

STORY | THEOLOGY | VOICE

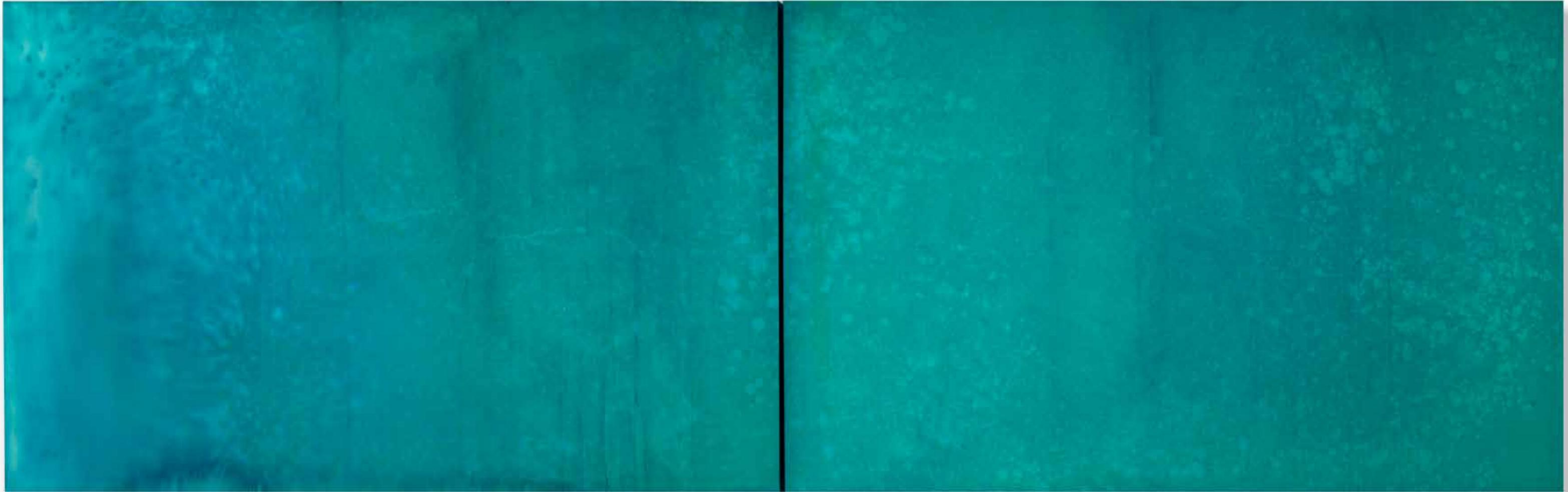
FULLER

ISSUE #9 | SHALOM



“Our cities need to work for everyone; they need common ground to come together. For people of faith, this work comes from a deep conviction about what it means to seek the shalom of the city: it means not separating physical change from spiritual change.”

—NICOLE HIGGINS (MA '10; STORY ON P. 12)



+ Silence and Beauty by Makoto Fujimura, 7' x 11' diptych, minerals, gesso on canvas, 2016

+ Makoto Fujimura is director of Fuller's Brehm Center for Worship, Theology, and the Arts; see more of his work on pp. 76–77 and 98–99. Painted at Brehm | Fujimura Studio in Pasadena, California, Silence and Beauty was completed with the help of Fujimura Fellows, a mentorship program that empowers students to embody Culture Care values. This diptych exists at the intersection of silence—including the novel of the same name—and the ways exile shapes creative practices. Explore these topics more online.

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+ Great and Mighty Things

“Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not.”
(Jer 33:3 KJV)

This scripture from Jeremiah is the right reflection for this significant time: it’s been 70 years since our seminary’s founder, Charles E. Fuller, launched classes in Pasadena. To honor that 70th anniversary, we are sharing resources from our archives throughout the year that celebrate the history, scholarship, accomplishments, and impact that define the Fuller legacy. Though I have only been at Fuller for four years, I find these resources and reflections very moving as a member of the institution that Charles Fuller gave so much of himself to serve.

In the 1940s, Fuller was reaching thousands through his popular radio broadcast, *The Old Fashioned Revival Hour*. When he dreamed of spreading the gospel even further through a new school that would train young evangelists, his friend Harold John Ockenga, a pastor and theologian, encouraged him to broaden that vision. The church, he said, needed pastors who were intellectually sound and culturally attuned as well as solidly evangelical.

When the two men and four other evangelical scholars met to pray about this vision, they heard God’s strong call—and Fuller Theological Seminary was born, a “center for evangelical scholarship” that would resist separatism and be a force for the renewal and broadening of evangelicalism. In September 1947, Fuller Seminary’s inaugural group of 39 students attended classes in the kindergarten Sunday school rooms of Lake Avenue Congregational Church—sitting in child-sized chairs as they learned from a charter faculty of theological giants: Everett Harrison, Carl F. H. Henry, Harold Lindsell, and Wilbur Smith.

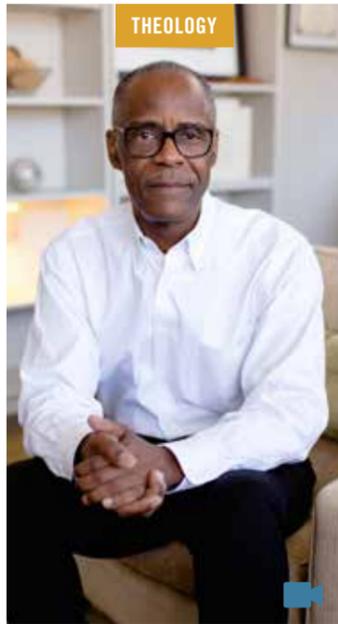
Jeremiah 33:3 was Charles Fuller’s life verse when he started his radio program in 1934, and later when he opened the doors to Fuller Seminary. It is an appropriate scripture to guide us as we celebrate this anniversary and look forward to new opportunities for Fuller’s future. We are strategically retooling for a different world: offering fully online degree programs, rethinking regional campus functions, and restructuring the seminary around four areas—graduate programs, leadership formation, mission advancement, and operations—to strengthen our organizational effectiveness.

Chief among this season’s innovations is the new FULLER Leadership Platform, which will facilitate learning and formation in a variety of formats—from professional certificates to cohorts, classes, and more in addition to our traditional degrees. As always, whether through formation groups, centers of innovation, consulting, or career development, Fuller’s world-class scholarship consistently drives all we do.

For me, it has been important to remember the courageous and creative leadership of those who have gone before us at Fuller, pressing into the seminary’s rich history in ways that will guide us in responding to the needs of the church and our world in the future. As we enter into a new season burgeoning with possibility, I am trusting God to show us great and mighty things for another 70 years.

+ **IRENE NELLER** is vice president of Communications, Marketing, and Admissions at Fuller Seminary.

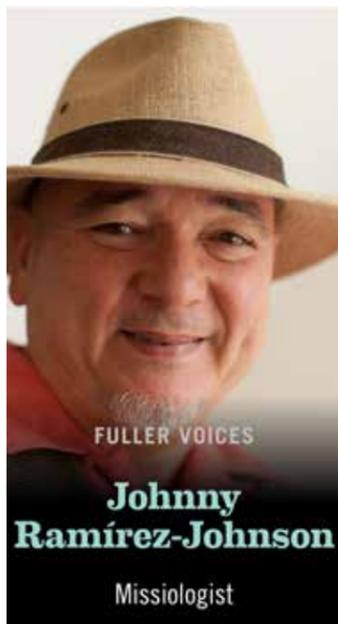
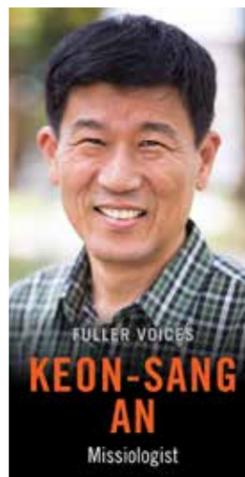
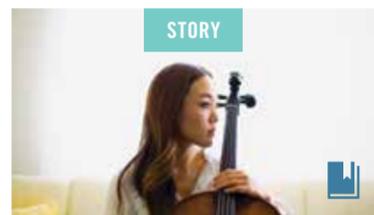




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VOICE



Whose Shalom?

¿El Shalom de Quién?

누구의 샬롬입니까?

From Mark Labberton, President

The idea of *shalom* is no idealist fantasy. It is a word that, in fact, names what is already true of both the character and intention of God. God’s own three-in-one exists in perfect communion; in God’s being, the love, justice, and peace of Father, Son, and Holy Spirit flourish. From this union in shalom God’s intentions emerge. From a world that God named “good” and “very good,” the intent for us is to live in, embody, and nurture shalom together with God.

La idea del *Shalom* no es una fantasía idealista. De hecho, es una palabra que nombra lo que ya es verdadero tanto del carácter como la intención de Dios. El de tres-en-uno de Dios existe en perfecta comunión; en el ser de Dios, el amor, la justicia y la paz del Padre, Hijo y Espíritu Santo florecen. De esta unión en el Shalom las intenciones de Dios emergen. Desde un mundo al que Dios llamó “bueno” y “muy bueno,” la intención para nosotros es vivir en, encarnar y nutrir

샬롬(*shalom*)이라는 개념은 결코 이상주의자의 환상이 아닙니다. 샬롬은 엄연히 하나님의 성품과 의지를 드러내는 단어입니다. 본질적으로 하나님은 삼위일체라는 완벽한 교제 가운데 계시며, 이러한 하나님의 존재 가운데는 성부와 성자와 성령의 사랑과 공의와 평화가 흘러 넘칩니다. 그리고 이러한 샬롬의 연합으로부터 하나님의 의도하신 바가 드러납니다. ‘좋았더라’ 혹은 ‘심히 좋았더라’ 라고 말씀하신 세상에서 하나님께서 의도하신 바는 다름 아닌 우리가 하나님과 함께 샬롬 가운데 살고, 샬롬을 실현하고, 샬롬을 가꾸는 것입니다.

The beauty of the vision itself may explain why shalom often seems like a tantalizing and elusive dream. While containing some of our deepest longings and hopes, shalom is at once deeply desired and never fully experienced. It describes what God’s grace intends, while the ordinary world of discord, violence, and broken relationships roils unresolved. Shalom? By all means. When? Where?

Living in the tension of “what is” and “what

el Shalom junto a Dios.

La belleza de la visión en sí misma puede explicar por qué el Shalom muchas veces parece como un sueño atractivo y elusivo. Mientras que contiene algunos de nuestros anhelos y esperanzas más profundas, el Shalom es al mismo tiempo deseado profundamente y nunca experimentado completamente. Describe lo que la gracia de Dios pretende, mientras que el mundo ordinario

샬롬에 대한 이같은 관점은 그 자체로 너무나 아름답기에 마치 붙잡기 힘든 꿈처럼 보이기도 합니다. 우리의 가장 간절한 소원을 담은 샬롬은 그 간절함에도 불구하고, 결코 현실에서는 완전하게 경험된 바 없습니다. 그러나 샬롬이란 이처럼 여전히 해결되지 않은 불화, 폭력, 관계 단절 등이 뒤섞인 우리의 일상 속에서 하나님의 은혜가 의도한 바를 드러내고 있습니다. 샬롬은 반드시 이루어져야 하지만, 우리는 이제 그것이 구체적으로 언제, 어디서 이루어질까를 물어야 합니다.

예수님을 따르는 이들의 매일의 삶의 기초는 ‘이미’와

will be” is the ground of everyday life for followers of Jesus. Shalom underscores that we have been given a foretaste but not the final fruit. By faith, we see the determination and means by which God pursues the making of shalom in the long narrative of God’s story with Israel. At many points, the story moves along as it does because God promotes shalom even as Israel subverts it. Abraham, Moses, and David know the promises of God’s shalom, and each tends

de discordia, violencia y relaciones rotas se agita sin resolución. ¿Shalom? Por supuesto. ¿Cuándo? ¿Dónde?

Vivir en la tensión de “qué es” y “qué será” es el fundamento de la vida diaria para las personas que siguen a Cristo. El Shalom destaca que se nos ha dado un anticipo, pero no el fruto final. Por fe, vemos la determinación y los medios por los cuales Dios persigue la creación del Shalom en la larga narrativa

‘아직’의 긴장 가운데 균형있게 살아가는 것입니다. 샬롬은 이처럼 우리가 이미 맛은 보았지만, 여전히 궁극적인 열매를 얻은 것은 아님을 뚜렷하게 일깨워 줍니다. 믿음의 눈으로 우리는 하나님께서 이스라엘과 기나긴 이야기 가운데 어떤 방식으로, 얼마나 단호하게 샬롬을 추구하며 이루어 가셨는지 보게 됩니다. 수많은 고비 고비마다 이 이야기가 계속 진행될 수 있었던 이유는 이스라엘이 샬롬을 뒤엎어 놓았음에도 불구하고 하나님께서는 다시금 당신의 샬롬을 촉진시키셨기 때문입니다. 샬롬에 대한 하나님의 약속을 알았던 아브라함, 모세, 다윗은 각자 그 소망을 품기도 하고,

and undermines that hope. Prophets declare God’s great longing for righteousness and justice—vital elements of shalom—but do so in the context of Israel’s preoccupation with its own lesser dreams. God’s faithfulness to Israel is a foretaste of shalom, but never the final reality.

In Jesus’ life, death, and resurrection, we experience the fullest embodiment of God’s shalom. Only there do we have the ultimate

de la historia de Dios con Israel. En muchos momentos, la historia se mueve como lo hace debido a que Dios promueve el Shalom aun cuando Israel lo subvierte. Abraham, Moisés y David conocen las promesas del Shalom de Dios, y cada uno cuida y socava esa esperanza. Los profetas declaran el gran anhelo de Dios por la rectitud y la justicia – elementos vitales del Shalom – pero lo hacen en el contexto de la preocupación de Israel con sus propios sueños menores. La fidelidad de Dios

훼손하기도 합니다. 예언자들은 샬롬의 핵심인 의로움과 공의를 실현하려는 하나님의 위대한 열망을 선포합니다. 하지만 그것이 선포되는 상황은 스스로의 저급한 꿈에 사로잡혀 있는 이스라엘입니다. 이처럼 이스라엘을 향한 하나님의 신실하심은 샬롬의 맛보기일 뿐, 결코 샬롬의 최종적인 실현은 아닙니다.

예수님의 삶과 죽음과 부활을 통해 우리는 하나님의 샬롬이 온전하게 구현되는 경험을 하게 됩니다. 그렇게 오직 예수님을 통해서만 우리는 궁극적인 진실을 목도하게 되는데, 즉 샬롬이란 결코 이상주의자의

witness that shalom is no idealist fantasy, but rather the gritty, tangible life that selflessly and extravagantly makes shalom present and possible through love. Here is raw evidence that shalom must heal us; but more than that, for shalom to be established, it must overcome our insistence on our own terms rather than God's. We want shalom in the absence of our enemies, for example, while God's shalom is only possible in the company of our enemies, too.

It is right there, right in the midst of the un-

expected, undesired wholeness and holiness of God's shalom, that our self-serving visions of shalom must die and be replaced. Jesus does not offer the shalom of our invention, or a shalom that is a projection of our politics or sociology or personality. We are offered a new humanity made of every tribe and tongue and nation. We are called to a new kingdom where justice and peace mean the death of prejudice, pettiness, and privilege.

The realization of God's shalom remains elusive—maybe even fantastical—because

we reject the requirements of shalom. We don't want to lay down arms. We don't want peace if it is not the kind of peace we want. We don't want communion and well-being unless we can have it our own way and on our own terms.

That's not the shalom Jesus has come to make. While ours is an unfulfillable dream, the shalom of Jesus is a reality into which we refuse to live. So whose shalom will we seek?

hacia Israel es un anticipo del Shalom, pero nunca la realidad final.

En la vida, muerte y resurrección de Jesús, experimentamos la encarnación máxima del Shalom de Dios. Solo ahí tenemos el testimonio supremo de que el Shalom no es una fantasía idealista, sino más bien la vida tangible y esencial que desinteresadamente y extravagantemente hace el Shalom presente y posible por medio del amor. He aquí una evidencia cruda que el Shalom debe sanarnos, pero más que eso, de que el Shalom sea establecido, debe sobrepasar nuestra insistencia en nuestros propios términos en vez de los de Dios. Queremos Shalom en la ausencia

de nuestros enemigos, por ejemplo, mientras que el Shalom de Dios solo es posible en compañía de nuestros enemigos, también.

Es justo ahí, en medio de la inesperada, indeseable integridad y santidad del Shalom de Dios, que nuestras visiones egoístas de Shalom deben morir y ser reemplazadas. Jesús no ofrece el Shalom de nuestra invención, o un Shalom que es una proyección de nuestras políticas o sociología o personalidad. Se nos ofrece una nueva humanidad hecha de cada tribu y lengua y nación. Se nos ha llamado a un nuevo reino donde la justicia y la paz significan la muerte del prejuicio, la mezquindad y el privilegio.

La realización del Shalom de Dios permanece elusiva – tal vez hasta fantástica – porque rechazamos los requisitos del Shalom. No queremos bajar los brazos. No queremos paz sino es la clase de paz que queremos. No queremos comunión y bienestar a menos que los tengamos a nuestra manera y en nuestros propios términos.

Ese no es el Shalom que Jesús vino a hacer. Mientras el nuestro es un sueño incumplible, el Shalom de Jesús es una realidad en la cual nos reusamos vivir. Así que, ¿cuál Shalom buscaremos?

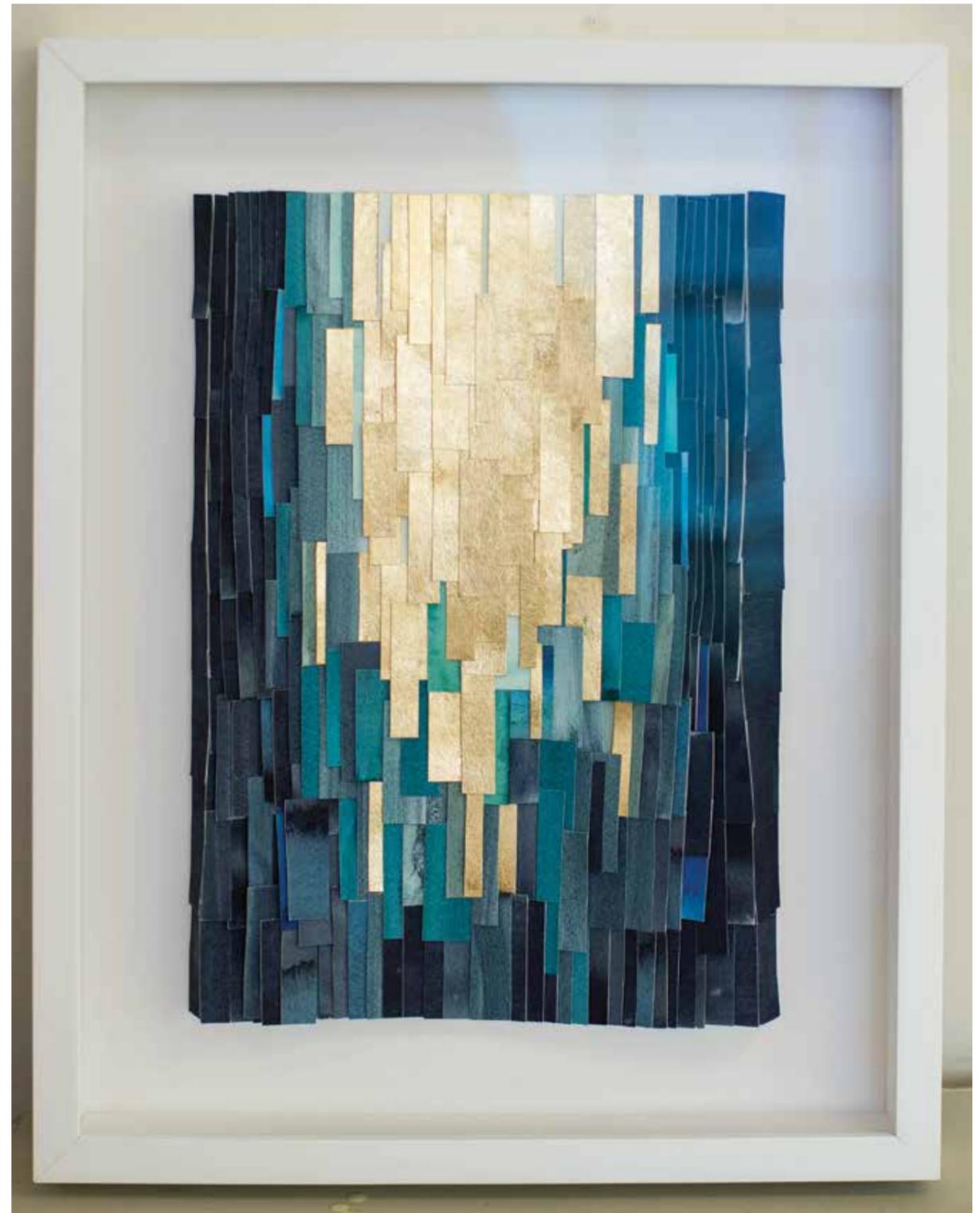
환상이 아니고 오히려 현실적이고 아낌없는 사랑을 통해 비로소 실현되는 담대하고 생생한 삶이라는 사실입니다. 이 적나라한 진실은 우리가 살림을 통해 치유받아야 함을 말해주며, 더 나아가 살림이 이루어지기 위해서는 하나님의 관점보다 우리 자신의 관점을 앞세우는 고집을 반드시 꺾어야 함을 말해줍니다. 예를 들어 우리는 원수가 사라진 상태의 살림을 원하지만, 하나님의 살림은 우리의 원수가 함께 있을 때만 가능합니다.

우리의 이기적인 살림의 망상은 반드시 소멸되고 바뀌어야만 합니다. 예수님이 제시하시는 살림은 우리가 만들어낸 살림이 아니며, 정치학이나 사회학이나 인간성이 투사된 살림도 아닙니다. 예수님이 제시하시는 것은 모든 족속과 방언과 나라로 구성된 새로운 인류입니다. 우리가 부름 받은 이 새로운 나라에서 정의와 평화란 곧 편견, 편협, 특권의 사망을 의미합니다.

하나님의 살림이 실현되는 일이 여전히 막연해 보이고 심지어 터무니없이 보이기까지 하는 이유는 바로 우리가 살림의 필요조건을 거부하기 때문입니다. 우리는 무기를

내려놓으려 하지 않습니다. 우리는 우리가 원하는 류의 평화가 아니라면 어떤 평화도 마다합니다. 우리는 우리의 방식대로, 우리가 원하는 조건대로가 아니라면 화합과 행복도 외면합니다.

이것은 예수님이 이 땅에 오셔서 이루고자 하셨던 살림이 아닙니다. 우리 편의 살림은 이루어질 수 없는 꿈이지만, 예수님의 살림은 엄연한 현실로 우리에게 주어져 있습니다. 단지 우리가 그 살림 안으로 들어가기를 거부하고 있습니다. 그렇다면 결국 우리는 누구의 살림을 따라야 하겠습니까?



✦ Exodus by Andrea Kraybill (MDiv '17), watercolor, gold leaf, glue, 10" x 12"
andreakraybill.com / IG: @andreajoyk

Andrea's work explores the capacity of art to transcend language and cultural barriers. Patterns found in nature as well as traditional textiles and architecture are also sources of inspiration. Her work reflects the organic movement found both in the natural world and in cultural expression.

**START
WITH
COFFEE**

+ Nicole Higgins (MA '10), standing in front of a map of Orlando at CREDO, a coffee shop and nonprofit that works to heal divisions in the local community

Walking into CREDO in Orlando, Florida, is not so different from walking into any other coffee shop. The buzz of grinding coffee beans fills the air, pastries tantalize from their case on the counter. Depending on which of CREDO's four locations it happens to be, there might be professionals grabbing a drink en route to a meeting or artists sitting at a table collaborating on their latest project.

The difference starts to reveal itself when the barista asks, "How much do you want to pay for your coffee today?" Prices range from \$2 to \$4—buyer's choice. Customers are introduced to their coffee as much for its story as for its flavor. Café de la Esperanza, for example, was grown and sun-dried in the Quiché region of Guatemala, an area once ravaged by a 36-year civil war, the barista explains. Each coffee plant is hand-cultivated, pressed, and sold at fair wages to protect workers' rights and bolster the economy.

With the addition of this narrative, degrees of separation between coffee grower and coffee drinker start to dissolve. A seemingly small decision can bring a personal connection, explains CREDO staff member Nicole Higgins [MACCS '10] with unconcealed delight: "We're inviting people to be stakeholders on a global issue at a very local level."

Nicole is all about fostering personal connections, doing so with a degree of enthusiasm that's contagious. Those connections begin first thing in the morning as she greets regular CREDO customers by name, and they extend into work that reaches far beyond selling coffee. In her role as "Rally Director," Nicole energetically leads an effort that distinguishes CREDO from other cafés much more than their story sharing and name-your-own-price approach: she helps CREDO partner with and "rally" community members to bring positive social change to downtown Orlando. Partnerships have included a bike rally with the Parramore Kidz Zone, monthly trash pickups with Keeping Orlando Beautiful, and mentoring kids alongside the Boys & Girls Club. Nicole's love for personal connections comes to the fore as she mobilizes "Rally Makers"—individuals and organizations who pool their resources and expertise to nurture new social enterprises in the city.

For Nicole, working at CREDO fulfills a deep passion to "seek the welfare of the city" through physical and spiritual renewal. Her own journey, in fact, mirrors CREDO's mission statement:

A life of impact usually starts with steps so small they seem silly; so small that the momentum of our life always seems to carry us away from them. It's only when we rally together that we're able to overcome that momentum, reject our tendency toward apathy, and impact our city, world, and selves for good.

Nicole took her own early steps toward a life of impact when she came to Fuller for a cross-cultural studies degree, bringing with her a passion to change the inner city that naturally led to community organizing. "Our cities need to work for everyone," she says; "they need common ground to come together." Inspired and supervised by Associate Professor of Urban Mission Jude Tiersma Watson, Nicole worked with Clergy and Laity United for Economic Justice (CLUE-LA) to help organize religious communities in Los Angeles around economic issues, exploring ways to provide community members access to the life they want. "For people of faith, this work comes from a deep conviction about what it means to seek the shalom of the city," she says: "It means not separating physical change from spiritual change."

During her time at Fuller, Nicole found more than an opportunity to impact the city. She found a like-minded academic family where friendships came quickly and easily. She learned how to generously support others while also receiving support for herself. When it was time to graduate and move on, Nicole was tempted to stay in the familiarity of that community, to turn away from her internal drive to make an impact beyond the life she had created in Los Angeles.

Nicole resisted that temptation—rejecting, in the words of her future employer's mission statement, "a tendency toward apathy"—and moved across the country to join the Christian advocacy group Sojourners in Washington, DC. Yet



"We're inviting people to be stakeholders on a global issue at a very local level."



“A life of impact usually starts with steps so small they seem silly; so small that the momentum of our life always seems to carry us away from them. It’s only when we rally together that we’re able to overcome that momentum, reject our tendency toward apathy, and impact our city, world, and selves for good.”

—CREDO Mission Statement

after a year doing work there that focused on higher-level, structural change, she felt the pull toward something else. “I was itching for the grassroots life,” she says, but wasn’t sure what that would look like. She returned to her hometown of Orlando for a time of transition, wanting to discern what this next thing might be that she felt called to but couldn’t yet define.

A friend and fellow Fuller alum, Matt Winkles, stepped in with an answer. He told her about a coffee shop his brother-in-law, Ben, had started in downtown Orlando, with the goal of not just serving coffee but looking for ways to bring social change to the city. The idea excited Nicole: “I thought, ‘Man, I love community work—let’s change Orlando!’ When I told Ben I really aligned with CREDO’s mission, he said, ‘Cool, but can you make coffee?’” Nicole realized her first role with CREDO would mean staying inside to run the coffee shop—but it was an important step toward impacting the city.

“I came to see that, at CREDO, everything starts in the coffee shop—getting to know our customers and making the personal connections that could help us make a difference in the community,” she says. After two years, as those relationships grew and CREDO expanded the breadth of its work, Nicole took on the newly formed position of Rally Director—which indeed takes her out into the community daily to nurture social change.

Now she starts her day with a coffee at CREDO, but may later be found meeting with a donor who wants to support a new social enterprise, helping organize a cooking class for neighborhood kids, or working with local leaders to put on a community parade. CREDO’s work in the community goes in lots of directions, but that suits Nicole just fine. “Eight years after I first fell in love with community work I’m actually doing the things I set out to do,” she says, “but it looks different than I imagined.”

In many ways, what Nicole does is exceeding her imagination: building relationships at a grassroots level in ways that can make a bigger structural impact. One project she’s excited about focuses on downtown Orlando’s Division Avenue—a street that has historically and literally divided racial and economic groups in Orlando. Nicole is working with her contacts to host a dinner that will bring together local residents, elected officials, and even the mayor to

discuss the social impact of this street. “People have talked about renaming the street, but isn’t that just a cosmetic fix?” Nicole asks. “We need to address some of the more fundamental issues in the neighborhood, have the longer conversation about it, and this dinner will help do that.”

“CREDO is in a place to move forward conversations like this because we’re part of so many different networks of people in Orlando now,” she says. “I can approach a local chef, or others I know who host dinner parties, and say hey, you’re really good at this—would you like to help? I ran into the chief of the fire department last week and said, by the way, we’re doing this dinner on Division Avenue—can we use your kitchen? It’s just a block away!” With her brilliant smile and unrestrained enthusiasm, Nicole undoubtedly gets a “yes” much more often than not to requests such as these.

As she wholeheartedly embraces projects like the Division Avenue discussion, Nicole feels, for the first time since she was at Fuller, a strong desire to settle down and stay in one place. But this time her life’s momentum is helping her carry out the work she feels called to. Rather than overcoming its force, it is time, she feels, to give in to its pull.

For Nicole, this means learning to carry out the last part of CREDO’s mission statement—to seek the welfare of not only the city and world, but also herself. She is letting herself be impacted by the community around her: forging deeper connections with her neighbors, learning to both give and receive support. She is discovering that working toward the welfare of the city is a mutual endeavor, a partnership that strengthens both parties. When asked what one thing she has learned about God through her time in Orlando, Nicole answers with the same passion that is evident in the work she does: “When it comes to God, there’s room for everyone.”



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the end of the world as she knew it

Rick Dunkerly was a free spirit. He was an idealist and an agitator. He wrote poems and letters to the editor. He rescued Collies and rooted for the underdog. He taught Bible studies at his church and dove deep into the book of Revelation. He dearly loved his four daughters.

But he was not well. At times, he struggled with alcoholism, diabetes, and depression; he struggled to maintain family relationships. He lost a decades-long career post and saw his long marriage fall apart. He worked part-time here and there, but the income wasn't enough. He made several suicide attempts. In his final months he became homeless, living in his car and in motels or staying with friends.

While working at a call center he was robbed at gunpoint, the assailant cornering him in a men's restroom. He was prescribed ten sessions of counseling and the event was considered to be resolved.

Two months later, on August 6, 2006, Rick drove himself to a dog park in San Dimas, California. He sat behind the wheel, pulled out a gun found in his friend's dresser drawer, and shot himself. He was 59.

Suicide stories like Rick's provoke complex feelings in each of us, a disquieting mix of grief and anger and helplessness. We ask ourselves what could have been done to avoid this. Lacking answers and recourse, some conclude that nothing could have changed the early ending to Rick's life; he was one of those who needed the most help but wouldn't take it. Erin Dunkerly [MAICS '03] would disagree with those assumptions.

Rick was Erin's father and her best friend. She was devoted to him, and he to her. One Christmas before he died, she sneaked into his apartment when he was gone and delivered a Christmas tree, complete with ornaments, lights, and a tin angel holding a banner that said "Peace." He pried the halo off that angel and kept it on display all year long.

The two of them remained in close contact while Erin studied at Fuller's Pasadena campus in the early 2000s. Erin intended to go into

the field of international development after graduation—but at Fuller, as she worked first for the provost and then the Brehm Center, she began to recognize her own administrative gifts. She would often meet with her father over a meal, brainstorming about next steps in her future and smiling at his contrarian quips and political wisecracks. Yet, while the next steps in her vocational journey remained foggy, there he sat in front of her, clearly needing support himself. At times there seemed to be a reversal of roles between parent and child. Once she had to intervene by dismantling his car engine when he threatened to drive drunk from Whittier up to Pismo Beach. She lent him money when he couldn't make ends meet.

The day her father died, before she learned what happened, Erin felt strange—almost a premonition she would later attribute to a primal and profound bond between parent and child. Having entered law school after Fuller, she was busy externing for a federal judge, and it had been about a month since she and her dad had last spoken. With her 30th birthday a week away, she thought about how she wanted to see him, maybe go to a movie together. But she decided she'd call him the following day.

Late that night, Erin's doorbell rang. "Police!" said a voice from outside the door. The voice belonged to a woman who was in fact a death investigator from the Los Angeles Coroner's Office. She broke the devastating news to Erin and spoke with her for about 30 minutes, tactfully asking questions to rule out the possibility of a homicide. Reflecting on the experience, Erin noted, "It's really amazing how your brain and body work during a moment like that. The shock of it all. After the investigator explained what had happened, I asked, 'Well, is he okay?'"

That night, Erin, still reeling from shock, had to tell the rest of her family. She phoned her mother and sister, who lived up in the Pacific Northwest, and then had a friend drive her through midnight's blackness to both Whittier and Simi Valley where her two younger sisters lived. Later that week she

*“But those left
behind after a
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bolstered her bantam frame with oversized courage and went to the coroner's office with a friend to reclaim the possessions found on her father's body. She went to an evidence yard in San Dimas where they had preserved his car exactly as it was found. The radio was still on; the blood remained. She and her family parsed out a suicide note that ended: "I was too tender for this world." In reflecting on the experience, Erin writes, "My father shot himself, and the bullet hit everyone. It hit me, my sisters, my mother, our extended family, his friends, and radiated to others. It's frightening. It's bloody. It's stigmatizing. It was the end of the world as I knew it."

Why would Erin disagree, then, with the notion that suicides cannot be prevented? Because, as she got involved with suicide-prevention organizations such as All Saints Pasadena's Gun Violence Prevention Task Force, she learned that view was simply not true. For every person who commits suicide, there are numerous others who have seriously considered but avoided taking their lives. (See sidebar to learn more.)

Erin believes that a community in action can make the world tender enough for people like her father to go on living. They can individually and collectively give tin angels that bear peace for the mentally ill or addicted. Before her father died, this meant remaining connected to him despite his brokenness, an approach to family Erin feels was shaped by her time at Fuller, especially by voices in the School of Psychology. After his death, it has meant speaking about her own experience and advocating for gun safety to protect the vulnerable among us. "A lot of people who have loved ones with cancer participate in walks and fundraisers that will help find a miracle cure," she says. "But those left behind after a suicide—we have already lost our loved ones, and we are just trying to prevent others from sharing in that same pain."

It was loving community that made it possible for Erin to bear the grief of her father's death. The

Lutheran church where she grew up held a memorial service for the family. "When you're in mourning, it's lovely to have that parade of people come and gather and remember and do the potluck lunch. People who know the importance of attending funerals. You remember them forever," she says. Likewise, Erin drew strength from the Fuller community. "The President's Cabinet sent me a card. Russ Spittler and Rich Mouw continued to check in with me," she says of the former provost and president, her voice breaking. "I was more to them than just someone who worked there."

After graduating from Loyola Law School, Erin became a defense-side civil litigator for a firm in South Pasadena. As she represents public entities, her work has taken her back to the same building where she retrieved her father's possessions after his suicide—and painful memories return. She knows that the grief will remain, surging and subsiding, for the rest of her life. When asked to reflect on her father's death in light of her faith, she explains, "You know, this story is not a clean narrative. I identify with the theologian Frederick Buechner, whose own father killed himself when Buechner was just a boy. In one of his books he says, 'Adolf Hitler dies a suicide in his bunker with the Third Reich going up in flames all around him, and what God is saying about the wages of sin seems clear enough. . . . But what is God saying through a good man's suicide?' I don't really know what God is saying, but I know he's working through it. Even in the midst of the worst crisis, if I listen, I hear, 'Lo, I am with you always, even unto the end of the world.'"

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KATHERINE LEE, *storyteller*, is raising two girls, which has intensified her prayer life. She works at Fuller in fund development.



NATE HARRISON, *photographer*, is Fuller's senior photographer and video storyteller. Find his work at NateCHarrison.com.

Suicide is preventable. Addressing the warning signs we may see in those we know starts with understanding some of the facts:

Suicide is the 10th leading cause of death in the United States. More than 44,000 people die by suicide in the United States annually—meaning that, on average, there are 121 suicides per day.

Ninety percent of those who die by suicide have a mental disorder at the time of their deaths; biological and psychological treatments can help address the underlying health issues that put them at risk.

In 2015, the highest suicide rate was among adults 45 to 64 years old. The second highest was in those 85 years or older. Younger groups have had consistently lower suicide rates than middle-aged and older adults.

Men die by suicide 3.5 times more often than women, and white males accounted for 7 of 10 suicides in 2015.

Half (50 percent) use a firearm. Two-thirds of all gun deaths in America are suicides.

For every suicide, there are nearly 300 people who have moved past serious thoughts about killing themselves.

For every suicide, there are nearly 60 who have survived a suicide attempt, the overwhelming majority of whom will go on to live out their lives.

If you are concerned about someone you know, call the National Suicide Prevention Lifeline at 800-273-8255.



THIS IS WHAT IT MEANS TO WASH SOMEONE'S FEET



When Ana Wong McDonald [PhD '99] was a young girl growing up in Hong Kong, her grandmother would walk her to school every day through streets marked by suffering and poverty. “There was one old woman who was always carrying a heavy pole across her shoulders with baskets on it,” she recalls, “and a man with leprosy who had lost some of his limbs—my grandmother often stopped and gave him food.” Witnessing this had an impact on young Ana, and a seed of compassion was planted.

Decades later, in the early 2000s, another of her daily walks caused that seed to sprout in Ana. Working as a community psychologist for the Los Angeles County Department of Mental Health Center in Hollywood, Ana parked in a staff lot several blocks away from her office. Every day on her way there and back, she was again a witness to suffering as the many homeless individuals on those streets stretched out their hands to ask for spare change. “I remember thinking, ‘I need to do something about this,’” she says, the compassion in her dark brown eyes reflecting the depth of her care. “That was when I saw clearly in myself a calling to the homeless and the suffering.”

Coupling this realization with her firm belief in the significant role of spirituality in recovery, Ana reached out to the nearby Hollywood Presbyterian Church to help address the need she saw. Together, the church and Ana’s clinic formed Hollywood HealthCare Partnership, gathering a dozen community organizations to provide medical, spiritual, social service, and mental health care for the homeless in the area. “Together we could provide more holistic care than any of us could do on our own,” she

says. It was a vision that lit a fire in Ana and would come to characterize much of her work in the years to come: building programs to help the suffering holistically, and collaborating to make them happen.

She got a chance to take that vision to a new setting in 2009, when The Salvation Army in West Los Angeles offered her a new position. “They’d traditionally provided just ‘three meals and a bed’ to homeless, disabled veterans, but now wanted to offer more comprehensive support with mental health services,” she says. When they asked Ana to lead that effort, “I knew it was something I had to do.” She developed their clinical program from scratch, building a team of two dozen clinicians and 30 interns and overseeing treatment programs that came to serve 2,500 homeless vets every year.

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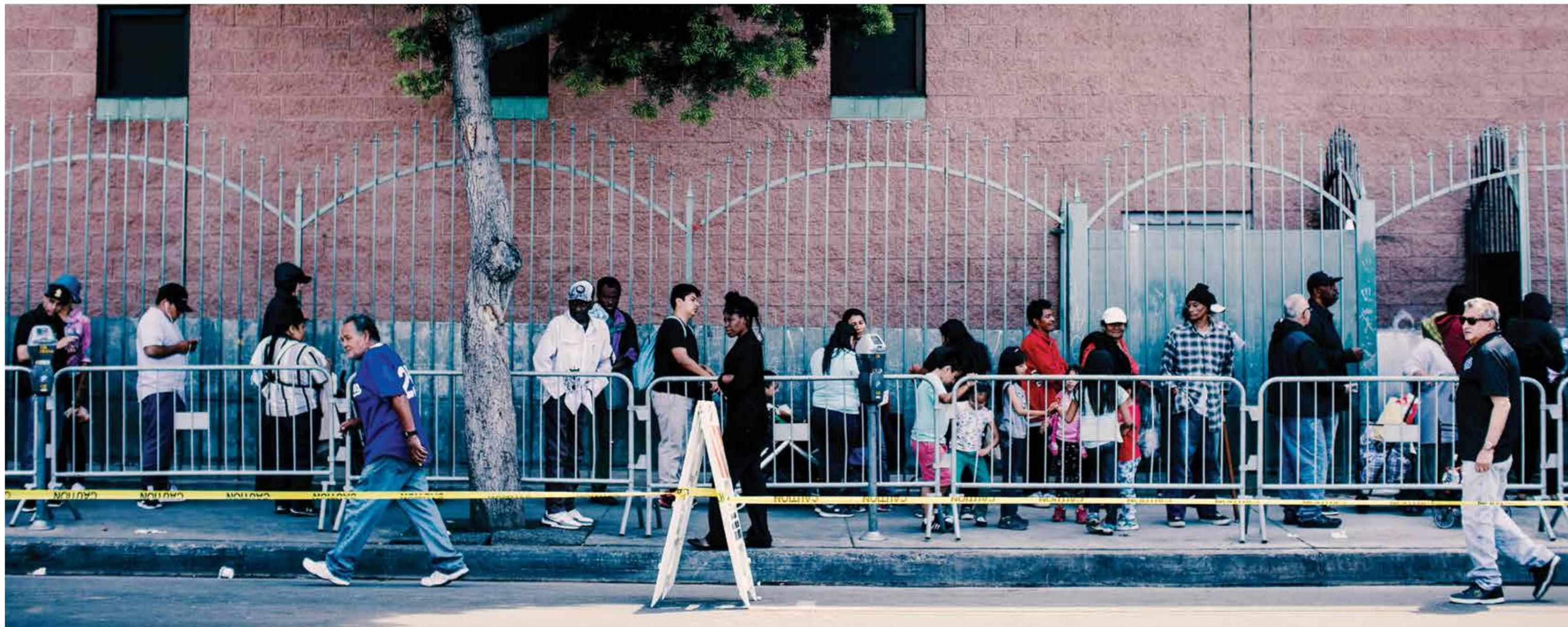
Psychology was not always Ana’s field. For the first 17 years of her professional life she was a musician, teaching piano and serving as choir director at her church. Her students and choir members, though, saw her as more than a music teacher, often coming to her for advice about personal problems. “At church, people would sometimes approach me and ask, can we talk?” Ana remembers, and after a while, she became the church’s unofficial lay counselor.

“People at church started telling me, ‘You really need to study psychology!’ As I thought about it, I agreed—but knew it had to be a strongly Christian program.” Ana decided to pursue a PhD at Fuller’s School of Psychology because, she says, “Fuller had the depth of

integration I was looking for. I didn’t want to be a psychologist who is a Christian. I see myself as a Christian first and foremost, then a psychologist. My faith lies at the core of all I do.”

Longtime professor of psychology Richard Gorsuch became Ana’s mentor and deepest influence. “It wasn’t just because he was a research guru,” she says of the late professor; “it was the small things. In my first year, I remember a research colloquium where a student came late; Dr. Gorsuch gave that student his chair and sat on the floor. It was things like that—his humility, his servant heart—that spoke volumes to me, even more than his academic brilliance.” Dr. Gorsuch continued to be a mentor and a friend to Ana long after she graduated, and she keeps a small pillow he brought back to her from an overseas mission trip in her office, to remind her of him and his influence. “He hiked up a mountain for over eight hours to minister to and live among people in regions without electricity, running water, or transportation,” Ana recounts. “His sacrifice and model for serving the needy impacted me deeply.”

Today Ana carries that influence to her newest post, at Los Angeles Christian Health Centers (LACHC) on LA’s Skid Row, where she is again doing what she loves: building a more collaborative, holistic program for the primarily homeless clientele they serve. Hired in 2015 by Wayne Aoki, her former professor at Fuller and then-director of LACHC’s mental health services, Ana knew she was in the right place when Wayne took her to lunch at the Los Angeles Mission across the street. “When I walked into that cafeteria with 80 or 100 homeless people, I sat with them, ate with



them, looked into their faces—saw all the suffering, the need, the potential there—and I thought, I’m home. This is where I belong!”

Now, as LACHC’s mental health director herself, Ana is working with others at the clinic—medical doctors, dentists, social service providers—to find a deeper level of healing for the emotional trauma nearly all their clients bring through LACHC’s doors. “A child might come into the clinic with asthma, and we’ll often find out her symptoms stem from forces in her family environment—abuse, seeing domestic violence,” she explains. “We

need to communicate across disciplines and address problems like these together—to look at the whole person.”

Holistic support also means, for Ana, doing whatever needs to be done for a client. That might be, at the end of a counseling session, looking up bus timetables and giving step-by-step directions to the elderly, visually impaired client who has a court date the next day and doesn’t know how to get there. Or it might be, when a client shows up in a thin t-shirt on a cold winter day, walking him across the street to the LA Mission and helping him find

a jacket to wear. “It’s not part of therapy or treatment, but this is what it means to wash someone’s feet,” she says with conviction in her voice. “If you’re going to be in ministry, you do what it takes to help the person in need.”

Committed as she is to footwashing, Ana is most enlivened when she’s building a program that multiplies that commitment—programs that lead many people to heal, thrive, wash one another’s feet, and continue doing so whether she is present or not. Most telling, perhaps, is her joy in relating a story from

her days at the Hollywood Mental Health Center, where she instituted an optional weekly spirituality group for clients to explore issues of faith. One member, a young girl with a history in the sexual industry, shared with the group that a man had offered to give her a salon makeover in exchange for meeting him in his apartment. “The other women in the group listened to her respectfully,” Ana shares, “and very lovingly, one of the women said, ‘Well, I’ve been fixing my daughter’s hair and makeup for years. Come to my house—I’ll fix your hair for you and do your makeup.’ And then another

woman said, ‘I’ll bring pizza— we’ll make it a women’s night!’”

“That group came together around her to gently tell her, you don’t need to do those dangerous things, we’ll be there for you. They did this on their own accord, without me,” says Ana with visible delight. “It was beautiful to watch it unfold.”

Ana has another childhood memory of her grandmother that turned out to be providential. When she was four years old, her grandmother told her she should be a doctor one day, because “it’s always good to help heal

people,” she recalls. “After that I remember praying, ‘God, help me to grow up to be a doctor, like my grandmother said.’ God was faithful,” Ana says now with tears in her eyes, “even to the prayer of a four-year-old.”



BECKY STILL, *storyteller*, is senior editorial manager at Fuller and oversees story writing for the magazine.



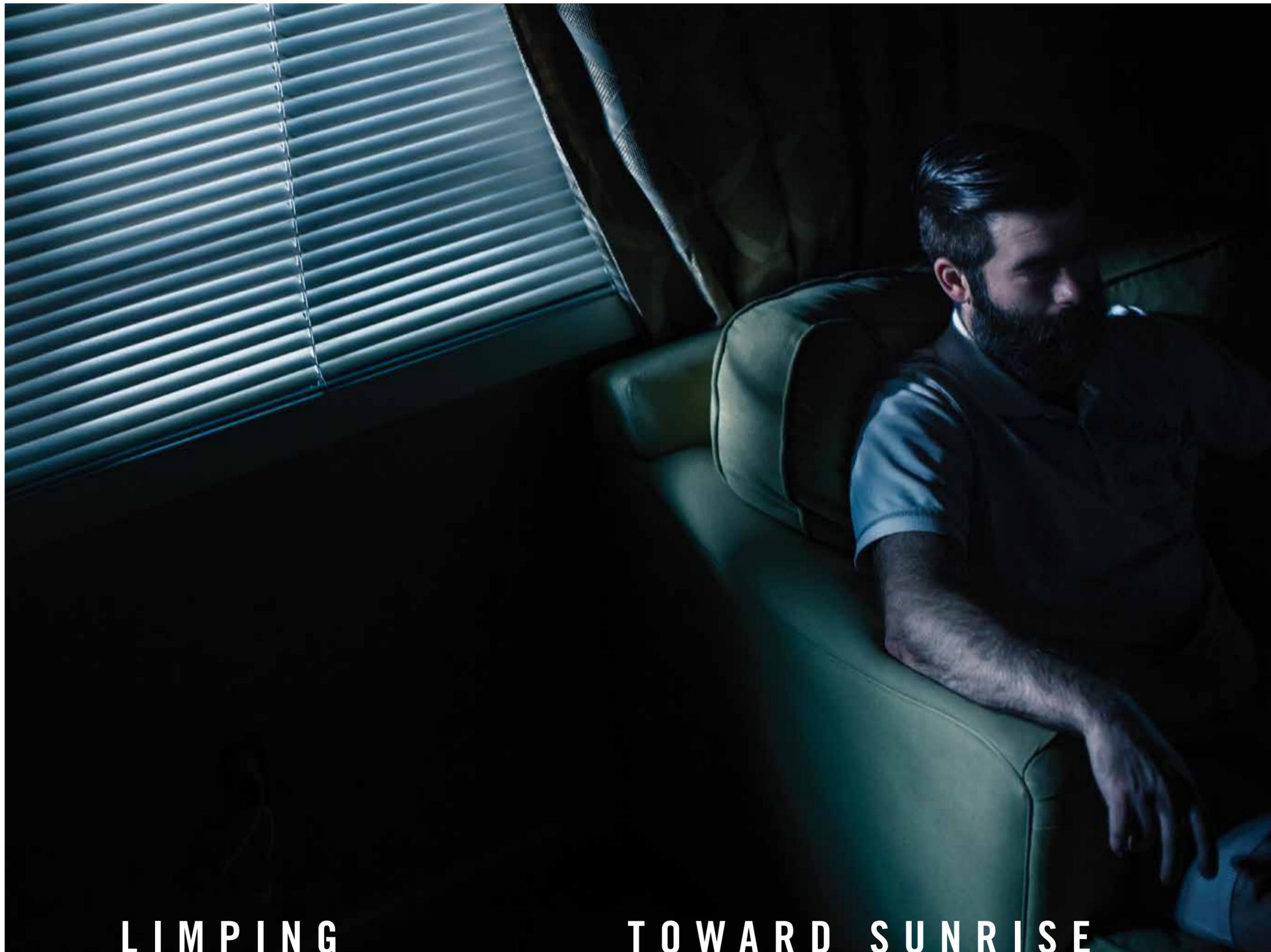
NATE HARRISON, *photographer*, is Fuller’s senior photographer and video storyteller. Find his work at NateCHarrison.com.



I am sitting in what could be the waiting room of any neurosurgeon's office in the country. Trying to look "normal" and to distract myself from the searing pain in my body, I scan the room. In one corner, a man engages in an important business deal on his cell phone. I imagine him to be a powerful executive meting out daily tongue-lashings to interns and inept junior colleagues. But the forceful, even authoritative tone of his voice is belied by his posture. Whereas the volume of his rant would suggest a wildly gesticulating speaker, he barely moves. Sitting only in the most abstract sense, his back is contorted into a grotesque arch with the top of his head flat against the wall—his chair serving only as a platform where his paralyzing pain plays out.

To his left, another man has abandoned his seat altogether and is on his hands and knees, calmly attempting to read a magazine while rhythmically shifting his body back and forth to mitigate pain. The periodical he attempts to read rests serenely on the chair he is no longer able to occupy. Just then, the elevator dings and a woman in a wheelchair emerges from behind the stainless-steel doors. I do not know her, but I know the hollow look in her eyes that comes with being consumed by pain. An unyielding force appears to have swallowed her whole.

Much like my waiting room neighbors, I too suffer from chronic pain. For more than a decade now, I have been living with a degenerative disc disorder and spinal stenosis, which means that the narrowing of my spinal canal and the herniated discs in my neck radiate severe pain to my back, chest, shoulder, arm, and hand. On good days, the pain is manageable. I am able to sit at my computer, go to the gym, and even pick up my daughters with only mild discomfort. When my symptoms become slightly aggravated, sleep is elusive. I am sometimes able to manage a few hours of rest each night by carefully situating myself in "Daddy's bed"—the name my daughter has given to the chair into which I collapse after succumbing to prescribed narcotics.



LIMPING

TOWARD SUNRISE

On bad days, though, the pain is unendurable. Imagine a bad muscle cramp mixed with the “pins-and-needles” sensation of an arm that has lost circulation. Then, imagine being lit on fire from the inside out. When this happens, I can neither lie down nor sit down without exacerbating the problem, so on bad nights I simply pace the hallways of my house, waiting for dawn.

I am only 37 years of age, but I feel old. In spite of numerous sympathizers who brave their fair share of sleepless nights, I also feel alone, not to mention completely broken.

Not too long ago, I experienced a particularly bad flare-up that lasted for months. I was exhausted with everything: tired of hurting, of sleepless nights, of being a burden to my wife and children. Most of all, I was tired of the world that God had made—a capricious world with a reality defined by pain I felt I could no longer endure. I resonated with Dostoyevsky’s words in *The Brothers Karamazov*: “It isn’t that I refuse to acknowledge God, but I am respectfully giving him back my ticket to a world like this.”

I find I have very few places where I am allowed the freedom to express this level of fear and doubt. Much like the uncertainty it produces, pain is not “normal” in the contemporary Western world. It is a sign of weakness. It is an aberration. The chronic nature of my pain also weighs down others—especially those who care for me most and urgently want to see me well. Consequently, my encounter with chronic pain, although hidden from view, is a struggle that shapes and reshapes my basic awareness of the world.

But the deeper truth—one that is as unexpected as it is daunting—is that pain does far more than simply press me into a realm of disbelief. Time and again, it ushers me into

“No human life is without pain, not even the one lived by the human who was also God.”

the catastrophic presence of God.

Catastrophic. Rarely are we comfortable associating a word like this with the work of God, but it captures an important element of my story. I have been shattered in more ways than one. But this shattering has opened a whole new register of meaning for me. I have encountered a depth in this life that I never knew existed. As a result, I am no longer the person I once was.

No longer will your name be Jacob . . . but Israel, because you have fought with God and with men and have prevailed. (Gen 32:28 NET)

While making plans to cross the river Jabbok, Jacob wrestles all night with Yahweh, who encounters him in the form of a man. Yahweh brings their mano-a-mano wrestling match to a close by dislocating Jacob’s hip. After receiving a new name (Israel), Jacob rightly calls the site Peniel (“face of God”) for, in his words, he had “seen God face to face and survived” (Gen 32:30). Yet, in a somewhat bizarre twist, the story simply ends with Jacob limping toward sunrise, forever reminded of his encounter with God.

I am often reminded of Jacob during my own bouts with chronic pain. When I hear others retell his story, the focus is often on Jacob’s “fresh start”—on his new name and his new outlook on life. This interpretation does make sense. After all, it feels good to think about the way Jacob went from a conniving, backstabbing brother to the father and namesake of God’s chosen people. We like that story. But it’s not the whole story, for it fails to account for the fact that God’s blessing of Jacob cannot be separated from his inescapable struggle with chronic pain.

Just like his shiny new name, Jacob’s limp paints an unsettling picture for us. On one hand, very few individuals have encountered God as intimately as Jacob did on that night. On the other hand, I would venture a guess that even fewer have lived the rest of their lives with the kind of physical, psychological, and spiritual trauma that resulted from that encounter. No one, it would seem, walks away unscathed from an encounter with God.

Nevertheless, Jacob’s agonizing encounter with Yahweh has the potential for serving as a kind of icon. The nation of Israel forever memorialized

Jacob’s chronic pain by avoiding meat taken from the socket of the hip (Gen 32:32). In other words, rather than attempting to “manage” or even “fix” the reality of chronic pain, the community of faith took this anguish up within its worshipping life and, in doing so, reconstituted both the pain and themselves. On a fundamental level, they became a community defined by their suffering.

I often wonder what would happen if the Christian

community did the same. What if we not only created space for others to hurt/doubt/cry/flail/scream/question, but also incorporated the experience of chronic sufferers into our personal and communal forms of life? What if their stories became our story? This might not generate a great deal of certainty. But the good news is that, when it comes to being the people of God, we’re not after certainty; we’re after communion.

How difficult it is for me to fathom your thoughts about me, O God!

How vast is their sum total!

. . . Even if I finished counting them, I would still have to contend with you. (Ps 139:17–18 NET)

Chronic pain forces me into a daunting, disturbing, life-changing, awe-full, mesmerizing, disorienting space that is inhabited by a God who cannot be contained or controlled or co-opted. There is no room in this space for a simplistic and naïve faith that glosses over contradictions and sweeps legitimate doubts under the carpet. We can only dive headlong into the darkness, protesting along the way the sheer wrongness of it all. Yet, just as the Psalmist suggests, even if we could somehow sift through all our existential angst, anger, and confusion, we would still have to contend at the end of the day with this unwieldy and untamed God—a God who not only chooses to work through pain, but a God who moves so god-awfully slow.

When my own moments of pain seem to stretch into infinity, the word “faith”—whatever it may in fact mean during times of normalcy—becomes a far more complex and even terrifying proposition. In the course of a single pain-filled hour, I have lost my faith and found it anew more than once. But that is the convoluted beauty of it. Like Jacob wrestling at the Jabbok, pain not only forces me to confront all the doubts and fears that lurk just beneath

the surface of my meticulously constructed facades, it also exposes me to a depth of intimacy that doesn’t seem reachable by any other means.

In an important sense, then, regardless of what ails each of us, we all inhabit a waiting room filled with people who, just like us, suffer from a chronic condition. No human life is without pain, not even the one lived by the human who was also God. Which is exactly why, when suffering has taken us to the end of ourselves, when we are completely undone by our pain, we are able to enter a sacred space where the boundaries between heaven and earth evaporate. In that most precious of spaces, our bodies are not alleviated of pain, but re-created in and through it. And, much like Jacob, what emerges from this context is not an easy kind of painlessness, but a hard-won hope—one that weaves our chronic pain into the redemptive story that God is writing for us all.

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NATE HARRISON, photographer, is Fuller’s senior photographer and video storyteller. Find his work at NateCHarrison.com.



in *transit*

Aaron Moore's books seem so out of place at the Victor Valley Transit Authority that his coworkers renamed his office "the library." Books on philosophy and "the beauty of the infinite" lean next to transportation manuals, a collection of ancient Near Eastern pottery sits on the shelves above his computer, and a Bible lies open on the desk. Aaron enjoys the curiosity of his colleagues, since it often turns into an opportunity for conversation about subjects that give his work meaning. "When we get to questions of ultimate value," he says, "I can often talk to them on a deeper level in ways they hadn't thought about before." What does theology and philosophy have to do with transit planning, they ask? Aaron looks around his office and answers—everything.

As a student at Fuller, Aaron [MAT '11] had plans to be a professor. Obsessed with theology and philosophy, he spent most of his time in the library, preferring reading to friendships with his peers or professors. He soon realized, however, that Fuller wanted to make him "a whole person," and that the community around him expected him to integrate his books with real relationships. "Academics is a valuable pursuit, but I started to see I was using it to prove my importance and self-worth," he recalls, instead of being present with others.

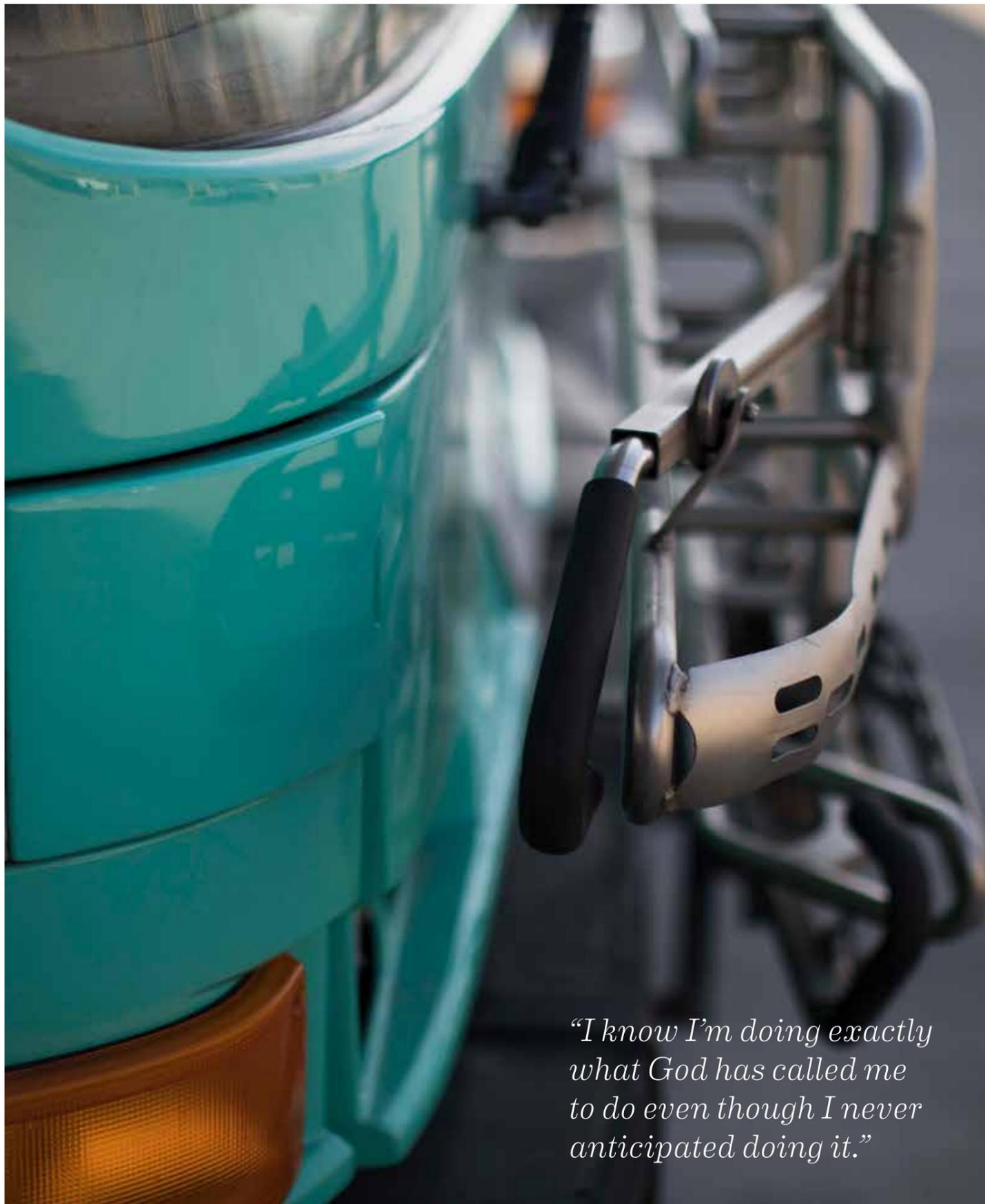
Around that time, Aaron took a missiology class with Bill Dyrness, professor of theology and culture, that reoriented the way he understood vocation: "He taught me that ministry is about opening up opportunities for people to see God's love rather than bringing anything to them," he says. It was an important shift—rather than serving others out of his own strength, Aaron was learning he only had to be present, look for opportunities, and join in. After the class, he decided to balance his studying by volunteering at Fuller's food bank, a weekly food distribution service for the local Pasadena community. It was a step toward "impactful, relational ministry" that would come to shift the momentum of his life.

Every week in the parking lot next to Carnell Hall, the hands that turned the pages of theology books also learned to sort vegetables and day-old bread. "Volunteering at the food bank pulled me out of just being a student of theology

and into becoming a practitioner of my faith," he remembers. "It was an important place where we could treat people with dignity even at their most vulnerable time." As he befriended regulars at the food bank, it wasn't long before he noticed a pattern as to why they sometimes didn't show up. When people missed a week, they almost always had the same reason: they couldn't afford the transportation to get there. Their absence troubled Aaron and became an epiphany: "Services don't matter if you can't get to them." Helping people get access to services they needed could be its own form of ministry, he thought, and if people were falling through the gaps in a densely populated city like Pasadena, Aaron wondered about the area he came from in California's high desert, where cities were sparse and the distance between them even wider.

He started researching transportation services and, when he graduated, found a job near his hometown. "I didn't plan on this, but I saw a community in need and thought I could help," he says. He started work as the director of consolidated services at the Victor Valley Transit Authority, serving people living in the small towns scattered over the high desert northeast of Los Angeles. With so much empty space, the arid landscape creates unique problems for people who can't travel across it, and it became Aaron's job to look for creative solutions. "We've all been at that point where we don't have a functioning automobile, but some people are in that place without any friends or family, so they're locked into isolation," he says. "We're trying to create options in rural communities where they otherwise couldn't get to public transportation."

Under Aaron's direction, his team has donated cars to churches and nonprofits who then use the vehicles to connect people to health care, after-school programs for children, or even church services on Sunday. They have developed a driver reimbursement program that refunds costs to volunteers who drive others in the community to appointments and other services—a program with the added benefit of encouraging neighbors to meet one another. "We're trying to get people engaged in their communities, and that's one reason I love



“I know I’m doing exactly what God has called me to do even though I never anticipated doing it.”



the volunteer driver program,” he says. “It helps them get to know their neighbors, and after a while, people begin to become friends.”

When one patient was late to a doctor’s appointment, he remembers, the volunteer driver went inside to advocate for him; transportation became a means for supporting a friend in need. For another, the transit service not only helped her make her appointments, it decreased debilitating anxiety so she could have a better quality of life at home. When Needles, California, lost a 99 Cent Store and Dollar General—the only source of inexpensive food for many—Aaron’s team developed a rideshare program so that families could carpool to nearby towns. Even though the costs were low, they discovered people couldn’t pay for the service, so they developed financial cards that worked not only as payment for ride-sharing but also as a solution to banking needs. “Seeing the community receive that added benefit was satisfying,” he says.

Running errands, shopping, and doctor visits are “basic things we take for granted, but they’re things people can’t do without transportation,” says Aaron. Without access to transportation, people find that struggles with seemingly unrelated social issues become exacerbated. The longer he’s worked in this field, the more Aaron has realized that transportation is at the center of many community challenges: poverty, mental health needs, isolation, health care access. “In ministry, of course you want to spread the gospel, but you also want to care for the physical needs,” he says, sharing a conviction that came from studying neuroscience and the soul with Warren Brown, professor of psychology, and Nancey Murphy, senior professor of Christian philosophy. “This world matters. Bodies and the needs of bodies in this world matter.”

As the programs have grown, Aaron has started presenting at

council meetings and other nonprofits to share what he’s learned and to advocate working together to build a “web of services” for the community. Ultimately, the value of these transportation services is more than just lending vehicles or creating new programs. For Aaron, it’s about creating access to services that strengthen communities and help people live meaningful lives.

Few people set out to work in public transportation, he points out. “Most of my team started out doing something else, but we saw a community need,” he says. “I know I’m doing exactly what God has called me to do even though I never anticipated doing it.” Looking around at his books, he knows the transit office is precisely the place to bring theology and relationships together. “Reading Mark Labberton’s book *Called* was confirmation of my choice,” he remembers. “It was an affirmation that Jesus wants us to function and work in a practical manner to meet people’s needs and show them his love.”

Driving across the desert, praying with a coworker in the break room, reading Scripture in his office—they’re landscapes converging into a single mission field Aaron is grateful to traverse: “I see my work as an expansion of Christ’s body and the church. It may be an impossible vision, but I want to see a day when everyone can get to where they need to go.”



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"I will make for you a covenant on that day with the wild animals, the birds of the air, and the creeping things of the ground; and I will abolish the bow, the sword, and war from the land; and I will make you lie down in safety."

Hosea 2:18



SHALOM

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THE SHALOM FOR WHICH WE YEARN

by Mark Labberton
Guest Theology Editor

In its broadest definition the Hebrew word *shalom* means “wholeness,” with a crucial element of that wholeness being “peace.” Yet the word contains a longing that transcends mere definition, a profound hope shared across the world by individuals, communities, and whole nations. Though a complicated concept, no matter whether it is nuanced theologically, spiritually, politically, or psychologically, this all-too-elusive thing called *shalom* is a nearly universal desire.

As Fuller Theological Seminary marks its 70th year in the fall of 2017, this theme seems an obvious one to consider in a world ravishingly hungry for shalom. Nations, regions, tribes, religions, institutions, families, and individuals are intensely aware of its absence, and of the unmet desire for a deep and pervasive sense of well-being

EL SHALOM QUE TANTO ANHELAMOS

Por Mark Labberton

En su definición más amplia la palabra en Hebreo *shalom* significa “plenitud,” con un elemento crucial de esa plenitud siendo la “paz.” Sin embargo, la palabra contiene un anhelo que trasciende la mera definición, una esperanza profunda compartida en todo el mundo por individuos, comunidades y naciones enteras. A pesar de ser un concepto complicado, no importando si es táteologicamente, espiritualmente, políticamente o sociológicamente matizado, esta cosa tan elusiva llamada shalom es un deseo por poco universal.

Ya que el Seminario Teológico de Fuller cumple sus 70 años en el otoño de 2017, este tema parece ser uno obvio a considerar en un mundo extremadamente hambriento por shalom. Naciones, regiones, tribus, religiones, instituciones, familias e individuos están intensamente conscientes de su ausencia y del deseo incum-

우리가 꿈꾸는 샬롬

마크 래버튼(Mark Labberton)

히브리어 샬롬(*shalom*)에 대한 가장 넓은 의미의 정의는 “온전한 전체”(wholeness)입니다. 그리고 이러한 온전한 전체됨을 위한 중대한 요소가 “평화”로운 상태라고 말할 수 있을 것입니다. 하지만 이 단어에는 단순한 사전적 의미를 초월하는 열망이 담겨 있습니다. 이 열망은 전 세계의 모든 개인, 공동체, 국가를 막론하고 공통으로 가지고 있는 근원적인 소망입니다. 신학자, 심리학자, 영성가, 정치가에 따라 조금씩 다른 의미로 사용할 수 있지만, 샬롬이라 부르는 이 복합적이고 추상적인 개념은 거의 전 우주적인 갈망에 가깝습니다.

2017년 가을로 풀러신학교의 개교 70주년을 맞이함에 있어, 샬롬은 평화에 굶주려 있는 세상 앞에 분명 적실한 주제입니다. 오늘날 국가, 지역, 부족, 종교, 기관, 가정, 개인 할 것 없이 많은 영역에서 샬롬의 부재가 심각하게 인식되고 있습니다. 그뿐만 아니라 삶의 극단을 모두 품는 샬롬만이 충족시켜줄 참된

that it evokes—something to contain all of the extremes of life.

Ours is a world of global turbulence, vicious terrorism, and random violence. After decades of checked hostilities in many parts of the world—albeit punctuated by war, injustice, and abuse—the roiling narratives of instability and unfettered attack seem to be increasingly normative. For the poorest and most marginalized, such vulnerability is biting familiar. That a far wider and more shielded swath of people around the world now faces greater daily fear from uncertainty and attack is a significant shift.

The gospel of Jesus Christ comes to and for this very kind of world. The essays in this section present a biblical vision of gospel

plido por el sentido profundo y penetrante de bienestar que evoca – algo que contenga todos los extremos de la vida.

El nuestro es un mundo de turbulencia global, terrorismo vicioso y violencia fortuita. Luego de décadas de hostilidades comprobadas en muchas partes del mundo – aunque marcado por la guerra, injusticia y abuso – las narrativas embravecidas de inestabilidad y ataque desenfrenado parecen ser cada vez más normativas. Para la persona más pobre y marginalizada, tal vulnerabilidad es penetrantemente familiar. Que una franja más amplia y más resguardada de personas alrededor del mundo ahora enfrenta un miedo más grande a diario por la incertidumbre y el ataque es un cambio significativo.

El evangelio de Jesucristo viene para y por esta clase de mundo. En

행복에 대한 바램도 더욱 깊어만 가고 있습니다.

우리가 살아가는 세계는 전 지구적인 격동, 잔인한 테러리즘, 무작위적 폭력에 시달리고 있습니다. 지난 수십 년간 세계 여러 곳에서의 분쟁들은 간헐적인 전쟁, 불의, 폭력 중에도 그나마 억제될 수 있었지만, 오늘날에는 전 세계적인 불안과 통제를 벗어난 폭력의 들끓는 소식이 점점 우리의 일상이 되어가고 있는 듯합니다. 불의와 폭력에 무방비로 노출된 가난하고 소외된 계층에게 이같은 현실은 너무도 가혹하지만 익숙한 현실입니다. 그러나 여기에 더해 오늘날은 이러한 소외된 계층 뿐 아니라 더 안전하다고 여겼던 일반인들 모두가 불안과 폭력으로 인한 두려움을 날이 갈수록 더욱 크게 실감하고 있습니다.

예수 그리스도의 복음은 바로 이 같은 세상을 위한 것입니다. 여기에 실린 글들은 우리의 아픔과 고난, 그리고 연약함 중에 반드시 필요한 복음적

shalom as it relates to the pain, suffering, and vulnerability for which it is so deeply needed. It is sacrificial love worked out in the midst of struggle, demonstrated by the Maker-of-Shalom who understands human anguish and came in mercy and justice to set things right.

This issue of *FULLER* magazine considers this shalom from many different dimensions—from different theological disciplines and out of varying social, ethnic, and political worlds, forming a set of windows or doorways through which we can glimpse this peace for which we yearn. Together, they provide just the sort of rich, thoughtful engagement that reflects Fuller’s history—as well as a commitment to drink from the well of our biblical faith, and to love a world parched for the living water of shalom.

los ensayos en esta sección se puede encontrar una visión bíblica del evangelio de shalom a medida que se relaciona al dolor, sufrimiento y vulnerabilidad para la cual es tan profundamente necesitado. Es amor sacrificial ejercitado en medio de la lucha, demostrado por el Creador-del-Shalom que entiende la angustia humana y vino en misericordia y justicia para arreglar las cosas.

Esta edición de la revista *FULLER* considera este shalom desde diferentes dimensiones – desde diferentes disciplinas teológicas y desde mundos sociales, étnicos y políticos variantes, formando un conjunto de ventanas y puertas por las cuales podemos vislumbrar esta paz que anhelamos. Juntos, proveen solo el tipo de involucramiento rico y reflexivo que refleja la historia de Fuller – así como el compromiso de beber del pozo de nuestra fe bíblica y a amar al mundo sediento por el agua viva del shalom.

샬롬에 관한 성경적 통찰을 제시합니다. 복음적 샬롬이란 분투하는 삶의 한 복판에서 피어나는 희생적 사랑입니다. 인간의 고통을 이해하시며 세상을 바로 잡기 위해 궁핍과 공의로 오신 샬롬의 창조자께서 친히 이 사랑을 우리에게 보여주셨습니다.

이번 호 FULLER는 다각적인 차원에서 이 샬롬을 고찰합니다. 서로 다른 신학적 관점들을 가지고, 다양한 사회적, 인종적, 정치적 세계로부터 샬롬을 고찰함으로써 우리가 열망하는 이 평화를 엿볼 수 있는 창 혹은 출구를 제시하고자 합니다. 더 나아가 이번 호는 풀러의 지난 역사를 반영하는 성경적 신앙이라는 우물에서 생수를 길어 마시는 일과 샬롬의 생명수에 목말라하는 세상을 사랑하는 일에 대한 헌신과 더불어 풍성하고 사려 깊은 참여의 모습을 보여줄 것입니다.



SHALOM AS WHOLENESS: EMBRACING THE BROAD BIBLICAL MESSAGE

Leslie C. Allen

Leslie C. Allen, who has served on the Fuller Seminary theology faculty since 1983, is currently senior professor of Old Testament. Commentaries he has written include *Jeremiah* in the Old Testament Library, *Psalms* and *Ezekiel* in the *Word Biblical Commentary*, and “Chronicles” in *The New Interpreter’s Bible*. He has also been published extensively in various books and scholarly journals. In addition to mentoring PhD students, Dr. Allen teaches courses on the Hebrew Prophets, Writings, Psalms, and Lamentations, and is involved in theological associations in both the United Kingdom and the United States.

As an Old Testament professor, I find it gratifying that a Hebrew word has passed into Christian currency. “Shalom” basically means wholeness or completeness. An important extended meaning is “peace,” which is also the meaning people generally attribute to the word. But the cognate adjective, *shalem*, is used of whole, uncut stones used for building an altar in Joshua 8:31. It is also used to describe commercial stone weights of the correct size, not reduced to cheat customers, in Deuteronomy 25:15. A *shalem* heart refers to an undivided attitude of wholeheartedness, for example in 2 Kings 20:3. This sense of wholeness throws light on that daunting command Jesus gave in Matthew 5:48: “Be perfect,” as God is perfect.¹ The Greek adjective *teleios* employed there is used in the Septuagint translation of the Old Testament to render *shalem* and its Hebrew synonyms *tam* and *tamim*. Moreover, in the Hebrew Bible they and a related verb are sometimes followed by the preposition “with” to indicate an inclusive relationship, such as in Deuteronomy 18:13 and 1 Chronicles 19:19. Inclusiveness is the very point being made in the Gospel passage for which this command is the climax. We have to include bad people as well as good ones in our loving, just as God does in sending sunshine and rain on both. That is why the New Jerusalem Bible renders “You must therefore set no bounds to your love,” while the Revised English Bible (REB) states, “There must be no limit to your goodness.” Wholeness of a certain kind is in view.

“Shalom” can be used generally to describe the well-being of persons or communities, and “peace” is a particular and common development of that sense. There is “a time for war, and a time for peace [shalom],” Ecclesiastes 3:8 tells us. A related meaning is physical health: in Isaiah 53:5 it is used in this sense as a metaphor. So the REB translates: “The

chastisement he bore restored us to health.” Matthew 8:17 takes literally the previous verse, 53:4, about “our infirmities” and “our diseases,” and applies it to the healing ministry of Jesus. In Hebrew narratives there is a colloquial question one asks a newcomer: *Hashalom?* At 2 Kings 9:11 the King James Version (KJV) renders this “Is all well?” Updating a little, the New Revised Standard Version and New International Version (NIV)² both translate it as “Is everything all right?” A type of unimpaired completeness belongs to the idiom here. What I want to do in this article is to apply the idea of wholeness to aspects of the Bible. The Bible has its own shalom, a wholeness we ignore to our peril if we try to cut it back.

OLD TESTAMENT/NEW TESTAMENT

On Fridays I volunteer at a local hospital as a chaplain. If patients would like a Bible, I give them a copy of the New Testament and Psalms, donated by the Gideons. That is hospital policy. If patients ask for it they may have a complete Bible, which the hospital has had to buy. Nearly everybody is content with the first option. So do many pastors appear to be, in their overwhelming use of New Testament texts for their sermons, while at the start of worship the Psalms provide beautiful calls to praise. Accordingly my own career category, in the field of Old Testament, may appear surprising. It certainly came about by a circuitous route.

At school I was put in the Classics stream, studying Greek and Latin literature. The church where I worshiped happened to be pastorless by choice, believing that church members had various ministry gifts that needed to be cultivated. At 16, since I could read New Testament Greek and potentially commentaries on the Greek text, I was put under a training elder for two years of

instruction and practice in preaching and conducting services. When I went on to Cambridge University, I was recognized as a lay preacher by churches of the same persuasion in the area. Yet I soon ran into a problem. I felt at home in the New Testament, set in a Hellenistic culture, whereas the Old Testament, quite different in culture and language, remained a closed book. I could only preach on the New Testament! A solution presented itself. Instead of a three-year degree the university offered the option of two half-degree programs, each taking two years. So after two years I switched to Hebrew and Aramaic studies, and eventually was allowed to complete that particular degree program in a fifth year. My vision was to be a lay preacher, preaching the whole Bible, while to make ends meet I would get some “tent-making” job, as Paul did, following the practice of Jewish rabbis. But what and where?

My Hebrew professor wanted me to teach in a secular university, but no position was currently available. Years before he had been in a similar situation, and taught at a seminary in Cairo until a position opened up back home. He urged me to go abroad and promised to be on the lookout for me at home. So I wrote to a theological college in London that trained missionaries as well as pastors, and they in fact needed somebody like me in their Old Testament department. The college encouraged its faculty to enroll for a part-time PhD degree at London University. When I was halfway through the program, the anticipated letter from my professor arrived. I felt I had to say no, for two reasons. First but not foremost, it would mean giving up my part-time study, which was not permissible for British university teachers, and I was finding its rigorous intellectual demands invaluable to equip me for teaching. Second and more important, by now I saw teaching at a secular university as

a poor alternative to seminary-type teaching that prepared students already committed in principle to Christian service. So I stayed where I was, until I crossed sea and land to teach at Fuller as an Old Testament professor.

My tent-making job turned into Christian service as a sort of evangelist for the Old Testament, in fact as an anti-Marcionite. Marcion was a Christian heretic in the second century AD who disowned the Old Testament, believing that the New had utterly superseded it. He considered the God of the Old a different deity from that of the New, the one that Christians should worship. I suspect that many Christians and even pastors have implicit Marcionite tendencies, still paying lip service to a whole Bible, but drawn in practice to the easier option of turning to biblical books that from the start were written by Christians for Christians. The other option has not meant cutting myself off from the New Testament. My lecture courses on Old Testament books have contained at the close a relevant New Testament parallel. My overall task is twofold: to explain the Old Testament primarily in its own terms and secondarily as preparation for the New. In both cases I am walking in step with God’s ongoing revelation. In 2012 I was pleased to be invited to teach a course in Fuller’s Korean DMin program with the title “Biblical Theology of the Old Testament for Pastors.” I liked that word “biblical.” It gave me the opportunity to link the Testaments. Later I turned the course into a book.³

ACADEMIC/SPIRITUAL

As a student my role model was one of my denomination’s leading lights, a professor of Bible (both Testaments!) at Manchester University, F. F. Bruce. Coming across his balanced “Answers to Questions” in a monthly

magazine, I became an avid reader of his articles and books to see where he stood on various Christian and biblical issues and why. I later met him and would occasionally write to him, his example stimulating my own thinking. The nature of the Bible as revelation was something I needed to sort out. I read B. B. Warfield and was impressed by the array of self-defining statements from the Bible he amassed to support the straightforward character of its inspiration. Then I read how another evangelical scholar, James Orr, insisted that for a complete picture the phenomena of Scripture should also be taken into account, as a way of understanding those statements properly. I found his wider approach convincing. When Isaiah 40–55 became one of my Hebrew set texts and I reviewed the evidence that it was composed by a prophet living nearly two centuries after the historical Isaiah, I took it in stride and understood that the Holy Spirit had inspired his work for inclusion in the larger work. Later I welcomed in principle Brevard Childs’s “canonical approach” and recognized in him a kindred spirit. For many years I taught a PhD seminar, “Critical Approaches to the Old Testament,” which I always began by comparing the task of a music critic to give appreciative and informed insight into his or her subject. A moderately critical perspective can be a positive way to approach the setting, character, and growth of Old Testament literature and can provide the necessary tools to appreciate its canonical value.

Yet the spiritual side of the Old Testament has never been far from my purview. For some years I taught an elective course on “Spirituality of the Psalms.” At my previous institution, Judaism was part of my teaching load for six years, where my approach was to teach how to think and live like a good Jew. I came to carry this perspective into my

Old Testament classes, teaching students how to think and live like good Israelites. Of the books I have written, my favorite is a commentary on Chronicles in a series for pastors under the general editorship of Lloyd Ogilvie.⁴ One spring quarter I taught a course on the English text of Chronicles. I spent the summer writing the commentary, presenting its narratives as sermons the Chronicler was preaching on spiritual values his postexilic constituency needed to cultivate, values that slipped smoothly into Christian equivalents. Once, after I had presented a paper to a group at a Society of Biblical Literature conference, a seminary professor remarked that my papers were always “preachable.” The academic and spiritual sides of Scripture should not be at loggerheads, but take their proper places within a whole portrayal.

LOVE/WRATH

One of Marcion’s trump cards was that the God of the Old Testament is an outdated God of wrath and war, over against the God of love in the New Testament. If one could count up on a celestial calculator the number of sermons that have been preached on John 3:16, “God so loved the world . . .,” as the essence of the New Testament’s message, one might be inclined to agree. And “God is love” (1 John 4:8, 16) has become a Christian mantra that seems to say it all. As for John 3:16, one wonders if preachers have ever read on to the closing verse of the chapter, verse 36: “Whoever rejects the Son . . . God’s wrath remains on them” (NIV). Paul too took God’s wrath very seriously; he had plenty to say about it in his Letter to the Romans. God’s wrath is demonstrated providentially in the political government’s exercise of justice, the government unwittingly acting as “the servant of God to execute wrath on the wrongdoer” (Rom 13:4). Divine wrath is part of the bad news about the Last Judgment that

precedes the good news of the gospel (1:18). Even before that judgment, in human experience it is already providentially at work when God abandons wrongdoers to the consequences of their own bad choices (1:24, 26, 28). Christians should “leave room” for that providential wrath to operate, rather than personally retaliate for wrongful treatment (12:19).

The late Thomas Oden tells in his theological biography how he invented the phrase “unconditional love” to describe the forgiving God.⁵ As part of his research into how one could use psychology to communicate theology, he adapted Carl Rogers’s phrase “unconditional acceptance.” Oden’s new phrase caught on. Soon preachers in many church traditions were taking it over; even the pope used it, though he came to regret his neologism. He found the preachers who used it stopped talking about the wrath of God against sinners. “I had drifted,” he wrote, “toward . . . a conversion without repentance.”

John and Paul were building on the broader foundation of the Old Testament in speaking about God’s wrath. Of course, it is by no means silent about divine love. Just to give one instance, Lamentations 3 moves comprehensively from God’s “wrath” to “the abundance of his steadfast love” in verses 1 and 32. Divine wrath and love are not parallel terms. Love is a regular attribute of God, whereas wrath is a moral reaction to human wrongdoing in the name of justice. Without human provocation there would be no wrath, only love. God’s wrath validates the passionate zeal of the Christian champion of human rights. In a creedal statement at Exodus 34:6 God is said to be “slow to anger,” reluctant to exercise it. It does not come naturally; in fact, it causes God grief, according to Hosea 11:8–9. In Ezekiel 33:11 the Lord God declared,

“I have no pleasure in the death of the wicked, but that the wicked turn from their ways and live.” This text is echoed in 2 Peter 3:9. But, to cite Romans again, Paul warned against trading on this patience rooted in God’s natural inclination and ending up victims of divine wrath (Rom 2:4–5). To be true to the Bible, its double message should not be obscured.

“DO NOT ANSWER FOOLS”/“ANSWER FOOLS”

In 2015 Fuller sent me to China to spend a semester teaching at Nanjing Union Theological Seminary. I told the students how fortunate they were to have in their cultural heritage the concept of yin and yang, which describes two opposite entities operating in tension. Western rationalism, conversely, is tempted to simplify truth into a single entity as logically sensible. So those of us who are Westerners react with consternation to the contradictory advice in Proverbs 26:4–5: “Do not answer fools according to their folly. . . . Answer fools according to their folly.” We cannot give a shoulder-shrugging explanation that it does not matter which course one takes; each policy is backed by a good reason why one should do it. Circumstances alter cases. Both recommendations are true, but not at the same time. The book of Proverbs comes from wisdom teachers, and I like to imagine the anachronistic scene of a wisdom seminar. The teacher has assigned rival policies for two of the students to debate. Under which circumstances would the first apply? Under which the second? Then it would be open to the class to weigh in. Good training for potential wisdom teachers! There are times when there is no automatic right or wrong answer. Life can be complex, with a variable set of factors, and so careful discernment is needed for the right advice to be reached. Sometimes in my preaching I tell the congregation the sermon may not be right

for some of them. If so, they are to put it in a mental attic to dust off for future use when it is relevant, or pass it on to a friend for whom it does apply right now.

CHALLENGE/ASSURANCE

I like to sum up the Bible’s message to believers in terms of these two words, and both perspectives are necessary if it is to be defined adequately. This truth hit home in a lesson a Jehovah’s Witness once taught me. We were having a lengthy discussion about the Bible and he knew his Scriptures well. On a number of aspects of our respective traditions neither of us could convince the other he was wrong; each came back with counterarguments. At the close I felt it would be courteous to find something we could agree on. “Isn’t Romans 8 a wonderful chapter?” I said. He thought for a while and said, “No, I think it’s a scary chapter.” I wondered how on earth he could say such a thing. I thought of so many verses in chapter 8 that spoke to me in an assuring way, verses I had often heard preached on in evangelical circles. We parted without further discussion.

Afterwards I looked the chapter up to find out what he meant. Part of verse 13 leaped out at me, though others could have done so too: “If you live according to the flesh, you will die.” I cannot remember hearing a sermon on that text. My sparring partner and I were both half right and half wrong. He heard the threat of death and I heard the promise of life. I heard the assurance and he heard the challenge. Has the choice something to say about our two religious traditions? The lesson is that both aspects must find a firm place in Christian preaching if it is to be true to the Bible. Paul in his goodbye sermon to the elders from Ephesus summed up his three years of ministering to their church like this: “I did not shrink from declaring to you the whole purpose of God” (Acts 20:27). The Greek has “all,” as the KJV translates. I like “whole,” which modern translations use.

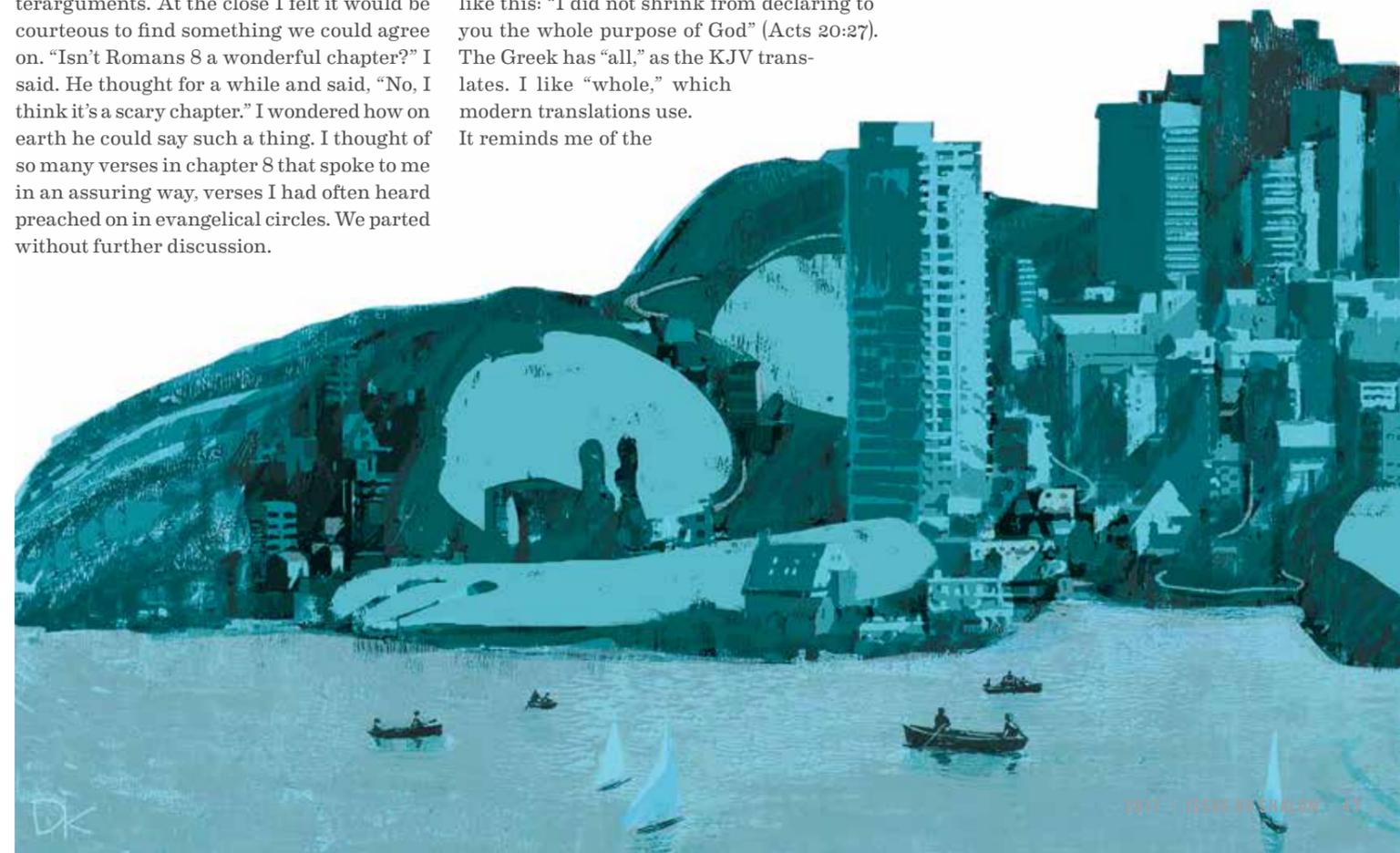
It reminds me of the

basic meaning of shalom and its importance for the Bible.



ENDNOTES

1. Unattributed translations are taken from the New Revised Standard Version.
2. NIV quotations are taken from the 2011 edition.
3. Leslie Allen, *A Theological Approach to the Old Testament: Major Themes and New Testament Connections* (Eugene, OR: Cascade Books, 2014).
4. Leslie Allen, *1, 2 Chronicles*, The Communicator’s Commentary 10 (Waco, TX: Word, 1987). In 1993 it was republished by Nelson in a series named “The Preacher’s Commentary.”
5. Thomas Oden, *A Change of Heart: A Personal and Theological Memoir* (Downers Grove, IL: IVP Academic, 2014), 89–90.





THE CHURCH IN A TIME OF CONFLICT: BRINGING SHALOM TO PERSONS IN SITUATIONS OF INTERNAL DISPLACEMENT IN COLOMBIA

Lisseth Rojas-Flores

Lisseth Rojas-Flores is associate professor of marital and family therapy in the Department of Marriage and Family at Fuller Seminary. A bilingual/bicultural licensed clinical psychologist, she works to address the interrelationships between family, mental health, and social justice issues. Her primary research interests focus on trauma, youth violence prevention, and the quality of parent-child relationships and overall well-being of children and parents living in low-income immigrant families in the United States. She also engages in research examining the impact of community violence on parents, teachers, and adolescents living in El Salvador.

I was born in Medellin, Colombia, and at the age of 16, left with a broken heart. My heart continues to break over the plight of my home country. Colombia's long and complicated armed conflict between guerrillas, paramilitaries, and government security forces has inflicted undeniable pain and left far-reaching scars. Last year, however, I returned to my beautiful and conflict-ridden country in pursuit of reconciliation and peacemaking. Accompanied by colleagues and armed with tools, I went with a mission to partner with the local church in learning how to bring shalom to those suffering from the aftermath of the 53-year-long conflict.

Colombia's protracted internal armed conflict has displaced nearly 7.2 million people. It now ranks as the country with the largest number of internally displaced peoples (IDPs) in the world, surpassing even Syria's IDP numbers.¹ As in most armed conflicts, often the most vulnerable bear the cost. Children and their mothers make up the majority of those forcibly displaced by war in Colombia and number in the hundreds of thousands. Ethnic minorities—including indigenous and Afro-Colombian groups, especially those in the countryside—have disproportionately suffered the devastating consequences of this bloody, cruel, and protracted conflict.

I find that many don't know much about the devastating effects of internal displacement, or even what internal displacement is. An internally displaced person is anyone who has left their residence because of danger, violence, or conflict, but has not crossed their own country's borders. This means they are not technically refugees or immigrants; their plight is often invisible to others within and outside their home country.

Brutal violence, terror, and forceful removal from one's land and property have thrust thousands of Colombians out of their hometowns and farms. The land they occupy is inextricably linked to the lives and livelihoods of many Colombians. Yet their land and its raw materials are too often seized for profit or political gain, with its inhabitants seen as nameless obstacles. Uprooted and seeking refuge, IDPs often go to the cities and end up on the margins of urban settings where they meet with other forms of violence and exclusion. IDPs are usually cut off from their regular jobs, healthcare and sanitation systems, schools, security networks, and means of economic and social support. As a result, IDPs are among the most vulnerable populations, often remaining in danger long after their displacement, with the continued and deepening absence of opportunity for a dignified life.

Although limited peace agreements were signed in November 2016, many Colombians and international humanitarian agencies argue that Colombia has not entered a post-conflict era yet. The country continues to struggle to bring dignity and reintegration to its vast numbers of IDPs. Even in zones where the armed conflict has ended, the majority of internally displaced persons are unable to return home because of devastated local economies. Many have lost their homes and their land and have no one to go back to. Others lack resources to return or are reluctant to do so because they have no confidence in the peace and security conditions. Many have endured displacement for years or even decades.

TRAUMA AND SEXUAL VIOLENCE IN TIMES OF ARMED CONFLICT

As a Colombian and clinical psychologist,

I worry about my country, for I know well the ill and far-reaching effects of trauma resulting from forced displacement. A traumatic event is marked by perceived and life-threatening terror that renders the victim helpless at the potential loss of one's life or loved ones. Unsurprisingly, IDPs potentially face a gamut of traumatic experiences before, during, and after their displacement: physical danger, fear, exposure to extreme horror, and many conditions of defenselessness and humiliation.

Violence against women also holds a central place in Colombia's history of armed conflict. Despite much progress, social expectations have long relegated women to an inferior status. It is no surprise, then, that women often become the targets during unresolved conflict. Domestic, sexual, and other forms of gendered violence force women—many with small children—to flee their hometowns in search of safe havens and anonymity in big cities. Displaced women are particularly vulnerable to human rights abuses and are likely to experience further victimization in their flight and resettlement.

THE CHURCH AND SHALOM IN A TIME OF CONFLICT

Shalom is one of the most outstanding and relevant biblical-theological concepts for human life. It goes beyond harmony, well-being, and prosperity to encompass a fundamental relationship with the Creator, oneself, society, and nature. This biblical peace must not be confused with the more trivialized and elusive type of "peace" that many associate it with. On the contrary, shalom includes the intentional development, reparation, and reconciliation of relationships with God and our fellow human beings (Matt 5:9; John 14:27; 16:33). Further, the biblical concept of shalom calls

for a healthy relationship with the land and its resources, a relationship that is deeply broken for so many Colombian IDPs. Not only is the church commissioned to live out and experience shalom but also to share and impart it. The "children of God" must always and in every place be "peacemakers" (Matt 5:9).

In Colombia's current historical moment, the church must act boldly and wisely. Substantial evidence documents the vital role played by faith leaders in facilitating the emotional recovery and integration of IDPs. The 48 million inhabitants of Colombia are predominantly Christian: 79 percent Catholic, 13 percent Protestant, 2 percent other, and 6 percent with no religious affiliation.² These statistics alone highlight the important position the church and faith leaders can have in promoting the health and well-being of IDPs. Throughout history, the Colombian church has had an unquestionable convening power. As a Colombian woman and Christian social scientist, I urge and seek to help Colombian faith communities to address gender-based violence and trauma of IDPs among their people.

The church must address gender-based violence head on from its pulpit and in its daily proclamation of the kingdom of God. Even in the face of historically rooted, gendered trauma, the church can offer a voice that counters mainstream narratives and seeks social justice. Our ecclesiology must use a gender-sensitive approach to break silences and correct stereotypes and misinformation harmful to women created over generations. Responding to our God-given imperative to bring shalom, I believe churches are called to provide a range of interventions to IDPs—from offering basic physical necessities to caring for spiritual

needs, with support that includes resettlement, integration, and legal protection. Churches must themselves be welcoming communities to IDPs, providing them with life-giving relationships by enfolded them within their congregations. It is a daunting task, yet our efforts must address the overall vulnerability and needs of the IDP.

Faith communities have not always been places where trauma survivors find support or feel embraced by shalom. In some cases, the clergy have contributed to ongoing abuse, yet many people still seek support from pastors before seeking help from a psychologist or mental health professional. How is the church of Christ to respond to the suffering of displacement and trauma? The church is called to bring shalom—integral peace—to all aspects of a person: spiritual, social, psychological, and economic, among others. As such, our theological position—that the church is a community based on the biblical witness—must be an incarnated reality where suffering is not considered a

threat to the power of God. Rather, God has entered into and continues to be present in situations of suffering. This vision exhorts the community of faith to attend to the suffering of the other and to create space for narratives of suffering. Such space emerges from a vision grounded in the knowledge and faith that those marked by the traumas of displacement are resilient and able not only to recover but also to flourish.

Communities of faith must learn and understand the processes and mechanisms associated with trauma, the consequences of exposure to violence, and means of healing. The trauma that IDPs have endured—whose memories wake them up some nights in an anxiety-ridden sweat—must be heard and brought to justice, and

their means of life (land, self-worth, shattered identities, housing) restored. As these stories of suffering and victimization are heard, the church must equip itself with tools to protect not only the vulnerable but also their first responders.

NEED FOR TRAUMA-INFORMED TRAINING FOR PASTORS AND FAITH LEADERS

Working with trauma, I've seen that those on the front lines—the first responders, often faith leaders and pastors—frequently suffer in silence and pay a high price for their altruistic efforts. The Colombian Christian church and the global Christian Protestant church are doing amazing work with displaced persons, efforts that often go undocumented. Unfortunately, in Colombia, as in most parts of the world, there is little systematic inquiry into faith leaders' exposure to potentially traumatic events during armed conflict and into their understanding of mental health and trauma.

During a recent visit to my country I began, along with Colombian and foreign psychologists, to explore the impact of trauma

on faith leaders' own mental health and ministry. Approximately 250 pastors and ministry workers in the Medellín area—Colombia's second largest city, with one of the highest numbers of IDPs—participated in a five-hour workshop to promote education about trauma and gender-based violence. Topics included the multidimensional consequences of trauma: psychological, social, and spiritual. We discussed the impact of trauma on family roles and relationships, sexual trauma, abuse reporting practices, and the role of pastors and ministry workers in minimizing the occurrence of rape and gender-based violence toward women.

SOCIAL SCIENCE AND CHURCH PARTNERSHIPS FOR BRINGING ABOUT SHALOM

It is time for the church to heed new findings of the social sciences to inform its moral imperative to bring shalom to IDPs.

A plethora of excellent resources with particular focus and data on IDPs is available from both local and international agencies dealing with internal displacement. Among many Colombian resources, the UN Guiding Principles on Internal Displacement provides useful tools and best-practice frameworks in dealing with IDPs.³ A renewed theology of integral missiology, enriched by empirical social-scientific analysis, can mobilize local churches to nurture the holistic human flourishing of Colombian IDPs.

Complex multidimensional social problems require multidisciplinary solutions. Peace-making efforts in Colombia must be inextricably woven into multilayered national and global efforts that are laced with patience, endurance, creativity, love, and deep belief in God's ultimate plan for redemption and reconciliation. Bearing in mind the complexity and gravity of the internal displacement problem in Colombia, a seminary in Medellín, *Fundación Universitaria Seminario Bíblico de Colombia (FUSBC)*, one of the largest in Latin America, has

been intentionally engaging theologians and faith leaders in formulating an appropriate church response. Supported by a generous grant from the Templeton World Charity Foundation, many professors are engaged in a large research project entitled "Integral Missiology and the Human Flourishing of Internally Displaced Persons in Colombia."

This research project has been designed from a "participatory action research" perspective that seeks to empower IDPs and promote self-reliance by engaging them as planners, implementers, and beneficiaries. I celebrate this approach: as an inquisitive and observant teenager, I remember being very put out by the fact that my denomination was mostly managed by foreigners. I would rant about how our theology and even our modes of worship were colonized. Going back to Colombia today, I fear that I would end up doing the same—forcing what I assume to be brilliant solutions onto someone else's problems. I have been humbled by the efforts of the Colombian church and Colombian theologians to





“Seek the welfare of the city where I have sent you into exile, and pray to the LORD on its behalf, for in its welfare you will find your welfare.”

—Jeremiah 29:7

remain true to our roots, to pay attention to our unique cultural history and underpinnings, and to engage both local and international help. It has been inspirational and transforming to partner with internally displaced persons and with Colombian theologians, sociologists, economists, lawyers, psychologists, and educators—all armed with their unique expertise and views, all coming together to bring forth their best God-given gifts to bear witness and to bring about shalom in a time of conflict.

God moves in mysterious ways. Large movements of people also bring opportunities for healing and reconciliation. As I work with FUSBC and Fuller, I bear witness to the many willing Christian servants who move beyond borders, using their Christian consciousness, theology, and the knowledge of their disciplines, to push these peace conversations into different spaces in the Protestant church in Colombia. We are attempting to learn from and support pastors and faith leaders working with IDPs and to amplify the voices of IDPs who seek justice in their own individual cases, but also, more broadly, for all who are seeking shalom. I saw my diverse and brave clinical psychology doctoral students—Josi Hwang Koo, Byron Rivera, Miko Mechure, Stephanie Banuelos, Marissa Nunes—and my American, South African, and Colombian colleagues wrestle with the horrors of armed conflict in their attempts to create spaces where the church can bear witness to the suffering of IDPs. I chuckled yet was deeply moved when my Fuller colleague, Dr. Tommy Givens, observed that he had never participated in a research project that required so much crying. These brave Fuller students and colleagues—Colombian and foreign

alike—and their attempts to learn, support, and accompany the Colombian Protestant church in peacemaking efforts among IDPs have given me a glimpse into the depth and magnitude of the meaning of shalom.

Going back to Medellin—to the seminary where my father taught for several years and to the playgrounds where I formed unforgettable memories of community, good friends, laughing, and eating mangos—all felt surreal. Multiple times I had to stop to take it all in. I was overwhelmed to see God’s integral and transcendental peace—shalom—at its best in my own life. Here I was, the Colombian in diaspora in the United States, returning to my country of origin, making peace with my past, having the privilege to contribute my grain of salt and little sparkle of light to the peacemaking process, blessed to be part of God’s grand master plan to bring shalom to humanity. Indeed, no borders limit God—and his peace transcends all understanding.



ENDNOTES

1. Alto Comisionado de las Naciones Unidas para los Refugiados-ACNUR, *Tendencias Globales: Desplazamiento Forzado en 2015, Forzados a Huir* (Geneva: UNHCR, 2016), at <http://www.acnur.org/t3/fileadmin/Documentos/Publicaciones/2016/10627.pdf>.
2. Pew Research Center, Religion & Public Life, “Religion in Latin America: Widespread Change in a Historically Catholic Region” (November 13, 2014), at <http://www.pewforum.org/2014/11/13/religion-in-latin-america/>.
3. Internal Displacement Division of the UN Office for the Coordination of Humanitarian Affairs (OCHA). See also the websites of the US Committee for Refugees and Immigrants (www.refugees.org), Refugees International (www.refintl.org), and www.reliefweb.int.



EMBODIED SHALOM: MAKING PEACE IN A DIVIDED WORLD

Jer Swigart

Jer Swigart (M.Div. '11) is a church planter, community organizer, professor, and cofounder of a peacemaking training organization called The Global Immersion Project, which forms, equips, and mobilizes individuals and communities to help bring healing to areas of conflict. His engagement within national and international conflicts has equipped him to guide those in the North American church who seek to become instruments of peace in the world. He's a consultant, speaker, and coauthor of *Mending the Divides: Creative Love in a Conflicted World* (InterVarsity Press, 2017).

Years ago, as I was only embarking upon my peacemaking journey, I sat with a mentor on a porch overlooking the Rocky Mountains. We were in an hours-long conversation about shalom. Playing devil's advocate, he pushed on my every thought about peace: what it required, what it looked like, whether it was the same as justice or something far more.

The conversation, equal parts exhilarating and discouraging, zeroed in on the point with one question: "What do you mean when you speak of peace?"

I didn't know what to say.

Recognizing that his young mentee was in a necessary moment of disequilibrium, my mentor smiled, sat back, gestured toward the meadows and aspen groves and to the mountains looming in the distance. With a seasoned sarcasm, he said, "This is peace, is it not?"

On the one hand, I couldn't help but agree. My experience in that moment matched what I had learned about peace as a young, white, evangelical faith leader. I was in a beautiful place, relaxed, on a spiritual retreat, and among good friends. There was no conflict that I could see, hear, or read about. All seemed "right" in the world—or at least on the porch of that particular cabin.

But on the other hand, I knew that peace meant something far more than the general experience of tranquil stability or absence of conflict. I knew that the very moment of "peace" we were experiencing in the mountains was likely, at the same time, a moment of terror for countless friends around the country and world.

I knew this because I arrived at the mountains having just left encounters with pain. A month prior, I had been in the epicenter of the very complex Israeli-Palestinian conflict where I had experienced, firsthand, the trauma of this decades-old struggle. Just a week before, I had been in the borderlands between San Diego and Tijuana where I had encountered the trauma of Central American migrants, Latino deportees, Haitian asylum seekers, and Syrian refugees. Closer yet, I had just traveled to the mountain lodge from my home in San Francisco's East Bay, where the divide between the black and white communities was growing dangerously wide and where conflict between my neighbors was destabilizing the neighborhood.

While I was at ease on that porch, my life and work had me in the thick of conflict in my own neighborhood, within my country, and throughout the world. My experiences had convinced me that the peace God waged in Jesus resulted in something far bigger than a sense of calm and stability for the privileged.

But to define it? I was stumped. After listening to my silence, my mentor offered this counsel:

Everyone defines peace differently. The vision for peace that you have is holistic and has the potential to inspire people of faith to embody it in ways that will change the world. But your definition needs to flow from the Scriptures. Start with the cross and then work to define what it is that you're hoping to bring to life in the midst of our divided world.

Identifying the cross as the starting point of theological exploration was something I had never been encouraged to consider. As I had

only ever encountered the story of God from a chronological perspective, I had come to understand the cross as the continuation of the violent, warrior God motif of the Hebrew Scriptures. My Christian upbringing had led me to understand the cross not as a place of peace but as a tool of torture, wielded by a wrath-filled God, and focused exclusively on my sin.

Imagine, therefore, the moment when my odyssey took me through the Gospels to Colossians 1:18–19 and face-to-face with a cross that declares the extravagance of God's restorative wingspan. It was there I realized that not only did the cross redeem the human soul, but it also heals broken identities, renews creation, mends divided relationships, renovates and replaces unjust systems, and repairs international conflicts.

Peace, then, as defined by the cross, is the restoration of all things. It is the holistic repair of severed relationships, the mending of the jagged divides that keep us from relationship with one another. According to Colossians 1, the implications of the cross were comprehensive and conclusive: God had waged a decisive peace in Jesus, and it had worked. That meant that God is the Great Peacemaker and restoration is the mission of God.

Accompanying the emergence of shalom's elusive definition was a more expansive understanding of who God is, whom God is for, and what God accomplished in the life, death, and resurrection of Jesus. I had discovered a God who sees the humanity, dignity, and divine image in every human being. Here is a God who sees our pain and our plight and, instead of remaining distant or walking away, chooses to immerse himself into the radical center of it. Here is a God who, from within the complexities of our conflicts, con-

tends for our flourishing in costly, creative ways. Ours is a God who stops at nothing to see restoration spring to life.

While all of that is both true and exciting, we're left with a new set of questions. If God's peace was so decisive, then why do we yet live in a world divided by pain, misunderstanding, fear, and hatred? Why does conflict seem to rule the day? Why are our neighborhoods saturated with violence-fleeing refugees and our prisons disproportionately filled with people of color?

Turns out, the unveiling of shalom's definition was not the finish line—it was simply a new beginning. The very next destination along the way was 2 Corinthians 5:18–20 where Paul, reflecting on what the cross and empty tomb had accomplished, identifies us as the reconciled beloved who are commissioned as beloved reconcilers. While God's peace was decisively waged in Jesus, God's peace becomes real in the world when we embrace our vocation as everyday peacemakers.

As we become women and men who, like God, learn to see the humanity, dignity, and image of God in every human being and immerse ourselves into the world's divides, intent upon listening long, and contend for others' flourishing in collaborative, costly, creative ways, we actively join God in ushering in the restored world that God is making. Our physical presence and practice in sync with the Spirit of the Resurrected One cause us to become the ongoing embodiment of God's restorative mission—his shalom—here and now.

Shalom takes years, is always costly, shows up in myriad forms, and usually surprises us when it arrives. It looks like my friends

Ben, an Israeli Jew, and Moira, a Palestinian Muslim, who both lost family members to the conflict. They are former enemy-neighbors who now refer to themselves as a family, co-creating a mutually beneficial future by teaching the children of their divided land to choose love over fear and reconciliation over revenge. It looks like my Egyptian-American friend Catherine, who offers artistic avenues for healing and rehabilitation for incarcerated kids. Shalom looks like my Mexican friend Samuel, who created a simple set of raised garden beds in Tijuana called "border farms" to remind recently deported men of their dignity and value through the creation of jobs. It looks like my friends Bethany and Matt and Sandra and Kevin, who have chosen to rescue kids from the foster care system and become family with them.

The shalom God is making and that we get to be a part of ushering in looks like a world where sisters and brothers no longer kill their sisters and brothers and where women and children are no longer exploited for the pleasures of men. The shalom God is making is one in which senseless gun violence no longer produces dead kids in our streets and in which immigrants and refugees no longer hide in fear in the shadows of overcrowded apartments. It's a world where human beings are no longer trapped in cages, where addiction no longer has power, and where hunger and thirst no longer plague humanity.

This shalom is possible only because God waged peace in Jesus and it worked. Joining the Spirit in making that peace real in our world is the adventure to which we've all been called.



The above is excerpted from an article available in its entirety online.



KERYGMATIC PEACEBUILDING AS THE PRACTICE OF BIBLICAL SALAM

Martin Accad

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CURRENT PEACEBUILDING PRACTICES IN THE MIDDLE EAST

In our current world, it is usually assumed that those holding a position of power have the responsibility to call conflicting parties to the negotiation table. Peace brokers, such as the United States, European countries, Russia, or some other “strong nation,” will engage in diplomatic gymnastics to prepare conflicting parties for negotiations through the “Track I” approach—via professional diplomats or governmental authorities. Each of the parties in the conflict, in the meantime, makes every effort to gain a stronger hand, usually by taking greater hold of what they know their enemy wants (whether land, control, influence, demands, arms, or power), so that they would have a stronger position at the negotiation table. This approach, however, usually leads either to a temporary truce or to no deal at all. It is often a sinister power dance between parties mostly driven by self-interest and ambition. No permanent peace has been brokered in the Arab-Israeli and Israeli-Palestinian peace negotiations through such Track I diplomacy, from Camp David (1978) to Madrid (1991) to Oslo (1993), or any of other countless attempts. Similarly, little advance has been made in the Syrian conflict beyond temporary cease-fires, across a series of Geneva and Astana talks, from 2012 to the present.

In the case of Lebanon, the Taif Accord of 1989 is the Track I achievement seen as having brought the 15-year civil war to an end. But having brought internecine hostilities to a merciful halt, very little real reconciliation was achieved through the Taif Accord, either at the grassroots level or indeed among our political players, who are still for the most part warlords and war criminals with deep-seated antagonism for one another. These so-called Track I diplomacy efforts,

therefore, if useful to bring wars to a formal end, do little to actually resolve conflict or address the deeper issues that will likely lead to further conflict and war. To address deeper issues in conflict, we need to look elsewhere than Track I diplomacy, partly perhaps because though immediate reasons for hostility may be land, water, or tribal and ethnic belonging, these triggers tend to stir deeper issues that often express themselves along religious and sectarian lines. In a 2009 article entitled “Secular Roots of Religious Rage,” Barker and Muck argue that in most cases historically, conflicts did not begin for religious reasons. In many cases, however, religious rhetoric enters the conflict in order to capture the popular imagination. “Once this shift occurs,” they argue, “the religious identities become so salient that all future interactions tend to be defined along religious lines, which in turn lends itself to intractability.”¹ Numerous examples, from Northern Ireland to Israel/Palestine, from Afghanistan to Iraq, from Lebanon to Syria, confirm this hypothesis. The question then becomes this: Why should a conflict saturated with sectarian and religious complexities be solvable through negotiations undertaken by politicians and diplomats with little influence among the religious grassroots?

In the 1990s, after the collapse of the Soviet Union, the realization gradually emerged that Track I diplomacy was no longer sufficient to bring about permanent, long-term peace between nations. Joseph Montville, a former foreign service officer who had participated in Arab-Israeli negotiations, coined the concept of Track II diplomacy, which involved citizens in nonformal peacemaking efforts.² Increasingly today, a multitrack approach to diplomacy is viewed as most promising for bearing fruit and achieving deeper gain in complex conflicts. Track I, however,

can never be abandoned or replaced. Somewhere along the line, heads of states will have to sign those documents. But it is the multitrack efforts that will rebuild trust, addressing intercommunal hurt and considering multiple narratives of history. These will usually be undertaken in the shadows, often under the media radar, with no handshakes on well-trimmed lawns and no signing of official agreements in the media limelight. The Institute for Multi-Track Diplomacy proposes a holistic approach comprising nine different tracks. It identifies Track 7 as “Religion, or peacemaking through faith in action,” defining it as an examination of “the beliefs and peace-oriented actions of spiritual and religious communities and such morality-based movements as pacifism, sanctuary, and non-violence.”³ Multitrack diplomacy may still be too fresh for proper long-term evaluation, and it is perhaps not clear yet whether it can harvest national- or international-scale results. But the approach seems the most promising for now in resolving the numerous intractable conflicts currently in existence that are imbued with religion and sectarianism.

If the “way of the world” in building peace has been failing us, and if there is increasing recognition that religion renders conflict intractable, then it is perhaps time for the church to reexamine its legacy in the realm of conflict as well as its biblical mandate for peacebuilding. We must ask ourselves, as people of God, whether we have been part of the problem or part of the solution, and how we will tackle the way ahead.

A BIBLICAL EXPLORATION OF SHALOM AND METAPHORS OF PEACEBUILDING

In a recent blog on biblical peace, I examined the concept of *shalom* in the Old Testament as the semantic framework for our under-

standing of the New Testament teaching on peace.⁴ I discovered that God’s peace is a state of well-being into which God invites his people in fulfillment of his part of his covenant with them. The Israelite people are promised God’s *shalom* on condition that they remain faithful to him, keep the Sabbath, and obey his commandments (Lev 26:1–3). Under these conditions, they are promised that “the ground will yield its crops and the trees their fruit,” that he will “grant peace in the land,” that they will have victory over their enemies, and that he will increase their numbers and keep his covenant with them. And crucially from an Old Testament perspective, God promises, “I will put my dwelling place among you . . . I will walk among you and be your God, and you will be my people” (Lev 26:1–12).

When Jesus was asked which commandment was the greatest, he affirmed: “Love the Lord your God with all your heart and with all your soul and with all your mind,” adding that the second is “like it: ‘Love your neighbor as yourself’” (Matt 22:37–39). Clearly, Jesus agreed that our faithfulness to God is at the heart of the covenant and the core condition of our experience of God’s *shalom*. But he established as well the second commandment at the same level of importance. We cannot affirm that we truly love God if we don’t also love our neighbor. The Apostle John warns in his first epistle: “Whoever claims to love God yet hates a brother or sister is a liar. For whoever does not love their brother and sister, whom they have seen, cannot love God, whom they have not seen” (1 John 4:20).

In his Sermon on the Mount, Jesus refers to peacemakers as the “children of God” (Matt 5:9). It is hard to think of any higher status than this in our understanding of the

kingdom of God. If we are to understand what he truly meant by “peacemakers,” however, we ought to come to the realization that Jesus is inviting us, as God’s children, to bring the Old Testament notion of shalom into reality in our societies through our everyday life. When Jesus speaks of the children of the kingdom, moreover, he uses the intriguing metaphors of salt, light, mustard seed, and yeast, implying an utterly significant role for us in the world despite our virtually insignificant status. All of these metaphors convey the possibility of transformative action despite what I would call a “numerical minority” status. This is not to say that Jesus wished for his community to remain ever small, though in historical context his teaching is meant to encourage a community at its beginnings. But his words are particularly encouraging for Christians in the MENA (Middle East and North Africa) region, who have lived for centuries now as rather insignificant numbers in largely Muslim societies. And as the church globally becomes decreasingly mainstream in our multifaith societies, the teaching of Jesus becomes increasingly relevant for Christians in the West as well. How, then, can we be significant catalysts for bringing peace and reconciliation in contexts of conflict when we are reduced to apparently such insignificant members of our societies?

Jesus’ calling that we should be “the salt of the earth” (Matt 5:13) contains at least two implications for the church in a position of numerical minority. The first is that it is often when we are small in number that we

can be most effective in bringing meaning to a meaningless world. As I have argued elsewhere in an exploration of the sociopolitical process of “minoritization,”⁵ the majority/minority dynamic is not merely a question of numbers. Numerically large communities can behave with a minority mindset, just as numerically small communities can behave with a majority mindset. Furthermore, I would argue that Jesus calls us, even when we become a numerical majority, to continue to walk humbly as though we were a numerical minority. An overbearing church in contemporary society, when it seeks to dictate morality, behavior, and even global politics, is as unpleasant to society as too much salt in food. The second lesson from being salt, and effectively the reverse of this same coin, is that if we blend into society to the point where we provide no prophetic challenge and no alternative vision for our world, we lose our *raison d’être*—and it would be just as well for us to be thrown out as trash! The second lesson is reaffirmed in Jesus’ use of the “light” metaphor (Matt 5:14–16). If a lamp is lit and then hidden under a bowl, it is useless. A third lesson—again from the “light” metaphor—is that we can sometimes try so hard to be light that we leave people blinded in our paths. If we become saturated with the teaching and spirit of Jesus, however, then our “good deeds” will reflect the light of Jesus in the world, rather than our own, and people will glorify our Father in heaven (v. 16).

Our third metaphor, of yeast, is used both positively and negatively in the New Testament. The common thread is always that a

little of it transforms the entire dough. Jesus warned about the “yeast of the Pharisees and Sadducees” (Matt 16:6) and that of Herod (Mark 8:15), and later his disciples understood that he was referring to their teaching (Matt 16:12). In Luke’s Gospel, the yeast of the Pharisees is used as a reference to their hypocrisy (12:1). Paul uses the yeast metaphor in similar ways, warning the Corinthians that their boasting is like yeast that will corrupt the whole dough (1 Cor 5:6), and the Galatians that the false teaching to which they are falling prey, like yeast, “works through the whole batch of dough” (Gal 5:9). But the more significant use of the metaphor in the New Testament is for positive reference. Similar to his use of the mustard seed metaphor, Jesus uses it to describe the irresistible power of his kingdom message. In Matthew 13:31–33, Jesus uses the parables of the mustard seed and of the yeast in parallel, to capture the imagination—as he often does—of both men and women. Both the sower and the baker are thus able to understand the power of his message. Though small and apparently insignificant, children of the kingdom, both women and men, are invited to transform their reality, to invite many into the shade and shelter of the mustard tree and to feast around the bread.

GLEANNING INSIGHT ON PEACEBUILDING FROM THE CAIN AND ABEL NARRATIVE

Working toward peace in multifaith contexts has its particular challenges. Aren’t people of faith supposed to affirm the propositional truths of their religion with confidence, to the exclusion of other contenders? How do we build peaceful relationships with people

who—we are convinced—are in the wrong? Furthermore, how do we do this when we perceive them as being violent? If you are an Arab Christian, how do you respond when you have been ostracized through the centuries as a religious minority, even actively excluded and persecuted by the Muslim majority? I have found the story of Cain and Abel in Genesis 4 to contain invaluable lessons for Christians living in multifaith contexts under duress.⁶ Verses 5–7 represent the pinnacle of the narrative:

So Cain was very angry, and his face was downcast. Then the Lord said to Cain, “Why are you angry? Why is your face downcast? If you do what is right, will you not be accepted? But if you do not do what is right, sin is crouching at your door; it desires to have you, but you must rule over it.” (Gen 4:5–7)

In this primordial encounter between Genesis’s third human person and God lies the embryonic presentation of human history’s most recurring and ever-present problem: religion at the heart of conflict. Cain has just failed to please God through his religious ritual, and he is sorely aware of it. His brother Abel, conversely, has also just performed a ritual upon which, we are told, “the Lord looked with favor” (v. 4). To the ill-prepared reader, God’s attitude toward each of the sacrifices seems rather arbitrary, even capricious. Why should Cain’s offering of “some of the fruits of the soil” (v. 3) be received less favorably than Abel’s offering of “fat portions from some of the firstborn of his flock” (v. 4)? There are few clues in the text to help

us understand God’s stance, and I will not dwell too long on this question here. I will focus, instead, on the symbolic meaning of the sacrifices. Both sacrifices were acceptable in the Israelite tradition, yet only the blood sacrifice was valid for the forgiveness of sins. From an Israelite perspective, the Cain and Abel story seems to stand as an affirmation of the Israelite religious ritual, in exclusion of other religious rituals of surrounding nations.

“Abel kept flocks, and Cain worked the soil,” we read in verse 2, so each naturally brought to God the fruit of their labor. From an immediate reading of the text, they could hardly have done otherwise. Likewise, most of us will die with the religion in which we were born. I did not choose to be born Christian, and neither did my neighbor choose to be born Muslim. Some of us search and question religious matters more actively than others, even shifting religious allegiance in certain cases, and Genesis 4 affirms that not all ways to God are the same. From the overall perspective of the Hebrew scriptures, the narrative is likely best understood as an early signal promoting the centrality of the sacrificial system in Israelite religion. But though the cultic message of the narrative is important, this particular passage seems to be more interested in the human response to the existence of other “paths,” rather than in the correctness of the ritual. My intention is not to minimize the importance of correct worship ritual, but to focus on the message of this particular passage. This brings us face to face with Cain, a man who was “very angry,” and whose “face was downcast.”

What we learn from God’s address to Cain in verses 6 and 7, first of all, is that God had not abandoned him as a result of his ritualistic failure. He is still there, close to him. He questions him, beginning with a description of his state: “Why are you angry? Why is your face downcast?” (v. 6). God addresses Cain in this way as a sort of consolation. His botched sacrifice has neither cast him away from God’s face, nor does it necessitate anger and shame on his part. Cain is simply invited to correct his path: “If you do what is right, will you not be accepted?” (v. 7). Yet God’s consolation and correction comes with a warning. Given to anger and shame, Cain is exposing himself to a terrible fate. His anger and shame are referred to with a description fit for a wild and dangerous animal, lying in wait for its prey. As we reach verses 11–12, we learn that it was not inadequate religious ritual that would place Cain under a curse and turn him into “a restless wanderer on the earth” (v. 12), but rather it is the fact that he had given in to his anger and shame, leading him to the murder of his brother Abel.

This brings us to the reality of our multireligious world. The pursuit of truth is certainly important. Theologians and philosophers of religions should and will continue to explore truth. People of faith will continue to invite others into the good news of the message of which they are convinced, presenting as best they can the coherence of their faith system. But besides this noble task of affirming “orthodoxy,” which is passionately argued in the affirmation of Abel’s offering and the rejection of Cain’s, the more important challenge

Building Peace through Hospitality

In Henry Nouwen's classic work *The Wounded Healer*, he identifies the virtue of hospitality as the most suitable metaphor of ministry in our wounded world. "Hospitality," he affirms, "makes anxious disciples into powerful witnesses, makes suspicious owners into generous givers, and makes closed-minded sectarians into interested recipients of new ideas and insights."¹

Through the Institute of Middle East Studies at the Arab Baptist Theological Seminary in Lebanon, we have been working to cultivate hospitality for the past 14 years in the area of interfaith dialogue. Muslims, who were largely absent from the life of the seminary since its inception in 1960, have become familiar faces as guests, as occasional lecturers, and as conference speakers. They have also become our regular hosts, offering us hospitality when I take students to attend mosque prayer and hold conversations with imams as part of their study of Islam.

Two years ago, we began taking further steps by launching a pilot project in peacebuilding among Christian, Muslim, and Druze young people, called *khebz w meleh*. The name of the initiative means "bread and salt," a symbol of sharing a meal in the Arab world. It carries strong connotations of hospitality and implies that when a meal has been shared, it becomes much harder to separate us or to sow enmity between us. Small groups of a dozen young people from different faith traditions come together in various regions of Lebanon and are invited to speak to each other about their faith, following a set of guidelines that encourage good listening and dialogue.² *Khebz w meleh* offers a unique opportunity to young people, both Christian and Muslim, to witness clearly to each other about their faith and its power and relevance in their everyday life.

This year, we are launching a set of multitrack initiatives for building peace at the heart of churches and mosques. Through a growing network of faith leaders who have become friends, faith communities will be invited into each other's spaces of worship to ponder together their feelings, attitudes, and conflicting narratives. They will seek ways, together, to develop a greater sense of a "common good" in the complex setting of Lebanon. In parallel, we are seeking to bring our own evangelical constituency to a place of healing through the exploration of our own woundedness vis-à-vis our Muslim neighbors. The ultimate goal of our multitrack peacebuilding initiatives is that our various communities of faith will be able, together in a second phase, to speak truth, healing, and reconciliation to our political powers. Only then will a new era of peace be ushered in, nationally and eventually regionally, that does not seek primarily its own self-interest but rather the interest of the "other," as the self-giving love of God in Christ emerges as the model for a different kind of peace that is "not as the world gives."

1. Henry J. M. Nouwen, *The Wounded Healer: Ministry in Contemporary Society* (New York: Doubleday, 1972), 89.
2. More details can be found on our blog site, with the guidelines in question at <https://imes.blog/guidelines-for-dialogue-transforming-interfaith-encounters/>.

that Genesis 4 seems to pose is the question of correct "orthopathy" and correct "orthopraxy." How will we react when we are confronted with those of a different "doxy," or system of belief? Will we give in to our anger and frustration and seek their destruction, or will we seek proper "praxy"? Will the appropriate "pathos" lead us to engage with them patiently and lovingly, ever seeking to remain, alongside them, in the presence of God's gracious face? It is easy, when reading this narrative, to identify with the victim and to condemn the aggressor far too quickly and dismissively. This is where Miroslav Volf's insight is particularly helpful:

*For within primal history, the story about a murderous "them" is a story about a murderous "us." Cain is "them" and Cain is "us." . . . The story takes the perspective of the victim not only to condemn the perpetrator, but at the same time to contravene the tendency of the victim to turn into perpetrator.*⁷

If we condemn Cain too swiftly, without taking the time to ponder our own negative and exclusivist attitudes toward our brothers and sisters of other faiths, as abominable as his act was, we will quickly give in to self-righteousness. By identifying too strongly with Abel, we risk inadvertently turning into Cain. But when we take the time to ponder the mark that God put on Cain as a protection from harm (4:15), we begin recognizing ourselves in Cain, and we begin to give heed to God's invitation that we should "rule over" our anger and shame, and respond to his plea that we be our "brother's keeper" (4:9).

Our exploration of the concept of peace in the Bible brings us before Christ's invitation to his followers to be peacemakers. Boggled down as we often are by conflict within our

churches, we can understand Christ's call as if it applied primarily to in-house conflict, easily overlooking his call that we are to bring about biblical shalom in society at large. As we have struggled with this realization at the Arab Baptist Theological Seminary in Beirut, we have been reflecting on what it means to be peacemakers while at the same time holding onto our distinctive calling of being witnesses for the mission of God in the MENA region. This has led us to coin the expression "*kerygmatic* peacebuilding." As followers of Jesus, we are called to be catalysts for peace at both the grassroots and national political levels. The challenge, however, is not to so take on the peacebuilding methods of the world that we forget the uniqueness of how Jesus has redefined peace and peacemaking. The gospel warns us about blending to the point of "losing our saltiness," about lighting a lamp only then to "hide it under a bowl." Jesus claims that the peace he gives us is a different kind of peace when he says, in John 14:27, "Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid."

This is where the word *kerygmatic* comes into peacebuilding. Kerygmatic peacebuilding distinguishes itself from mainstream peacebuilding in that it embraces Jesus' model, method, and ultimate outcome of peacebuilding. To this we now turn.

REPOSITIONING THE CHURCH AS A KERYGMATIC PEACEMAKER

The challenge that presents itself to us as Christ-following peacemakers is this: Are we so vexed at the reality of pluralism that, like Cain, we are prepared to get rid of our "brother" in a violent expression of exclusivism? Or will we heed God's call to "do what is right," to follow his model of peace as the

greatest peacemaker—and to see God's face in the face of our "brother" as we seek to establish truth, justice, and peace in the world?

The church in the MENA region is so wounded that it will fail to practice its role as peacemaker and reconciler unless it learns how to find healing first in the one who was "pierced for our transgressions" and "crushed for our iniquities" (Isa 53:5). Our wounds too often drive us away from our Muslim neighbors; our hurt contributes to fear, and as a result we develop bitter representations of the "other" and listen only to our own narratives.

The church globally needs restoration and healing when it comes to its relationship with Muslims. We need to begin with a confession of our own inadequacies if we are to become reconcilers in our societies. Until we do that, we will remain too blinded by our sense of rage, fed by our own version of the narrative of Christian-Muslim history.

I am convinced from my work in the formation of leaders for the church in the MENA region that the greatest threat to the future of Arab Christianity is not Islam, but rather the perception that Christians have of themselves and of their Muslim neighbors. I worry that the kind of slanderous representations of Islam and Muslims that are so common these days, not just in the MENA church but in the church globally, are becoming so toxic and hazardous that they are having a long-term negative impact on the ongoing health of the church. And I worry that our self-perception as victims will neutralize our ability to break the cycle of violence and prevent our wounds from becoming a source of healing rather than of a festering stench.

Kerygmatic peacemaking is rooted in our self-giving God who, in Christ, not only revealed his willingness to become vulnerable before his enemies, but also chose to reconcile the world to himself through a selfless life that led him to his death. The cross needs to become again a central symbol for the church's kerygmatic peacemaking, not one that carries connotations of crusading, but one that carries the wounds of self-giving. When the church truly learns how to usher in God's *salam* in the world, the cross itself becomes its *kerygma*, and the resurrection of Christ becomes the manifestation of a direly needed hope.



ENDNOTES

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2. Charles Homans, "Track II Diplomacy: A Short History," *Foreign Policy Journal* (June 2011), at <http://foreignpolicy.com/2011/06/20/track-ii-diplomacy-a-short-history>.
3. Institute for Multi-Track Diplomacy, "What Is Multi-Track Diplomacy?" at <http://imtd.org/about/what-is-multi-track-diplomacy>.
4. Martin Accad, "Biblical Peace Begins at Home: Challenging Common Notions of Peace in the Global Church," IMES.blog, May 4, 2017, at <https://imes.blog/2017/05/04/biblical-peace-begins-at-home-challenging-common-notions-of-peace-in-the-global-church/>.
5. Martin Accad, "How ISIS Should Shape Our View of the Church and Its Mission Globally," IMES.blog, December 4, 2014, at <https://imes.blog/2014/12/04/how-isis-should-shape-our-view-of-the-church-and-its-mission-globally>; and "Christians at the Heart of the Middle East's Future," IMES.blog, October 2, 2014, at <https://imes.blog/2014/10/02/christians-at-the-heart-of-the-middle-east-future>.
6. Many other writers on conflict and violence have been inspired by the Cain and Abel narrative as well. See, for example, Miroslav Volf, *Exclusion and Embrace: A Theological Exploration of Identity, Otherness, and Reconciliation* (Nashville: Abingdon, 1996), where he discusses other uses in the literature, and provides insightful perspectives on the story in his second chapter, "Exclusion" (pp. 57–98).
7. Volf, *Exclusion and Embrace*, 93.



“He shall judge between the nations, and shall arbitrate for many peoples; they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.” —Isaiah 2:4



SHALOM JUSTICE

Clifton R. Clarke

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Sitting in a crowded airport waiting for a delayed plane, I tuned in to a heated debate raging on the television just above my head. I heard someone assert: “Violence is a natural reaction for people who are brutalized. We must not focus on the reaction but on the cause of the reaction.” As I gathered my attention, I realized that the response came from a black activist who was asked to condemn the violent clashes that followed the death of Michael Brown in Ferguson. The rebuttal from the TV host, who seemed energized by the raw emotion of his guest, was swift: “I hear that, but why can’t they protest peacefully?” More conversation followed, but the guest’s initial comment stuck with me throughout the course of my journey.

Speaking just weeks before his assassination, which catalyzed rioting across America, Martin Luther King Jr. offered his thoughts on the type of civil unrest that devolves into violence and looting:

It is not enough for me to stand before you tonight and condemn riots. It would be morally irresponsible for me to do that without, at the same time, condemning the contingent, intolerable conditions that exist in our society. These conditions are the things that cause individuals to feel that they have no other alternative than to engage in violent rebellions to get attention. And I must say tonight that a riot is the language of the unheard.¹

I would like to use these two comments as the catalyst for my discussion on the meaning and nature of peace as a biblical concept as well as how peace is commonly understood. What does peace look like through the eyes of the oppressed and marginalized? Why do oppressed groups

often view advocating for peaceful reaction to their oppression as a camouflaged or muffled adaptation of oppression? Are popular notions of peace tantamount to the deflation or abandonment of striving to transform the lives of those whom Frantz Fanon called “the wretched of the earth?”² The consensual ideal seems to be: “Let’s differ, but let’s differ peacefully without conflict or violence.”

According to this reasoning, peace is the very antithesis of conflict and violence; therefore, anything that advocates or supports violence is unequivocally “anti-Christian.” But is it? Is such an understanding of peace—or, to use the Hebrew expression, *shalom*—the antinomy of violence or conflict? Or is this a reductionist or privileged rendering of the biblical concept that calls for a “hermeneutic of suspicion”? To answer these questions, I will briefly sketch what the Bible aims at when it talks about peace. I will look at the Hebrew meaning of *shalom*, with particular focus on the Old Testament prophets at the cusp of Jerusalem’s destruction in 587 BC.

THE MEANING OF SHALOM

According to Old Testament scholar Perry Yoder,³ *shalom* has three shades of meaning. First, it refers to a material and physical state of affairs. This is important because *shalom*, far from having an abstract and intangible connotation, has to do with the physical well-being of a person or persons. Examples of this are seen in Genesis 37:14, where Joseph is asked by Jacob, his father, to check on the *shalom* of his brothers and of the cattle. *Shalom*, however, is not only concerned about the well-being of people but also speaks to situations in general: “Are things the way they should be?”⁴

The *shalom* generally invoked is one of abundance, blessing, and freedom from danger, disease, war, and poverty. These are the natural corollaries of *shalom*. Checking on someone’s physical *shalom* and that of their family is the first priority when meeting them, especially if you have not seen the person for a while. I experienced this during my time in West Africa. Whenever I would visit the homes of friends, they would first give me a glass of water to ensure that my physical *shalom* from the journey was cared for, and then they would ask about the well-being of my wife, children, and extended family before getting to the purpose of my visit.

The second shade of meaning according to Yoder is one linked to social relationships. *Shalom* refers to the healthy relationship between nations, society, and family groupings (1 Kgs 5:12; Judg 4:17; Josh 9:15; Gen 26:29, 31). Whereas *shalom* in this sense can be viewed as the opposite of war, as it is more commonly understood from the Greek *eirene*, it is so much more than that. Just as war marks the lack of *shalom* between nations, injustice is the measure of the absence of *shalom* within a society. In this regard, there is a close synergistic relationship between *shalom* and justice. In Isaiah 32:16–17, for example, *shalom* is clearly shown to be the fruit of righteousness (righteousness understood as the state or quality of being just):

*Then justice will dwell in the wilderness and righteousness abide in the fruitful field
And the effect of righteousness will be peace [shalom]
and the result of righteousness,
quietness and truth forever.*

This passage asserts that *shalom* will be the reward of righteousness/justice. We see this pairing of righteousness and *shalom* also in Psalm 35:27, which is a cry to God for deliverance from adversaries who are oppressing the petitioner. At the end of the Psalm, we read:

Let those who desire my vindication [righteousness/justice] shout for joy and be glad, and say, “Great is Yahweh who delights in the welfare [shalom] of his servant!”

The prophets knew clearly that God’s help and restoration of their nation was predicated upon justice being done in the land and oppression removed. Passages like Isaiah 9:1–7 and Jeremiah 23:5–6 distinctly mention the presence of justice/righteousness as a mark of hope for the future. The reason prophets like Amos and Jeremiah proclaimed such messages of doom in the face of looming captivity was because of the degree of social injustice among God’s people. They pleaded for the exercise of justice and expressed indignation at the sight of oppression (Amos 5:21–24; Jer 22:1–17), which accounted for the absence of *shalom* in the present and possibly the future. For the prophets at least, *shalom*-making is working for justice and righteousness, which is at its core a quest for health-giving relationships between people and nations.⁵

The third and final major use of *shalom* is the moral or ethical one. Here there are two important moral distinctions. First, *shalom* is the opposite of deceit or speaking lies. To seek *shalom* is therefore to love truth and walk in integrity. Psalm 37:37 speaks of a “man [or woman] of *shalom*”—a

person of honesty and straightforwardness. Shalom's second moral meaning is blamelessness or innocence: to be without guilt. In this realm, we can say that shalom-making is working to remove deceit and hypocrisy and to promote uprightness, integrity, and straightforwardness.

To summarize, shalom speaks to material and physical conditions, to the quality of our relationships, and to moral behavior. In short, shalom defines how things should be; it is the music that indicates we are living in harmony with God, our material world, and our relational world. To grasp how shalom relates to our situation today, it is important to keep these three aspects in mind. Walter Brueggemann captures the goal of shalom beautifully when he notes, "The central vision of world history in the Bible is that all of creation is one, every creature is one, every creature in community with others, living in harmony and security toward the joy and well-being of every other creature."⁶

SHALOM, MORE THAN PEACE

Our three aspects of shalom are linked critically to ethics, behavior, and practice; they are not merely abstract constructs. The kind of peace shalom represents, says Randy Woodley, is active and engaged, going beyond the mere absence of conflict.⁷ This takes us back to the conversation I heard at the airport, between the black activist and TV host about the clashes that resulted from the death of Michael Brown: "Why can't they protest peacefully?"

Why were calls for peaceful protest in the face of brutality so readily dismissed by the activist? I would like to suggest two possible reasons. First, it seemed that peace, or shalom, meant to many a mere avoiding of physical violence at all costs. One ought to refrain from lethal force and oppose those who use such overt violence to challenge an existing oppressive social order. On the surface, such rhetoric appears incontestable, especially from a Judeo-Christian viewpoint. Yet it seems inconceivable to those who bear the crushing weight of the prevailing order that structures of oppression will ever be lifted off their shoulders without struggle and even violence. From their point of view, peace advocates are useless idealists far removed from the misery and existential structures of death that prevent human flourishing or shalom.

Second and more important, the binary characterization of peace as merely the opposite of violence, and as a value that condemns attempts to change the status quo by force, seems perverse to oppressed peoples—whether on the streets of Ferguson or under any other oppressive regime across the world. They, after all, feel daily the violence of existing hostile conditions, and see the benefits of this violence accruing to the very people who preach nonviolence to them and urge the moral higher ground of "peace." They experience the present economic and social order as

oppressive and murderous—leaving many landless, homeless,

hungry, unjustly incarcerated, and, above all, in deadly fear and voiceless about their destiny. By no means do I sanction violence as a justifiable response to these or other miscarriages of justice. I seek rather to draw attention to the fact that the violent reaction of the oppressed is merely a rejoinder to the perceived systemic violence to which they are subjected day after day. They ask, "Is it not those people who, while advocating nonviolence for us, benefit, at least indirectly, from the violence that victimizes us daily?"

FALSE PROPHETS OF SHALOM

Like the false prophets in the days of Jeremiah and the impending fall of Jerusalem, these modern-day false prophets and peace advocates rush to a shallow and skewed idea of peace, seeking to rearrange deck chairs and tables on a sinking ship. They neutralize those sounding the alarms, branding them as troublemakers and enemies of peace; they pacify the people with what Martin Luther King Jr. called in another context "the fierce urgency of now." They declare peace and safety when sudden destruction is looming. Not that they are against justice or necessarily have evil intent, but their understanding of shalom is dangerously defective. It is flawed because the foundation upon which they seek shalom is also flawed and built on "fallow ground" (Jer 4:3).

For the true ancient prophets in Israel, justice was indispensable for shalom,

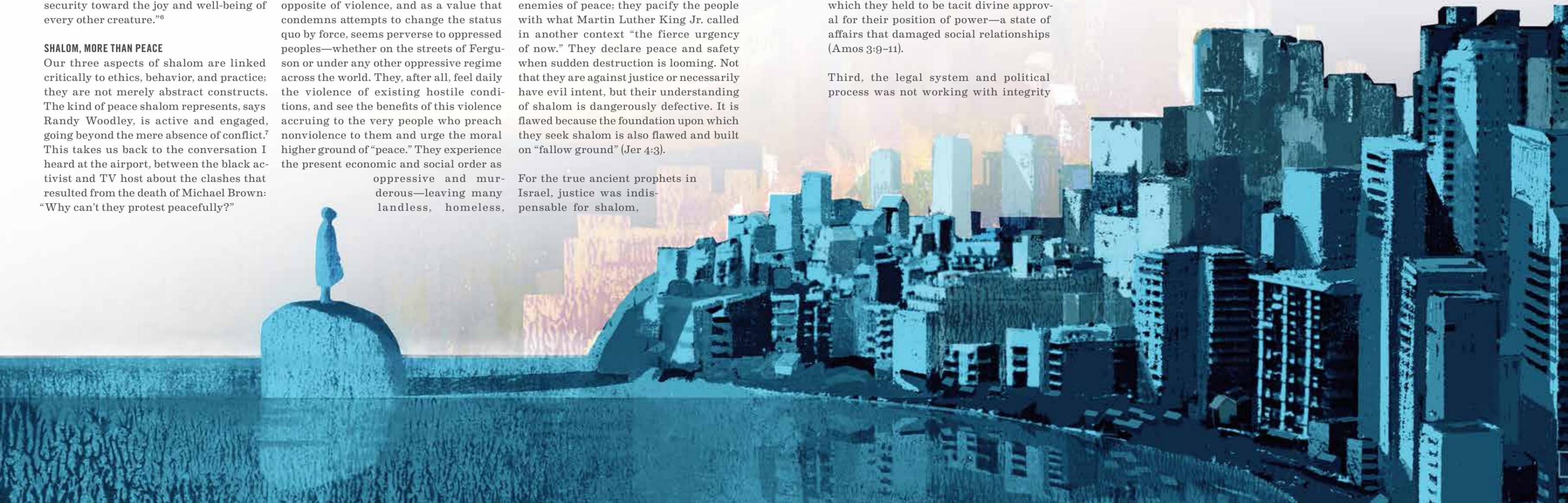
so they condemned social injustice and oppression. For the false prophets, however, peace was merely defusing conflict without addressing the cause, forcing harmony without dealing with the social dissonance and proclaiming security without pressing for justice. They proclaimed a cheap shalom that placed no demand on their daily lives or called them to repentance, and they ran roughshod over the three foundations of shalom. First, on the material level, though some people prospered—a sign of shalom as material well-being—this prosperity flourished side by side with misery and poverty. The rich lavished themselves with affluence while the cries of hunger outside their doors went unheeded. Second, this economic and material inequality fractured social relationships. The rich oppressed the poor for their own material gain and, in doing so, profited from their misery. Their prosperity gave them the outward appearance of shalom, which they held to be tacit divine approval for their position of power—a state of affairs that damaged social relationships (Amos 3:9–11).

Third, the legal system and political process was not working with integrity

and due process. The moral and ethical foundations upon which the practice of shalom was built were flouted with impunity. As Isaiah (10:1–2) puts it, they were making unjust laws to support their own interest, with catastrophic consequences for the poor and powerless. They cheated the poor through lucrative bribes of legal officials, which created an unfair advantage for the wealthy and led to gross miscarriages of justice.

THINGS ARE NOT AS THEY SHOULD BE!

The essential difference between the true and false prophets was their view of whether proclaiming shalom brought about justice and prosperity (the position of the false prophets) or whether justice and prosperity was a prerequisite for shalom (the position of the true prophets). If shalom referred to a state of well-being, or "okayness," the promise of shalom



could never cover up things that were not okay.⁸ This is the point behind Ezekiel’s harsh critique of the false prophets who proclaimed shalom when there was no shalom, thereby lulling the people to sleep with a false sense of security—as he put it, whitewashing a wall that was about to collapse (Ezek 13:10, 16). Are those who make peacemaking the highest good guilty of whitewashing in that they think we can have peace in spite of oppression, racism, exploitation, and injustice? Could this be what the black activist mentioned above was alluding to by making the comment, “Peace is a luxury we do not have”?

In the face of massive protest and rioting it is safer to focus on peacemaking and surface gestures of equality, yet these provide a smokescreen for the cancer of injustice that lies beneath the surface. This was the bait Dr. King refused to bite in his quote earlier in this article. To maintain a situation of oppression, material want, and deceit is not to keep peace but to do the opposite! Shalom-making means transforming these situations into ones of fairness, equality, and justice. Brueggemann aids our understanding here:

*Shalom is well-being that exists in the very midst of threats—from sword and drought and wild animals. It is well-being of a material, physical, historical kind, not idyllic “pie in the sky,” but “salvation” in the midst of trees and crops and enemies—in the very places where people always have to cope with anxiety, to struggle for survival, and deal with temptation.*⁹

Shalom seen simply as “peace” is an anemic and convenient translation that serves the privileged class. Sometimes shalom will only come through the active

creation of conflict. Where there is injustice, living out shalom dictates that the structures perpetuating the injustice be transformed. Where marginalization of the weak, the poor, the disempowered, and the “ethnic other” is present, living out shalom demands that we challenge the oppressive system and lift up those who are suffering from the bruising weight of oppression, because oppression is sin.¹⁰

Brueggemann’s insight at this juncture is illuminating:

*Shalom is the end of coercion. Shalom is the end of fragmentation. Shalom is the freedom to rejoice. Shalom is the courage to live an integrated life in a community of coherence. These are not simply neat values to be added on. They are a massive protest against the central values by which our world operates.*¹¹

God is for shalom and, therefore, against sin. In fact, we may safely describe evil as any spoiling of shalom, whether physically (e.g., by disease), morally, spiritually, or otherwise.¹² The work of shalom is therefore not merely the coming together of token representatives of the strong and the weak, grasping hands and singing “Kum ba yah”—but rather, to adjust Cornel West’s words, “Justice is what love looks like in public,” to say, “Justice is what shalom looks like in public.”¹³ Riots and violence are by no means acceptable or effective means of pursuing shalom, but they are symptoms that “things are not as they should be.” In the absence of shalom and in the face of oppression and injustice, the questions that dogged W. E. B. Dubois until the end of his life still perplex us today:

How shall Integrity face Oppression? What shall Honesty do in the face of Deception,

*Decency in the face of Insult, Self-Defense before Blows? How shall Desert and Accomplishment meet Despising, Detraction, and Lies? What shall Virtue do to meet Brute Force?*¹⁴

In his Nobel Peace Prize acceptance speech in 1964, Martin Luther King Jr. outlined the most perplexing evils of our time—and they are as evident now as they were then: racial injustice, poverty, and war. It is in the context of these three evils that today’s search for shalom is most challenging. We ask ourselves, what does shalom look like when a young black teenaged youth is shot dead in the streets and his body is left sprawled on the cold concrete for hours? Or when a young white man sits quietly in a historic black church during a Bible study and then kills nine black parishioners?

Do we speak about shalom when racism is a moral catastrophe, most graphically seen in for-profit prison complexes and targeted police surveillance of black and brown people? When arbitrary uses of the law—in the name of the “war” on drugs—have produced, in legal scholar Michelle Alexander’s apt phrase, a new Jim Crow of mass incarceration?¹⁵ What should shalom look like when, in the richest nation in the world, one in three kids lives in poverty?¹⁶ Or when the top one-tenth of one percent of Americans own almost as much wealth as the bottom 90 percent? When poverty is an economic catastrophe, inseparable from the power of greedy oligarchs and avaricious plutocrats indifferent to the misery of poor children, elderly citizens, and working people? What should shalom look like when military force is being used actively to maintain an unjust and oppressive status quo and to stifle those who would change the situation? When the doctrine

of peace through strength is experienced by its victims as oppression through violence? It is only when we recognize these death vices that the questions posed by Dubois can be seriously pondered and the true meaning of shalom be wrestled with in our time.

PRACTICING SHALOM

The questions posed by Dubois earlier stand as a roadblock to our hope for biblical shalom. Indeed, how are we to struggle, live, and act when things are not as they ought to be, when shalom is all but a distant dream? There is obviously no easy answer to this problem, but the prophet Micah gives us three key insights in Micah 6:8: “To act justly and to love mercy and to walk humbly with your God.” These three insights are related to the three key foundations upon which shalom is based—the material and physical, social and relational, and moral and ethical. Beginning with the moral and ethical, to “act justly” would have been understood by Micah’s audience as living with a sense of right and wrong. In particular, the judicial courts had a responsibility to provide equity and protect the innocent. Shalom justice requires that we challenge the corrupt and unjust laws and practices that oppress and discriminate on the basis of race and class.

The social and relational piece is related to “love mercy.” Here mercy is the Hebrew word *hesed*, which means “loyal love” or “loving-kindness.” Along with justice, Israel was to provide mercy. Both justice and mercy are foundational to God’s character (Ps 89:14). God expected his people to show love to their fellow humans and to be loyal in their love toward him, just as he had been loyal to them (Mic 2:8–9; 3:10–11; 6:12). It is on the basis of this love

that shalom justice will be based, not upon retribution or retaliation, but nonviolence. Lastly, related to the material and physical, the prophet admonishes us to “walk humbly,” a description of the heart’s attitude toward God. God’s people depend on him rather than their own abilities (Mic 2:3). With a heart of humility and an awareness that God is all-sufficient, we can look away from ourselves and tend to the physical well-being and “okayness” of others. It is through humility that we can live a life of *kenosis*, in which the physical well-being of the poor, the weak, and the oppressed is at the center of our understanding of shalom.



ENDNOTES

1. Taken from “The Other America,” a speech given by Dr. King at Grosse Point High School on March 14, 1968.
2. Frantz Fanon, *The Wretched of the Earth* (New York: Grove Press, 1963).
3. I draw upon the insights of Perry B. Yoder’s book, *Shalom: The Bible’s Word for Salvation, Justice and Peace* (Newton, KS: Faith and Life Press, 1987), for much of this section.
4. Yoder, *Shalom*, 12.
5. *Ibid.*, 15.
6. Walter Brueggemann, *Peace: Living Towards a Vision* (St. Louis: Chalice Press, 2001), 13.
7. Randy S. Woodley, *Shalom and the Community* (Grand Rapids: Eerdmans, 2012), 10.
8. Yoder, *Shalom*, 15.
9. Brueggemann, *Peace*, 15.
10. Woodley, *Shalom*, 22.
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12. Cornelius Plantinga Jr., *Not the Way It’s Supposed to Be: A Breviary of Sin* (Grand Rapids: Eerdmans, 1995), 14.
13. Cornel West’s popularized phrase states: “Justice is what love looks like in public.”
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SHALOM AS THE DUAL APPROACH OF PEACEMAKING AND JUSTICE-SEEKING: THE CASE OF SOUTH KOREA

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Shalom, usually translated “peace,” is a key theme in the Hebrew Bible. It refers to general well-being in all areas of life, which is given by Yahweh alone, since he is peace (Judg 6:24). Biblical scholars point out that shalom has a “public significance far beyond the purely personal.” It also has social and political dimensions. Moreover, the “divine covenant of peace” includes righteousness, or justice (Isa 48:18; 62:1–2).¹ As Christopher J. H. Wright explains, the kingdom of God—as expected by Israel and preached by Jesus—means both “true peace for the nations” and also “justice for the oppressed.”² In the New Testament the kingdom of God is described as righteousness, peace, and joy (Rom 14:17), and Christians have the missional responsibility to seek and establish all of these by the grace of God. The *Cape Town Commitment* of the Lausanne Movement recognizes the public and social obligation of Christians to work for both peace and righteousness when it declares: “We are to be peacemakers, as sons of God,” and “We give ourselves afresh to the promotion of justice, including solidarity and advocacy on behalf of the marginalized and oppressed.”³

In this short article, I will discuss the relationship between peace and justice, drawing on insights from peace studies as well as biblical reflections. I will then show how some Christians in South Korea under the rule of military-backed governments addressed the tension between peacebuilding and justice-seeking, and argue theologically for their integration as part of the mission of shalom.

JUSTICE AND PEACE WILL KISS EACH OTHER

We see that the concept of shalom contains a strong message about our engagement in society with a just attitude toward our fellow human beings (Amos 5:7; 6:12; Ps 33:5).⁴ In this sense, the meaning of shalom needs to

be understood not only as the existential state of being in peace and being “without war” (peacekeeping) but also in the transformative sense of actively making righteous and just relationships with others, or peacemaking. For this reason, the relatively unknown biblical text “righteousness (justice) and peace will kiss each other” (Ps 85:10) is one of the most pertinent in the Old Testament when we try to understand and implement the biblical teaching of shalom. There are ample discussions on righteousness (justice) and peace in isolation from each other, but the psalmist particularly emphasizes their integral relationship.

The connection between justice and peace is recognized by secular scholars. Johan Galtung, perhaps the most well-known figure in peace studies, presented models of conflict, violence, and peace. He defined “negative” peace as the cessation of direct violence and “positive” peace as dealing with structural and cultural violence as well.⁵ He saw that both approaches could be implemented since both have strengths and weaknesses. The problem of negative peace is that it can be maintained through terrible injustice, as in the case of the *Pax Romana* and the *Pax Britannica*. Yet, as Oliver Rambotham and others argue, positive peace is also problematic: the question of injustice usually amounts to “perceived injustice,” which involves the “whole of politics.” Often all parties involved genuinely believe they are victims of injustice, and their thinking can be manipulated by outsiders for their own agendas.⁶ Nevertheless, lasting peace is not achievable without justice-seeking, even if this is a fraught area. As the Roman Catholic Church has recognized:

Peace is more than the absence of war: it cannot be reduced to the maintenance of a balance of

*power between opposing forces nor does it arise out of despotic dominion, but it is appropriately called “the effect of righteousness” (Isa 32:17). It is the fruit of that right ordering of things with which the divine founder has invested human society and which must be actualized by man thirsting after an even more perfect reign of justice.*⁷

Shalom requires the dual approach of peacemaking and justice-seeking.

WHICH COMES FIRST: PEACE OR JUSTICE?

Those who are working on peacebuilding and conflict resolution agree on the integral nature of the two components of justice and peace. However, there is always the question of priority: whether peace or justice is most important in the process of building trust and resolving conflict in a sustainable way. Scholars of peace studies are quite divided on the priority of justice or peace. In the case of protracted war, Todd D. Whitmore, in his discussion of this issue, questions what he sees as the priority of justice over peace in Catholic social teaching and argues that negative peace could be a precondition for justice. He points out that starting with justice is a problem since the various parties are all accountable, and it is almost impossible to achieve positive peace until hostility is brought to a halt. So he concludes that, on the balance, the practical priority must be on the negative peace.⁸

Conversely, Pauline H. Baker insists on the importance of seeking justice in the peacebuilding process. She identifies the tension between peacebuilding, which involves conflict resolution, and justice-seeking, through establishing democracy and human rights. She regards those working for peacebuilding as “conflict managers” and those seeking justice as “democratizers.” However, she

argues that “peace is no longer acceptable on any terms; it is intimately linked with the notion of justice. Conflict resolution is not measured simply by the absence of bloodshed; it is assessed by the moral quality of the outcome.” She further emphasizes the importance of public accountability and basic human and political rights and criticizes the “conflict managers” as seeking short-term solutions, insisting that a solid democratic foundation provides a better chance of sustainable security and peace.⁹

The above discussions are focused on approaches that balance justice and peace. One can say that, in a conflict situation, justice without peace leads to a fragmented and fragile situation that will continue to perpetuate injustice, and peace without justice is often used by those of power to continue to exercise their oppression over victims of the conflict. Justice and peace must “kiss each other.” However, very often the situation demands sacrificing one dimension to the other. In the complexity of human society, there is no absolute justice—the concept of justice is fluid and relative. Justice for one group or individual may be injustice for the other party. Justice can be misused for sectarianism, communalism, partisanship, and so on. “Justice for all” is an ideal concept, which in reality is always challenged by individuals and groups who differ for whatever reason. At the same time, peace can be misused for maintaining security, the status quo, and stability, which are priorities for those in power. Often temporary measures for keeping peace become the norm and there is little opportunity to pursue justice, which poses a great risk to lasting peace. This was a tension that the people and the government of South Korea encountered during the middle of the 20th century.

JUSTICE AND PEACE IN SOUTH KOREA

During its period of military-backed governments (1961–1988), South Korea faced various political and economic challenges: poverty and inequality in society, governmental human rights abuses, and confrontation with communist North Korea. In this period South Korean churches were deeply divided theologically into conservative and liberal positions, which posed a dilemma for Christians grappling with the political situation. Two key agendas of successive governments were economic development as well as peace and stability in the Korean Peninsula. In pursuing these goals, the government often legitimized its oppression of the opposition party and disregarded the civil liberties of the people on the grounds of economic growth and national security. The civil movement was sparked in 1970 when some Christian leaders started to stand for, and with, the poor and exploited. As a secular scholar acknowledges, this “marked the beginning of South Korea’s working-class formation” and “awakened the intellectual community to the dark side of the export-oriented industrialization.”¹⁰ These Christian theologians captured many people’s imaginations. They raised in the churches, and also in the wider society, issues of poverty and exploitation. They refused to accept the argument of the government and large companies that the labor rights and conditions of ordinary workers and farmers could be sacrificed with the justification that they would eventually reap the benefits of general economic development. They also rejected the government’s justification of human rights abuses on the basis of threats to national security, and so they led movements for civil rights and democratization.¹¹

One of these theologians was Ahn Byeung-mu who, in a talk on “justice and peace,” criticized

people who believe that peace can be achieved without discussing justice. He insisted that the basis of peace could only come with the achievement of “true justice” in Korea—that is, when people were liberated from exploitation, with democratization and human rights restored. He argued that when we discuss peace, we have to talk about sharing of material wealth on the basis of our faith that everything is under God’s sovereignty and authority. As the early Christians shared their food with one another, so we should share what we have with others. He related God’s kingdom to the concept of a food-sharing community.¹² This concept of sharing food was highlighted in the poetry of Kim Chi-ha:

*Rice is heaven
As you cannot possess heaven by yourself
Rice is to be shared*

*Rice is heaven
As you see the stars in heaven together
Rice is to be shared by everybody*

*When rice goes into a mouth
Heaven is worshipped in the mind
Rice is heaven*

*Ah, ah, rice is
To be shared by everybody.¹³*

Against protests by the opposition party, the military-backed government tried to persuade the people to support its rule on the basis of peace, security, and prosperity. This is understandable, since the government was facing the enormous challenge of national reconstruction after the Korean War, in the face of a continued perceived threat from the North. The government argued that, in order to maintain security and see economic progress, peace, and well-being, citizens would have to sacrifice themselves. They asked

people to sacrifice economic justice (fair distribution, workers’ rights, working conditions in factories) and political justice (aspects of freedom of speech, civil liberties, political opposition activities) for this end. Since overcoming poverty and maintaining security were critical issues for South Koreans, who still vividly remembered the Korean War that cost nearly 3 million lives in the early 1950s, South Koreans were prepared to accept limits on civil liberty for the sake of maintaining security. And many church leaders also supported the government’s efforts. However, successive governments gradually took advantage of this willingness to suppress opposition parties and groups and began to abuse their power. Through a series of emergency acts, any civilians could be arrested and charged without going through proper trial processes. There were numerous cases of human rights violations as many were accused of associating with the North.

The majority of the South Korean church leadership tended to hold an anti-communist position due largely to the persecution of Christians in North Korea. Many of the Christian leaders in the South had fled from this. During large Christian gatherings throughout this period, the association of Christianity with anti-communism was very explicit, and this close identification is still strong among many older Christians. Members of this generation also regarded the adoption of a capitalist market economy as a necessary measure, at least temporarily, and they believed that, despite injustices, it would eventually lead to benefits for the poor as the economy grew. Korean Protestant churches themselves adopted competitive approaches to gather congregations, which resulted in the rapid growth of megachurches in large cities. With hindsight, however, it seems that, in the debate over the emphasis on peace and secu-

rity on the one hand and justice and human rights on the other, in the Korean case, people were too easily persuaded that peace, security, and well-being must take precedence. Movements for civil and human rights were eventually successful, overthrowing the military-backed government in 1987. Since then, South Koreans have enjoyed growing societal peace with a greater measure of justice, although the larger issue that protestors also raised of peace and justice for the Korean Peninsula as a whole is as yet unresolved.

My argument drawn from this South Korean experience, as well as from biblical and sociopolitical sources, challenges the notion that peace must take priority over justice. This article supports the idea that the two seemingly opposed ideas should be applied in equal measure. If one is pushed to prioritize, one should choose justice rather than “negative peace” in order to achieve lasting peace. Justice is not a value-free concept and differs from one group to another. In the Korean context, the twin aspects of justice-seeking and peacebuilding were vital in the struggle to meet the challenging economic and political problems in the era of military-backed governments.

INTEGRATING JUSTICE AND PEACE

This conclusion is also supported by political philosophers. Although there are shortcomings in his argument, John Rawls made an important contribution to integrating justice and peace in conflict situations. He challenged John Stuart Mill’s approach to the utilitarian concept of justice for the common good of the majority of the members of society. Rawls saw “justice as fairness,” which derived from the rational choice of individuals in a fair setting, resulting in a distributive principle that benefits the less advantaged. His theory is based on two aims: maximizing the

liberty of the individual (provided it does not impinge on others’ freedom) and providing disadvantaged people in society with the best opportunities possible.¹⁴

I would like to go even further concerning the integration of justice and peace, pointing out that this question is also related to the ideological standpoint of any philosophy or theology: Does it support the status quo, or does it represent the interests of the minority, the poor, and the oppressed? Justice is not only fair treatment for all, but active support of the weak, oppressed, and poor. That justice requires not only impartial treatment or equal opportunity is another conclusion of biblical studies. Justice is not merely a legal matter but one of active compassion. According to Walter Zimmerli, justice in the Hebrew Bible is “never blind *Justitia*. It is always understood as an aspect of open-eyed compassion . . . divine demand for compassion towards the weak and the poor.”¹⁵ Conversely, compassion demands doing justice, as the *Cape Town Commitment* puts it: “love for the poor demands that we not only love mercy and deeds of compassion, but also that we do justice through exposing and opposing all that oppresses and exploits the poor.”

The Korean experience of the struggle for democratization in the 1970s and 1980s demonstrates the key importance of conceptualizing and practicing justice and peace together, as the scripture “justice and peace will kiss each other” implies. *Shalom* is most commonly translated as *peace*, but it is not achievable without compassionate justice. Our missional commitment to God and

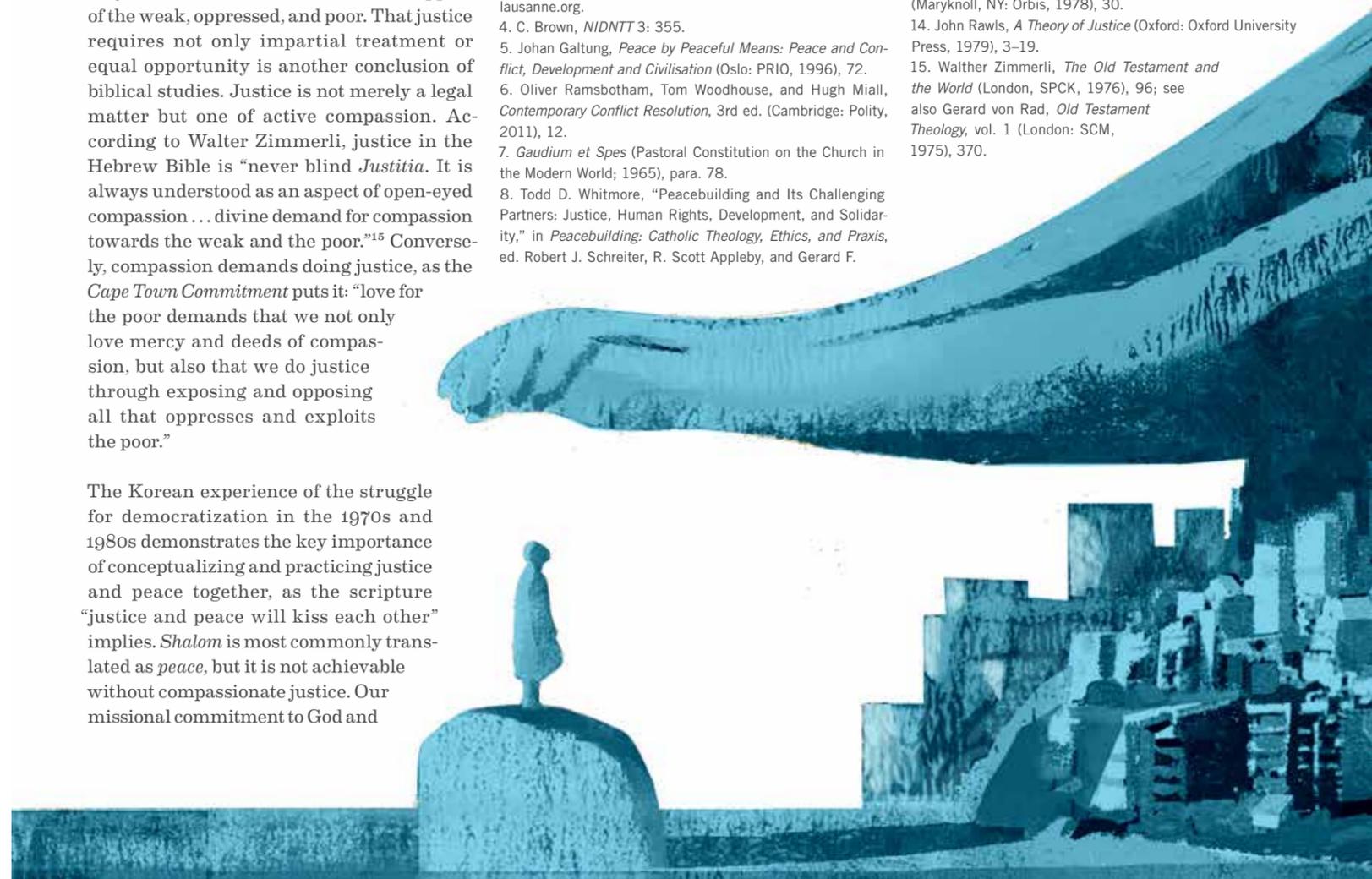
to others for actualization of the kingdom of God in our midst requires our active engagement in the dual approach of peacemaking and justice-seeking.



ENDNOTES

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2. Christopher J. H. Wright, *The Mission of God: Unlocking the Bible’s Grand Narrative* (Leicester: Inter-Varsity Press), 309.
3. Lausanne Movement, *The Cape Town Commitment: A Confession of Faith and a Call to Action* (2011); available at www.lausanne.org.
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6. Oliver Ramsbotham, Tom Woodhouse, and Hugh Miall, *Contemporary Conflict Resolution*, 3rd ed. (Cambridge: Polity, 2011), 12.
7. *Gaudium et Spes* (Pastoral Constitution on the Church in the Modern World; 1965), para. 78.
8. Todd D. Whitmore, “Peacebuilding and Its Challenging Partners: Justice, Human Rights, Development, and Solidarity,” in *Peacebuilding: Catholic Theology, Ethics, and Praxis*, ed. Robert J. Schreiter, R. Scott Appleby, and Gerard F.

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10. Hagen Koo, *Korean Workers: The Culture and Politics of Class Formation* (Ithaca, NY: Cornell University Press, 2001), 70–72.
11. For further details see Sebastian C. H. Kim and Kirsteen Kim, *A History of Korean Christianity* (Cambridge: Cambridge University Press, 2015).
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13. Kim Chi Ha, *The Gold-Crowned Jesus and Other Writings* (Maryknoll, NY: Orbis, 1978), 30.
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15. Walther Zimmerli, *The Old Testament and the World* (London, SPCK, 1976), 96; see also Gerard von Rad, *Old Testament Theology*, vol. 1 (London: SCM, 1975), 370.





PASSING THE PEACE: A PNEUMATOLOGY OF SHALOM

Patrick Oden

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In 1947, a new movement began that sought to be more attentive to the whole message of Scripture, not only in content but also in method. A group of people got together and thought this movement needed a name, which they called neo-evangelicalism, and it needed a journal, which they called *Christianity Today*, and it needed a seminary so that pastors and leaders could be trained to teach, preach, and live out this renewal in their context.¹ They called this seminary Fuller Seminary, after Henry Fuller, father of the well-known radio evangelist Charles E. Fuller. This was fortuitous, as the name “Fuller” also invited broad application. It was, after all, intended to be a fuller seminary than the fundamentalist Bible colleges the founders emerged from and a fuller seminary than the liberal institutions at which so many were trained.² They wanted to offer a fuller engagement with the academy and a fuller engagement with culture, all while deepening a fuller understanding of Scripture and a fuller commitment to evangelism, ministry, and missions. As Carl Henry put it, “The new evangelicalism embraces the full orthodoxy of fundamentalism in doctrine but manifests a social consciousness and responsibility which was strangely absent from fundamentalism.”³

As a renewal movement, evangelicalism has been widely successful in many metrics and, as its flagship seminary, Fuller has contributed over 40,000 women and men to its cause. Like all renewal movements over time, however, evangelicalism faces being co-opted. While never really becoming the “establishment,” evangelicalism has increasingly become something even worse: it has become a demographic. It competes for power and influence and money and cultural cachet among many other claimants. This status as a demographic has led many to say

evangelicalism has lost its way.

I’m not convinced that evangelicalism as a movement is over, but I am convinced we are at a key crossroads and in need of a new vitality. Such a reorientation can’t be about establishing defensive boundaries or making strategies to take the fight to our demographic opponents. That is the way of Rome, of Empire. Instead, if we are to continue as a renewing movement, we need to return to our initial goals of putting our focus on Christ’s call for us and the Spirit’s power in us. This evangelical call includes an emphasis on peace. Fortunately, this peace is part of Christ’s promise for us in sending the Holy Spirit.

In John 14–16, Jesus sets the stage for his departure. His leaving is not loss but gain. It is good because it will inaugurate a transformative experience of the Spirit. It is good because it will initiate a transformative experience of life and hope. This life is one of love; the hope is that there will be peace. As Jesus puts it in 14:25, the promised Spirit will “teach you everything, and remind you of all that I have said to you.” In the next verse, he emphasizes the element of peace: “Peace I leave with you; my peace I give to you. I do not give to you as the world gives. Do not let your hearts be troubled, and do not let them be afraid.”

We cannot just stop at these verses and then pursue these themes with our own tactics and strategies, as if Jesus left us with a set of vague goals, as if the gospel were just a set of statements with which to agree. The gospel is not just a set of doctrines; it is a way of being, an orientation in life. These verses on the Spirit and peace are intentionally connected and part of the promise of Jesus to the people of God, the new promise of the

arriving kingdom. The peacemaking Spirit passes the peace to us and we pass this peace to those around us. The gospel is an invitation to peace. We are to be peacemakers. This peace has three movements, each interconnected and mutually informing. First, we experience peace from God; next, we experience peace with our own self; and then we can pass this peace to others. This is a peace the world needs but cannot find. In this experience and expression of such peace we can regain a fuller sense of what it means to be evangelical.

PEACE FROM GOD

The term *peace* has often become limited to a narrow definition: peace as the absence of violence. Indeed, this is not surprising, since generally people originally used the words *shalom* and *eirene* this way. Peace was the rare interlude between the constancy of war. Scripture, however, invests more meaning in *shalom*, and this meaning extends into the New Testament. Peace, in a biblical sense, involves wholeness and completeness, an experience of well-being that comes in experiencing God’s presence and extends outward. As Nicholas Wolterstorff puts it, “To dwell in shalom is to enjoy living before God, to enjoy living in one’s physical surroundings, to enjoy living with one’s fellows, to enjoy life with oneself.”⁴ Only peace with God allows for thorough peace in any other way.

Yet peace with God seems an impossibility because of brokenness and suffering on one side, and privilege and ego on the other. Some cannot find it and others do not want it. These distortions are a result of sin—and sin, at its core, opposes peace. Indeed, Cornelius Plantinga defines sin as “culpable disturbance of shalom.”⁵ It’s not supposed to be this way, of course. “God is for shalom,” as Plantinga puts it, “and therefore against sin.”

God is against sin, but *for* us, loving us and inviting us into a peace that comes through a justifying faith in Jesus Christ, an emphasis Paul makes in Romans 5. This is good news precisely because it offers rest and hope in a world that so often denies those possibilities. It is good news because this is the Spirit’s work, and not within our own power. “It is,” Sarah Coakley writes, “the Spirit’s interruption that finally enables full human participation in God.”⁶ Having been invited, we invite, which is the orienting call for evangelism. This emphasis on evangelism was indeed a hallmark of the early decades of Fuller Seminary, with Fuller professors often spending significant time on their own or with students engaged in spreading the Good News in all sorts of places.⁷ Shalom does not stop with this, however. Peace with God leads into a new experience with the Spirit in our own lives, something even many Fuller faculty struggled with as they sought to do the Lord’s work in their own energy.⁸

PEACE WITH OURSELVES

The peace we have is the peace we pass. If we lack peace within, we cannot pass the peace elsewhere. Can we lose this peace once it is given? It seems troublingly so. The orientation in peace is an orientation in the ways of the Spirit, so grieving the Spirit (Eph 4:30–31) is the quickest way of losing this peace, inviting frenzy back into our minds. We can forget or ignore this calling and we can easily become evangelized by this world, falling back into the stories of meaning and identity that it offers. The world says that if we do a certain thing, we will have peace—or identify in a certain way, and we will have peace. And maybe we will, for a moment. Then there’s something else after that, and onward we go away from true peace—the peace that surpasses all

understanding—never whole, never settled, propelled back into desperation and division. Reality becomes unmanageable and untenable even as we may hold onto words about Christ.

In contrast to the peace of the world or the narrowed peace offered by a religious demographic, the peace Christ gives us in the Spirit is a transforming peace. It is the Spirit who awakens our self-imagination. Someone who is free in the Spirit, who has peace in the renewing life of Jesus, “knows himself in his spiritual essence,” as Anthony the Great once wrote, “for he who knows himself also knows the dispensations of his Creator, and what he does for his creatures.”⁹ This knowledge is given by the Spirit, and as we participate with the Spirit, we are given discernment about “all things,” even our own self. Sometimes this Spirit says go and sometimes this Spirit says stop, enabling a life-giving rhythm in our lives instead of exhaustion. The Spirit of holiness is also the Spirit of Sabbath.¹⁰ I’ve had to remind myself of this again and again.

This experience with peace is a beginning of liberation, a liberation of perceiving oneself entirely, seeing the self in the context of God’s self. In the peace with God that comes from the Spirit, we are led to a new encounter with all of reality, where there is “no longer Jew or Greek, there is no longer slave or free, there is no longer male and female.” This peace is part of the Spirit’s freedom for us, an aspect of the fruit of the Spirit that is a contrast to the fruit of the world.¹¹ In the Spirit, we become truly alive, as the source of life is the power of life guiding and empowering our every step. This is generally called sanctification, but it might better be called enlivening. We begin to see as God sees, love as God loves, hope with God’s hope, and that

transforms how we live in this world in all sorts of ways with ourself and with others.

This experience of enlivening peace itself has three expressions. The first involves embracing hope and faith in the midst of crisis. We are steady when the world around us is caught in panic. The second involves understanding our calling and gifts. We are able to embrace our story instead of being jealous or frustrated about not being in other stories. We contribute as God has made us and find joy in the Spirit in this community connection. Finally, this peace is a way of discernment for us. The more we experience this thorough peace, the less tempted we are to reenter the alternative narratives of this world. We must be ever faithful to the path of peace and to trust God's mission through it, which never leaves the important tasks of either evangelism or social action behind. The mission of the Spirit is always about a transformation of peace that extends outward.

PEACE FOR OTHERS

Peace that is with us is the peace that is sent with us. We who experience peace with God, who find identity in God and confidence in God's work in our lives, extend this peace to others. The holistic work of the Spirit is a work from God that transforms us so that we become a resonating presence of peace in, with, and for this world.

Pursuing peace apart from participation in the Spirit can be dangerous because good goals can shelter destructive motives. In his book on the Holy Spirit, Moltmann writes:

Anyone who wants to fill up his own hollowness by helping other people will simply spread the same hollowness. Why? Because people are far less influenced by what another person says and does than the activist would like to believe. They are much more influenced by what the other is, and his way of speaking and behaving. Only the person who has found his own self can give himself. What else can he give? It is only the person who knows that he is accepted who can accept others without dominating them. The person who has become free in himself can liberate others and share their suffering.¹²

An empty person will expect filling from a context and incorporate patterns of restriction to protect their experience. Passing true peace must derive from the work of the Spirit, rather than other motives or goals, as Moltmann goes on to emphasize. At the same time, such activity must indeed take place, as the Spirit always fills in order to enact transformation in a context. As John Wesley said, "First, God works; therefore you can work. Secondly, God works, therefore you must work."¹³ We are filled

so as to be involved in this world that God so loves. This is good because the places that need peace are places that are not able to forge their own version of peace, and often such peace seems impossible. Likewise they cannot give us peace in response. We do not need to give in order to receive; we give what we are given by the Spirit and find our meaning sustained in the Spirit's work. This is why such peace is truly good news in real and living ways. God carries the burden of this peace and establishes this peace in his own self, and

this peace enables peace to be possible for the whole world, people and nature together.

Peace that is expressed in the power of the Spirit is thus certainly not passive. Peace can and should be disruptive. Not everyone wants peace; indeed, some thrive in the chaos. The early Christians, for instance, offered a contrasting way to the world and the world responded with persecution. "But it is mainly the deeds of a love so noble that lead many to put a brand upon us," Tertullian wrote. "See how they love one another,

for themselves are animated by mutual hatred; how they are ready even to die for one another, for they themselves would sooner put to death."¹⁴ Even in the persecution, the early Christians resisted the temptation to fight back. In this, they participated in a developing movement of the Spirit that brought more and more into this field of peace, responding to this world in real ways that brought life and hope.

CONCLUSION

In John 20, we encounter Jesus on the other side of the crucifixion. Now resurrected, his work is indeed finished as well as inaugurated in a new way. On the evening of the first day, Easter, Jesus appears to the gathered disciples. As John relates in verse 21, "Again Jesus said, 'Peace be with you! As the Father has sent me, I am sending you.' And with that he breathed on them and said, 'Receive the Holy Spirit.'" This chiasmic restatement of his promise in John 14 emphasizes that Spirit and peace go together. Now that it is time for the giving of the Spirit, the disciples can take hold of this peace. Having this peace, they are now the ones being sent, sent as Christ was sent, participants in the messianic mission that loves the world and offers peace to the world.

But like the Israelites in the wilderness, the church has often lost sight of God's promise and sought resolution in less sufficient ways: war, control, division, negation, fracturing the unity of the Spirit back into divided factions and competing demographics. This is our present danger as we wrestle with our identity as evangelicals in today's world. If diverted, we can easily fall back into triumphalism or apathy and become fractured. We must also avoid both an idealized anthropology and an individualized pietism, the old dangers of liberalism on one side and fundamentalism on the other. If we lose our way, if we try to derive peace from our experiences in this world or an isolated religiosity, we lose peace with others and with ourselves, and we lose peace with God. Only the peace from God in the Spirit leads us into the to-and-fro of love, as Jean Vanier puts it: a love expressed in real relationships and real communities oriented towards reconciliation in all ways that the Spirit offers.¹⁵ This is why shalom is a spiral, leading us around and upward together. Life with the Spirit is truly a dance of peace.

Rather than conflict, we have peace. Rather than chaos, we have peace. Rather than frustration or anxiety or domination, we have peace. This is not the peace of the world, but a deeper peace, a lasting peace, a thorough peace. It is not just the ceasing of violence and war, it is more; it is an entering into a



“For thus says the
LORD, ‘Behold, I extend
peace to her
like a river,
And the glory of
the nations like an
overflowing stream;
And you will be nursed,
you will be carried on
the hip and fondled on
the knees.”

—Isaiah 66:12

rhythm with the Creator of all that is, and living in light of this rhythm. This is truly, thoroughly, good news. This is the gospel, in which we discover not just a message about heaven but a message about all of reality, a reintegration into life with God that transforms our very experience of this world and leads us to resonate this experience back into this world. It is this peace Jesus promises to us. It is this peace that Jesus passes to us in the Spirit, and it is in participating with the Spirit that we pass this peace to others. This is the continuing call of a fuller evangelicalism.

Because Spirit and peace arrive together, peacemaking should be definitive for contemporary approaches of evangelism, for understanding of sanctification, for engagement in social activism and advocacy. These have long been part of Fuller Seminary’s institutional story—key elements of the “good ship Fuller” that have kept us afloat throughout the turbulent cultural seas of the last 70 years. Indeed, each of our three schools can be seen as specializing in one of these areas while seeking thorough integration together with them all. This gives us a significant role in leading evangelicalism back into shalom, as we train women and men for leadership and participation in this world in light of the gospel. The promise of peace is not elusive but indeed a promise that was inaugurated with the giving of the Spirit. We need to be reminded and to remind others what Jesus taught, incorporating wisdom about “all things” and reemphasizing the

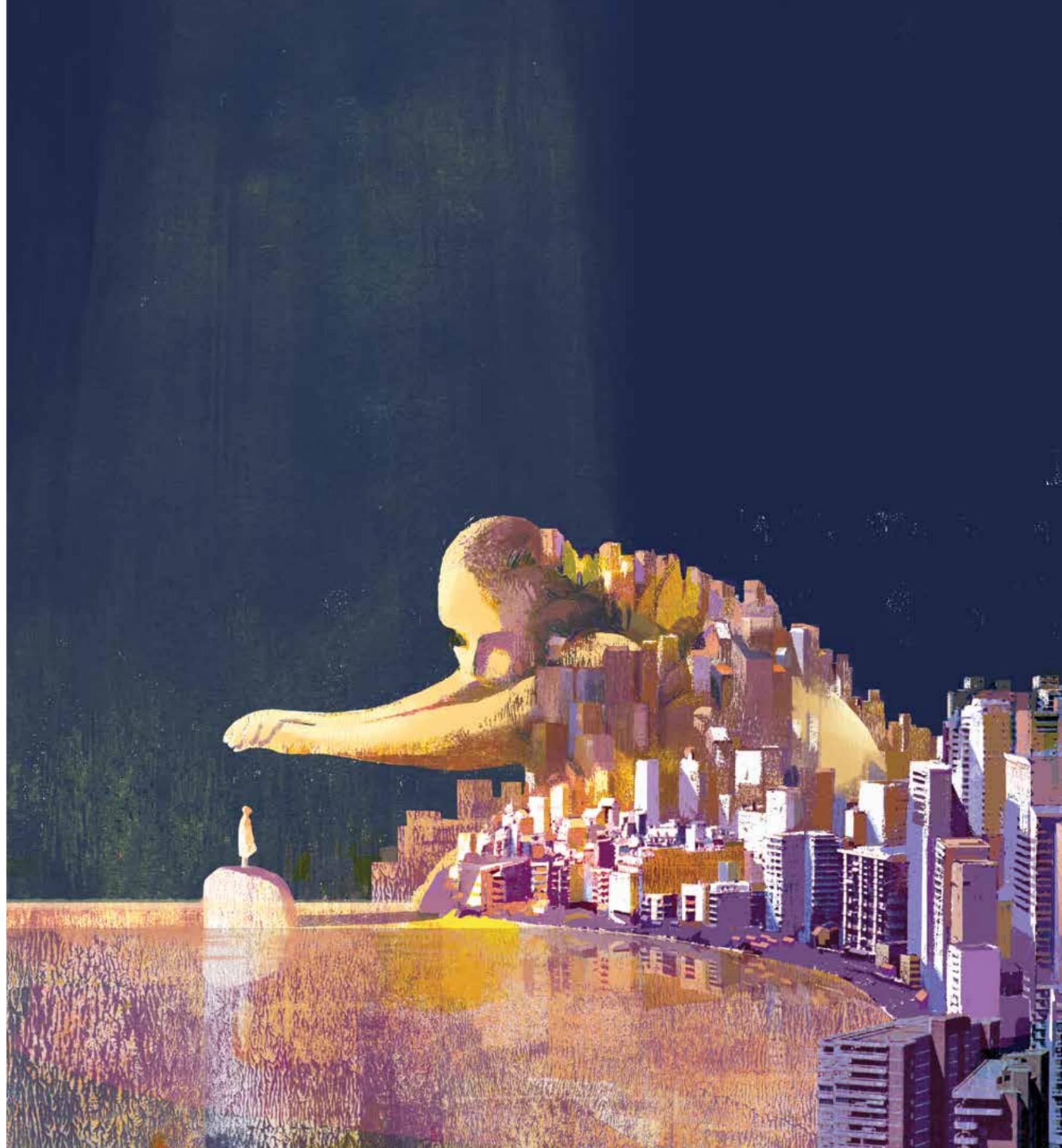
element of peace again and again in all our pursuits.

*May this peace be with you.
May we be people who, wherever we
are, also pass this peace to others.*



ENDNOTES

1. This is an extremely streamlined description of what happened. For a more detailed account see George Marsden’s great book, *Reforming Fundamentalism* (Grand Rapids: Eerdmans, 1987). Over time, the prefix was dropped in most cases, and the movement is more commonly simply called evangelicalism now. However, the prefix is helpful in distinguishing between historical and global forms of evangelicalism.
2. By “fuller” I am intending the contemporary understanding of “being more full,” not the older, traditional term applied to those who prepared cloth. Though it does not take too much of a stretch to include this latter meaning in a figurative way, I’ll not venture into that tub.
3. Marsden, *Reforming Fundamentalism*, 148.
4. Nicholas Wolterstorff, *Until Justice and Peace Embrace* (Grand Rapids: Eerdmans, 1983), 70.
5. Cornelius Plantinga, *Not the Way It’s Supposed to Be* (Grand Rapids: Eerdmans, 1995), 16.
6. Sarah Coakley, *God, Sexuality, and the Self: An Essay “On the Trinity”* (New York: Cambridge University Press, 2013), 89.
7. See Marsden, *Reforming Fundamentalism*, 91.
8. *Ibid.*, 193, notes, “Carnell and Roddy were only the best-known cases from what over the years was a distressingly high number of serious psychological crises or breakdowns among Fuller’s faculty.”
9. Samuel Rubenson, *The Letters of St. Anthony: Monasticism and the Making of a Saint* (Minneapolis: Fortress, 1995), 206.
10. See, for instance, Isaiah 63:11–14.
11. See Galatians 5.
12. Jürgen Moltmann, *Spirit of Life* (Minneapolis: Fortress, 2001), 202.
13. Albert C. Outler, ed., *The Works of John Wesley, Vols. 1–4, Sermons* (Nashville: Abingdon, 1984–1987), 3:206.
14. Tertullian, *Apology*, chap. 39.
15. Jean Vanier, *Becoming Human* (Mahwah, NJ: Paulist Press, 1998), 43.





+ Golden Vision – Agape by Makoto Fujimura, private collection, gold and mineral pigments on kumohada, 3' x 6', 2015

+ Mako's work has been within the traditional Japanese painting style known as nihonga, a contemplative painting practice using pigments from natural sources. As numerous layers of pigments accumulate over time, the colors take on a vibrant, multidimensional quality, evoking the qualities of a Christian life—such as agape, the concept represented here. See more of Mako's art on pp. 2–3 and 98–99.



VOICES ON
Scripture

“The practice of reading Scripture is not about learning how to mold the biblical message to contemporary lives and modern needs. Rather, the Scriptures yearn to reshape how we comprehend our lives and identify our greatest needs. We find in Scripture who we are and what we might become, so that we come to share its assessment of our situation, encounter its promise of restoration, and hear its challenge to serve God’s good news.”

+ Joel B. Green, provost and dean of the School of Theology, from his essay “Cultivating the Practice of Reading Scripture,” available for download online. Pictured: The Payton family Bible belonging to Grace Fuller, wife of Charles E. Fuller, the founder of Fuller Seminary—a reminder of Fuller’s historic and continual commitment to Scripture.

+ This content is curated from ongoing conversations taking place throughout the Fuller community. Visit this Voice section on Fuller.edu/Studio for links to full videos, articles, and more.



“What does it mean to give proper attention to the ancient Near Eastern nature of the Hebrew Scriptures? Minimally it means reading other ancient Near Eastern texts. The Scriptures are exceedingly ‘respiratory’: they breathe in the culture of their times, and breathe it back out in a different form. To the reader who learns to breathe the same air—the one who becomes familiar with the context—it is increasingly hard to believe that he or she once read the Bible without. Reading the Hebrew Scriptures in context is intoxicating, like breathing pure oxygen: everything is clearer and sharper, and the energy is immeasurably higher.”

+ Christopher B. Hays, D. Wilson Moore Associate Professor of Ancient Near Eastern Studies, in *Hidden Riches: A Sourcebook for the Comparative Study of the Hebrew Bible and the Ancient Near East*. Hays leads an immersion course, *Experiencing the Land of the Bible, on site in Israel*; read more from him online.

“A commentary is a seasoned work of a lot of reflection and teaching. . . . What it tries to do is to give my understanding of the gospel as I read it and as the words run—the way the narrative goes—what is this gospel about? What is it bearing witness to?”

+ Marianne Meye Thompson, George Eldon Ladd Professor of New Testament, from a lecture on her completed commentary on the gospel of John—available online.

“There is an undeniable strangeness about much traditional exegesis. Yet the more we ponder it and weigh the intentions of our predecessors, the more we may find that their strangeness is also strangely familiar. That strangeness may harbor surprises for us about the past, and it may offer unlooked-for readings of Scripture that draw us out of ourselves into other Christian minds and other epochs of Christian churches and Christian culture. We need such encounters and such conversations. We may return from the past unpersuaded, but we will not return unchanged.”

+ John L. Thompson, professor of historical theology and Gaylen and Susan Byker Professor of Reformed Theology, from his book *Reading the Bible with the Dead*. Read more from the Thompsons online.



it is scripture **alone**
that makes the
life of the faithful
clearer

LIVED HERMENEUTICS

“The way the church lives out its corporate life in the world and the form that life takes constitute a hermeneutical activity—the people of God interpret Scripture by the way they shape their life together. In this sense, there is no timeless or universal essence the church must express; rather, under God it constitutes itself afresh in each generation—it must become, theologically, a real presence.”

+ William A. Dyrness, senior professor of theology and culture, from his book *Poetic Theology*. [Read an excerpt online.](#)



THE IMMEDIACY OF THE WORD

“A seminary education will teach us to attend to the context of 2,000 years ago, but there’s sometimes a danger in which an overemphasis on the context behind the text doesn’t allow us to appreciate the living and dynamic character of the text. There’s an immediacy in which the Bible stories are also maps for our stories. The Pentecostal testimony allows us to experience the living and dynamic character of the Word of God as it addresses our existential conditions today that can only be complemented by an understanding that seminary gives us of the world behind the text.”

+ Amos Yong, director of the Center for Missiological Research, reorienting the study of Scripture from a historical document to a dynamic encounter in the present. [Watch more of his reflections online.](#) In the image above: Bread for the Journey, by Jonathan Ashe, depicts the Holy Spirit in the form of a dove descending on a modern city, bringing the historical event of Pentecost into the present day. Commissioned by Urban Doxology, a reconciling music and arts ministry, the work was projected on walls during the 2017 Culture Care Summit. [Learn more online.](#)

SOLA SCRIPTURA

“Every drop of scripture dilates the eyes of our hearts,
Exposing both healthy and sick parts.
So when we refuse to engage or let it transform our minds,
The only other option is to live life as though blind.
These written words are set apart from all others
Because they teach us how to be better neighbors & strangers,
leaders & followers, fathers & mothers.
It is scripture alone that makes the life of the faithful clearer,
It is scripture alone that guides the life of every believer.”

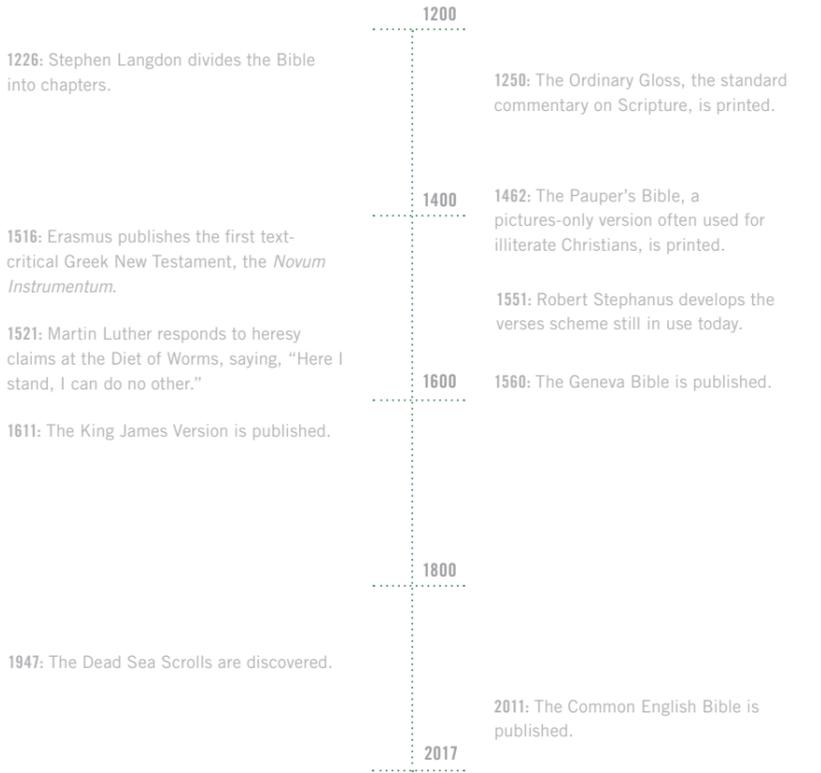
+ Jeanelle Austin (M.Div. '13), operations director for Fuller's Pannell Center for African American Church Studies, and Phillip Allen Jr., pastor and poet, in an excerpt from their five-part spoken word piece commissioned for the Five Solas Project. Organized by the Brehm Center's Fred Bock Institute of Music directed by Ed Willmington, this project, which celebrates the 500th anniversary of the Reformation, interprets the five commitments of the reformers (here, “sola scriptura”) through a variety of artistic forms. [Learn more about the five solas—and hear spoken word, solo piano, and more—online.](#)



“Since all readings of Scripture employ theological assumptions about God and how we learn of his purposes, we should welcome the opportunity to explore and learn from theological options from other places and times. Since we all belong to a common body of Christ, we should welcome the opportunity to read Scripture with these other believers. This engaged and faithful reading of Scripture seems more attractive to non-Western Christians than the barren historical-critical method. It is a reading that both encourages spiritual formation and seeks to harvest the exegetical riches of the contemporary church and the church through the centuries.”

+ Oscar García-Johnson, associate dean for Centro Latino and associate professor of theology and Latino/a studies, in his book coauthored with William A. Dyrness, senior professor of theology and culture, *Theology without Borders: An Introduction to Global Conversations*. In his words above, García-Johnson expands the reading community into the global church—a space where the diversity of interpretations enriches a shared life of faith.

Reading Scripture with Other Places and Times: Major Moments in Exegesis



+ With help from John Thompson, professor of historical theology and Gaylen and Susan Byker Professor of Reformed Theology, this timeline reflects important dates in the development of the English Bible. See the resource list for a list of Fuller faculty involved in Bible translations.

“The more we take on Scripture, the more we take on the life of Christ, we remember who we are.”

“The more we take on Scripture, the more we take on the life of Christ, we remember who we are. I’m not just Scott. I’m Scott redeemed by Jesus Christ; Jesus is breathing his very breath of life into me—I’m a different person. That’s a challenge for all of us: to not let our eyes scrape across the pages but to drill down and to really memorize and learn passages of Scripture. When Scripture comes to you because it’s been memorized, it’s powerful. But Scripture has very little power in our lives to transform us and others if it’s not within us.”

+ Scott W. Sunquist, dean of the School of Intercultural Studies, reflecting on the role of memorization as he reads Scripture in community. Watch more online.



“Teaching Sunday school at my church pushes me to be in Scripture, to read theology, and to keep thinking about my own vocation as a psychologist in relationship to those things. It puts me in conversation with people on a weekly basis around Scripture—oftentimes people who disagree with me and who I disagree with. I’ve realized over time that it’s shaping in me the virtue of hospitality.”

+ Brad D. Strawn, Evelyn and Frank Freed Professor of the Integration of Psychology and Theology, reflecting on the role of community in shaping his engagement with Scripture. Watch more online.



“By gathering together as a community and reading Scripture together, people can go through the whole Bible in well under two years. It is my belief that the Communal Reading of Scripture project will help the church relearn how to feast on the Word communally, to be fed and nourished by the God who speaks to his children through the Word.”

+ Bill Hwang (above at left), a trustee of Fuller Seminary, reflecting on the power of reading Scripture in community. Hwang has partnered with Tod Bolsinger (at right), chief of Fuller’s Leadership Formation Platform, and FULLER studio to create the Communal Reading of Scripture project, Fuller’s new commitment to facilitate people all over the world reading and hearing the Scriptures together. Learn more online.

Resources

- Biblical Theology: The God of the Christian Scriptures**
John Goldingay (IVP Academic, 2016)
- Reading Jesus’s Bible: How the New Testament Helps Us Understand the Old Testament**
John Goldingay (Eerdmans, 2017)
- Seized by Truth: Reading the Bible as Scripture**
Joel B. Green (Wipf & Stock, 2004)
- Hidden Riches: A Sourcebook for the Comparative Study of the Hebrew Bible and Ancient Near East**
Christopher B. Hays (Westminster John Knox, 2014)
- A Former Jew: Paul and the Dialectics of Race**
Love Sechrest (Bloomsbury T&T Clark, 2010)
- John: A Commentary (New Testament Library)**
Marianne Meyer Thompson (Westminster John Knox, 2015)
- Reading the Bible with the Dead: What You Can Learn from the History of Exegesis that You Can’t Learn from Exegesis Alone**
John Thompson (Eerdmans, 2007)
- Through translations, writing, and editorial support, the following Fuller faculty have contributed to modern-day Bible translations. Learn more online.**
- Common English Bible:**
J. Andrew Dearman
David J. Downs
John Goldingay
Joel B. Green
Christopher B. Hays
Kyong-Jin Lee
Pamela J. Scalise
Love L. Sechrest
Marianne Meyer Thompson
- New Living Translation:**
Frederic W. Bush
David Allan Hubbard
Donald Hagner
Robert Guelich
Marianne Meyer Thompson

Available Classes

- The Bible, Hermeneutics, and Christian Mission** with Keon-Sang An
- Experiencing the Land of the Bible** with Christopher B. Hays and Marianne Meyer Thompson
- Interpretive Practices** with John Goldingay
- Introduction to Ancient Near Eastern History, Literature, and Culture** with Christopher B. Hays
- Missional Reading of the Bible** with Kyunglan Suh
- New Testament Exegesis** with various faculty
- New Testament in Its Ancient Contexts** with Marianne Meyer Thompson
- New Testament Introduction** with various faculty
- Old Testament Introduction** with various faculty
- Old Testament Ethics** with John Goldingay
- Old Testament Exegesis** with various faculty
- Old Testament Hermeneutics** with John Goldingay
- Preaching the Bible as Scripture** with Michael Pasquarello
- Race and Christian Identity in the New Testament** with Love Sechrest
- Reading the Bible Contextually** with Keon-Sang An
- Theologies of Exile in the Old Testament** with Jeremy Smoak
- Women in the Old Testament: Text and Context** with Elizabeth Hayes



VOICES ON
Wisdom

“Wisdom from above! It comes in many forms. All of them involve firm dependence on God, without whom all of life will turn foolish. . . . Nothing we do, in word or deed, shows as clearly that we have learned wisdom’s high lessons as when we pray. Wisdom begins with the fear of God; the fear of God begins in prayer.”

+ David Allan Hubbard, Fuller’s third president—for whom the Hubbard Library (pictured) is named—in *The Book of James: Wisdom that Works*. Speaking at the dedication of the library in 2009, Marianne Meye Thompson, George Eldon Ladd Professor of New Testament, said of Dr. Hubbard, “For him, ‘Christian’ was the noun and ‘intellectual’ the adjective, and not the other way. Intellectual work and academic endeavor were to be put into the service of the church and ministry, and this is what David taught and modeled.” In this spirit, imagery of the library is used throughout this section that reflects on wisdom in its many forms—all in the service of the church.

+ This content is curated from ongoing conversations taking place throughout the Fuller community. Visit this Voice section on Fuller.edu/Studio for links to full videos, articles, and more.



“Philosophical reflection is sustained by that which religion in its own way seeks to realize: love—the love of God, the love for God, and the love of human beings for one another. When brought together in disability perspective, wisdom and love are neither merely theoretical notions nor theological speculations; rather, they become the stuff by which philosophical reflection is supposed to be transformed so that the world might be changed.”

+ Amos Yong, director of the Center for Missiological Research and professor of theology and mission, in his essay “Disability and the Love of Wisdom.” Read more on [able theology online](http://abletheology.com).

“Wisdom and word are particularly apt figures in the development of Johannine Christology since neither wisdom nor word was considered a being or entity separable from God, such as an angel or prophet, who may choose to do God’s will or not. Both wisdom and word refer to something that belongs to and comes from God, something inward or peculiar to God that is externally expressed. . . . To speak of Jesus as God’s word is to say that he is God’s self-expression, God’s thought or mind, God’s interior word spoken aloud, or in John’s description, made flesh.”

+ Marianne Meye Thompson, George Eldon Ladd Professor of New Testament, from *John: A Commentary*. Listen online to her reflect on the process of writing the commentary.

“Human minds are not sponges. . . . It’s more like a landscape or an ecosystem where certain things are going to grow in certain places but not others; certain ideas are going to be easier for human minds to process than others. These natural propensities that undergird religious thought are part of the ordinary equipment that humans have regardless of culture. . . . human minds are a fertile soil for plants we might call ‘religious.’ Culture gets to decide which plants are going to grow to a certain extent, but the plants are going to grow.”

+ Justin L. Barrett, professor of psychology and chief project developer for the Office for Science, Theology, and Religious Initiatives (STAR), reflecting on the ways wisdom, religion, and cognitive science intersect. Watch more online.



“THE BEGINNING OF WISDOM IS:
ACQUIRE WISDOM;
AND WITH ALL YOUR ACQUIRING,
GET UNDERSTANDING.”
PROVERBS 4:7

+ The façade of the Hubbard Library opens like a book—evoking, through its transparent and illuminated windows, the committed search for wisdom inside. The quotes on these pages come from *Understanding Wisdom: Sources, Science, and Society*, a Templeton Foundation-funded book edited by Travis Research Institute Director Warren Brown. Templeton Press has graciously granted us permission to reprint many of the articles on FULLER studio—read more online.

WISDOM + SUFFERING

“The mood of Job and Ecclesiastes is questioning. And the key expression of that questioning is their concern with death and with suffering, for these are two key human experiences, which threaten to subvert the confidence of wisdom. To put it another way, if wisdom cannot embrace these realities, if it cannot speak to these, then it subverts its own capacity to speak to anything else.”

+ John Goldingay, David Allan Hubbard Professor of Old Testament

WISDOM + INTUITION

“African proverbs . . . offer observations that are true as general rules but may not fit every case. The wise person is the one who knows intuitively which proverb carries the content and nuances most appropriate to a given situation.”

+ Stan Nussbaum, staff missiologist at Global Mapping International

WISDOM + SELF-DENIAL

“Wisdom’s emphasis on self-relinquishment . . . is noteworthy not because it is part of wisdom, but because it appears to be emphasized by wisdom because it is part of the human condition. The mystery is not just that some wisdom traditions assert [meaning], but that human beings actually do widely pursue scientific, artistic, and religious meaning at the expense of physical deprivation, social isolation, and even death.”

+ Jeffrey Schloss, professor of biology at Westmont College

WISDOM + NEUROPSYCHOLOGY

“Wisdom is a concerted function of the entire brain (and body). It involves judging truly what is right or fitting and being disposed to act accordingly. The impact of specific forms of brain damage or abnormal brain development on judging and acting helps to enlighten us as to the various neural systems and cognitive abilities that contribute to the wisdom of persons.”

+ Warren S. Brown, professor of psychology and director of the Lee Edward Travis Research Institute

WISDOM + KNOWLEDGE

“Wisdom is, at least partly, an aspect of the kind of intelligence on which adults principally rely—the intelligence that is maintained and/or increased throughout a major portion of adulthood. This part of wisdom is a form of reasoning that relies on a large body of knowledge that is built up through a disciplined regimen of learning over an extended period of time; it is a kind of expertise.”

+ John Horn, late professor of psychology at the University of Southern California, and Hiromi Masunaga, professor of educational psychology at California State University, Long Beach

WISDOM + EMOTION

“Emotions play a crucial epistemic role in the moral life in their function of recording information. We can think of them as modes of attention enabling us to notice what is morally salient, important, or urgent in ourselves and our surroundings. . . . If emotions are antennae, they are antennae that can record with urgency and heat. Emotional data tend to leave tracks deeper than those of cold reason.”

+ Nancy Sherman, professor of philosophy at Georgetown University

WISDOM + YOUTH

“Wisdom is that domain of human experience that is concerned with the pragmatics of living. All the more important to adolescent development, it is wisdom that presents pragmatic guideposts for living against a context of transcendent meaning and purpose.”

+ James L. Furrow, Evelyn and Frank Freed Professor of Marital and Family Therapy, and Linda M. Wagener, former faculty member and associate dean of the School of Psychology

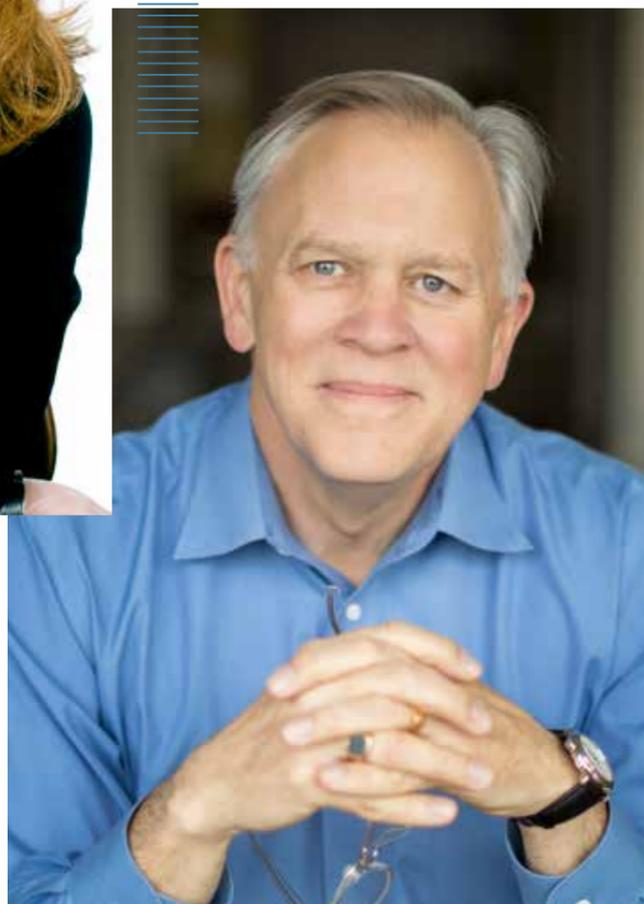
WISDOM + MAXIMS

“Maxims have become an established tradition of human language and moral education precisely because they help young learners to store concepts in the mind more efficiently. In this way, maxims serve as metaphorical ‘clothes hangers’ on which to hang concepts—especially concepts that address ideals of self-motivation and moral behavior.”

+ Arthur Schwartz, professor of leadership studies at Widener University, and F. Clark Power, professor of education at the University of Notre Dame



Krista Tippett and Mark Labberton
DISCUSS WISDOM ON CONVERSING



KRISTA: Wisdom is recognizable and measured; it's interactive. You don't just say "He or she is a wise person," but you know them by the effect they have on the world and on those around them. In this generation, there is this new longing to connect what you believe and who you are, this language of integrity and authenticity and transparency that has been introduced into our vocabulary as a reflection of that longing. And wisdom does that—it embodies these things we now are recognizing as so essential if we want to be whole.

MARK: I often think of wisdom like a series of sinews that tie flesh and soul and body and mind together in that way you're describing. It's an integrated word; it's never an isolated or autonomous experience. It's about convergence and communion and connectedness and participation and vision—all those things are brought together.

+ President Mark Labberton speaks with a broad spectrum of leaders on issues at the intersection of theology and culture on his podcast *Conversing*. In one of its first episodes he reflected with Krista Tippett, founder and host of the public radio program and podcast *On Being*, on the role of wisdom in shaping public discourse. Listen to their whole conversation online.

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

+ Tod Bolsinger, vice president and chief of Fuller's Leadership Formation Platform and assistant professor of practical theology, in his essay "Formed, Not Found," available online.

"BIBLICAL WISDOM IS
 THE TRUTH AND CHARACTER OF GOD
 LIVED
 IN CONTEXT."

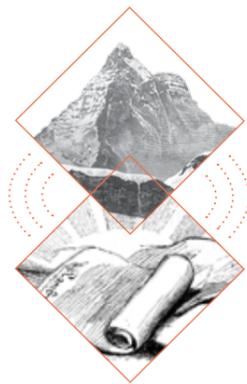
+ Mark Labberton, president

Resources

- Unspoken Wisdom: Truths My Father Taught Me*
Ray Anderson (Wipf & Stock, 2013)
- Understanding Wisdom: Sources, Science, and Society*
Warren Brown, ed. (Templeton Foundation Press, 2000)
- Walking in the Dark: Step by Step through Job*
Daniel Fuller (Lulu.com, 2016)
- Proverbs, Ecclesiastes, and Song of Songs for Everyone*
John Goldingay (Westminster John Knox, 2014)
- Beyond Futility: Messages of Hope from the Book of Ecclesiastes*
David Allan Hubbard (Eerdmans, 1976)
- The Book of James: Wisdom that Works*
David Allan Hubbard (W Publishing Group, 1980)
- The Wisdom of the Old Testament*
David Allan Hubbard (Messiah College, 1982)
- Useless Beauty: Ecclesiastes through the Lens of Contemporary Film*
Robert Johnston (Wipf & Stock, 2011)

Available Classes

- Job and Human Suffering with various faculty
- Wisdom Traditions in the Old Testament with various faculty



VOICES ON
Preaching

“As demonstrated by the cross, God speaks a Word that takes on a body—the created community born by Christ himself. The Word has become incarnate. It desires to have a body and thus moves inherently toward the church by its own gracious initiative and power. Preachers are called to follow the free and gracious movement of the Word through the scriptural witness and into the life of the church for the sake of the world.”

+ Michael Pasquarello III, Lloyd John Ogilvie Professor of Preaching, speaking at his installation on the sacramental nature of preaching. Dr. Pasquarello helps oversee Fuller’s PhD in Worship and Preaching; learn more and listen to his installation address online. Pictured at right: Evelyne Reisacher, associate professor of Islamic studies and intercultural relations, preaches at InterVarsity’s 2015 Urbana conference. Hers is one of many voices on Fuller’s new podcast FULLER sermons—available on iTunes, Google Play, and Fuller.edu/Studio.

+ This content is curated from ongoing conversations taking place throughout the Fuller community. Visit this Voice section on Fuller.edu/Studio for links to full videos, articles, and more.



“The integral task of preaching, therefore, is to help the church see that God’s words and actions in Scripture are consistent with God’s active presence today. In doing so, preaching inspires believers to join and participate in God’s unfolding theodrama.”

+ Ahmi Lee, assistant professor of preaching, from her dissertation “Toward a Theodramatic Homiletic.” Listen to her preach on the FULLER sermons podcast.

“A role for preaching is to continue the conversation the congregation is already having with Scripture and God. . . . Preaching that is a part of a congregational conversation must encourage and allow all types of questions. Even weeks later, the conversation may still continue.”

+ Matt Prinz (M.Div. ’04), in “The Questioning Journey of an Amateur Preacher,” originally published in Theology, News & Notes. Available online.

“Perhaps they expected that it would be just another service—the ritual would be performed, including the reading of the sacred texts, and they would nod their heads in approval as the young preacher read from an ancient passage. What they did not expect was that the Word of God would be fulfilled in their hearing, that God would become present in the Word, that the yesterdays of their cultural prejudices would be recast into the today of the Spirit, and that they would be invited to dance to the Spirit’s invitation to celebrate the wideness of God’s mercy.”

+ William E. Pannell, professor emeritus of preaching, from “Expecting to Know the Mind of God Through Preaching the Bible,” originally published in Theology, News & Notes. Read this essay and more from Dr. Pannell online.

“Our calling is to allow the biblical text or passage to have its full impact on us. As passionate preachers we have the privilege of living in the passage and letting it speak to us before we speak about it to the congregation. We can lead others only so far as we have gone ourselves; we cannot give away what we don’t have. Truth and reality, faith and experience, discovery and application, never should be separated.”

+ Lloyd John Ogilvie, preacher and longtime friend of the Fuller community, in his classic book *A Passionate Calling*. Learn more about the Brehm Center’s Ogilvie Institute for Preaching online.

“There is for me a way of preaching that loosens itself from the heightened rational faculties we are all so good at and enters into a simplicity of focus, freedom, relinquishment, and abandonment in which I as a preacher am not preaching at people, not for people, but we are together in the moment, in the Spirit. And while I may be the one speaking, I have become the voice of us all, and the voice of Jesus Christ who is for and among us all.”

+ Chris Neufeld-Erdman, pastor of Davis Community Church, in his book *Ordinary Preacher, Extraordinary Gospel: A Daily Guide for Wise, Empowered Preachers*.

“It is time for those of us who preach to reimagine our task as one that contributes to a process of repairing, reconciling, and renewing a global community that has been torn and bruised by the ongoing imperial tug of war. It is also time to celebrate what God has done and is doing to bring good out of a troubled human history.”

+ Sarah Travis, minister of the chapel at Knox College, in her book *Decolonizing Preaching: The Pulpit as Postcolonial Space*.

“THOSE WHO SPEAK THIS GOSPEL WORD KNOW THAT PUBLIC SPACE IS HOLY SPACE, WHERE A GOD MADE FLESH WALKS AMONG THE CROWD.”

—WILLIE JENNINGS

“This work of making connections in gospel address makes no claim to exhibit exhaustive political, social, cultural, or economic analysis. It only claims to see the lines that run from structures to bodies, from macroprocesses to the tears and cries of individuals or groups of people. . . . Those who speak this gospel word know that public space is holy space, where a God made flesh walks among the crowd.”

+ Willie Jennings (M.Div. '87), associate professor of systematic theology and Africana studies at Yale Divinity School, in his book *Speaking Gospel in the Public Arena*. Listen to Jennings on Mark Labberton’s podcast *Conversing*.

“Local congregations need a strategy to reinforce the preacher’s message, keep God’s Word fresh in people’s minds, and provide mechanisms and structures for feedback and accountability. Having heard God’s Word, people need help so that they may allow it to continue to impact their hearts and lives.”

+ Robert K. Perkins (M.Div. '91), senior pastor at Moraga Valley Presbyterian Church, in his book *Bringing Home the Message: How Community Can Multiply the Power of the Preached Word*.

“The task of the preacher is to listen to the Word with a humble reverence, anxious to understand it, and resolved to believe and obey what we come to learn and understand. At the same time, we preachers listen to the world with critical alertness, anxious to understand it just as intimately, and resolved not necessarily to believe and obey it, but to sympathize with it and to seek grace to discover how the gospel relates to the world.”

+ Trygve David Johnson, in his book *The Preacher as Liturgical Artist: Metaphor, Identity, and the Vicarious Humanity of Christ*.

“Set within the context of worship, the sermon has a unique opportunity to offer a transformative tuning note that can help interpret and reorient the congregation’s corporate actions and witness as well as guiding individual members in personal discipleship.”

+ Joni S. Sancken, assistant professor of homiletics at United Theological Seminary, in her book *Stumbling Over the Cross: Preaching the Cross and Resurrection Today*.

+ The quotes on these pages come from the Brehm Center’s Lloyd John Ogilvie Institute of Preaching book series, which gathers academic scholarship on the intersections of homiletics with a variety of disciplines. Explore more from the Ogilvie Institute, as well as sermons from the Fuller community, online.



**“Preaching has to flow from a walk—
a walk that’s authentic, that’s real...”**

“Preaching has to flow from a walk—a walk that’s authentic, that’s real, that’s marked by humility and service, and if the preaching isn’t overflowing from that space, I’m nervous to see what the preaching is flowing out of.”

+ Albert Tate, pastor of Fellowship Monrovia, reflects on pastoral authenticity with President Mark Labberton on *Conversing*, a podcast in which he interviews a broad spectrum of leaders on issues at the intersection of theology and culture.



“The real power of preaching does not lie in the personal characteristics of the speaker or the skillful way in which the sermon is crafted and presented, but rather in the work of God’s Spirit. Faith rests in divine power rather than human wisdom. Human words do not have the ability to change lives. Human eloquence and human wisdom do not lead to salvation. Human reasoning is not the basis of faith in God.”

+ Wilfred Graves (PhD '99), associate minister at the West Angeles Church of God in Christ, preaching in All Seminary Chapel on how God works through the Holy Spirit in the message of the cross despite our weaknesses and limitations. Listen online.

SPARK.
The easiest way to bring science into sermons is to use it to spark the attention of the congregation.

CORROBORATE.
A slightly deeper use of science is to support or corroborate a theological point that is a bit stronger when you bring in the science.

ILLUSTRATE.
Finding a metaphor or illustration from science can sometimes help communicate challenging theological ideas or make them more credible.

EXEGETE.
In the process of exegeting a biblical text, it often helps to know what the original audience of the text would have understood from it. Various sciences can help us get into the minds of those ancient people and draw relevant comparisons to us today.

NOTIFY.
Science is good at notifying us concerning problems that may not be easy to notice and it (sometimes) gives us guidance regarding possible solutions.

CLARIFY.
Often biblical theology presents us with multiple ways to understand Scripture or doctrine. Science can help adjudicate between plausible alternatives and clarify theological truths.

ENHANCE.
The deepest engagement with science is allowing it to enhance theological inquiry and insight.

+ Justin Barrett, professor of psychology and chief project developer for Fuller’s Office for Science, Theology, and Religion Initiatives (STAR), sharing pointers for synthesizing sermons with scientific knowledge as part of “*plpit*,” an initiative empowering preachers to engage science as they write and preach. Read more online about these methods to incorporate science into sermons.

**“As each individual’s understanding
is layered on top of the next,
the holes begin to fill in,
and the whole truth of God’s grace begins to
emerge.”**

-JENNIFER ACKERMAN

“When a preacher reads and interprets Scripture in community—especially in diverse community—they are able to engage in new questions and new ideas, leading to a far deeper understanding than preconceived notions of truth. As each individual’s understanding is layered on top of the next, the holes begin to fill in, and the whole truth of God’s grace begins to emerge.”

+ Jennifer Ackerman, director of operations for the Ogilvie Institute and the director of Micah Groups, a program that forms preachers in a diverse community of ministry peers to do justice, love mercy, and walk humbly with God. Learn more online.

Resources

- Preaching Gospel: Essays in Honor of Richard Lischer*
Charles L. Campbell et al. (Cascade Books, 2016)
- Stumbling Over the Cross: Preaching the Cross and Resurrection Today*
Joni S. Sancken (Cascade Books, 2016)
- Youthful Preaching: Strengthening the Relationship Between Youth, Adults and Preaching*
Richard Voelz (Cascade Books, 2016)
- The Preacher as Liturgical Artist: Metaphor, Identity, and the Vicarious Humanity of Christ*
Trygve David Johnson (Cascade Books, 2014)
- Blessed and Beautiful: Multiethnic Churches and the Preaching that Sustains Them*
Lisa Washington Lamb (Cascade Books, 2014)
- The Eloquence of Grace: Joseph Sittler and the Preaching Life*
James Childs Jr. and Richard Lischer, eds. (Cascade Books, 2012)
- Bringing Home the Message: How Community Can Multiply the Power of the Preached Word*
Robert Perkins (Cascade Books, 2014)
- Decolonizing Preaching: The Pulpit as Postcolonial Space*
Sarah Travis (Cascade Books, 2014)
- Ordinary Preacher, Extraordinary Gospel: A Daily Guide for Wise, Empowered Preachers*
Chris Neufeld-Erdman (Cascade Books, 2014)

Available Classes

- Contemporary Options for Preaching & Teaching Today with A. J. Swoboda
- History of Worship and Preaching with Michael Pasquarello III
- Narrative Communication in a Visual Age with Ken Fong
- Preaching Practicum with Michael Pasquarello III and various faculty
- Preaching and Teaching the Old Testament with John Goldingay
- Preaching as an Integrative Focus in Ministry (DMin Cohort)
- Preaching for Occasions: Weddings, Funerals, Crises, and Evangelistic Opportunities with Lisa Lamb
- Preaching in the Tradition(s) with Paul Boles
- Preaching the Bible as Scripture with Michael Pasquarello III
- The Formation of the Preacher with Michael Pasquarello III and Will Willimon
- Transformational Preaching in Asian American Contexts with Ken Fong

NEW FULLER FACULTY



EUIWAN CHO

Academic Director for the Korean Doctor of Ministry Program and Associate Professor of Christian Ministry

Dr. Cho joined Fuller in 2012 as associate director and theological mentor of the KDMin program, having previously served as the Korean DMin director and a faculty member at Luther Rice University/Seminary in Atlanta, Georgia. He also served as senior pastor of Knoxville Korean Baptist Church in Tennessee for six years.



CLIFTON R. CLARKE

Associate Dean, Pannell Center for African American Church Studies and Associate Professor of Black Church Studies and World Christianity

Coming to Fuller from Regent University School of Divinity, Dr. Clarke, an ordained bishop in the Church of God, brings scholarly, pastoral, and mission expertise to serve Fuller’s vision to form global leaders for kingdom vocations. He has pastored and taught theology in Europe, Africa, and America and has authored six books.



MATTHEW KAEMINGK

Assistant Professor of Christian Ethics

Dr. Kaemingk’s research and teaching focus on Islam and political ethics, faith and the workplace, theology and culture, and Reformed public theology. Recently relocating to Fuller Texas, he previously founded and directed the Fuller Institute for Theology and Northwest Culture in Seattle for four years, helping local churches engage the marketplace, arts, and culture of the region.



KIRSTEEN KIM

Professor of Theology and World Christianity

Dr. Kim joins Fuller after serving as full professor at Leeds Trinity University in her native UK, with prior experience that includes teaching in South Korea and India. Doing theology from the context of world Christianity for missional purposes, Kim brings a deeply experienced intercultural and ecumenical perspective.



SEBASTIAN C. H. KIM

Executive Director of the Korean Studies Center and Professor of Theology and Public Life

Leading Fuller’s new Korean Studies Center, Dr. Kim comes from York St John University in the UK where he served for 12 years, having previously taught at the University of Cambridge and Union Biblical Seminary in India. His scholarship interests include public theology, world Christianity, Asian theologies, and peacebuilding.



DANIEL D. LEE

Director, Center for Asian American Theology and Ministry and Assistant Professor of Theology and Asian American Ministry

For the last nine years, Dr. Lee has served in various roles to establish the Asian American Center and develop Asian American courses and programs. Ordained as a Presbyterian minister with broad ministry experience, he focuses his research on the Reformed tradition and contextual theologies.



SEAN M. LOVE

Associate Director of Clinical Training and Assistant Professor of Clinical Psychology

Dr. Love administers clinical field training placements for students and works to help them develop professionally, also assisting practicum sites in providing quality training. His research interests center on the influence of trauma on spirituality and conceptions of God, and he has written for lay audiences in this area.



BRIË A. TURNS

Assistant Professor of Marriage and Family Therapy

Teaching at the Fuller Southwest campus in Arizona, Dr. Turns brings a clinical and research specialization that centers on families raising a child with an autism spectrum disorder. She has published extensively on this topic and has conducted trainings for mental health professionals on treating families with special needs.



ALISON G. WONG

Assistant Professor of Marriage and Family Therapy

For the last three years, Dr. Wong has served Fuller as research processes administrator and as an adjunct professor for the School of Psychology. As a medical family therapist, she focuses her clinical work and research on psycho-oncology and helping couples and families coping with medical illness.

RECENT FACULTY BOOKS

Reading Jesus’s Bible: How the New Testament Helps Us Understand the Old Testament

John Goldingay (Eerdmans, 2017)

Christian Understandings of the Trinity: The Historical Trajectory

Veli-Matti Kärkkäinen (Fortress Press, 2017)

The Doctrine of God: A Global Perspective, 2nd ed.

Veli-Matti Kärkkäinen (Baker Academic, 2017)

Globalization and Mission

edited by Timothy K. Park and Steve K. Eom (East-West Center for Missions Research & Development, 2017)

Explorations in Asian Christianity: History, Theology, and Mission

Scott W. Sunquist (IVP Academic, 2017)

Contemporary Art and the Church: A Conversation Between Two Worlds

edited by W. David O. Taylor and Taylor Worley (IVP Academic, 2017)

Global Renewal Christianity: Spirit-Empowered Movements Past, Present, and Future, vol. IV: Europe and North America

edited by Amos Yong and Vinson Synan (Charisma House, 2017)

RECENT FACULTY ARTICLES AND BOOK CHAPTERS

STEVEN ARGUE, “Connecting with College Students Over Break: They’re Bringing Home More than Their Laundry,” Fuller Youth Institute blog (May 7, 2017); “When Their Storms Become Ours: Closing the Distance Between Leaders and Young People,” Fuller Youth Institute blog (February 17, 2017). **JUSTIN L. BARRETT**,

with I. A. Church, “Intellectual Humility,” in *Handbook of Humility*, ed. E. Worthington, D. Davis, and J. Hook (Routledge, 2017); “Anthropology” (with R. G. Hornbeck), “Cognitive Science of Religion” (with T. S. Greenway), “Cognitive Science” (with T. S. Greenway), and “Moral Psychology” (with P. L. Samuelson), in *Dictionary of Christianity and Science*, ed. P. Copan, T. Longman, C. L. Reese, and M. Strauss (HarperCollins, 2017); with **PAMELA E. KING, SARAH A. SCHNITKER, JAMES L. FURROW**, and T. Greenway, “Mind the Gap: Evolutionary Psychological Perspectives on Human Thriving,” *Journal of Positive Psychology* (published online February 2017). **WARREN S. BROWN**, with **BRAD D. STRAWN**,

“Recognizing the Complexity of Personhood: Complex Emergent Developmental Linguistical Relational Neurophysiologicalism,” in *Verbs, Bones, and Brains: Interdisciplinary Perspectives on Human Nature*, ed. A. Fuentes and A. Visala (Notre Dame Press, 2017); with L. B. Anderson and L. K. Paul, “Emotional Intelligence in Agenesis of the Corpus Callosum,” *Archives of Clinical Neuropsychology* 32, no. 3 (2017): 267–79; with L. K. Paul, R. Erikson, and J. Hartman, “Memory Functioning in Individuals with Agenesis of the Corpus Callosum,” *Neuropsychologia* 86 (April 2016): 183–92. **GRAYSON CARTER**, “The Evangelical Background,” in *The Oxford Handbook of the Oxford Movement*, ed. S. Brown, P. Nockles, and J. Pereiro (Oxford University Press, 2017). **OLIVER D. CRISP**, foreword to *Evangelical Calvinism*, vol. 2, ed. M. Habets and R. Grow (Wipf & Stock, 2017); “Libertarian Calvinism,” in *Free Will and Classical Theism: The Significance of Freedom in Perfect Being Theology*, ed. H. J. McCann (Oxford University Press, 2017); “Analytic Theology as Systematic Theology,” *Open Theology* 3 (2017): 156–66; “Moral Character, Reformed Theology, and Jonathan Edwards,” *Studies in Christian Ethics* 30, no. 2 (2017): 1–16. **DAVID J. DOWNS**, with J. A. Downs, A. H. Mwakisole, A. B. Chandika, S. Lugoba, R. Kassem, E. Laizer, K. A. Magambo, M. H. Lee, S. E. Kalluvya, and D. W. Fitzgerald, “Educating Religious Leaders to Promote Uptake of Male Circumcision in Tanzania: A Cluster Randomised Trial,” *The Lancet* 389 (2017): 1124–32; with W. Rogan, “‘Let Us Teach Ourselves First to Follow the Commandment of the Lord’ (Pol. Phil. 4.1): An Additional Note on ‘the Commandment’ as Almsgiving,” *New Testament Studies* 62 (2016): 628–36. **ALVIN C. DUECK**, with Y. Yang, “Homegrown Emotions,” a review of *Understanding Emotion*

in *Chinese Culture: Thinking through Psychology*, by Louise Sundararajan, *Theory and Psychology* 27, no. 1 (2016): 135–38. **WILLIAM A. DYRNESS**, “Opening the Protestant Church to Beauty,” in *The Ecumenism of Beauty*, ed. T. Verdon (Paraclete Press, 2017). **KURT FREDRICKSON**, “Seminary Disrupted,” *The Covenant Companion* 6, no. 1: 54–59. **JOEL B. GREEN**, “Spiritual Hermeneutics,” in *Third Article Theology: A Pneumatological Dogmatics*, ed. M. Habets, 153–72 (Fortress, 2016); “Jesus’ Crucifixion in Luke’s Gospel” and “1 Peter,” Bible Odyssey website, www.bibleodyssey.org; “United Methodists Are Shaped and Transformed by Scripture,” *Circuit Rider* 40, no. 3 (May-June-July 2016): 13–14; “Modern and Postmodern Methods of Biblical Interpretation,” in *Scripture: An Ecumenical Introduction to the Bible and Its Interpretation*, ed. M. J. Gorman, 2nd ed. (Baker Academic, 2017). **BENJAMIN J. HOULTBERG**, with A. S. Morris, M. M. Criss, and J. S. Silk, “The Impact of Parenting on Emotion Regulation during Childhood and Adolescence,” *Child Development Perspectives* (published online June 9, 2017). **ROBERT K. JOHNSTON**, “Retelling the Biblical Story of Noah: Jewish and Christian Perspectives,” in *Noah as Antithero*, ed. R. Burnette-Bletsch and J. Morgan (Routledge, 2017); “Can Watching a Movie Be a Spiritual Experience?” in *Religion and Popular Culture in America*, ed. B. D. Forbes and J. H. Mahan, 3rd ed. (University of California Press, 2017). **PAMELA EBSTYNE KING**, “The Reciprocating Self: Trinitarian and Christological Anthropologies of Being and Becoming,” *Journal of Christianity and Psychology* 35, no. 3 (October 2016): 15–32; with M. Abo-Zena and J. Weber, “Varieties of Social Experience: The Religious Cultural Context of Diverse Spiritual Exemplars,” *British Journal of Developmental Psychology* 35, no. 1 (2017): 127–41; coedited with R. A. Richert and C. J. Boyatzis, *British Journal of Developmental Psychology Special Issue: Religion, Culture, and Development* 35, no. 1 (2017); with **JAMES L. FURROW, SEONG-HYEON KIM**, and C. E. Clardy, “Preliminary Exploration of the Measurement of Diverse Adolescent Spirituality (MDAS) among Mexican Youth,” *Applied Developmental Science* (pub. online July 2016). **JUAN MARTÍNEZ**, “Suffering and Serving in the Way of Jesus: Meaning Making in Response to Disaster,” in *A Theology of Japan: Monograph Series No. 9* (Seigakuin University Press, 2016); “An Incomplete Reformation: Luther’s 95 Theses from an Anabaptist Perspective,” in *Our 95 Theses: 500 Years After the Reformation*, ed. A. L. García and J. L. González (AETH, 2016). **CECIL M. ROBECK JR.**, “Some Pentecostal Reflections on Current Catholic-Pentecostal Relations: What Are We Learning?” in *Towards Unity: Ecumenical Dialogue 500 Years after the Reformation*, ed. D.

Bolen, N. Jesson, and D. Geernaert (Paulist Press, 2017); “The Contribution of Gary McGee to the International Roman Catholic-Pentecostal Dialogue,” in *A Light to the Nations: Explorations in Ecumenism, Missions, and Pentecostalism*, ed. S. M. Burgess and P. W. Lewis (Pickwick, 2017). **SARAH A. SCHNITKER**, with T. J. Felke, N. A. Fernandez, N. Redmond, and A. E. Blews, “Efficacy of Self-control and Patience Interventions in Adolescents,” *Applied Developmental Science* 21, no. 3 (2017): 165–83. **R. DANIEL SHAW**, “Beyond Syncretism: A Dynamic Approach to Hybridity,” *International Bulletin of Mission Research* 41, no. 3 (July 2017). **SIANG-YANG TAN**, with A. Rosales, “Mindfulness-Based Cognitive Therapy (MBCT): Empirical Evidence and Clinical Applications from a Christian Perspective,” *Journal of Psychology and Christianity* 36, no. 1 (2017): 76–82. **W. DAVID O. TAYLOR**, foreword to *Imaging the Story: Exploring the Visual and Poetic Contours of Salvation*, by G. Sakakini and K. Case-Green (Wipf & Stock, 2017); “Lent Is Here to Throw Us Off Again: Finding Healing in Repetition, Community, and Art,” *Christianity Today* (March 2017); foreword to *Lenten Meditations: A Visual Response*, by J. Janknegt (January 2017). **KENNETH T. WANG**, with L. Tian, M. Fujiki, and J. J. Bordon, “Do Chinese International Students’ Personalities Change during Cross-National Transitions?” *Journal of International Students* 7, no. 2 (2017): 229–45. **JUDE TIERSMA WATSON**, “Engaging the Nations in Los Angeles: A Spirituality of Accompaniment,” in *Contemporary Mission Theology: Engaging the Nations*, ed. P. Hertig and R. Gallagher (Orbis, 2017). **AMOS YONG**, “Race and the Political in 21st Century Evangelical America: A Review Essay,” *Evangelical Review of Theology and Politics* 5 (2017): RA1–11; “Apostolic Evangelism in the Postcolony: Opportunities and Challenges,” *Mission Studies* 34, no. 2 (2017): 147–67; “Unveiling Interpretation after Pentecost: Revelation, Pentecostal Reading, and Christian Hermeneutics of Scripture—A Review Essay,” *Journal of Theological Interpretation* 11, no. 1 (2017): 139–55; “Intercultural Theology: A Pentecostal Apologia,” *Interreligious Studies and Intercultural Theology* 1, no. 1 (2017): 147–51; “Reflecting and Confessing in the Spirit: Called to Transformational Theologizing,” *International Review of Mission* 105, no. 2 (2016): 169–83; “Many Tongues, Many Buddhisms in a Pluralistic World: A Christian Interpretation at the Interreligious Crossroads,” *Japanese Journal of Religious Studies* 43, no. 2 (2016): 357–76; “Global Pentecostalism: Implications for Theology and Missiology in the 21st Century,” *Trinity Seminary Review* 35 (Fall 2016): 35–56; “Evangelism and the Political in Southeast Asia: A Pentecostal Perspective,” *Evangelical Review of Theology and Politics* 4 (2016): EF18–20.



+ January Hour –
Epiphany by Makoto
Fujimura, collection
of the Saint Louis
Art Museum, mineral
pigments, gold and
silver on kumohada,
76.4" x 102.8",
1997–1998

+ In the Christian calendar,
the Feast of Epiphany
celebrates the incarnation
and gifts of the Magi. This
painting both references
the holiday and
becomes its own form of
epiphany—an evoking of
wisdom, gift, and grace.
See more of Mako's work
on pp. 2–3 and 76–77.

BENEDICTION: Acts that Speak the Good Word

As a writer and photographer, Andy Gray (MACCS '94) documents stories for Alongsiders International, a nonprofit organization that empowers young people around the world to walk alongside disadvantaged children. When he was photographing campers at Shalom Valley, their retreat center in Cambodia, one young girl evaded him, covering her face and cringing whenever Andy lifted the camera. Andy soon learned her name was Kheing and that she wasn't just avoiding the camera—she was hiding *extropia*, a disease that caused her left eye to permanently turn outward.

A year later, the organization sent Andy to the town of Sihanoukville to take pictures and gather stories, and when he arrived at the village church, a boisterous group of children greeted him—including Kheing. Wanting to learn more about her life, he asked to speak to her, and the children gathered around to help. As he asked questions, the children would listen and stand close to Kheing's face, translating and speaking slowly in Khmer. "Something fell into place that I hadn't understood until that moment," he remembers. "She was reading lips." Andy realized that Kheing was deaf, and it was a sacred moment to watch the other children work so hard to mime and translate for her. "The crowd of peers were doing whatever it took for them to communicate with her," he says.

The children weren't always so eager to help Kheing in this way, and it was a young woman named Paektra who first noticed her walking alone past neighborhood kids who were teasing her. The moment inspired Paektra to join Alongsiders, befriend Kheing, and convince the kids to stop. "In Cambodia, kids with disabilities are often left behind or purposefully excluded," Andy says. "In the balance of power, having an older person with respect in the community standing up for her made all the difference." Because of Paektra, Kheing was now surrounded by a new circle of friends—friends who were eager to befriend her and translate her story for Andy. "Paektra was a living sermon," he says, "showing the way of Jesus to Kheing and bringing 'church' to her whenever they meet."

After their conversation, Andy took new photos of Kheing, with her friend beside her, making the sign for peace.

+ Andy and his wife Hitomi (PhDICS '99) design curriculum, write, and edit online content for Alongsiders International. Explore more of Andy's photography and stories at alongsiders.org.



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