Pastor Albert Tate leads a community of people on Sunday who go out to a diversity of workplaces on Monday—where, whether baker or lawyer or builder, each is called in turn to ministry. As Colossians 3:17 urges, “Whatever you do, in word or deed, do everything in the name of the Lord Jesus.”

READ MORE ABOUT ALBERT TATE ON P. 28
Carol Singing at Dawn on Christmas Day
by Hak Soo Kim, 2007; artwork used as part of the opening celebration for Fuller's Korean Studies Center
In the world of Fuller, Max De Pree (1924–2017) was longtime chair of Fuller’s board, generous donor, and confidante of our third president, David Allan Hubbard. Beyond Fuller, he cut a prestigious figure as CEO of furniture company Herman Miller and was among Fortune magazine’s national business hall of famers. I met Max recently when FULLER studio went to his home in Holland, Michigan, to film a conversation with him and fellow board members John Ortberg and Sam Reeves (video available online). Though Max was surprisingly robust, he was very ill at the time. He fell asleep less than three months later.

Though his commitment to the seminary was well known, I was still surprised to hear this titan of business say that his life’s priorities were family and Fuller. A remarkable success by anyone’s standards, Max knew that his “work” extended well beyond manufacturing the iconic Eames chair and the other furniture that Herman Miller is known for. He was a maverick, instituting practices that humanized the workplace in which all voices are heard. Believing that a fruitful business could also be a caring workplace in which all voices are heard and that every institution needs “tribal storytellers” or they risk forgetting who they are.

Mark Roberts, director of Fuller’s Max De Pree Center for Leadership, is guest editor of this issue’s theology section. He has gathered here many voices who elaborate on beliefs that shape practice in the same way that Max’s theology shaped the way he lived and worked. Their reflections, too, have helped me to contextualize a new role I have at Fuller—because a more unpredictable path to the Herman Miller desk chair I presently occupy could hardly be imagined.

Not long after that visit to the home of a man whose name you may or may not have heard, Max De Pree, I presently occupy could hardly be imagined. I sat down to write these words, and thank you for your wisdom that is still we carry with us. May his life’s priorities of family and Fuller be a lesson for us to emulate in our own vocations. May his life be a source of inspiration for those who come after him.

Mark Roberts, director of Fuller’s Max De Pree Center for Leadership, is guest editor of this issue’s theology section.
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시작 일은 복잡하다. 이 세상을 관리하고자 하면, 시작의 생명은 일의 생명을 담당한다. 그 생명은 일과 삶, 삶과 일, 일과 삶 등 시계의 한계를 초과한다. 시간은 일의 생명의 단계 중 하나의 것으로 작용한다. 시간은 일의 생명의 단계 중 하나의 것으로 작용한다. 시간은 일의 생명의 단계 중 하나의 것으로 작용한다. 시간은 일의 생명의 단계 중 하나의 것으로 작용한다. 시간은 일의 생명의 단계 중 하나의 것으로 작용한다.
words, and actions to accomplish something. Our stewardship of life calls for exercising “dominion”—using our God-given capacities to work as an expression of being made in the image of God and being entrusted with care for each other and for the world around us. A workless life would be a diminished life.

God intended us to work before the curse made work a burden. As Christians who take God’s purposes seriously and want to reflect on and enact them in the world, work is a prime concern. It dominates our waking hours; it deploys much of the strength of our body and mind. It can put some of our best talents and capacities into life-making, culture-shaping practices for ourselves and for others.

The public and private, individual and social, economic and political dimensions of our work all play against the backdrop of our call as faithful disciples. For “whatever you do in word and deed, do it all in the name of the Lord Jesus Christ, giving thanks to God the Father through him” (Col 3:17). What does this require of us? That is the question we explore in this issue of FULLER magazine.

Independentemente de nuestra situación, el trabajo es esencial para nuestras vidas por una multitud de razones. Nuestras vidas físicas y emocionales dependen de prácticas de trabajo; el uso de nuestros cuerpos, mentes, palabras y acciones para lograr algo. Nuestra mayor dominio de la vida requiere ejercitar el “dominio” usar nuestras capacidades dadas por Dios para trabajar como una expresión de ser hechos y hechas a la imagen de Dios y de confiar el uno al otro y al mundo que nos rodea. Una vida sin trabajo sería una vida disminuida.

Dios quería que trabajáramos antes de que la maldición hiciera que el trabajo fuera una carga. Como cristianos y cristianas que toman en serio los propósitos de Dios y queremos reflexionar sobre ellos y ponerlos en práctica en el mundo, el trabajo es una preocupación primordial.

El trabajo domina nuestras horas del día; despliega gran parte de la fuerza de nuestro cuerpo y mente. Puede poner algunos de nuestros mejores talentos y capacidades en la generación de prácticas de vida y cultura para nosotros y para los demás.

Las dimensiones públicas y privadas, individuales y sociales, económicas y políticas de nuestro trabajo juegan contra el telón de fondo de nuestro llamado como discípulos fiables. Porque “todo lo que hagan o digan, háganlo como representantes del Señor Jesús y den gracias a Dios Padre por medio de él.” (Col 3:17). ¿Qué requiere esto de nosotros? Esa es la pregunta que exploramos en este número de la revista FULLER.

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During a week of fasting and midnight services at his church in Kalachi, Pakistan, musician Eric Sarwar was gripped by a recurring dream. Walking through the city wearing traditional garb, he carried a bag filled with Psalms and hymnbooks. As he went, a crowd of people pressed in on him, pointing and asking, “Did he become a sadhu (a holy man)? What happened to him?” Every night, the crowd started him awake, their words deepening into a single idea: “God was asking me if I would commit my musical gifts to Christian ministry,” Eric says. “I knew I was having a vision, and I prayed, ‘Lord, use me for some new thing in this generation and this country!’”

A classically trained musician, Eric—now a PhD student at Fuller—grew up immersed in the traditional rhythms and sounds of Pakistan. He lovingly plays the harmonium, a lap-sized keyboard instrument yielding melodies both haunting and soul-piercing. For many years in Pakistan, playing the harmonium at weddings, parties, and other gatherings provided a way to connect with artists of all faiths. Whether he joined a Hindu tabla player or a Muslim vocalist, the music they created softened the boundaries among them. “When we played together, we were a circle of friends,” he recalls. “‘Muslim’ or ‘Christian’ didn’t enter our minds!”

Whenever the music stopped, however, the strict religious and political boundaries returned—often at the expense of the Christian community. “With the gradual Islamization of Pakistan, I didn’t realize until I went into ministry and planted a church how hostile a place the country had become for people of different faiths,” Eric says. “We were seen as second-class citizens, even those of us who were born here.”

During worship services at Eric’s church on the edges of Karachi, rocks would pelt the sanctuary windows. Church members were followed from the sanctuary to their homes and harassed. Once when Eric was away—on Good Friday—his wife, father, and one-year-old son were attacked and threatened at gunpoint right in front of their church. Another time, individuals with guns came and pointed them not just at Eric, but also at his son as he slept in the car. “Twice,” Eric says, “I have felt the cold barrel of a gun on my forehead.” Increasingly, whatever harmony he felt in music was not dissolving this boundary between Christians and the Muslims around them.

The Pakistani church, ironically, often depended on Muslim professional singers for their recorded worship music. From cassette players in the home to loudspeakers on the church steeples, the majority of Christian psalms and hymns were recorded by Muslim singers who had more training and access to sound equipment. “We didn’t ask why Muslims were singing our hymns and worship songs,” Eric remembers; “it was a common acceptance. Can you believe that?”

Over time, Eric discovered in the Psalms a language to express his community’s longing for justice and a grammar for prayer connecting them to the larger global church. “The book of Psalms is the primary hymnbook for Pakistani Christians,” he says, “whether you are Roman Catholic or Baptist or Anglican or Presbyterian or Pentecostal.” As Eric’s love for the Psalms took over his personal devotions—“morning and evening,” he says, “with my Bible open on my harmonium, I would pray and sing Psalms”—his recurring dream began to take over his sleeping hours. He knew God was nudging him to merge his music, love for the Psalms, and ministry.

Eric began turning down commercial gigs to lead worship, and dove into a recording project to help young Muslims rediscover their voices through the Psalms. He gathered a team to record scriptural songs and Psalms in raga, a traditional Indian melodic structure, and between takes, Muslim producers and musicians would visit, curious about their friend’s project. “Everyone knew we were working on a Christian album, and they wanted to know more,” he remembers. “We drank chai tea together in the studio, and they would ask me questions. They could see that we were doing work at the same quality but for another purpose—not for money, but for ministry.”
“IF WE WERE GOING TO MEET WITH SUFIS FROM A 300-YEAR-OLD TRADITION OF MUSIC, WHAT WOULD BE OUR CONNECTING POINT? ONLY THE PSALMS COULD FILL THAT CONNECTION, SOMETHING WE COULD PRESENT TO THE SUFI SPIRITUAL AND MUSICAL TRADITION.”
Wanting to go beyond just one recording project, Eric launched an annual Psalms festival—a place where Christian musicians throughout the city could come together, offer their music, and “revive the Psalms in our generation,” he says. “Our first festival had more than 30 choirs and 50 solo singers from across the city. It went until 4 a.m! God was developing something larger than me.”

An unlikely source of inspiration came to Eric when, while pursuing an MDiv at Pakistan’s Gujranwala Theological Seminary, he read an interview in Mission Frontier with Roberta King, associate professor of communication and ethnomusicology at Fuller, on music as a space for interfaith dialogue. “God spoke to me through that article. Ethnomusicology? The curtain was lifted for me, and I said to myself, ‘This is the work that you are going to do. I kept that magazine. It’s still in my home in Pakistan!’” Affirmed in his intuitions about music and ministry, Eric established Pakistan’s first school of church music and worship—and, looking for opportunities to engage Muslims through the Psalms, enlisted them to help with sound production at the festival he had launched. “With roles reversed, the Muslims in attendance heard zaburs—Psalms—that sounded both foreign and familiar. “When some of the Muslim musicians asked if they could sing the zaburs,” Eric says, “we invited them to be background singers.” As he began to see a mission-friendly Psalms project, he realized that the vision revealed in his dream was growing larger than he’d ever imagined.

That vision widened even further when a group of Sufi Muslims asked Eric and his band to sing Psalms for them at their 300-year-old shrine. Some of his band members refused to go. Going to the shrine—a few hours outside the city—was risky, and they would be the first Christian group to visit it over those three centuries. “The Pakistani government disciplines evangelism harshly,” Eric says. “If we were going to meet with Sufis from a 300-year-old tradition of music, what would be our connecting point? Only the Psalms could fill that gap. In my dream—and ‘a moment,’ he says, ‘of hospitality and connection, something we could present to the Sufi spiritual tradition, something we could present to the Sufi guru. “I was praying in my heart, O God, what are you doing here?” says Eric. “This was not in our imagination, it was not on our radar screen.”

Today, Eric continues to sing the Psalms, produce festivals, and lead worship with his harmonium—in Pakistan and across Southern California, as he studies ethnomusicology, the Psalms, and Islam as a doctoral student at Fuller’s School of Intercultural Studies. Extending the call he heard in his dream to do a “new thing,” Eric wants to help others use the Psalms and music to deepen a life of prayer and soften the boundaries between faiths. “My vision is to invite the Pakistani church to use the Psalms and music gatherings to engage their neighborhood and develop friendships,” he says. “I see this as all of God’s orchestra. For centuries so many people have been playing in it, and my brief small voice is also added now.”

“My mouth will proclaim the Lord’s praise; and every living thing will bless God’s holy name forever and always. (Ps 145:21, CEB)

Want FULLER studio to see Eric playing his harmonium on video.

MICHAEL WRIGHT (@MW12) is editor for FULLER magazine and FULLER studio. Find him on Twitter @michaelwright

NATE HARRISON, photographer, is Fuller’s senior photographer and video storyteller. Find his other work at nateharrison.com.
Christeen Rico’s ministry is in the marketplace. Leading global expansion efforts for a major technology company in California’s Silicon Valley, she plans and launches new retail stores in emerging countries—and to Christeen, opening each new store is similar in surprising ways, she says, to planting a church. In her view, a company mindset that stresses enriching customers’ lives through technology becomes a missiological venture.

“I’m constantly asking myself, ‘Why are we expanding in this market? What’s right for our customers and our company here? How can our work benefit the local community and deliver products that inspire?’ I’m grateful to have company leaders who push us to imagine new possibilities,” she says, “that build up a community and leave it better than we found it. This kind of mindset means offering free workshops for students, teachers, and entrepreneurs in our stores. Or inviting local artists to showcase their artwork there. Or doing all we can to minimize our environmental impact. A key verse for me,” says Christeen, “is Proverbs 11:10: ‘When the righteous prosper, the city rejoices.’

Weaving her faith into her work has not always been an easy proposition for Christeen. The strength of that faith, though, has been there since her years growing up as the youngest of eight children in an active churchgoing family. Shy and quiet as a child, she went off to college on the East Coast and returned with new evangelical verve: “I was on fire for God!” Digging into the rhythms of her predominantly Filipino church in Daly City, California, Christeen went on mission trips, served on church council, was a dynamic youth leader. It’s no wonder, then, that her faith community sniffed a future missionary in the air.

“I listened to that feedback,” she says, “and wondered if international ‘full-time missions’ was in my future.” But there was one little thing: she was a natural in the marketplace. Having graduated from New York University’s top-tier business school, Christeen was thriving in a management consulting position with a prestigious firm, more than able to hold her own in a competitive business world. “I loved that the work put me in contact with people who were very different than me and gave me freedom to imagine new solutions for people’s problems,” she says—and her managerial
“My life was compartmentalized. ... I wondered if I had listened too much to voices saying there was a strong divide between the sacred and the secular, between traditional church ministry and other jobs.”

As she moved from consulting to her current global expansion position with the tech company, the dichotomy she felt between her faith and her work increasingly gnawed at Christeen. “My life was compartmentalized. I had church friends and I had secular friends. I had work goals and I had spiritual goals. I lived and worked in one city and attended church in another. I wondered if I had listened too much to voices saying there was a strong divide between the sacred and the secular, between traditional church ministry and other jobs,” says Christeen. “I also saw that without Jesus with me in the marketplace, ambition would define me there.” But she just didn’t know what that would look like. She began to pray, often out of frustration. “God, am I being who you designed me to be? Am I maximizing your design for my life? Is this it? Do I work in business and then do this ministry Stuff on nights and weekends and that’s what the peak of living my Christian faith looks like?”

Over time, God began to answer Christeen’s questions as she dove into Scripture, prayed, and searched online for resources on theology and work—steps that would launch her on a journey of discerning what it means for her to weave her faith into the marketplace. Then one day, while listening to a “Theology of Business” podcast by Darren Shearer, she heard an advertisement for a Faith at Work Summit to be hosted in Dallas by Fuller’s Max De Pree Center for Leadership.

“I took a risk and asked my company if they would sponsor my attendance at that summit.” Christeen says. “I knew it would be a first—I hadn’t heard of any employees sponsored to attend conferences that focused on faith or religion.” To her great surprise, they agreed to send her. At the conference she met the De Pree Center’s director, Mark Roberts, who connected her with Fuller Formation Groups for marketplace leaders—groups of men and women who meet regularly to deepen their spiritual formation, especially around the integration of faith and work. Intrigued, Christeen joined one, and in the midst of the robust conversations and spiritual practices, her fellow group members helped clarify her identity and sense of calling. “I couldn’t have those kinds of conversations at my church,” she says. But in her group, what had been a private theological struggle became a corporate affirmation. Coming out of that experience, she says, “I now see myself as a follower of Christ and a minister of reconciliation called to the marketplace.”

Now, in addition to helping lead her company’s Christian employee group, the 27-year-old lives out her missiological calling in the daily emails, meetings, research, and decisions that take place before and after a retail store is launched. As she dives into the complexities of that work, several principles guide her that turn her efforts into something more than she found. “I now see myself as a follower of Christ and a minister of reconciliation called to the marketplace.”

“Seeing those excited beneficiaries of a new store, though—both employees and customers—really drives home to Christeen why she does what she does. “I see launching a store in a new market as an investment into the people of that country,” she says, and recalls with joy an opening she attended not long ago. “It’s an amazing experience to see how passionate the new employees are, the emotions and pride they have. It makes all our work worth it to see how the people’s faces light up—it’s just incredible! As followers of Christ, we need more of that kind of flourishing. Part of being a good steward is helping enable those experiences for people.” The actions of a marketplace missionary: building up a community and leaving it better than she found it.
One humid afternoon last year, Jeffrey Ansloos (PhD ’14) boarded a plane for a ride he’ll never forget. Bound for Canada, his home country, he was joined by 40 Syrian refugees fleeing violence in any number of places. Jeffrey shuffled in line beside them, a quiet observer to a journey he knew started for those refugees long before they arrived at the airport.

Finding his seat, Jeffrey scanned the faces of those coming down the aisle—faces that revealed, he says, “a complicated mixture of joy, sadness, loss, and relief.” Families and lone passengers carried what little belongings they had alongside brand new coats and mittens, no doubt donated in preparation for the frigid weather that awaited them outside Toronto’s international airport.

Through the anxious chatter of different dialects and antsy toddlers came two passengers: a man carrying a teenager, 12 or 13 years old, toward the open seats next to Jeffrey. They didn’t speak English, but from what Jeffrey could gather, the two were related and the young man couldn’t walk. He seemed to have cerebral palsy. Standing up to help them store a wheelchair, Jeffrey found they had none.

At takeoff, mild turbulence put the youngest refugees on edge—another reminder of the volatility they were escaping—as their caregivers, ever vigilant, soothed them. Jeffrey’s thoughts turned to the boy sitting next to him: “I tried to imagine what it was like for this young boy to be escaping a war-torn region and coming to a new country with a disability,” Jeffrey says. “His entire life must have relied on the kindness of others to get the care he needs. What did it mean for this family to not know the profound journey that still lay ahead, and all it would entail?”

An Unexpected Kinship
Violence. Having basic human rights—to surveillance. Being targeted through police religion and culture turned into a profile for says. “Having your land stolen. Seeing your children, youth, and families in countries such as Guyana, Nicaragua, Syria, Yemen, South Sudan, Haiti, and the Dominican Republic, Jeffrey spends a lot of time thinking about the journeys of displaced peoples. But it wasn’t until he came to Fuller that he started considering that journey also his own.

“I hadn’t seen parallels to my own Indigenous identity until I started my master’s program with Dr. Cynthia Eriksson, focusing on refugee mental health during the second invasion of Iraq,” Jeffrey recalls, an experience that unexpectedly connected his family’s own history to the experience of refugees. “Indigenous peoples throughout North America have experienced colonization, and Syria is a country colonized ten times over.” he says. “Having your land stolen. Seeing your religion and culture turned into a profile for surveillance. Being targeted through police violence. Having basic human rights—to assembly, representation, a fair legal system, basic nutrition—taken away.”

“These are all experiences Indigenous people intimately understand,” says Jeffrey, recalling his grandmother’s stories of being taken into Indian Residential Schools, where children were often assaulted for speaking in their Indigenous languages and sometimes so neglected that one in five died. Or the story— not uncommon in Indigenous communities—of Jeffrey’s own mother being apprehended and adopted into a white family in the 1960s. It would be decades before Jeffrey’s family would reunite, eventually learning that he and his mother had always lived within an hour of their biological family. “I’ll never forget seeing a photo of my grandmother and her family,” he says, “and thinking they looked like my mother and me—or rather, we looked like them.”

Continuing further into his PhD research, Jeffrey recognized the same forms of institutional maltreatment and oppression occurring among refugees as they had among Indigenous people. “Native reservations—called ‘reserves’ in Canada—were designed to marginalize Indigenous peoples economically, and they have done exactly that,” explains Jeffrey, saying that, similarly, the average refugee family can spend anywhere from seven to eleven years in a camp, often resettled with few resources to help them make new lives for themselves. “It creates conditions for extreme poverty. Now, when refugee parents don’t have enough money or food, they can be accused of neglect and see their child custody taken away.”

Where others might lose hope in the face of challenges like these, Jeffrey saw an opportunity in the making. He began to wonder how he could help displaced people—of all backgrounds—find each other in their shared pain and work toward a new future through “common resonance, coalitions, and allyship,” he says. With the encouragement of Fuller professor Alvin Dueck, a cultural psychologist who helped broaden Jeffrey’s understanding of violence as something that’s maintained by structures and systems, he gave himself a personal challenge: “To move forward in my global health commitments, I realized I’d have to work backwards to my own home community. I needed to help people heal on a communal level.”

A Recipe for Good Health
The culmination of Jeffrey’s PhD program sent him back to a reservation community just outside of his hometown of Winnipeg, Manitoba, one of almost 60 that lack access to clean drinking water. “These communities have some of the highest mental health challenges in our region, issues like suicide,” he says. “But in sitting with Indigenous youth, asking them to describe solutions to the needs in their community, very rarely did they say psychotherapy. Instead, they said it’d be great to have a park, a day a week where they could listen to elders teaching, or a class to learn how to make traditional food.”

Finding partners within the Menomonee community—a denomination that historically displaced Indigenous people—Jeffrey began building broad community psychology programs to meet holistic needs, while inspiring other faith-based organizations to join efforts in healing the historical colonialism that had impacted people’s health and well-being. “We can get caught up in politics of borders and identity,” says Jeffrey, “but as people of faith, it’s our responsibility to see our relationships with those who are oppressed in our society as fundamental to the promotion of their dignity and the pursuit of justice.”

Months later, Jeffrey found himself in a similar circle of youth, this time Syrian refugee children who had been the victims of violent crimes. One family worried their son was permanently traumatized by what he’d experienced. But Jeffrey’s gut detected something else too, an instinct he’d developed under the mentorship of Fuller psychology faculty who “came at their work with a broader lens of understanding health in relation to communities.” The boy looked hungry, Jeffrey considered the question often raised in his Fuller classes when considering the social dimensions of mental health: “Does the child need 12 sessions of trauma-focused therapy, or does he need something to eat?” He encouraged the camp to bring the boy’s family some food. Once they had regular access to meals, the boy’s behavior changed.

“I didn’t prepare to become an advocate for nutrition, but I learned that being a psychologist has got to be about having eyes to see and ears to hear,” he says, an approach further refined by his own family’s journey. “When we do, psychology moves from something happening in a room with two people to an awakening of the many interconnected things happening in a person’s life, their community, and our society. In those moments, I saw kids receiving access to food, housing, sports, arts, education, friendship—all things that combined into a recipe for good mental health.”

Finding Each Other
As the plane touched down on that flight home to Canada years later, Jeffrey thought about his

“we can get caught up in politics of borders and identity, but as people of faith, it’s our responsibility to see our relationships with those who are oppressed in our society as fundamental to the promotion of their dignity and the pursuit of justice.”
busy week ahead. On the docket was a series of meetings with a center associated with the United Church of Canada to pilot a new model for Indigenous and refugee child welfare, which instead of apprehension brings families into care. With churches now one of the three sponsoring agencies able to adopt a refugee family, Jeffrey was seeing hope for keeping families like his own united, no matter the journeys they face.

He grabbed his bag and exited the plane behind the man and his boy. As his mind pulsed with curiosity about where the refugees would be routed next—it could be anywhere from downtown Toronto to the Arctic circle—Jeffrey’s thoughts were interrupted by a burst of claps and cheers. At the end of the ramp stood a group of Indigenous children, youth, and elders from a local First Nation, wearing their traditional clothes, waving and greeting them. As the Syrian refugees stepped off the ramp, the elders embraced each one individually, welcoming them to their new home.

“It was a profoundly humanizing moment—where two different communities found each other,” Jeffrey says, getting choked up as he recalls the memory. “Here were refugees escaping real violence, being welcomed by a people who themselves have been violently disenfranchised in their own land. There’s a lot there for people of faith, and for our society, to be awakened by. I’ll never, never forget that moment of unexpected kinship.”
Albert Tate had a secret. He was 17 years old, and it was the summer before his senior year—except it wouldn’t actually be his senior year. Albert had flunked out of school, but his parents had no idea because he brought home forged report cards with C-pluses and B-minuses: grades so realistic, why would anyone suspect? He had stopped doing his work, started going to parties, was smoking weed with his friends. When his mother asked, out of the blue, to review his last report card—a mother’s intuition, perhaps—Albert was ready to confess. “By that time I was pretty tired,” he says. “I didn’t realize how heavy the burden was till I got it off me.” He told his parents everything. “It ended with hugging, it ended with real consequences,” he says. And when he went to bed that night, “I felt freer than I ever had.”

But the real secret wasn’t that Albert was failing high school. Even when he tried in his studies, he couldn’t always keep up. “I felt like there were two options,” he says, “I was either lazy or dumb, and I’d rather take lazy than dumb.” The fear Albert had hid for so long? That he might be stupid. “The really good secrets are the ones you can’t tell because if you tell them, they will out you,” he says. “I feared what would happen if people knew the truth about me.”

Telling his parents that summer night in Mississippi that he’d failed was the first step in a long journey of learning to live in truth. “It’s almost a daily fight because we have a natural bent to hide,” Albert says, now 40 and the founding pastor of Fellowship Monrovia, a multiethnic megachurch just outside of Pasadena. He was 21, a high school dropout enrolled in a carpentry trade program at the local junior college, when he felt called to start preaching. “My spiritual life was growing,” he recalls. “God was moving; I was becoming a mature believer in Christ.”

Then, “the same thing that happened before recreated itself,” he says. “I was scared to death about taking my GED.” He’d put it off for years, working through the trade program, singing in the choir, helping out at church, excelling in his gifts for music and communication. “That’s my wheelhouse and that’s where I come alive—but that’s also where I don’t have to worry about feeling dumb.”

The insecurity sat quietly in Albert’s heart; he may be a great singer, he may be popular, he may be able to preach the house down, but smart? He eventually mustered the courage to sign up to take the GED. That morning, he made his way down a long corridor to the room set aside for the test. “A faith walk,” he called it. His day of victory.

Opening the classroom door, the first words he hears: “Albert Tate! What are you doing here?” A woman from church was proctoring the test that day. “I’ve been seeing you at church; I love what the Lord’s been doin’ in your life.” A pause. “Now, what are you doin’ here? I know you ain’t come to take your GED!”

“No, no,” stammered Albert, backing toward the door. “I was just looking for somebody.” He bolted from the room—so much for a day of victory. “Truth telling is hard to practice,” he says now. “And shame had found its way of creeping back in my life.”

Another morning, another faith walk down that corridor. Opening the door, Albert found himself surrounded by inmates from a nearby correctional facility. A bus full of them had just arrived, ready to take their GED. After one look at the orange shirts and striped pants, Albert bolted for the second time, embarrassed to be counted among them.

But he remembered the relief he had felt when, years earlier, he confessed to his parents—and decided to meet with a school counselor, a fellow believer with whom he’d...
built a friendship. Tears filled his eyes as he sat down in her office and told her he'd been living a lie. Here he was, almost done with his junior college trade program, with no high school diploma and no GED. He was too scared to take the test, fearing what people would think of him if they knew he still hadn't passed it, or worse, what they would think if he failed.

"I confessed my struggle to God many times," says Albert, "but the deliverance came when I sat down in that counselor’s office and told her what was really going on with me." Her words were a healing balm to restore his soul. "Don't you worry, we're going to get you through this," she said. They made a plan: Albert could take his test in her office. No audience necessary. Just one woman, believing he could do it. A few days later, he sat down across from her and took the test. "And she just covered me."

"And you leave class like, woah!" He beams, remembering the thrill of engaging his mind and his classmates. "It became less about transaction and more about, how do I commit myself to being a lifelong learner?"

Every class wasn’t like that, though, and soon Albert was pulled back out of fear, to finally face that fear with a friend by his side.

"That’s when I realized that when you tell the truth of where you really are, there’s no boogey man on the other side—there’s actually grace and healing," he says.

By the time Albert enrolled at Fuller, he thought he’d moved past that fear of not cutting it. He had a college degree and grades good enough to earn acceptance at a rigorous seminary. Yet he still struggled with anxiety in the classroom. "It’s almost like it was traumatic," he recalls. A paper due would bring up the same feelings of angst he had as a teenager who couldn’t figure out his algebra homework.

Some of his classes, though, didn’t feel like school at all. Classes like Theology and Hip Hop with Ralph Walkeins or Christian Ethics with Erin Dufault-Hunter seemed to transcend the transactional nature of a classroom. "Instead of, here’s a lecture, here’s a paper, here’s a grade," says Albert, "it was: Here’s a story. Here’s the world. Here’s how the world engages this story. Here’s how this story changes the world. How has this story changed you, and how do you now exist in the world?"

"And you leave class like, woah!" He beams, remembering the thrill of engaging his mind and his classmates. "It became less about transaction and more about, how do I commit myself to being a lifelong learner?"

Confession had released freedom for him before, and Albert decided to try and see if truth would meet his truth once again and free him from his lingering shame. He invited Mark Labberton to his office and shared his academic story that was still unfinished. He wondered out loud if he needed a seminary degree to show people that he’s not the guy who dropped out; he’s not lazy or stupid.

Dr. Labberton looked at him steadily. "Albert," he said, "you are a thinker. You like to learn. You don’t get where you are without studying and working hard. This isn’t just creativity and arts—you’re a student. I’ve heard you preach, and Albert, you’re smart."

"Maybe," Dr. Labberton mused, "one of the ways you could learn is for it not to be transactional?" He had an idea. What if he connected Albert with some of his friends who were scholars and professors, and they could sit down and discuss topics like theology, church history, the Old Testament prophets, in an informal setting? No grades or papers or tests, just talking. "With the resources around you and your community, we can find leaders to commit to pouring into you so you can be a lifelong learner."

Tears welled up in Albert’s eyes. Once again, his truth telling had been met with healing words and a friend willing to walk alongside him. "It became less about transaction and more about, how do I commit myself to being a lifelong learner?"
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David Miller locates us in “The Faith Work Era”. His historical research examines the burgeoning conversation over the last 30 years about the integration of faith and work. This conversation began primarily among business practitioners, not scholars or pastors—and flourished mainly among upper-middle-class and upper-class white males. As you would expect, it reflected the longings and losses of this particular constituency. Personal fulfillment, ethical leadership, work-life balance, and workplace evangelism were common themes.

Increasingly, however, the conversation about faith, work, and economics is emerging among more diverse populations. For example, the fact that Fuller Seminary is devoting a full theology section of FULLER magazine to illustrate that “faith at work” is gaining interest among academics, several of whom have contributed articles to this issue.

Recently met a young entrepreneur for coffee in a gentrified neighborhood of San Francisco. Mientras hablábamos sobre la misión del Centro Max de Pree para el Liderazgo de Fuller, el rápido llegó a punto importante. “Estoy interesado en esta cosa de fe / trabajo de la que estás hablando. Quiero saber cómo hacer para involucrar a Jesús en el trabajo”. 

“Involucrar a Jesús en el trabajo” no está siempre en las pantallas de radar de los cristianos y cristianas. El trabajo fue parte del mundo “espiritual” que tenía poco que ver con el “sagrado” mundo de Jesús. Sin embargo, cada vez más, los seguidores y seguidoras de Jesús están sin duda sensibles a la idea de que el mundo de Dios no debe ser dividido de esa manera, y que el trabajo tiene todo que ver con ver lo que Jesús está haciendo en el lugar de trabajo eran temas comunes.

Sin embargo, cada vez más, la conversación sobre la fe, el trabajo y la economía está surgiendo entre los y las participantes más diversos y en las comunidades temáticas más diversas.

Por ejemplo, el hecho de que el Seminario Fuller esté dedicando una sección completa de teología de la revista FULLER al trabajo, ilustra que “la fe en el trabajo” está ganando interés entre los académicos, varios de los cuales han contribuido artículos a este tema.

Fuller’s De Pree Center busca incluir una amplia gama de colaboradores y colaboradoras en nuestras conversaciones sobre la fe, el trabajo y la economía. Esta diversidad no sólo enriquece nuestro entendimiento y programas, sino que también alienta a otras a llegar más allá de su entornos familiares. Los artículos de esta edición de la revista FULLER reflejan la amplia gama de temas que provienen de una amplia gama de autores. En las conversaciones típicas de la pastada era de la fe y el trabajo, usted pudo no haber escuchado hablar de cosas como la justicia, la belleza, la escatología, la fe en el trabajo, la economía, y el auto-emprendimiento femenino. Pero leerás sobre esos temas aquí. Y, como podrá ser, será invitado e invitada a pensar de nuevo acerca de cómo tu fe en tu trabajo y vicesversa, y cómo, a través de tu trabajo diario, usted está contribuyendo a la obra de Dios en el mundo.
I

In my first months as executive director of Fuller’s Max De Pree Center for Leadership, I conferred with over 50 marketplace leaders, asking each of them, “How can we serve you?” The response I heard was almost always something like, “You can help me integrate my faith and my work.” This was consistent with what I had experienced for years as a pastor and leader in the so-called faith at work movement. I had known hundreds of people who longed to find spiritual meaning in their daily work. I listened to baby boomers who were tired of dividing their lives between secular work and sacred faith, and millennials who intended never to make such a division. “If my faith really matters,” one young entrepreneur said, “then it’s got to matter for my work.”

The proliferation of materials and organizations devoted to the integration of faith and work bears witness to its growing importance. Among dozens of faith-work books published in the last decade, Work Matters, by Tom Nelson, and Every Good Endeavor, by Timothy Keller and Katherine Leary Alsdorf, have had broad influence. Through the Theology of Work Project, a team of theologians, biblical scholars, pastors, and business leaders collaborated to produce a commentary on the whole Bible, examining more than 850 passages that deal with work.4 Recent academic studies of faith and work include Work in the Spirit, by Miroslav Volf,5 A Theology of Work: Work and the New Creation, by Darrell Cosden,6 and God at Work: The History and Promise of the Faith at Work Movement, by David Miller.7 Since our mission at the De Pree Center is to “serve marketplace leaders so they might live intentionally and wisely as disciples of Jesus in every part of life, including their daily work,” I rejoice that work is getting more attention these days. Yet, every now and then, I wonder if this is just a fad. I have watched the church blown here and there by the latest rage, convinced that we have finally found the key to robust Christianity. Inevitably, we realize that what we once considered so vital turns out to be less so. Is the integration of faith and work merely trendy? Or is it actually essential to the Christian life and God’s global purposes?8

It’s common for FWE advocates to argue for the importance of work on the basis of how many hours human beings spend working. When we take into account both paid and unpaid work (like raising children or mowing the lawn), then most of us spend well over half of our waking hours working. Surely, it is claimed, Christian faith must be relevant to what we’re doing with most of our time. This

Mark D. Roberts is executive director for the Max De Pree Center for Leadership at Fuller Seminary, responsible for the mission, strategic direction, and operations of the center and also serving as principal writer of Life for Leaders daily devotional. With years of experience as a pastor, nonprofit leader, and mentor, he is committed to serving leaders in the marketplace, education, government, nonprofits, arts, family, and the church. He has written eight books and dozens of articles for journals and magazines, and regularly speaks on leadership, vocation, faith and work, digital media, church life, and biblical theology.

Mark D. Roberts

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Hundres of churches and parachurch organizations focus on the integration of faith and work—or FWE, as it is often called today (FWE which sounds like “free,” stands for “faith, work, and economics.” This abbreviation highlights the broader systemic and social dimensions of faith-work integration.) A recent survey found that 86 percent of pastors preached a sermon in the last year on work.9 Since its beginning two years ago, Made to Flourish, a network of pastors committed to connecting Sunday faith to Monday work, has grown to over 1,900 members.10 Twenty seminaries, including Fuller, have joined the Oikonomia Network, which helps pastors equip people for whole-life discipleship, fruitful work, and economic wisdom.11

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A GROUNDBREAKING STUDY OF FAITH AND WORK IN THE UNITED STATES

Elaine Howard Ecklund and Denise Daniels

Last year the authors received a $1.5 million grant from Lilly Endowment, Inc., to examine the relationship between faith and work: how people from diverse workplaces and socioeconomic backgrounds integrate religious views and their work. As a member of their advisory board, I asked Elaine and Denise to produce their research here so readers might be informed and ready to learn from their study.

—Mark Roberts

We came to this project because of our own personal and professional interests in the intersection of faith and work. For the past 15 years Elaine has been working with others to expand a Christian theological understanding of work, and application of it to business and leadership, while Elaine has written extensively on faith and work, as well as how Christians compare to other faith groups. Does such integration depend on the type of job one has? The role they play at work? How old they are? What their income level is? Their faith tradition? And, as we see repeatedly in the text, God’s presence to those working with whom I work?

Our national, random-sample survey will target approximately 12,000 people from multiple religious traditions and from no religious tradition. We want to understand how people approach their faith at work as well as the benefits and challenges they experience from doing so. Do some people choose particular careers or jobs due to their faith commitments? To what extent do people experience positive outcomes at work as a result of their faith? How likely is it for Christians to experience disadvantages or discrimination based on their faith? Are there any systematic patterns?

In our final phase, we will conduct about 200 in-depth, follow-up interviews with participants who took part in the survey. In this one-on-one format, we hope to get a more fleshed-out picture of how people think, feel, and behave at work as a result of their faith commitments. We also want to learn what people most want from their faith communities to support them in their work. How can faith leaders best encourage their constituents in their work? What do most Christians want from their faith communities that will enable them to accomplish God’s calling in their work lives?

The findings of this study, we believe, will be useful to the broader faith-at-work community, including faith leaders, and also to the academic community. We hope to identify the unique challenges Christians face in their careers, how one’s faith integrates work and apply it to various geographical regions within the United States. Some with pastors from professional and working-class Christians who are members of these congregations. We want to find out what faith-at-work issues are most important to their daily lives, and in what areas they feel they need the most support and guidance. These conversations will inform our second phase of research: a large-scale survey.

The Hebrew word translated here as “work” appears more than 230 times in the Hebrew Bible. And, as we see repeatedly in the text, God appreciates the good work God does (Gen 1:3, 10, 12, 18, 21, 25, 31). The end of the first creation story observes “‘You shall work’ (Gen 1:28). Notice God’s first instruction to human beings was not “Build an altar,” “Think rationally,” “or even “Love the Lord.” Rather, God told the beings created in God’s own image to get to work.

Do some people choose particular careers or jobs due to their faith commitments? To what extent do people experience positive outcomes at work as a result of their faith? How likely is it for Christians to experience disadvantages or discrimination based on their faith? Are there any systematic patterns?
This claim is strengthened when we reflect on what the incarnate Word spent most of his time on earth actually doing. A precise chronology of Jesus’ life is elusive, but most scholars agree that Jesus lived into his 30s, devoting the last three years or so of his life to his public ministry.14 This means that he spent around 18 years doing what we might call ordinary work. Traditionally, this work is thought to be carpentry. But the Greek word used to describe Jesus in Mark 6:3, “tekton,” could refer to one who worked with stone or metal in addition to wood. Jesus worked as a “builder”15 and, I might add, the owner-manager of a small business.16 The idea of Jesus as a carpenter or builder is not unusual. It is unusual, however, to reflect on the deeper significance of Jesus’ first career. God became human in Jesus, devoting three years to public ministry. Before that, God incarnate spent about six times as long doing ordinary work. In the inscrutable wisdom of God, the incarnate Word invested the majority of his adult life building useful products. Apparently, God did not consider this to be a colossal waste of divine time, but just the right way for God-in-human-flesh to spend his time on earth. Do we need more than this to convince us that work truly matters to God and that therefore our faith should matter to our work and vice versa?

CONCLUSION

In Colossians 3, which summarizes how we’re to live as “God’s chosen ones, holy and beloved” (3:12) verse 17 states, “And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.” It’s not just trendy to seek to do everything in the Lord’s name, including those things that fill most of our waking hours. Doing our ordinary work in the Lord’s name is an essential, though often overlooked, element of our calling. So, whatever you do—whether managing staff, selling products, leading organizations, changing diapers, teaching children, building start-ups, preaching sermons, making films, writing books, molding clay, or cleaning houses—do everything, yes, everything, in the name of the Lord Jesus.

ENDNOTES

7. The survey was conducted by the Barna Group in partnership with Le Tourneau University. See www.centerforfaithandwork.com/node/804.
16. This assumes that Jesus’ human father, Joseph, died, passing his business on to his oldest son, which was common in that culture.
DISAPPOINTING PEOPLE: ESSENTIAL FOR LEADERSHIP

Tim Yee

After seven years as pastor of Union Church of Los Angeles, the leadership means constantly disappointing people. One of the most enthralling but accurate truths about leadership comes from Ronald Heifetz and Marty Linsky in their book The Bridge: “Leadership is disappointing your own people at a rate they can absorb.” That’s an amount of stress that will push the community forward but not so far as to tear it apart.

Leading any congregation, let alone a diverse one, is challenging. At Union Church, we have Japanese-speaking Japanese Americans (Nisei), a new multilingual ministry—the Bridge—that reaches out to a wide range of people in the surrounding Little Tokyo district in downtown Los Angeles. We traditionally think of diversity in terms of race, gender, or culture, but within the Japanese community there is vast internal diversity. In the Nichigo congregation are Japanese nationals whose primary identity is based in Japanese language and culture. We even have two living members who survived the atomic bombs dropped by the United States! In the Japanese congregation are Japanese Christians who are all accelerating at once. As a result, so many aspects of our societies, workplaces, and geopolitics are being reshaped and need to be reimaged. This reality has enormous implications for our systems of work and thus how we understand vocation.

Work is shifting in such a way that our theology of particular call may no longer be dynamic enough to include all the ways people work. When the Reformers wrote their people’s work looked very different than it does today. In fact, people’s work looks very different today than it has at any other time in history. In the United States, one such change is the shift toward independent workers, including independent contractors, freelancers, side-hustlers, temporary workers, and self-employed entrepreneurs. Studies estimate that in 2005 3.1 million people, or 7.4 percent of the workforce, were independent. That number has increased dramatically over the past two decades, between 30 and 54 million people were reported as active entrepreneurs, women in leadership, leadership, and creativity.

WORK IS CHANGING

Christians have callings. For many of us, our callings include working. However, it is no secret that the world—including its workplace—is changing at a rapid and disruptive pace. As Thomas Freidman puts it, “the three largest forces on the planet—technology, globalization, and climate change— are accelerating at once. As a result, so many aspects of our societies, workplaces, and geopolitics are being reshaped and need to be reimaged.” This reality has enormous implications for our systems of work and thus how we understand vocation.

Today’s Protestant theology of vocation is rooted in the work of the Reformers. Generally speaking, we understand calling to consist of both pastorals and particular call. First, our central call—and our shared vocation—is Jesus’ invitation “to follow me” into the kingdom of God. Second, Christians have particular call

BECOMING ENTREPRENEURIAL: EMBRACING FAILURE AND EMPATHY IN A CHANGING WORLD OF WORK

Michaela O’Donnell Long

arch sat hidden under her office desk. This was the third night in a month she’d had to sleep at work to meet a project deadline. Her job as an architect was not unfolding as she had imagined. Fresh out of school, she wanted to design spaces that make cities beautiful. Instead, she found herself working insane hours on projects that did little to satisfy her. As she sat curled up that night, she realized she was suffocating and wanting out—so she crawled out from under her desk and ran into her boss’s office. Speaking through tears, Sarah sensed that she was leaving not only her job at that firm but her career as an architect. Yet she had been so sure that God had called her to this vocation. When Sarah left that job, she realized that if she wanted reasonable hours and satisfying work, she would have to chart her own way forward.

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Michaela O’Donnell Long (MDiv ’13) is cofounder and CEO of Long Winter Media, a branding and video production company, and is lead strategist directing entrepreneurship initiatives for the De Pree Center. She is currently completing her PhD in Practical Theology at Fuller Seminary, focusing on practices that contribute to the formation of entrepreneurs, and also serves as an adjunct professor at Fuller. She is on the steering team for the Academy of Religious Leadership and regularly teaches and writes on entrepreneurship, women in leadership, vocations, leadership, and creativity.

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challenges. Adaptive challenges are those problems that have unclear solutions—challenges that require people to wrestle with deeply held assumptions and experiment with new ways of being. The two most pressing adaptive challenges facing people who work as independents are that (1) the burden of risk transfers from the corporation to the individual and (2) independents need skills not emphasized in education or by the church.

First, as the economy shifts to include more independent workers, the burden of accountability for realities such as health care, insurance, privacy, finances, and even a steady acquisition of work shift to the individual. While third-party platforms intended to support these needs are becoming more available, gaps in the systems and pressure on individuals remain. Is the church prepared to care for and meaningfully support people who are saddled with burdens that on the one hand threaten to overwhelm and on the other promise to accelerate?

Second, people charting their own course need skills not emphasized in education or by the church. Skills for success as an independent include things like collaboration, creative problem solving, self-awareness, ongoing learning, tolerance for ambiguity, and resilience. In other words, people need skills that help them work with others and thrive in the midst of failure and change. Is the church prepared to recalibrate its mental model of vocation in a way that prepares people to live out their callings while dealing with the realities of independent work?

In the midst of these adaptive challenges, we long for stabilizing voices and places. Shouldering more burdens and acquiring new skills will be painful for individuals. In this, our longing for Christ’s tethering presence will increase, not diminish. Because the narrative of Christ is both stabilizing and also completely disruptive, it can help prepare us for the changes that lie ahead.

BECOMING ENTREPRENEURIAL

The church must reshape its understanding of vocation and thus how it forms individuals for God’s call in a changing world of work. There must be an emphasis on people—who, whether by force or by choice, will have to chart their own course in work. We must embrace the practices and postures that help people thrive in a changing world. For these reasons, I investigated the practices of faithful entrepreneurs for my dissertation. Through a nominating process, 49 exemplar entrepreneurs were selected and surveyed, with 11 of those interviewed in depth. The practices of these individuals offer guidance for a church seeking to recalibrate in light of the adaptive challenges discussed above. I was encouraged by how simple and embodied my
Embracing failure:
In each interview, I asked how the interviewee had learned to embrace success and failure. The entrepreneurs I interviewed are objectively successful—founders of international NGOs, venture-capital-backed startups, and stable small businesses. Yet, when talking about success, nearly all were noticeably uncomfortable. Some even had a hard time articulating their thoughts. Most were unsure if they had even achieved success.

But when I asked them to talk about failure, every single interviewee loosened up. They talked openly and freely, easily recounting examples of how they had hurt people, lost money, or took a risk on an idea that completely backfired. Simply put, they embraced failure. Many felt that their experience of failure led to new life. In time, they learned to hope in the midst of loss.

As Christians, we are called to hope in the midst of loss. This is a central part of embracing the narrative of our faith, particularly the death and resurrection of Jesus. The story of the disciples on the road to Emmaus shows us how easy it is to get lost in loss. In the wake of Jesus’ death, the disciples greedily deep. They had not imagined a dying Messiah. They did not expect a empty-handed, broken promise of new life. In Luke 24:4, the disciples are so preoccupied by their loss of Jesus that they miss noticing when Jesus joins them on their journey. Jesus walked with them to Emmaus, yet because they had not expected his death, they were unable to experience the new life in their midst. It is not until the breaking of bread in verse 30 that the disciples were finally able to see that Jesus had been with them all along.

We will experience breaking-bread moments in our vocations—times when God’s presence pierces our reality and helps us toward particular tasks. But for many of us, breaking-bread moments do not come that often. We thus must widen the ways we come to recognize how Jesus has been with us all along. Part of this is the need to expect and embrace loss in our work so that we might also experience the new life it can bring. As more and more people are charged with charting their own course, it is those who embrace failure—knowing that it holds layers of loss, hope, and eventually new life—who set themselves up for success and also for recognizing God amidst a changing world.

Practicing empathy:
Becoming entrepreneur involves practicing empathy. This was a common theme in both the survey and interview rounds of my research. Empathy requires us to bracket our own biases and emotions so that we might enter the world of another. Entrepreneurs know—and innovation literature validates—that empathy is the starting point for designing valuable products and processes. But for the faithful entrepreneur, empathy is also at the heart of what it means to be a good neighbor in this world. God calls us to love God with everything we have and to love our neighbors as ourselves. The parable of the Good Samaritan demonstrates both who our neighbor might be and what good neighbors do. In the story, we learn that the man on the road was attacked and abandoned. He was clearly suffering. Suffering is perhaps the most common experience among humankind. The fact that we all suffer helps us understand that anyone can be our neighbor.

If anyone can be our neighbor, then being a good neighbor means crossing the road, and this requires empathy. Jesus’ parable suggests that empathy, and thus neighborliness, are embodied in real moments with real people. We have to be on the road and road in order to recognize our neighbors in the midst. The entrepreneurs I interviewed talked about empathetically recognizing colleagues, family members, customers, and vendors. Their empathy was embodied in their listening ear, choices on behalf of another, advocating for others, and saying no. Although stories differed, each one involved the entrepreneur crossing the road for their neighbor.

As work shifts to include more independent workers, it would be tempting to become an even more individualistic society—to hunker down and drown in our own iso- lation. But, in a world that functions as we do. But there is also great hope. Breaking-bread moments can set the stage for a changing world of work. We must be prepared to give away more than the cap you set, more than what we deserve. It’s a vicious cycle: When we feel worthless, we value our work less, and we’re willing to settle for less than what we deserve.

Of course, it’s not all about the money. As followers of Christ, we are to be so conscientious about the work we do in our vocations that we might even achieve success. We will experience breaking-bread moments in our vocations—times when God’s presence pierces our reality and helps us toward particular tasks.

ENDNOTES
2. For a helpful overview of the historical progression of calling as it relates to central and particular call, see William C. Packer, Calling: Twenty Centuries of Christian Witness on Vocation (Grand Rapids: Eerdmans, 2005).
8. The Knight Foundation and the Solo Project, “Solo City Report: A New Model of Work is Here, and We Are Not Ready” (2016), 12.
9. “The Way Forward,” in Embracing Failure: How to Behave. Instead, to become entrepre- neurial back-up start-ups, and stable small businesses. Yet, when talking about success, nearly all were noticeably uncomfortable. Some even had a hard time articulating their thoughts. Most were unsure if they had even achieved success.

But when I asked them to talk about failure, every single interviewee loosened up. They talked openly and freely, easily recounting examples of how they had hurt people, lost money, or took a risk on an idea that completely backfired. Simply put, they embraced failure. Many felt that their experience of failure led to new life. In time, they learned to hope in the midst of loss.

As Christians, we are called to hope in the midst of loss. This is a central part of embracing the narrative of our faith, particularly the death and resurrection of Jesus. The story of the disciples on the road to Emmaus shows us how easy it is to get lost in loss. In the wake of Jesus’ death, the disciples greedily deep. They had not imagined a dying Messiah. They did not expect a empty-handed, broken promise of new life. In Luke 24:4, the disciples are so preoccupied by their loss of Jesus that they miss noticing when Jesus joins them in their journey. Jesus walked with them to Emmaus, yet because they had not expected his death, they were unable to experience the new life in their midst. It is not until the breaking of bread in verse 30 that the disciples were finally able to see that Jesus had been with them all along.

We will experience breaking-bread moments in our vocations—times when God’s presence pierces our reality and helps us toward particular tasks. But for many of us, breaking-bread moments do not come that often. We thus must widen the ways we come to recognize how Jesus has been with us all along. Part of this is the need to expect and embrace loss in our work so that we might also experience the new life it can bring. As more and more people are charged with charting their own course, it is those who embrace failure—knowing that it holds layers of loss, hope, and eventually new life—who set themselves up for success and also for recognizing God amidst a changing world.

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“The first responsibility of a leader is to define reality. The last is to say thank you. In between the two, the leader must become a servant and a debtor. That sums up the progress of an artful leader.”

— Max De Pree
Past Herman Miller CEO and longtime Fuller trustee
A PEOPLE ENTRUSTED TO YOUR CARE

Scott Cormode

I knew Michael when his work had meaning. He was the 30-something-year-old manager of a chain drugstore that happened to be next to a large retirement home. He maintained case studies and other information for professors who teach leadership in seminaries, and its relationship to the workplace. Michael cared about his people.

There was a time when Michael could say he was doing what God had called him to do; that his work was more than a job, that it was a vocation. Things started to change. The big chain that owned the store was taking steps that did not treat his people well—cutting hours, cutting benefits, dismissing employees. Michael wanted to maintain the integrity of his faith in his work, so he asked for his pastor's advice. His pastor's only answer, however, was for Michael to quit his job to do ministry.

The pastor's answer leads to our questions. Was quitting Michael's only option? How do we understand vocation, especially vocation in the marketplace, when we recognize that companies that are designed to make money—whether run by Christians or not—will not always make Christ-honoring decisions? What does it mean to be called by God in the workplace?

The Apostle Paul reminded the Corinthians that our work begins with God's work in the world. God was in the world reconciling the world to himself in Christ Jesus and has given to us the ministry of reconciliation. This is a way of restating it in the biblical tradition: to love God and to love neighbor. In recent times, some Christians have deformed the doctrine of vocation to be about my gifts, my work, and my place in the world. But we do not exist for ourselves and neither can we work for ourselves. Instead, every Christian's calling begins with listening to the longings and losses of the people entrusted to our care.

Inspired by Luther, I propose recalibrating the Christian idea of vocation by focusing it on the people entrusted to our care. This is a way of restating it in the biblical tradition: to love God and to love neighbor. In recent times, some Christians have deformed the doctrine of vocation to be about my gifts, my work, and my place in the world. But we do not exist for ourselves and neither can we work for ourselves. Instead, every Christian's calling begins with listening to the longings and losses of the people entrusted to our care.

God calls us neither to a task nor to a job, and not even to exercise a gift. God calls us to a people. The entire point of doing the task or exercising the gift is to benefit others. For example, we create because God creates. Artists and entrepreneurs alike celebrate this point. But why did God create? God created for the sake of his people. Artists who create just for the sake of creating miss the point. Art should be shared. Likewise, entrepreneurs who build for the sake of building (or for the sake of selling) miss the point. Every Christian who is a boss, or who serves customers, or who labors alongside coworkers, has people entrusted to her care.

The idiosyncratic danger for Christians is to see people as tools, as nothing more than means to accomplish selfish ends. Business leaders have a responsibility to do more than extract value from their people. I recognize that the nature of the workplace is an exchange. Clients or customers pay for what businesses provide, and employees earn a salary for doing their work. Each party attempts to extract maximum return from minimal cost. This is not wrong; it is just not enough.

It is better, instead, to think of what Max De Pree calls a “covenantal relationship” in the workplace. For example, the company where Max was president promised that factory workers would have a say in the hiring and firing of their supervisors. It was a way for authority to travel up as well as down. When a shift worker named Valerie came to the president’s office one day with a petition because a new vice president had fired a supervisor without consulting the line workers, most managers would think it was important to back the authority of the brand new vice president. But as Max explained, it was more important for the company to keep its promises about the rights and dignity of the workers, so he restored the supervisor.

It is important to keep promises and to care personally for the people entrusted to our care. I believe that every Christian, no matter her station, has people entrusted to her care. Wherever God places you—in whatever position and with whatever authority—the question that should orient you is this: Who are the people God has entrusted to my care?

Last December I presented a preliminary version of this essay to a group of business leaders in Silicon Valley. As we talked about the people entrusted to our care, a young lawyer at a tech firm blurted out, “You mean you expect me to care about my employees’ personal lives?” I responded, “Yes, I do.” Then we had a fruitful discussion about whether or not Christians bear such a responsibility. In the end, he was not convinced.

A few months later, a book came out that included a much better answer than I gave to the young lawyer’s question, though it is a secular book written for a secular audience. The author, Kim Scott, created management training courses at Google and then at Apple, and now she mentors the CEOs of companies like Twitter and Dropbox. The central idea of the book is that a boss has two responsibilities: to care personally and to challenge directly. The young lawyer would have accepted the second duty but not the first.

Kim Scott tells a story to show what it means to care personally for the people entrusted to her care. She describes a particularly busy day when she was the CEO of a tech startup. Late one night, she discovered a pricing problem that was so pressing she cancelled all her morning meetings so that she could focus on her spreadsheets. But as she walked into the office that morning, a colleague ran up to her needing to talk. He was distraught because he had just discover...
You are the parent of an 11-year-old daughter who is feeling anxious and depressed. She tells you she has thought about suicide. You don’t know what to do. Where do you reach out for help? If you are a factory worker at the Vermeer Corporation in Iowa, you call the company chaplain.

The Vermeer Corporation is a family business. Mary Vermeer Andringa, a trustee of Fuller Seminary, is the former CEO and current chair of the board. Her father, Gary, founded the company. Her brother Bob preceded her as CEO, and her son Jason succeeded her. They make farm and mining equipment, things like hay-balers, wood-chippers, and massive steel-toed boots. They contracted with a company chaplain. They wanted someone to draw on. They did not have a church family. Mary Vermeer Andringa, son Jason succeeded her. They established trust over two minutes at a time, together.

Kevin, “they come to us first” when they have a need. Drug and alcohol abuse, for example, is a problem in rural America, made even more dangerous for people operating heavy machinery. The Vermeer Corporation has a policy of helping the guy next to me in the line, and the many hours of casual conversations, doled out two minutes at a time, together build the trust that enables the Vermeer chaplains to provide community for the workers entrusted to their care.

“The chaplaincy program exists to come alongside folks. People deal with real-life issues every day at work and outside of work, and if we can provide this service—sometimes it’s just a listening ear, or maybe suggesting a possible avenue to pursue—it really helps us further our people-centered focus.”

“Vermeer chaplains serve people who voluntarily ask for it. It is not uncommon, Kevin says, for workers to talk first to a chaplain. They want someone to tell them that rehab is the right thing to do—to take the stigma and sting out of asking for help. Then they often ask the chaplain to accompany them on the painful trip to Human Resources, where they have to say out loud that they want to go to rehab. The days of walking the floor, being available, the stories that circulate about how the chaplains helped the elderly folk from the retirement community next door. He teaches teens how to be responsible workers and to care for their employees’ private lives?” Yes, because they are not just employees. They are the people entrusted to your care.

That brings us back to Michael, the store manager. How do you represent, as an ambassador, the God of integrity and compassion while at the same time represent, as a manager, a company that stands for neither? He could do it by continuing to do what he had already done. Michael helps the elderly folk from the retirement community next door. He teaches teens how to be responsible workers and to care for customers. He manages people with in-
Michael’s situation happened years ago, but I went back to see him recently. We met at a Starbucks. Before we could order our coffee, a woman came bounding from behind the register to hug Michael. She was the manager of the store, had not seen Michael in years, and wanted to thank him because she owed her career to him. She had been one of those 18-year-olds who learned from him. She gushed about how he taught her lead to actions. At work, actions embody longings and losses of the people entrusted to his care and ministering to them in the midst of their longings and their losses.

2. William Placher points out that Luther’s notion of station is rooted in a static view of society that relegated women and peasants to marginal status and baptised a wealthy man’s standing. We will reference his work but shift the usage of the word “station” so that it takes on a more contemporary meaning that allows for social mobility. Thus, we draw inspiration from Luther without adopting all of his assumptions. William Placher, Calling (Grand Rapids: Eerdmans, 2005), 348.
3. The Greek word Paul uses for an “ambassador” refers to an envoy who is sent to speak on behalf of a sovereign. Paul uses this term to emphasize his own authority as the mouthpiece of the God who sent him, but softens that claim by emphasizing reconciliation. He is thus the envoy of reconciliation who stands between God and the Corinthians, imploring them to accept God’s kind offer of reconciling grace. Paul Barnett, The Second Epistle to the Corinthians, New International Commentary on the New Testament (Grand Rapids: Eerdmans, 1997), 307–8.
4. On “reconciliation” as Paul’s missional goal, see Murray J. Harris, The Second Epistle to the Corinthians, New International Greek Testament Commentary (Grand Rapids: Eerdmans, 2005), 445–46.
5. Minnola Volf argues that Luther inappropriately intervenes with a calling with a job: creating a mouthpiece of the God who sent him, but enabling that claim by emphasizing reconciliation. He is thus the envoy of reconciliation who stands between God and the Corinthians, imploring them to accept God’s kind offer of reconciling grace. Paul Barnett, The Second Epistle to the Corinthians, New International Commentary on the New Testament (Grand Rapids: Eerdmans, 1997), 307–8, quoting Moltmann, Dr. Human Dignity (Philadelphia: Fortress, 1984), 47.
6. The quotation is from Lee Hardy’s summary of Luther in The Fabric of the World (Grand Rapids: Eerdmans, 1990), 46.
7. William Placher points out that Luther’s notion of station is rooted in a static view of society that relegated women and peasants to marginal status and baptised a wealthy man’s standing. We will reference his work but shift the usage of the word “station” so that it takes on a more contemporary meaning that allows for social mobility. Thus, we draw inspiration from Luther without adopting all of his assumptions. William Placher, Calling (Grand Rapids: Eerdmans, 2005), 348.
9. The most famous of these self-referential notions of vocation is Frederick Buechner’s “the place God calls you to is the place where your deep gladness and the world’s deep hunger meet.” Wishful Thinking: A Seeker’s ABC (San Francisco: HarperOne, 1993). In recent years, authors like Tim Keller have attacked that idea. Keller says, “A job is a vocation only if someone else calls you to do it and you do it for them rather than for yourself. And so our work can be a calling only if it is meaningful to us as a means of service to something beyond merely our own interests.” The Reasonable Person: Why Faith Can’t Compete in a ‘Religious Marketplace’ (San Francisco: HarperOne, 2002), 47.
11. What keeps this from being some paternalistic sense of authority over others is De Pree’s notion of “living leadership.” He believes that the authority in the moment does not depend necessarily on roles. So, for example, he did not just allow but he enabled Valerie to exercise authority over him by publicly promising to keep his commitments. Max De Pree, Leadership Jazz (New York: Doubleday-Anchor Books, 2012), 19.

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2. The church has taken on this apostolic role as ambassador, and thus Paul’s assertion about himself and his team (“We are ambassadors”) can also be said of present-day Christians who are sent out into the world to engage in God’s reconciling work.
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BEAUTY AND A CHRISTIAN VISION OF BUSINESS

Uli Chi

One morning a few years ago, I sat in a weeklong meeting with Christian business leaders and academics at Seattle Pacific University. The topic for our conversation was the criteria by which Christians ought to assess their work in business. Does a Christian vision of business suggest meaningful ways of evaluating business, ways that transcend the typical measures of profitability and growth?

That morning I had been reflecting on the following text: “Out of the ground the Lord God made to grow every tree that is pleasant to the sight and good for food” (Gen 2:9). I had never before noticed the order of the description of the trees of the garden—first “pleasant to the sight” and then “good for food.”

In my world, my business and I are traditionally evaluated around the “good for food” dimension. What do I contribute to the work of the business? How productive am I in my work? What does my business produce? How useful are its products and services? All are questions of individual and corporate “fruitfulness,” it seems to me.

The question I raised for our conversation that morning was this: “What would it mean to take beauty seriously as a category for evaluating business?”

It is hard to think in these terms. We live in a business environment that focuses almost exclusively on utility. We ask: How useful is this? What function does it serve? Beauty, if it is considered at all, is assessed exclusively in terms of its utility to market and sell a product or service. Certainly, aesthetics are not considered on par with utility, much less given priority.

Yet stunning examples exist where a focus on beauty creates remarkable businesses. We are all aware of Steve Jobs’ commitment to aesthetics as well as function in the design of Apple’s category-changing technologies such as the iPhone. Long before Jobs made his mark, my friends at Herman Miller created beautifully designed, functionally useful, and economically endur- ing furniture, such as the Eames lounge chair.

In my experience, entrepreneurial work is especially fertile ground for appreciating and creating beauty. Most entrepreneurs, including me, are driven by a compelling idea. In my case, it was a particular vision of how to reimagine the complex interaction between computing technology and its human users. In the early days of our business, I remember sketching an idea of what I had in mind to one of my programming staff. A few days later, as he showed me the visual embodiment of our conversation, I remember feeling the hairs on the back of my head stand up. It was an extraordinary moment of recognition: seeing the beauty of the idea, even in its most embryonic form.

That recognition drove and sustained my entrepreneurial work for decades to come, even in the face of business setbacks and financial challenges. Early on, I remember finishing a presenta-

This is where a Christian vision of business rooted in the creation text can both be countercultural and provide energy for personal and organizational transformation. No doubt it is more complicated to consider beauty at all, much less as a business priority. But as this creation text hints, beauty is God the Creator’s priority in creation. If we are to be God’s faithful image bearers, then we need to take it seriously in our work, even if that makes our lives and businesses more complicated. In my business experience, utility is much easier to focus on and measure. But, invariably, excluding beauty as a serious business consideration, despite its complexity and subtlety, turns out to be a mistake. Nevertheless, it’s an easy one to make. Perhaps that’s another reason why beauty is given priority in the biblical narrative.

One final note. Even though the ordering of beauty before fruitfulness is an important insight, the biblical text implies that beauty and fruitfulness are not meant to be separate and competing concerns, but mutually reinforcing. After all, this is not about just looking at aestheti-

Uli Chi is founder and chair of the De Pree Center and a member of the center’s writing team for the Life for Leaders daily devotions.
A cobbler, a smith, a peasant—each has the work and office of his trade, and yet they are all alike consecrated priests and bishops. —Martin Luther

You will be for me a kingdom of priests . . . —Exodus 19:6

Does this little job matter?

There is a moment—and it comes for all of us—when, at the end of a long week, we begin to ask existential questions about our work: Does this job mean anything? Does it matter? Does it have value? Does anyone notice?

The angst of a weary Friday is often compounded when we consider the finite nature of our jobs in relation to the seemingly infinite nature of global challenges, forces, and institutions. The office wall posters, clichés, and platitudes ring hollow, and we are left paralyzed by the infinite nature of the work we have been assigned.

Those Who Marched and Those Who Couldn’t

It is a quotidian mystery that dailiness can work: Does this job mean anything? Does it have value? Does anyone notice?

This article is not about women’s rights, Denver, and it was, after all, January. And the early church was conditioned to do the dishes. —Herman Bavinck

If we spend the majority of our time in our workplace, then seeking God’s justice at work is not only relevant, but crucial. Yet seeking justice in a for-profit workplace is complex. Often competing commitments to power and to people create challenges for embodying the kingdom of God. Social and cultural differences and layers of power create advantages for some and disadvantages for others. But within these challenges reside great opportunities for workplace advocates to embody the kingdom values of justice, wholeness, and flourishing among our communities at work.

We see an example of what it looks like to advocate for wholeness through one’s work in Acts 11:1-18, the story of Peter and Cornelius. The early church was constantly navigating the power differential between Jewish Christians and Gentile Christians. In this encounter, God first called into question Peter’s assumptions about Jewish laws of cleanliness and cultural practices that excluded Gentile Christians. These practices created an inherent “in-group” advantage and “out-group” disadvantage. Peter was afforded the advantage of belonging to the “in-group” of Jewish Christians. But after his Spirit-led encounter with Cornelius, a Gentile, Peter used his power and cultural capital to advocate for Cornelius’s inclusion in the body of Christ. Peter used his influence to be a bridge builder across the cultural divide in his work. He challenged the mental models of the Jewish Christians and created space for Gentile Christians to belong within the beloved community.

Similarity today, we must expand our mental models. “Too male and too pale” is David Gill’s apt diagnosis of the existing faith/work conversation. At the De Pree Center we have been asking ourselves: What advantage is afforded to some and not others in the ways we talk about faith and work? We can include others in the conversation, even as we seek to serve a broad spectrum of God’s people through our work? We must “fill the gap” in the conversation with voices that have been unheard in the past—including the distinct experiences of women, people of color, and those who do not hold high positions of power in their workplaces. This brings us one step closer to seeing the wholeness of God’s kingdom embodied in our work—not just “my work,” but “our work” as the people of God.

Advocates transform exclusion into belonging. Each of us has the potential to be a workplace advocate. We are called, like Peter, to recognize the “out group” in our midst and to embody a new vision of kingdom belonging. In this way, we bring about justice, wholeness, and flourishing in our communities at work.

SEEKING JUSTICE AT WORK

Meggie Anderson-Sandoval (MDiv ’15) is project manager at Fuller’s Max De Pree Center for Leadership, where she oversees a wide range of projects related to faith, work, economics, and vocation.

A Dmitry, a Smith, a Peasant—Each Has the Work and Office of His Trade, and Yet They Are All Alike Consecrated Priests and Bishops.

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If We Spend the Majority of Our Time in Our Workplace, Then Seeking God’s Justice at Work Is Not Only Relevant, But Crucial. Yet Seeking Justice in a For-Profit Workplace Is Complex. Often Competing Commitments to Power and to People Create Challenges for Embodying the Kingdom of God. Social and Cultural Differences and Layers of Power Create Advantages for Some and Disadvantages for Others. But Within These Challenges Reside Great Opportunities for Workplace Advocates to Embody the Kingdom Values of Justice, Wholeness, and Flourishing Among Our Communities at Work.

We See an Example of What It Looks Like to Advocate for Wholeness Through One’s Work in Acts 11:1-18, the Story of Peter and Cornelius. The Early Church Was Constantly Navigating the Power Differential Between Jewish Christians and Gentile Christians. In This Encounter, God First Called Into Question Peter’s Assumptions About Jewish Laws of Cleanliness and Cultural Practices That Excluded Gentile Christians. These Practices Created an Inherent “In-Group” Advantage and “Out-Group” Disadvantage. Peter Was Afforded the Advantage of Belonging to the “In-Group” of Jewish Christians. But After His Spirit-Led Encounter with Cornelius, a Gentile, Peter Used His Power and Cultural Capital to Advocate for Cornelius’s Inclusion in the Body of Christ. Peter Used His Influence to Be a Bridge Builder Across the Cultural Divide in His Work. He Challenged the Mental Models of the Jewish Christians and Created Space for Gentile Christians to Belong Within the Beloved Community.

Similarly Today, We Must Expand Our Mental Models. “Too Male and Too Pale” Is David Gill’s Apt Diagnosis of the Existing Faith/Work Conversation. At the De Pree Center We Have Been Asking Ourselves: What Advantage Is Afforded to Some and Not Others in the Ways We Talk About Faith and Work? We Can Include Others in the Conversation, Even as We Seek to Serve a Broad Spectrum of God’s People Through Our Work? We Must “Fill the Gap” in the Conversation with Voices That Have Been Unheard in the Past—including the Distinct Experiences of Women, People of Color, and Those Who Do Not Hold High Positions of Power in Their Workplaces. This Brings Us One Step Closer to Seeing the Wholeness of God’s Kingdom Embodied in Our Work—not Just “My Work,” but “Our Work” as the People of God.

Advocates Transform Exclusion into Belonging. Each of Us Has the Potential to Be a Workplace Advocate. We Are Called, Like Peter, to Recognize the “Out Group” in Our Midst and to Embody a New Vision of Kingdom Belonging. In This Way, We Bring About Justice, Wholeness, and Flourishing in Our Communities at Work.

If We Spend the Majority of Our Time in Our Workplace, Then Seeking God’s Justice at Work Is Not Only Relevant, But Crucial. Yet Seeking Justice in a For-Profit Workplace Is Complex. Often Competing Commitments to Power and to People Create Challenges for Embodying the Kingdom of God. Social and Cultural Differences and Layers of Power Create Advantages for Some and Disadvantages for Others. But Within These Challenges Reside Great Opportunities for Workplace Advocates to Embody the Kingdom Values of Justice, Wholeness, and Flourishing Among Our Communities at Work.

We See an Example of What It Looks Like to Advocate for Wholeness Through One’s Work in Acts 11:1-18, the Story of Peter and Cornelius. The Early Church Was Constantly Navigating the Power Differential Between Jewish Christians and Gentile Christians. In This Encounter, God First Called Into Question Peter’s Assumptions About Jewish Laws of Cleanliness and Cultural Practices That Excluded Gentile Christians. These Practices Created an Inherent “In-Group” Advantage and “Out-Group” Disadvantage. Peter Was Afforded the Advantage of Belonging to the “In-Group” of Jewish Christians. But After His Spirit-Led Encounter with Cornelius, a Gentile, Peter Used His Power and Cultural Capital to Advocate for Cornelius’s Inclusion in the Body of Christ. Peter Used His Influence to Be a Bridge Builder Across the Cultural Divide in His Work. He Challenged the Mental Models of the Jewish Christians and Created Space for Gentile Christians to Belong Within the Beloved Community.

Similarly Today, We Must Expand Our Mental Models. “Too Male and Too Pale” Is David Gill’s Apt Diagnosis of the Existing Faith/Work Conversation. At the De Pree Center We Have Been Asking Ourselves: What Advantage Is Afforded to Some and Not Others in the Ways We Talk About Faith and Work? We Can Include Others in the Conversation, Even as We Seek to Serve a Broad Spectrum of God’s People Through Our Work? We Must “Fill the Gap” in the Conversation with Voices That Have Been Unheard in the Past—including the Distinct Experiences of Women, People of Color, and Those Who Do Not Hold High Positions of Power in Their Workplaces. This Brings Us One Step Closer to Seeing the Wholeness of God’s Kingdom Embodied in Our Work—not Just “My Work,” but “Our Work” as the People of God.

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derstanding of what it means to live a life that matters. Scale and excitement are key. Vocations that truly matter in American Christianity, ones that receive recognition, need to be exciting, exotic, and immense. Because of our obsession with heroic Christian vocations, callings that are by design small, ordinary, repetitive, and mundane are on the outside looking in. In our worldview, finite callings have limited access to infinite meaning.

For all their rancorous debate, progressive and conservative Christians have largely agreed to accept the world’s extremely narrow understanding of what it means to live a life that matters. On both the right and left, the list of jobs that truly matter to God is distressingly short. Progressive Christians lionize careers in social justice, activism, and race relations. Conservative Christians lionize careers in missions, evangelism, and church leadership. Where does this leave the 99 percent of Christians who are not professional evangelists or activists? How can they participate in the mission of God?

Progressives and conservatives commonly provide answers that are both theologically simple and discouraging: If you are not in these fields, your ultimate purpose will be found in paying for those who are. While rarely communicated with such stark clarity, this message of “vocational hierarchy” is communicated all the same. We see it propagated constantly in Christian conferences, magazines, books, and media. Ponder for a moment how many times you have seen Christian leaders praised for serving the poor in Africa, planting a church in New York, or fighting for justice in Washington, DC. Now ponder how many times you have seen Christians praised for...
designing a safer freeway, raising a student’s reading level, or engineering a more fuel-efficient car.

To make matters worse, this latent vocational hierarchy is liturgically reinforced Sunday after Sunday as mission teams, charity workers, and church staffs are brought forward and commissioned for “God’s work” while the other 99 percent are reduced to passive audience members. Those seated in the pews—who develop software, manage households, conduct surgeries, design sewage systems—are on the outside looking in. The message is that their daily work can only participate in the mission if it is twisted into some sort of platform for either justice or evangelism. The work of designing, cooking, caring, negotiating, and selling has no place or purchase in the kingdom.

In this season, the 500th anniversary of the Protestant Reformation, it is ironic to witness Protestants erecting for themselves a whole new priesthood—a select group who alone perform holy work on behalf of the rest of us. The heirs of Martin Luther have misplaced a chief tenet of the protesting movement: the priesthood of all believers. Our myopic theological visions would do well to recover Luther’s much richer theological imagination, which enabled him to creatively fashion his own theological imagination. Reducing the vast complexity of the missio Dei to mere “evangelism” or “social justice” misses what it means to be called by God to serve in a multifaceted creation and its kaleidoscopic restoration.

Luther goes on to reflect cantankerously on his “diaper prayer” by saying, “Now you tell me, when a father goes ahead and washes diapers…God, with all his angels and creatures, is smiling. Those who sneer at him are ridiculing God.”

COMMANDS TO “DO AND MAKE”

The number of pages theologians have devoted to the question of transubstantiation—which does or does not take place on Sunday—for instance, would I suspect, far exceed the number of pages devoted to work that fills our lives Monday through Saturday.

—Miroslav Volf

Theologians love words, and I’m no exception. The word “make” has always loomed large in my own theological imagination. Without fail, my courses on work, calling, and vocation often begin with the point that God is a maker. Indeed, this is the first thing we learn about the nature of God in Scripture—not that God loves, but that God makes. More than that, the God of Genesis delights in both the process and the product of that making.

God’s effervescent delight in making is so evident that the making must end, and fashioned the creation itself to continue the generative process. The whole creation is therefore invited—so, command—“to continue the process of cultivation and craftsmanship.”

Fish, go and make. Sparrows, go and make. Adam and Eve, go and make.

Like the budding flower of a tulip, the creation itself was uniquely fashioned to continue unfolding and revealing its complex beauty as petal after intricate petal opens up and displays its color. Every time the daughters of Eve and sons of Adam investigate a molecule, design a violin, build a home, or wash a dish, they are plunging their hands into the fertile soil of God’s garden. The computer scientist, the carpenter, the neurologist, and house cleaner are all a part of that garden. None of them “create meaning”—to continue the process of cultivation and craftsmanship. Every time the daughter of Eve and son of Adam investigate a mole- cule, design a violin, build a home, or wash a dish, they are plunging their hands into the fertile soil of God’s garden. The computer scientist, the carpenter, the neurologist, and house cleaner are all a part of that garden.

The homeliest service, that we do in an ordinary nursery, Jennifer could not participate in its restoration. When my friend Jennifer could not participate in the Women’s March, she nursed her son and she wrote a poem. While her calling was finite, she saw her place in the infinite. Rocking back and forth in that small and quiet nursery, Jennifer could say to no one but her maker: “I am sharpening him like an arrow.”

ENDNOTES


According to the Bureau of Labor Statistics, Hispanics are projected to comprise nearly one-fifth of the labor force by 2024. The church has both the opportunity and responsibility to address the large group of Latino Christians who feel their calling in the marketplace has not been recognized or celebrated. This will make a difference in and beyond the Latino community.

I recently spoke with Dr. Jesse Miranda and his son, Rev. Jack Miranda, about faith and work from a Latino perspective. Dr. Miranda, who founded and leads the Jesse Miranda Center for Hispanic Leadership in Southern California, has for decades been developing and mentoring Latino leaders for the church, community, and academy.

Hispanic Christians can make a unique contribution to the conversation about work, faith, and economics, Dr. Miranda believes. “We bring our whole selves to work,” he says, quoting Philippians 2:5–6, “...Let this mind be in you...” The classic Spanish translation, however, states, “Haya, pues, en vosotros este sentimiento...” Whereas the English translation speaks of the mind, the Spanish translation speaks of feeling. According to Hispanics, feeling, according to Dr. Miranda, can help everyone bring their whole selves to work, their feelings as well as their minds and bodies. This can transform our experience of work.

The Mirandas believe deeply that our work matters to God, particularly given how much of our time we spend working. According to Amy Sherman, author of Kingdom Calling, people in the United States spend an average of 45 hours a week—more than 180 hours a month—at work. Human Flourishing will happen when all Christians realize they are ministers of Jesus Christ in their work, the Mirandas emphasize. “I’m on a mission to eliminate the phrase ‘full-time minister’ when it’s used only for pastors and missionaries,” says Rev. Miranda. “Do you have faith in Jesus Christ? Guess what. You’re a full-time minister!” Dr. Miranda has a burning passion to equip Latino believers for the work of ministry in whatever space they find themselves. His center has teamed up with Made to Flourish, a network of pastors who seek to “connect Sunday faith to Monday work,” to develop Héchos Para Florecer—Made to Flourish—for the Latino community.

Yet, like the general population, the Latino community faces challenges when it comes to work. One of the most difficult, Dr. Miranda explains, is feeling out of place as a woman. “Philippians 2:5 speaks of the classic Spanish translation, ‘...Lo demás a traer a Dios, su ministerio...’” He says. “This can be translated ‘to bring everything to God, particularly given how much of our time we spend working.’” Hispanics, according to Dr. Miranda, can help the large group of Latino Christians who feel that they are cut off from their purpose in the workplace. “Our center’s work is to bring the tradition of ‘work’ to those who feel marginalized and disconnected,” explains Dr. Miranda. “We help them reconnect to God.”

The Mirandas yearn to see Hispanic men and women—indeed, all of God’s people—exercise all their gifts in service to God and others through their work.

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MARKETPLACE MINISTRY AND THE DANIEL INITIATIVE

Breon Wells, as told to Mark Roberts

When Jeanelle Austin of Fuller’s Pannell Center for African American Church Studies connected me with Breon Wells, a young man deeply engaged in Washington, DC’s political world, we met over lunch to talk about his work. Breon’s enthusiasm was evident from the start: “I am a marketplace minister,” he told me.

“You mean you’re some kind of chaplain?” I asked.

“No. I’m a marketplace minister in my daily work, as I help people with strategic communication and work on the Hill to help shape US policy in key areas. I’m a marketplace minister in everything I do, just like all other followers of Jesus are called to be.”

For Breon, the marketplace isn’t just the business world. It’s everything “outside the four walls of the church,” including business, government, arts, and education. Marketplace ministers, he believes, don’t simply add a few religious duties to their ordinary job descriptions. Rather, “they see everything they do as ministry. Everything in their work is for the Lord.”

Therefore, we who follow Jesus as marketplace ministers should seek to do all of our work with excellence. “Our excellence honors God and is evidence that God reigns in us,” Breon observes. His perspective is like that of the influential British author Dorothy Sayers, who, in her classic essay “Why Work?” writes: “The Church’s approach to an intelligent career is usually confined to exhorting him not to be drunk and disorderly in his leisure hours, and to come to church on Sundays. What the Church should be telling him is this: that the very first demand that his religion makes upon him is that he should make good tables.”

Yet Breon was not inspired by Dorothy Sayers to become a marketplace minister. It began in a prayer meeting during his sophomore year at Messiah College. As he was praying, Breon felt a strong “agitation,” seeing Christians seeking excellence in “church stuff” but not in their day-to-day activities. He became convinced that God wanted him to excel in his work in the world and to encourage other believers to do the same.

Thus the seed of the Daniel Initiative was planted in Breon’s heart—his platform for offering strategic communication, promoting social justice, and upholding the vision of marketplace ministry. As its name suggests, the initiative is inspired by the biblical figure of Daniel, the Jewish man who became an influential leader in Babylon during the time of Israel’s exile. “The first chapters of Daniel bear witness to his excellence as a political leader,” Breon states. (See, for example, Dan 1:15–17, 2:46–48.) This excellence is based on Daniel’s personal integrity, his faithfulness to God’s revelation, and the fact that Daniel “learned the Babylonian system” (Dan 1:4). “I can’t change the world if we don’t know the systems of the world we’re in,” Breon insists.

Breon’s world, like that of Daniel, has been mainly in the realm of politics. He learned the systems of Washington, DC, by serving for several years on Capitol Hill as a congressional staffer. That experience prepared him to launch the Daniel Initiative, which has opened doors for Breon to advise leading members of Congress, the Senate, and even the White House—including key leaders from both parties. He seeks, Breon says, to be a bridge builder, though that work is not easy.

“While I live as bridge-builder both behind the scenes and in public, I am not exempt from feelings of frustration, hurt, and anger that arise when I see and experience injustice and racism,” Breon says. “However, I think of God as my real client, and God cares about unity. God is bringing about justice and reconciliation through Christ. When Jesus comes back, he’s coming for one church, not a black church or a white church, but one church. So, in anything I do, I try to serve the interests of my ultimate client. And for some reason, leaders from both parties keep asking for my help. They’re even fine with my Christian beliefs. It’s amazing.”

Breon has been inspired by the example of Daniel. But the theological foundation for the Daniel Initiative and Breon’s belief that God calls all of us to be marketplace ministers can be found in Psalm 24:1: “The earth is the Lord’s, and the fullness thereof; the world, and they that dwell therein.” “If the whole earth is the Lord’s,” Breon insists, “then he cares about everything. There is no sacred/secular division for God. Everything we do should be for God and God’s purposes. I’m serving the Lord when I’m working on judicial policy, helping politicians shape their message, preaching in churches, or losing my family. And I want to help everyone live their lives this way.”

Learn more at thedanielinitiative.org.

Breon Wells is founder and CEO of the Daniel Initiative, supporting organizations in their messaging and political strategies and encouraging Christians in the workplace to live as marketplace ministers. Mark D. Roberts, who authored this article, is executive director of the De Pauw Center.
I’m a dissatisfied worker! The deadline is fast approaching, and I am starting to panic. I can’t seem to focus. My plate is overflowing with too much work, and I feel like I’m perfectly running on empty. What I really want to do is to tell them I can’t do this. I’m stressed!

Such was the turmoil I experienced a week before this article was due. Faced with limited resources and a hard deadline, feelings of inadequacy began to choke me, making me feel incapacitated. I wanted to renege on my commitment and escape, but I was worried about how others would then view me. These fears revealed my underlying negative self-statements: I’m a disappointment; I’m not good enough; I’m a failure. These were the roots of my relational stress.

While we may experience day-to-day stress that comes from a heavy workload, such stress is mostly due to the pressure of time. It is a stress that we can resolve with our own effort and skills, simply by completing the task. However, as I look back on my work experiences, the majority of my stress came from real or potential relational conflict. Even with the writing of this article, more of my stress came from my fears about what others would think of me. As Christian psychologist Archibald Hart notes, “I would guess that 95 percent of all stress originates with other people.” Whether it is a lack of support or other issues, relational stress feels pervasive, intimidating, and often debilitating.

We are especially vulnerable to relational conflict in the workplace because, for many of us, our identity is tied to our work. Even with a healthy understanding of vocational calling, there is an evocative component to our work that is, for the most part, escapeable. Our accomplishments become a measure of our success and are often perceived as a direct reflection of who we are. Hence, we can become entangled in a vicious cycle of pursuing more accomplishments to build our sense of self and, in turn, protecting that reputation by seeking more accomplishments. Therefore, when our work is viewed negatively, we often perceive this as a direct threat to our identity.

RESPONDING TO EMOTIONAL THREAT

I am part of a growing community of therapists who practice an integrative model called Restoration Therapy. Using this model, I conceptualize stress within a framework of understanding emotional danger. Consider when we are faced with physical danger. Our brain’s limbic system is activated, and we have an automatic fight, flight, or freeze response. Similarly, when we feel a threat to our identity or to our sense of safety and trust, our brain registers this as an emotional threat and responds automatically by blaming, shaming, controlling, or escaping. Such negative coping behaviors create friction in relationships. Thus, any ensuing relational conflict, as well as the inability to resolve it, gives us stress.

Consider a threat to our hard-earned reputation or accomplishments. Perhaps our accomplishments are not acknowledged, or others dismiss our efforts as not appreciated, or our ideas are dismissed. Alternatively, we may feel powerless regarding job-related decisions or an excessive workload. There may be times when coworkers cannot be trusted, such as when they take credit for our work or we are unfairly blamed for their mistakes. At other times, the system itself can feel unjust, such as when there is favoritism, salary discrepancies, unfairness over promotions, or other types of discrimination.

Blaming is a fight response to an emotional threat. When we feel disrespected, unappreciated, unheard, or disowned, blaming someone else shields us from having to take responsibility or having our reputation tarnished. When we feel we don’t measure up, we find fault with others in an effort to deflect scrutiny. Hence, anger is a common blame response. Likewise, defensiveness and passive-aggressive behaviors are variations of blaming.

In a shame response, the emotional threat can cause us to point the finger inward, and our insecurities rise to the surface. Feeling like we are not good enough may keep us from addressing the overload with our supervisors. Comparison envy can fuel our stress as we struggle with feeling incompetent, which can be expressed through internalizing, complaining, feeling sorry for ourselves, or playing the victim, any of which can gradually lead to depression. We might fear that someone will see past our façade, prodding us to overcompensate for our insecurities and work even harder to shore up our reputation. This can quickly lead to burnout.

When we turn to controlling behaviors, these are often in reaction to feeling vulnerable or powerless. We try to manipulate situations to gain our desired outcome. If the system or coworkers are not trustworthy, we feel we have no choice but to protect ourselves and get what we need. And when those relational dynamics are complicated by power dynamics, we often feel defensive and powerless. We can become fiercely protective of our own tasks because it feels like those are the only things over which we have control. When we delegate, we may criticize others for their subpar performance. Unfortunately, our criticalness may lead to a belief that others cannot do the tasks as well, so we may cease to delegate altogether. Such perfectionism can increase our sense of helplessness because no one can measure up to our standard of excellence, not even ourselves.

Alternatively, we may take flight and veer toward escape. We may withdraw from coworkers, the situation, or work in general, and start shutting down. If we cannot trust the system to take care of us, it fuels futile to work hard. While the burden of unfinished tasks weighs on our shoulders, we find ourselves procrastinating through the myriad of distractions at our fingertips. Feeling hopeless, powerless, and unmotivated may decrease our ability to concentrate, so we may take longer to complete tasks or not do them altogether.

Whether we blame, shame, control, escape, or do a combination of these, all such coping behaviors will likely increase relational conflicts at work, which will only increase our stress.

A WORD ABOUT BURNOUT

In much of the psychological literature, job burnout is defined as “a gradual process of losing in which the mismatch between the needs of the person and the demands of the job grow ever greater.” Initially, this mismatch can make us feel like the work load is too much, thereby causing stress. However, compounded stress can lead to a deeper state of feeling like we ourselves are not enough. This feeling of burnout is the depletion of energy, motivation, care, or hope to the point that we feel like there

RELATIONAL STRESS IN THE WORKPLACE

Migung Gweon

Migung Gweon, a licensed marriage and family therapist, is director of clinical training for the Department of Marriage and Family in Fuller’s School of Psychology, coordinating all aspects of the student practice experience as well as teaching courses. Her clinical training background includes serving at Department of Mental Health-contracted and community mental health agencies, in church and school-based settings, and in private practice. Before pursuing psychology, she trained in three diverse career areas: concert piano, investment banking, and high school and college ministry—all of which enrich and inform her current work.
Deborah Gill

You are a helpful assistant. You were able to read the text and extract the following information:

The virtuous woman of Proverbs

In a period of history much different from our own, this Bible text describes her in the roles of buyer, purchasing agent, and manufacturer, designer, supplier, and business. She is an entrepreneur. She invests financially to raise the capital. She also values her family and work, her household is happy and the community a better place. She is successful and trusted and honored. This competent, compassionate businesswoman has a wonderful witness.

One present-day example of this is Cascade Engineering, a business I have visited and researched in Grand Rapids, Michigan. Fred Keller, founder and chair, shares Cascade’s approach: “Everything we stand for in our commitment to building a business best is to benefit individuals in poverty and a better workforce.

Cascades’s leadership team has sought to obey the creation mandate in stewarding people, the planet, and profit. They have also been able to wed their work with the redeemer mandate. Cascades’s kind of business as mission has resulted in a quasidouble bottom line: building financial, social, environmental, and spiritual capital. May we all similarly strive to join God in his work in the world.

Deborah M. Gill (PhD ’91) is professor of biblical studies and ministry at Assemblies of God Theological Seminary. She is known by the nature of her work. In her businesses, the text describes her in the roles of buyer, purchasing agent, and production manager. She is a manufacturer, designer, supplier, and importer. She manages people, invests in real estate, trades, and develops agriculture. In her history and her present, she appears to be the one woman in her own business. She is a model to Christians. All Christians are called to join God in his work in the world. The creation mandate in Genesis 1:26-28 calls us to stewardship—bringing creation and culture to their highest fruitfulness. God developed a garden and placed the first human couple there to “cultivate and keep it” (Gen 2:15). The redemption mandate in Matthew 28:18-20 calls us to discipleship—becoming, and helping others to become, formed in the likeness of Christ. God was at work in Christ and calls us to join him in the work of reconciliation (2 Cor 5:19).

In an era of increased specialization in every field, the church may be tempted to limit ministry to the church as the exclusive domain. But it is better to engage marketplace Christians in the mission of God than to restrict ministry to the clergy—and Proverbs 31:10–31 (at right) illustrates this beautifully.
the lies and coping negatively are attached to our old self. Recognizing our true identity will empower us to put on our new selves, through which we can make better choices as an act of being made new in the attitude of our minds (Eph 4:22–24).

Our ability to see ourselves rightly is critical because it informs the way we interact with others. For example, we might have an internal message that our supervisor never listens to us. This may actually be true or it might be that the supervisor does not agree with us on a certain issue. Disagreement and not listening are two different experiences. When we lean into our truths and allow ourselves down enough, we might realize that our supervisor indeed listens to what we have to say. However, the pain of disagreement or feeling unheard can have us jump to the conclusion that we are never respected, and heard. We can approach them permission to say the hard things.

Seeking feedback. Rather than taking control, aim to become more vulnerable. Seek mentorship from someone you respect. Give them permission to say the hard things. You will benefit from having someone speak into your life to rebuff, affirm, challenge, and encourage. 1

Seek connection. If you find yourself having the tendency to withdraw, isolate, or escape, then seek connection. Find a trusted friend who can hold you accountable, particular- ly to the more harmful modes of escape. Make efforts to stay connected emotional- ly. Even when you feel overwhelmed with tasks, connecting with others will help recharge your batteries.

The journey of writing this article was a reminder of the tension between my old self and new self. My old self was weighed down by others’ expectations and my own insecurities. My new self, however, sought to firmly grasp the truth of who I am. I am appreciated, I am good enough, and I am full of inherent worth. I leaned into my truths and chose to take nurturing actions. Rather than blaming others or internalizing shame, I took responsibility and owned my commitments. I made a healthy as- sessment of my time and skills and asked trusted mentors for their guidance. 2 And despite my full schedule, I carved out time to spend with my family and peers, whose words of encouragement and support recharged my spirit. All of these actions helped to relieve my stress and enabled me to focus on this task. We are called to live as the new self in Christ, and our restored identity can help us experience increased freedom from stress.

A new identity is not just a new task, connecting with others will help to ground ourselves in our truths. In this case, we can remind ourselves that we are valued, respected, and heard. We can approach our supervisor with a desire to engage re- spectfully, listen open, and communicate calmly. Hence, even if our supervisor dis- agrees with our idea, we can remain strong in our true identity and choose not to react negatively.

STRESS AS AN OPPORTUNITY FOR GROWTH

When we find work relationships to be challenging, this may be an indication that we need to make an overall assessment of our fit—the fit of our skills to the work, the fit of our personality with our coworkers or supervisor, or a reevaluation of our calling. More often, however, challenging relationships can provide us with the opportunity to take a learning posture. Rather than suc- cumbing to our negative coping behaviors, we can choose to take healthier and more nurturing actions.

Seek collaboration. If your tendency is to blame others, ask yourself how you can take responsibility for your own actions, which will help increase your sense of own- ership. Taking ownership will help put you in a posture of collaborating and nurturing others.

Seek assessment. If you find your yourself strug- gling with shame, work toward a more healthy self-assessment. Remind yourself that this is not about how you perform; this is about who you are. Identify your gifts and strengths and build confidence around the person God has created you to be. Con- sider how your skills can be better used. Lean into your skills so that your work is a natural overflow of your identity.

Seek mentorship. Rather than taking control, aim to become more vulnerable. Seek mentor- ship from someone you respect. Give them permission to say the hard things. You will benefit from having someone speak into your life to rebuff, affirm, challenge, and encourage. 1

Seek connection. If you find yourself having the tendency to withdraw, isolate, or escape, then seek connection. Find a trusted friend who can hold you accountable, particular- ly to the more harmful modes of escape. Make efforts to stay connected emotional- ly. Even when you feel overwhelmed with tasks, connecting with others will help recharge your batteries.

The journey of writing this article was a reminder of the tension between my old self and new self. My old self was weighed down by others’ expectations and my own insecurities. My new self, however, sought to firmly grasp the truth of who I am. I am appreciated, I am good enough, and I am full of inherent worth. I leaned into my truths and chose to take nurturing actions. Rather than blaming others or internalizing shame, I took responsibility and owned my commitments. I made a healthy as- sessment of my time and skills and asked trusted mentors for their guidance. 2 And despite my full schedule, I carved out time to spend with my family and peers, whose words of encouragement and support recharged my spirit. All of these actions helped to relieve my stress and enabled me to focus on this task. We are called to live as the new self in Christ, and our restored identity can help us experience increased freedom from stress.

6. To read more about this, see Terry Hargrave and Sharon Hagrange, “Restoring Identity,” PULPIT journal, issue 3, 40–43.
7. The training to be a therapist has an embedded system of supervision, which requires regular monitoring of these psychological skills as well as constructive feedback. I think other helping professions could benefit from such a system to maximize the experience of seeking and receiving feedback.
8. Much gratitude to Sharon Hargrange and Cameron Lee for their insightful feedback.

It is also important to give attention to the future aspect of God’s kingdom. This forward gaze gives us sure hope in the face of the reverberations of the Fall that tainted, impeded, and sometimes thwarted our aspira- tions for fruitful work. It also tells us that ahead lies life in the future kingdom that is greater than we can now imagine. Looking forward with great anticipation is a central and proper dimension of our calling.

What are some of the implications of this for our work life? First, an eschatological perspective can help us have a more expansi- ve view of a word like verse. Much of the faith and work conversation emphasizes creation in relationship to career pursuits, which is indeed proper, but a fully Chris- tian sense of vocation must include the call of God to our work lives. Perhaps one way to think of this is to consider Augustine’s words: “our hearts are restless until they rest in you.” While Augustine may not

Vincent Bacote is associate professor of theology and director of the Center for Applied Christian Ethics at Wheaton College, Illinois, and has been a speaker and visiting professor at Fuller. Author of The School of Public Theology: Apprenticing the Legacy of Abraham Kuyper, he has also contributed to books that include On Kuyper: Aliens in the Promised Land, Keep Your Head Up, and Prophetic Evangelicals. A regular columnist for Comment, he has also published articles in numerous jour- nals and magazines.
have had dimensions of contemporary holistic discipleship in mind, the
great truth that our lives operate best when we are reconciled to and resting
in God applies to all of our endeavors. Vocation, the call of God, is God’s beck-
noning us to a life reconciled to him and reoriented toward proper worship and
work.
A further implication of this perspective is a familiar truth that is some-
times difficult to practice: Work is important, but there are important
things in addition to work. To walk the line well requires an embrace of
the goodness of work and the recogni-
tion that God is intensely interested in
the 40-plus hours per week we spend
on the job. The challenge is to resist
turning God’s affirmation of our work
lives into permission to transform
office spaces into altars or shrines.
This is particularly difficult in the
types of jobs that bring a high degree
of satisfaction and reward. Proper
attention to task management, lead-
ership development, innovation, and
other responsibilities in various fields
can morph from holistic discipleship
into idol worship. We desperately need
Christians to work well and lead in
their fields, but a distorted vision can
quickly occur. This is where we need
the reminder that even our best contri-
butions are penultimate, that we await
a future reality, and that our fidelity
to God far exceeds other good though
lesser commitments—like work and
career. The resistance of workplace
idolatry also helps us distribute our
time to family life, service to the local
church, and hobbies.
Some additional observations of
walking the line include a recognition
of the luxury of choice that comes to
some of us. “Find your passion” is
really just one dimension of discern-
ment in our larger concept of voca-
tion, and the conversation presumes
a variety of options. The truth is that
having an array of choices is a privi-
lege easily taken for granted. Those
choices should certainly be consid-
ered with great seriousness, but tem-
pered by walking the line between the
now and the not yet. Even if we find
ourselves in a vocational sweet spot
where we live the dream of getting
paid to inhabit our passion, no career
amounts to a personal experience of
realized eschatology. Our best accom-
plishments are penultimate.
Many open vistas remain for helping
church leaders and parishioners dis-
cover the deep connections between
life with Christ and life at work. As
we do so it will be important to teach
them to walk the line as part of faith-
ful discipleship.
Heavenly Father, may Thy richest blessing rest upon each and every student who is up against dark clouds right now not knowing which way to turn in some matters—Thou wilt supply every need according to Thy riches, and Thy grace is sufficient. We thank Thee for the godly faculty here and administrative force and for every student, and we pray for every alumnus now wherever they may be, and those upon the mission field, and those in the pastorate, those that are teaching. Keep us as one great family and God grant that out of this seminary make students like Peter, Philip, and Paul, and Abraham and Joseph and Moses. Lord, we ask this in His name, amen.

Charles Fuller, founder of Fuller Seminary, prayed these words at the first convocation of the school in 1950. Decades later, his words still resonate as students graduate from Fuller’s three schools to serve in a variety of vocations. Historical voices in the following pages convey this same urgency, expressing Fuller’s foundational commitments throughout its decades of growth and change. The voices on the adjacent page are quoted from Russell Spittler’s book Fuller Voices: Then and Now, and you can find more information as well as additional resources on Fuller’s history on the final page.

As Christian students we shall fail miserably if we do not unite the academic with the practical, the discipline of the mind with the training of the heart. In fact, these are but two sides of the same coin. . . . The end of all theological knowledge is godliness of life.

Paul Arnett (1919–1993) was a systematic theologian at Fuller and a public advocate for gender equality in ministry, reflected in his book Man as Male and Female.

I submit to you that here is a profound bit of biblical theology, which, if we could instill in our business laymen, could create a real Christian social conscience. Whosoever men are, whatever their condition, whatever their background, whatever their situation, they are the creatures of God; and I must treat them as creatures of God. The image of God may be marred, it may be distorted, it may be blurred; but they are still God’s creatures, and I must treat them as such.

George Edwin Ladd (1911–1985) was a professor of New Testament exegesis and theology at Fuller.

Here is the real question. What does it mean to be excellent at Fuller Theological Seminary, not only in terms of our scholarship, and our research, and our writing, but as well in our preparation for Christian ministry as missionaries, evangelists, psychologists? What does it mean to translate the word excellence in the pursuit of the fruits of righteousness? Somehow or other, I have a sneaking suspicion that God wants us to be as he is—in the world. And I have a sneaking suspicion that if you follow Jesus Christ this is exactly where you’re headed. And I also have a sneaking suspicion that if you and I consent to this, we might even like it. Amen?

William Pannell, professor emeritus of preaching, began as a Fuller trustee, joined the faculty in 1974, and taught for 40 years. The seminary recognized his tremendous service to Fuller and the whole church with the 2015 renaming and dedication of the William E. Pannell Center for African American Church Studies.

Fuller’s call, as I understand it, has always been clear. We are a rescue and rehabilitation station for women whose gifts have been stifled, whose longing to serve God freely has been ignored or ashamed. We need to stay true to that call. . . . As long as there are places where anyone is not allowed to use the gifts s/he has in the service of the ministries of Christ, Fuller will need to continue faithfulness to that call. This is not ‘PC’; this is obedience to the God whom we all, mutually, serve.

Libbie Patterson, Fuller’s first director of the Office of Women’s Concerns, reflecting on the mission of Fuller in empowering women. Listen to Libbie share stories from her time at Fuller at Story Table: Women.
Charles E. Fuller was reaching millions through his popular radio broadcast, Old Fashioned Revival Hour.

Harold John Ockenga served as the seminary’s first president.

Fuller Seminary was housed in the buildings of Lake Avenue Congregational Church of Pasadena until 1953.


The quotes on this page are drawn from the inauguration speeches of Fuller Seminary’s five presidents. A time of both celebration and reflection, inaugurations provide space to reconsider past commitments in light of present-day realities and future goals. Taken together, these quotes express a unified vision for “the positive presentation of the Christian faith in a critical world.”


“If it is a time to be building a theological seminary when the world’s on fire? Such a question is legitimate. Well, if you don’t build a theological seminary and you don’t train the men, and you don’t send them out, who is going to do it? Listen to me, my friends, the quickest way to evangelize the world, the quickest way to enter the open field, the quickest way to do God’s work in the period of respite before us . . . is to have divinely called, supernaturally born, spiritually equipped men of unction and power to go forth . . . is to have divinely called, supernaturally born, spiritually equipped men of unction and power to go forth.”

EDWARD JOHN CARNELL (1954–1959)

“With spiritual conviction and firmness of moral purpose the seminary strives to preserve and propagate the theological distinctives that inhered in the institution itself. Observe how vacant and uninteresting this sounds when compared with the more emotionally potent, though vastly more abstract suggestion, that a seminary’s glory consists of teaching how to pray, or how a seminary’s worth is measured by numbers and statistics. But the ministry itself is indispensable because God has made it so. . . . The Christian life is not a series of little days each one uninteresting.”

DAVID ALLAN HUBBARD (1963–1993)

“As time brings changes, approaches to the ministry may change; refinement of methods of preaching, techniques of counseling and administrative skills may take place. But the ministry itself is indispensable because God has made it so.”

RICHARD J. MOUW (1993–2013)

“Seminaries cannot be instruments of spiritual renewal unless they are also communities of people who are being renewed. And in a time when we are expanding our sense of what a campus is, and promoting more flexible academic calendars to accommodate part-time and commuting students, it is especially important that we give focused attention to new modes of spiritual formation and community life. . . . My hope for Fuller Theological Seminary is that it will be a place where men and women will cultivate in new ways the patient, tireless love that comes to those who have fled to the Savior for mercy, have felt his tender embrace, and are thereby empowered to serve as willing agents of his gentle guidance in a broken and wounded world. This is what it means, I am convinced, to renew the vision in our own day of educating for the Kingdom.”

MARK LABBERTON (2013–present)

“If God is God, and if God has spoken in Jesus Christ for the salvation of the world, then none of this personal or global reality lies beyond God’s arms. And if none of this lies beyond God’s arms, then God’s people are meant to make that embrace visible and tangible. And if that is the calling of God’s people, then educating Christ’s people for such ministry in the world is Fuller’s call. Now is a moment to acknowledge the world’s great need, but even more importantly, a moment to consider Fuller’s voca-

You are here!

You are here!
We shall continue at Fuller, by God's grace, to do what we must do.

We shall hope, moreover, to do it better than we ever have; We shall try to do it with courage and goodwill.

We shall rejoice at every sign which points to the presence of brothers and sisters who share our concerns, and we shall place our hands and hearts alongside theirs in the effort to pursue this manifold mission which, we believe, sounds from the call of God to his people.

And we shall seek divine resources at every turn: wisdom for discernment to choose right and do well, forgiveness for constant failure in the choosing and the doing; grace to accept every enablement that our beneficent God may send our way.

We shall continue at Fuller, by God's grace, to do what we must do.
“Faith is an embrace of the future... you can’t have faith without fear. You can only have faith because you fear, and you can’t have it without courage.”

Marshall Hatch Sr.

The senior pastor of New Mount Pilgrim Missionary Baptist Church reflects at Story Table: Faith and Fear, available online.

“I always tell people the way to test your faith is to confront that which you fear most. That’s it. Because if you can’t confront that which you fear most, then really you can’t tell the world that you trust God... I want to live my daily life trusting, surrendering, whenever, whatever that calls for, it’s okay. It’s the best way to live.”

Theologian and activist Zac Niringiye speaks with Mark Labberton on the gospel and his harrowing experiences as a Ugandan bishop. At right, the distorted bodies reflected in Anish Kapoor’s Cloud Gate, pictured during Fuller’s Story Table: Faith and Fear, evoke the ways fear can distort and isolate communities from one another. Voices curated in these pages offer wisdom for navigating these challenges.

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.
“We’re trying to learn about what it means to be Christians in a way that is cognizant of the places where we live and the social forces at work in the fabric of life. . . . If we ignore those particulars, then I think we do a great injustice—the God we have been embraced by is a God who is with us in particular places, in particular bodies, in particular communities.”

Tommy Givens

The assistant professor of New Testament reflects on the importance of listening to the fears and stories of violence from marginalized people. Listen to the FULLER curated podcast episode online.

“We want to exclude each other, but I think the message of the gospel is the message of embrace, of belonging. . . . The option of the privileged is to tune out the protests. Too many Facebook feeds, the voices are too painful; too many twitter feeds and we don’t know what to do with it. We could just tune it all out. Tune out the pain of our suffering brothers and sisters, our black bodies and our women. Or we have the option of joining the protest and saying, ‘I belong to your message, and I belong to this kingdom.’ . . . All I can imagine is us standing behind the woman at the well and joining her parade of protest as we go and march toward Jesus who preaches a message of belonging.”

+ Debi Yu, admissions and student affairs advisor for DMin, preaches on the woman at the well in John 1:1–14, International Women’s Day, and the gospel of belonging in a world of exclusion. Listen to more on FULLER sermons.

“All of us erect borders and boundaries around people whom we believe are not as worthy as we are for the love and the grace and the gifts of God. Jesus shows us again and again in the gospel of Luke that what it means to be his followers is to radically cross boundaries, to radically take risks in love, to extend that circle and include people who would otherwise have been rejected.”

Laura Harbert, affiliate professor of clinical psychology, in her sermon on Zacchaeus and dismantling walls built out of fear. Listen to more on FULLER sermons.
“I often think how fear is used as a tool for controlling populations, controlling people, and what it feels like when the police are not a part of alleviating fear but a part of the context of creating more fear itself. … Fear is used to control people, which is why I think Scripture is anti-fear. Faith is the road to liberation in a very practical sense.”

— Marshall Hatch Sr., senior pastor of New Mount Pilgrim Missionary Baptist Church

“The effort to show the rest of the world black humanity creates great anxiety in white people. Cohumanity is a threat to that superior status. That’s fear, and you’ve got theologies based on it. Communities have been habituated to know themselves and what society says of them by fear. The remedy to that fear, Howard Thurman said, is to recognize not what society says about you but that you are a child of God.”

— Reggie Williams, assistant professor of Christian ethics at McCormick Theological Seminary

“Sometimes the Spirit can use the church as a way of dispelling fear, and then sometimes the church uses its own power rather than the power of the Spirit to instill and increase fear. ‘Those of us in ministry, especially those of us in pulpits interpreting Scripture, have got to remember the power we have to either use the Scripture as bread and as a way to increase faith and wholeness and healing and justice, or to misuse it as stone.”

— Shannon J. Kendrick, pastor of Fourth Presbyterian Church

Resources

The Dangerous Act of Loving Your Neighbor: Seeing Others Through the Eyes of Jesus
Mark Labberton (IVP Press, 2010)
Story Table: Faith and Fear
Available at Fuller.edu/Studio

Neighbor
Available at Fuller.edu/Studio
“I’ve led an eight-week workshop on composition and grammar every quarter for two years, and when I taught an online version for the first time last summer, I had more online students complete the curriculum and be more interactive in this one workshop than in the previous two years combined. Students were emailing me, they were getting in touch with each other, they were more responsive and open to optional assignments—all because of the online forums. They felt comfortable being vulnerable and making mistakes because they saw each other’s work, and they had more time and space to contemplate their words.”

Rachel Paprocki, managing editor of the Fuller Writing Center. Students can access more information about the center on the Quad.

“A Fuller student and his wife were struggling with ethical questions about family planning. He hoped the Quad—a community site we had recently launched at Fuller—might be a safe place to share their questions. I was pleased to find out he was right. He was almost immediately greeted with tender and compassionate responses from both faculty members and fellow students. Their answers were encouraging, considerate, and supportive. And almost a full year later, one of those faculty members was meeting with them in person to continue that conversation. Sometimes an online space will do what a physical space can’t, like connect people at distances. Sometimes a physical space facilitates what a website won’t. And sometimes the two come together to solve real problems in real lives.”

Cory Piña, online community coordinator for Distributed Learning and developer for the Quad, Fuller’s online student forum.

“Last winter an old red barn behind our house served as the office from which I taught homiletics online. I spent many an afternoon responding to the posts of my students, weighing in on the interplay between culture, congregational dynamics, Word of God, and preacher personality. Each student brought his or her ethnicity, gender, and ministry experience, from military and hospital chaplain to youth group leader. Students from Costa Rica and from Taiwanese and Puerto Rican churches in the US brought fresh angles. Whereas in class, the ‘front row’ of confident, extroverted students usually bring the bulk of the questions and comments, here everyone is required to engage. While I love the classroom, I am finding the rich dialogue of online learning to be energizing far beyond my expectations—even when launched from a humble barn.”

Lisa Lamb, visiting assistant professor of preaching, shares her early experiences of teaching preaching online—a topic that paradoxically flourished as students study during the week and preach in their own communities on the weekend.

“God is at work in the space of flows, encouraging peaceful relationships, diverse networks, individual engagement, creativity, and deeper understanding through dialogue. . . . With the move to the space of flows, the church and its mission looks quite different than it did in previous eras. The global church is not bound by time or space or location—it is ever present and available. As in all cultures, Christian faithfulness is a live option in a world mediated by technology. After the fear of the new subsides, it is hoped that more Christians will follow Jesus in the network society.”

Ryan Bridge, associate professor of church in contemporary culture, reflecting on technological shifts as an invitation to innovate, search out new models of community, and be faithful in online spaces. Voices throughout these pages explore these ongoing questions and new ways of learning, worship, and building relationships online. Find more on FULLERstudio.

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.
A CONVERSATION WITH DIRECTOR OF CHAPEL JULIE TAI

How does a new emphasis on online community affect worship?

As the number of online students has been growing and resident students declining, we had to rethink how to do formation and worship and build community now with an online student population. How do we recreate what happens inside of a room where people are singing and praying and worshiping together? Honestly, we learned we can’t. We’ve shifted our perspective and instead of trying to recreate, we’re looking to increase participation and fold them into the community in a way that honors the context they’re in.

What are some of the ways you’ve increased participation?

It wasn’t enough for us to just stream chapel, because then the person watching is a voyeur. We’ve been innovating ways to get viewers involved in the service itself—especially since so many of our online students are involved in incredible ministries in communities all over the world. What we’ve attempted is to fold in their stories, prayers, and music through streaming services. So in real time at All Seminary Chapel, we’ve had their lovely faces on the screen to share a part of the liturgy, reading the scripture, or something more complicated like sharing their testimony or a prayer they prayed at their church. There are voices out there we would benefit from hearing, and we get to step inside their world to see what they’re doing in their communities.

In what other ways are you innovating as a chapel team?

We’re thinking about the bodily act of communion and dreaming up ways to have our online students participate. I can’t virtually send bread, and they can’t eat an emoji! When we break the bread and pour the wine, we ask those who preside over it to look into the camera and verbalize for the people online that this body is broken for you—wherever you are.

We’re also encouraging our online community to stream chapel with family or friends in the room and actually break bread with them. We’re trying to make sure everyone is in community in their own contexts. We’re trying to flip the script in our in-person services as well by having people in remote locations stream into the service, and we’ll break the bread with them as they lead the liturgy. Passing the peace is another tough one, and our simplest idea right now is to encourage students to share the peace in a chat room setting and encourage our in-person community to verbalize the peace through the camera. It’s a challenge, but we’re really trying.

You’re trying to figure out a way forward that respects the unique experiences of both communities while finding ways to connect—it’s a two-way street.

Exactly. We have to create worship services that are inclusive of our online community, and we’re rewriting liturgies based on the reality of the online space.

“We have to create worship services that are inclusive of our online community, and we’re rewriting liturgies based on the reality of the online space.”

As Fuller’s online student population continues to grow, Director of Chapel Julie Tai works closely with her team to innovate new ways of worshiping between online and in-person communities. The 360-degree panorama imaged at left, stitched together as a globe, evokes both the chapel space and the worldwide reach of streaming technology. Join a virtual reality stream of All-Seminary Chapel Wednesdays at 10 am PST at Fuller.edu/Chapel.
Kevin Osborne’s four suggestions to make online community possible:

Presence

“Being online is not just sending emails or delivering course content. It’s being present throughout the day so that it becomes part of your daily rhythm. You don’t only complete coursework; you share your social life in your daily rhythm. You don’t only complete through the day so that it becomes part of your daily rhythm.”

Daily Rhythm

“By leveraging each person’s embedded contexts, online communities provide new insights to learners that they would not have gained through their reflections or within their own contexts. They also provide new opportunities for us to invite the Holy Spirit into places we would not normally think of as sacred and in-form our local contexts and ministries.”

Common Purpose

“Originally we used the language of ‘distance’ and ‘distributed’ learning to describe our online students, but now we’re using the term ‘situated’ learning. Because of our educational model, we have diverse students from around the world who can bring their community in conversation with their education.”

Trust

“Because of our educational model, we have diverse students from around the world who can bring their community in conversation with their education.”

Available Classes

The Church in a Culture of Technology

Available Classes

Narrative Communication in a Visual Age

The Church in a Culture of Technology

More about the Fuller Leadership Platform at join.fuller.edu

Resources

Engaging Globalization: The Poor, Christian Mission, and Our Hyperconnected World

Human Identity at the Intersection of Science, Technology, and Religion

Theologians and Philosophers Using Social Media: Advice, Tips, and Testimonials

Fantastical graphic with cartoon figures and text.
I want to be a provocateur, inciter, and multiplier, helping inspire a generation to transcend frontiers established by the status quo and become future-foiling leaders. I do not wait for the future to be built for them, but instead leaders called by God to build a future—a future rooted in faith.

Oscar García-Johnson
Associate Dean for the Center for the Study of Hispanic Church and Community
Associate Professor of Theology and Latin America Studies
KOREAN STUDIES CENTER

The Korean Studies Center serves the church in Korea as well as Korean churches around the world. It does this by focusing on (1) the continuing academic, social, and spiritual development of students, faculty, and graduates in relation to Korean churches, missions, communities, and cultures; (2) contributing to the development of Korean churches, missions, and academic research; and (3) building the relationship between Korean and Fuller churches globally.

I would like to bring together a vibrant team at Fuller for research and teaching to help the Korean Studies Center nurture leaders for Korean churches and mission organizations, facilitate in-depth research on theology and mission, and encourage the interaction of Korean churches in global contexts.

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

COMMITTING TO DIVERSE VOICES

Supporting diverse voices within an institution like Fuller Seminary requires more than translating lectures and student handbooks or even ongoing support for multilingualism. The meaningful intention to live toward a more authentic expression of the diverse body of Christ, with the dismantling of institutional biases, requires true multiculturalism and the leaders who can imagine it together. A new day in that leadership is represented in the vital work of four centers at Fuller that include Centro Latino, the Pannell Center for African American Church Studies, the newly established Korean Center, and the Asian American Center. We affirm their place at the heart of our future collective mission and will continue to do so as we all seek to become a fully expressed witness to this gospel.

Mark Labbetton
President, Fuller Seminary

RECENT FACULTY ARTICLES AND BOOK CHAPTERS


The William E. Pannell Center for African American Church Studies seeks to expand the formation of today’s Christian leaders, deepening their understanding of and engagement with the African American church and its contributions to society. Through academic, practical, and spiritual formation opportunities, the center nurtures relationships between the broader church, the Fuller community, and the African American church, community, and culture.

“Our social and racial reconciliation we seek—and desperately need in America—comes at a cost: crucifying the sinful self (Gal 2:20). Racial reconciliation without such commitment merely provides a temporary Band-Aid to the problem.”

Clifton R. Clarke
Associate Dean of the Pannell Center for African American Church Studies
Associate Professor of Black Church Studies and World Christianity

“Engaging globalization. The poor, Christian Mission, and Our Hyperconnected World”
Bryan L. Myers (Baker Academic, 2017)

“Dietrich Bonhoeffer and the Theology of a Preaching Life”
Michael Pasquarello (Baylor University Press, 2017)

“Dynamics of Muslim Worlds: Regional, Theological, and Missiological Perspectives”
edited by Evelyne A. Reisacher (InterVarsity Press, 2017)

“The Theater of God’s Glory: Calvin, Creation, and the Liturgical Arts”
W. David O. Taylor (Eerdmans, 2017)

“Tug of War: The Downward Ascent of Power”
Wilmer G. Villacorta (Cascade Books, 2017)

“The Bible and Disability: A Commentary”
edited by Amos Yong, Sarah J. Melcher, and Mikeal C. Parsons (Baylor University Press, 2017)
What is Fuller?

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

Fuller offers 17 degree programs at 7 campuses—through our Schools of Theology, Psychology, Intercultural Studies, and as well as 20 centers, institutes, and initiatives. Nearly 4,000 students from 90 countries and 110 denominations enroll in our programs annually, and our 43,000 alumni have been called to serve as ministers, counselors, teachers, artists, nonprofit leaders, businesspersons, and in a multitude of other vocations around the world.

¿Qué es Fuller?

El Seminario Teológico Fuller es una de las instituciones evangelicas más influyentes del mundo, el seminario teológico más grande y una voz principal para la fe, la civilidad y la justicia en la iglesia global y en la cultura en general. Con raíces profundas en la ortodoxia y ramas en innovación, nos comprometemos a formar mujeres cristianas y hombres cristianos a tener fiabilidad, valor, innovación, colaboración y ser líderes de éxito que tendrán un impacto esencial para Jesús en cualquier contexto.

Fuller ofrece 17 programas de estudio en 7 localidades—con opciones en Español, Coreano, y clases en línea—través de nuestras facul- tades de Teología, Psicología y Estú- dios Interculturales juntamente con 20 centros, institutos e iniciativas. Aproximadamente 4,000 estudiantes de 90 países y 110 denominaciones ingresan anualmente a nuestras programas y nuestras 43,000 ex alumnos y ex alumnos han recibido el llamado a servir en el ministerio, la consejería, educación, las artes, en or- ganizaciones sin fines de lucro, los ne- gocios y en una multitud de diferentes vocaciones alrededor del mundo.

Benediction: Acts that Speak the Good Word

For years Inge-Lise H trifal, Fuller’s director of housing services and residential community, looked forward to the annual Harvest Festival, a campuswide celebration for Fuller families and the local community. “Little people crowning on the sidewalks, playing together—it was priceless,” she remembers. In recent years, though, an increasingly online student population and other changes have meant putting the festival—and other forms of in-person support for families with children—on hold, along with all the toys and supplies that were part of these activities. “We had shelves full of games, bounce balls, transparencies, crayons, paint, books, and other toys that weren’t being used anymore,” said Inge-Lise.

When her friend and former coworker Kelly Kunf (MATM/MAICS ’16) visited Inge-Lise last October, they reminisced about those past seasons, swapped stories, and celebrated Kelly’s new promotion to chaplain at the Union Rescue Mission in downtown Los Angeles. It was a festive role that gave her freedom to creatively support the children they served. “Kids come to use facility because they’re in a tent or living in cars,” Kelly said. “We are grand zero when it comes to these children.” Remembering those annual Harvest Festivals, Kelly wondered out loud about borrowing a toy for a similar event she was planning downtown.

Inge-Lise responded without a second thought. “They’re being gathering dust in our closets—why don’t you just take all of it?” looking back, she can hit it a God-ordained moment. “Fuller donating those supplies would support Union Rescue Mission,” she says, “and help an alumn as she’s setting up a while children’s program.”

A few weeks later—at about the same time a Harvest Festival would have taken place in the past—Inge-Lise and Kelly opened one of the closets at the heart of Chang Commons and started pulling out supplies. As students sang a Korean hymn in the practice room next door, they moved toys from the shelves to bins lining the hallway, sharing memories along the way.

Turning over a clear box with a worn alphabet, Kelly remembered how, years ago, they taught the children of student families to give the alphabet names. “We are always trying to add an element of creativity and self expression in everything we do,” she said. “I think it would be well worth two kids’ trajectory one degree will make a massive difference.”

Struggling to fit six full boxes into Kelly’s car—all of a fraction of one of the closets, she was up one more to—come—the two women reflected together: “It’s this weird feeling of something coming to a close, but I know it’s not closing,” Kelly said. “Those kids are coming off.”

“It’s Bittersweet,” Inge-Lise said. “But it’s not the end, it’s an extension,” Kelly responded. “This stuff will bring new life.”

+ More Michael Wright (MAT ’22), editor for FULLER magazine and FULLER studio

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