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Fuller Theological Seminary

Lauralee Farrer

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FULLER

ISSUE #6 | RESTORE

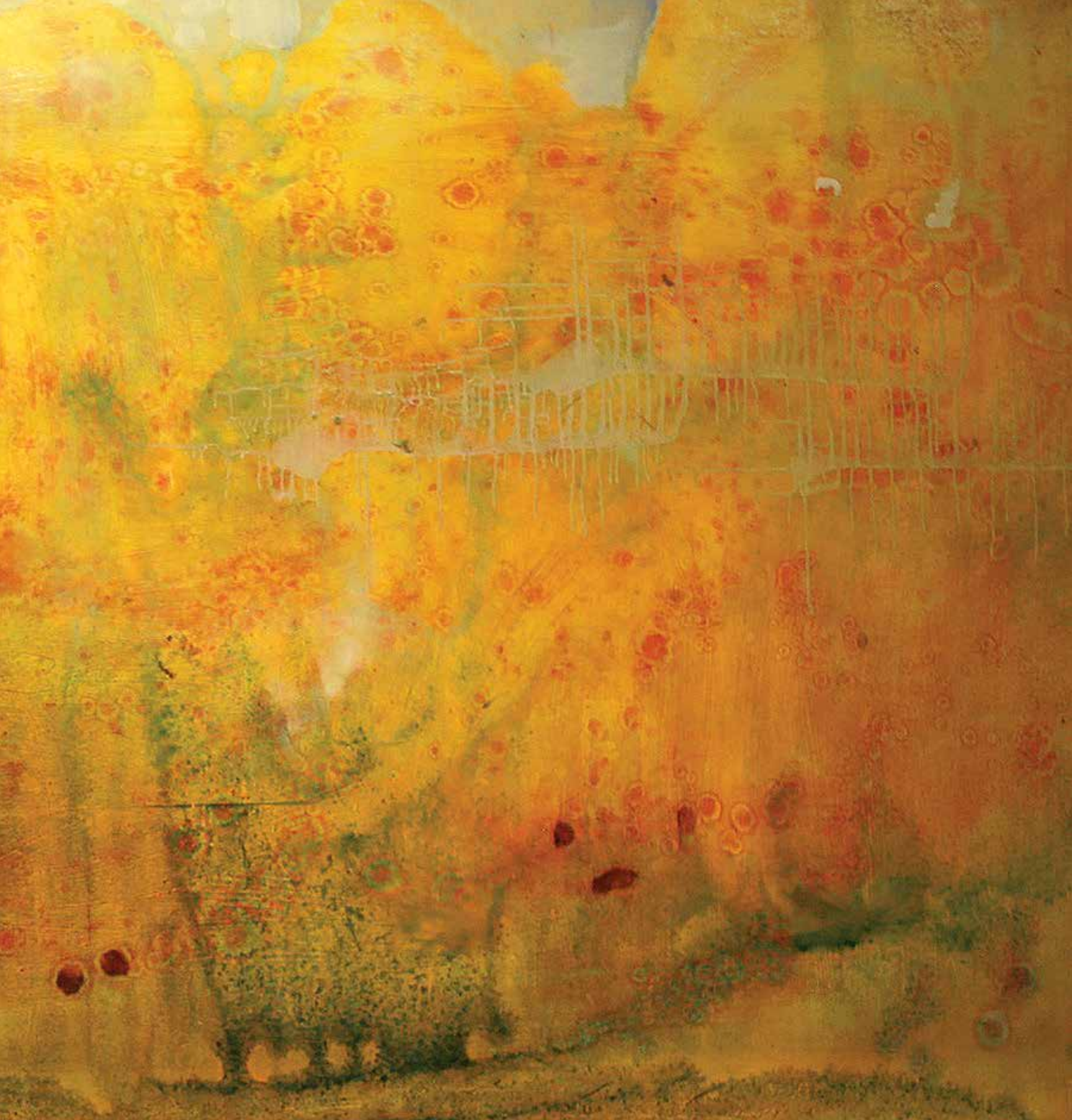


“When people are pulled from their community and sent to war, the community should help own the suffering they bring back with them. That kind of pain is not meant to be borne alone. Veterans can’t make sense of it alone. They need others to come alongside them, to listen to their stories, to help hold their pain so they can deal with it.”

—NATHAN GRAESER [MDIV '12]



+ Hinode by *Laura Marks*, oil on canvas, 8' x 4'



+ *Laura Marks has been an artist-in-residence at Fuller Northwest, where she also taught as an adjunct professor. She holds bachelor's degrees in both painting and printmaking from Cornish College of the Arts in Seattle, Washington. Throughout this magazine, and online at Fuller.edu/Studio, a brief virtual "gallery" of her work can be found (here and on pages 30, 72, and 92). We are grateful for her generosity in sharing this work with us. To see more, visit www.gildymarks.com.*

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+ *Evidence of Good Beyond Your Doing*

In the 14th chapter of Acts, Barnabas and Paul come upon a man crippled from birth. All his life, his folded body lay on the street in Lystra, a familiar sight for his Zeus-worshipping neighbors. Paul sits on his heels, I imagine, to make contact with the collapsed man, and finds evidence in his eyes “that he was ready for God’s work, ready to believe” (v. 17, *The Message*). So Paul says, “Get up on your feet.” And the man stands.

The town, stunned by the miracle, misses the whole point. They miss the electric moment between the one readied to hear and the one readied to speak. They miss the greater miracle than the sight of one who had never even walked now dancing in the street. They miss that Barnabas and Paul are servants of God and, mistaking them for gods, prepare a misguided hootenanny of worship. They are not ready for God’s work.

Paul sets them straight, too. He points to the God whose work is beyond any man’s to accomplish, whose generous hand has poured down rain and given the harvest to the straight and the crooked alike. “When your bellies were full and your hearts happy,” he reminds them, “there was evidence of good beyond your doing.”

There is a characteristic of true restoration that is similar to this

fecundity Paul evokes to prove the presence of God. A miraculous synapses-fire that is of our experience while still beyond it. Something bigger than the sum of ourselves is present at the dinner table of hospitality, behind the closed eyelids of sweet rest, within the shy aha of belonging. It is good beyond our imagining.

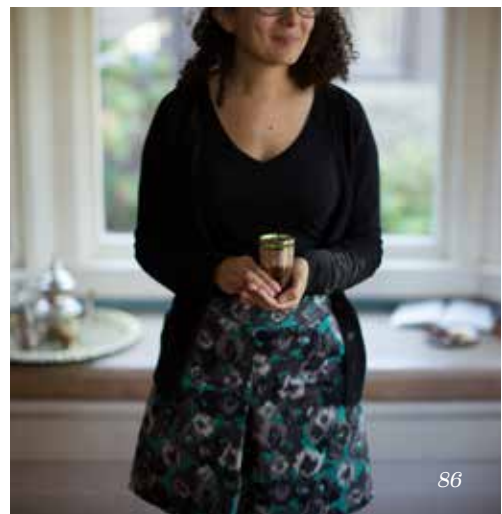
The authors in guest editor Miyoung Yoon Hammer’s theology section get at this “beyond” in their observations about Sabbath, identity, and hospitality. “Where two or three gather in my name, there I am with them,” says the Lord in chapter 13 of the book of Matthew. It is invigorating to imagine the presence of God at our table in the bread or accompanying us in a groan of prayer too deep for words or hosted in a suffering man’s expression. Was that what Paul saw, I wonder.

+ LAURALEE FARRER is storyteller and chief creative at Fuller, editor in chief of FULLER magazine, and creative director of the new FULLER studio.





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Beloved long-time community member BJ Dabhade



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FULLER studio

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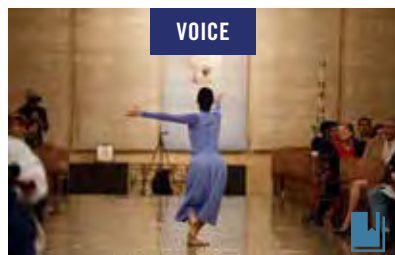
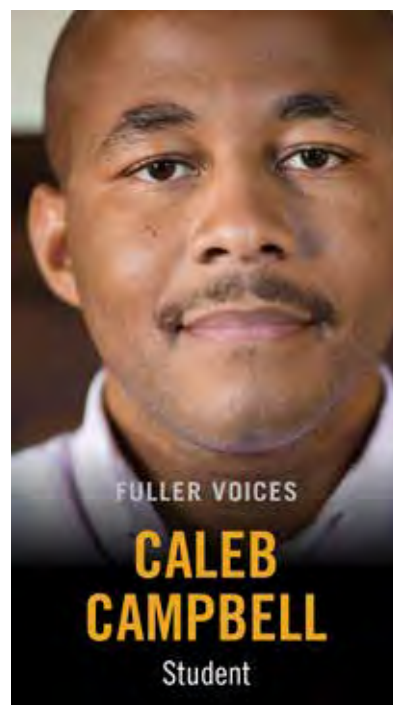
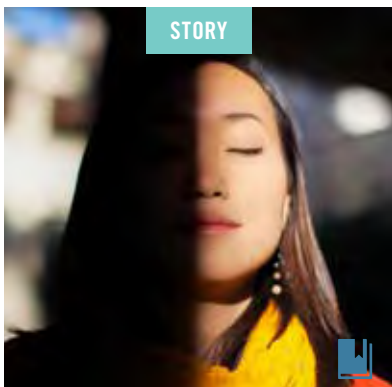
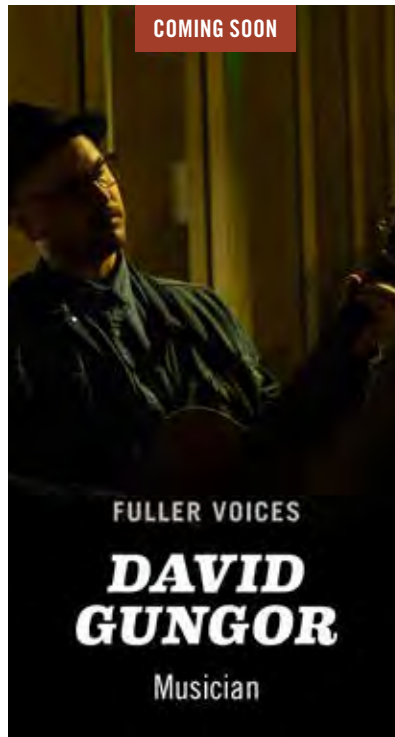
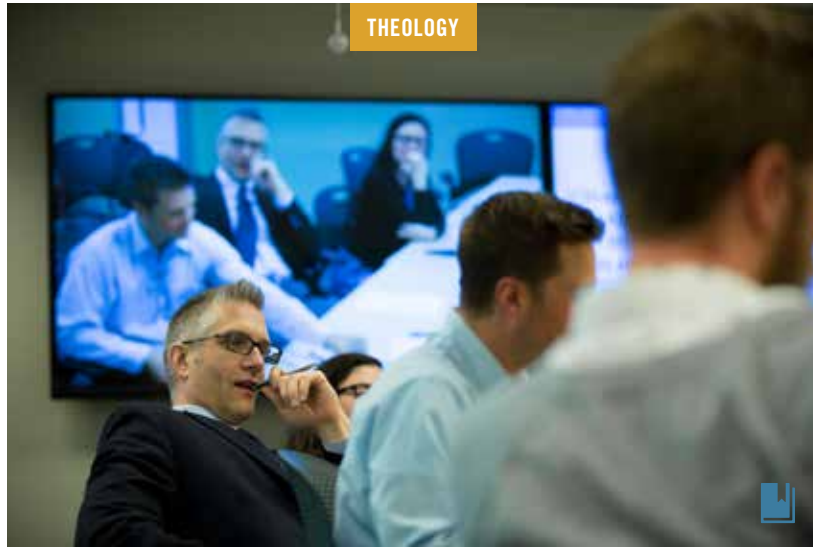
We are excited to launch *FULLER* studio, a free online website and companion to *FULLER* magazine, offering the best of Fuller Seminary's resources to the Christian church and individuals interested in the formation of a rich spiritual life. The studio will showcase and produce a wealth of theological material featuring our world-class faculty alongside special premieres such as the film *Bono and Eugene Peterson: The Psalms*. The images on this spread represent some of what can be found in the form of story, theology, and voice—a format familiar to our magazine readers—available for free at Fuller.edu/Studio.

“The primary use of prayer, according to the Psalms, is not for expressing ourselves, but in becoming ourselves, and we cannot do that alone.”

— EUGENE PETERSON, BELOVED AUTHOR, PASTOR,
AND WRITER OF *THE MESSAGE*

THEOLOGY







Restoration, Wonder, and Glue-lines

Restauración, maravilla y la línea de pegamento

회복, 경이로움, 이음새

From Mark Labberton, President

The Northern California reservoir had been virtually empty for years. The underbrush had long been dry or dead. Trees that once flexed fluidly in the wind were shrinking down into themselves, with branches and bark cracked and broken. It was a landscape dying to be restored.

Without imagination or hope, the powdery earth waited for the scarce, variable, miraculous gift of water. Then the rains came. That same landscape shocked into ferocious

life. Harsh stubble became verdant. Barren branches, fecund. The scabbled earth awoke.

The long-awaited gift of moisture changed even the air we breathed, and the spring that sprung was fresh and vivid and gratefully received. It was spring of 2016 when the ground of Northern California was restored and everything—and everyone—bore thankful witness. Whether it was enough to stem the drought remains to be seen, but in the meantime the hills, the

La reserva del Norte de California ha estado virtualmente vacía por años. La maleza ha estado seca o muerta por mucho tiempo. Los árboles que alguna vez se flexionaban con fluidez en el viento se encogían hacia ellos mismos, con las ramas y cortezas agrietadas y rotas. Era un paisaje que moría por ser restaurado.

Sin imaginación o esperanza, la tierra polvorienta esperaba por el escaso, variable, milagroso regalo del agua. Y entonces, las lluvias vinieron. Ese mismo paisaje se conmocionó a

una vida feroz. Los duros restrojos se volvieron verdes. Ramas estériles, fecundan. La tierra revuelta despertó.

El tan esperado regalo de la humedad cambió hasta el aire que respiramos y la primavera que surgió era fresca y vívida y recibida con gratitud. Era la primavera del 2016 cuando el suelo del Norte de California fue restaurado y todo – y toda persona – dieron un testimonio de agradecimiento. Si ha sido suficiente para detener la sequía está por verse, pero mientras

북부 캘리포니아의 저수지는 수년간 거의 텅 비어 있었습니다. 나무 아래 덩불은 오랫동안 데마르거나 죽어 있었습니다. 한때 바람에 풍성하게 흔들리던 나무는 가지와 꺾질이 갈라지고 부러진 채 쓸쓸히 움츠러들고 있었습니다. 그것은 회복을 처절히 갈망하며 죽어가는 풍경이었습니다.

실낱같은 기대도 희망도 없이 그 푸석푸석한 대지는 드문드문 변덕스럽게 기적적으로 찾아오는 선물인 물을 기다렸습니다. 바로 그때 우기가 도래했습니다. 조금

전까지 죽은듯했던 그 풍경은 소스라치며 맹렬한 생기를 띠었습니다. 황량했던 그루터기가 푸릇푸릇해지고, 메말랐던 가지는 충실해졌습니다. 가뭄에 할퀴어진 대지가 깨어났습니다.

오래 기다렸던 선물인 수분은 우리가 숨 쉬는 대기마저 바꿔놓았고 사람들은 불쑥 찾아온 생동하는 신선한 봄을 감사로 맞이했습니다. 그렇게 2016년 봄에 북부 캘리포니아의 대지는 회복되었고 만물과 모든 이는 감사를 고백했습니다. 가뭄을 이겨내기에 충분했는지는

wildflowers, and the reservoirs give evidence of hope.

Restoration is a grace, like something returned that we thought lost forever, exceeding what we might imagine or hope. When something has been restored, it is more than merely repaired or returned: it is a cause for wonder.

Some occasions allow us to lend a hand at restoration: we might restore an old car or a de-

caying house or a piece of furniture. We can work at putting the pieces of our lives back together when we have suffered personal adversity or despair. We can yield to the efforts of others or initiate those efforts ourselves. But when restoration occurs, the transformation brings with it a sense of wonder—a patina that we know we did not create, that is different than the shine of something new. It can be better, deeper, richer.

The most delicate restoration is human and

interpersonal. Drought, decay, and damage to the human spirit can occur in any setting where humans live: in friendship, marriage, work. It's not always easy to recognize loss or places where restoration might be needed partly because we rely on inadequate memory to reconstruct the why, the who, and the when of our losses. This makes things difficult, as one of my Fuller psychology professors said years ago, because "things aren't like they used to be . . . and they never were." Our chances of restoration are thus likely to

tanto las colinas, las flores silvestres y las reservas muestran evidencia de esperanza.

La restauración es una gracia, como algo devuelto que pensábamos haber perdido para siempre, que sobrepasa lo que podemos haber imaginado o esperado. Cuando algo ha sido restaurado, es más que ser simplemente reparado o devuelto: es un motivo para maravillarse.

Algunas ocasiones nos permiten ayudar en la restauración: podemos restaurar un auto viejo

o una casa deteriorada o un mueble. Podemos esforzarnos en unir las piezas de nuestra vida cuando sufrimos desesperación o una adversidad personal. Podemos inclinarnos hacia los esfuerzos de otras personas o iniciar esos esfuerzos por nuestra cuenta. Pero cuando la restauración ocurre, la transformación trae consigo un sentido de maravilla – una pátina que sabemos que no creamos, que es diferente al brillo de algo nuevo. Puede ser mejor, más profundo y más rico.

La restauración más delicada es la humana e interpersonal. Sequía, decadencia y daño al espíritu humano pueden ocurrir en cualquier lugar donde vivan los seres humanos: en la amistad, el matrimonio, el trabajo. No siempre es fácil reconocer la pérdida o lugares donde se necesite la restauración, en parte porque dependemos de una memoria inadecuada para reconstruir el por qué, el quién y el cuándo de nuestras pérdidas. Esto hace que las cosas sean difíciles, como uno de mis profesores de psicología de Fuller dijo hace años, porque "las

지켜볼 일이지만, 그 사이 언덕과 들꽃과 저수지는 희망을 여실히 드러내고 있습니다.

회복은 은혜입니다. 영영 잃어버렸다고 생각한 무언가를 되찾을 때처럼 회복은 우리의 상상과 희망을 초월하기 때문입니다. 무언가가 회복되었을 때, 그것은 단순히 수리되거나 돌려받은 것 이상의 경이로움을 불러일으킵니다.

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be threatened by faulty memories, making it impossible to restore “what never was.”

Restoration bears its own marks, like the glue-line on a vase that was broken and restored. This restoration line can be a badge of honor: a mark of maturity, of value, of attentive care—even love. People bear these glue-lines, too. Often even without hearing a person’s story, one can detect glue-lines in the depth of their eyes or in some nuance of speech. Glue-lines may be intriguing, but can also make us apprehensive and vulnerable. Much of the time restoration is complicating and difficult even while

it is wonderfully real. The woman at the well was restored by Jesus and sent back to her town with a new and radically different story. She was the recipient of a grace that drew many, but was also complicating for everyone. The man born blind whom Jesus healed had the hardest time with his own parents who, as a result, were put in an awkward situation with religious authorities. The glue-line could not have been more obvious to them, and yet they hesitated: “We know he is our son and we know he was born blind, but how he can now see, or who opened his eyes, we don’t know.” It was easier and safer to avoid mention of the

miraculous restoration than to name it.

Restored earth, restored relationships, restored identity: these are among God’s gracious works of love and renewal. Since the resurrected Lord retains the marks of the cross, we know that God identifies with both human brokenness and grace that comes outside of merely human solutions. In Fuller’s exploration of what it means to “restore,” we bear witness to our need and to God’s transcendence—to the human landscape we occupy that is dying to be restored and the wonderment of the grace for which we wait.

cosas nunca son como solían ser... y nunca fueron.” Por eso nuestras oportunidades de restauración pueden ser amenazadas por memorias defectuosas, haciendo imposible restaurar “lo que nunca fue.”

La restauración lleva sus propias marcas, como la línea de pegamento en un florero que fue restaurado. Esta línea de restauración puede ser una insignia de honor, una marca de madurez, de valor, de atento cuidado – incluso amor. Las personas también llevan estas líneas de pegamento. A veces aún sin escuchar la historia de la persona, se pueden detectar las líneas de pegamento en lo profundo de sus ojos o en algún matiz de expresión. Las líneas de pegamento pueden ser intrigantes, pero también nos pueden hacer vulnerables y causar temor. La mayoría del tiempo la restauración es complicada y difícil, aún cuando es maravillosamente real. La mujer samaritana fue restaurada por Jesús y enviada de vuelta a su pueblo con una historia nueva y radicalmente diferente. Ella fue la recipiente de una gracia que atrajo a muchas personas, pero que también se complica para todo el mundo. El hombre que nació ciego, a quien Jesús sanó, tuvo el tiempo más difícil con sus padres quienes, como resultado, quedaron en una posición incómoda con las autoridades religiosas. Las líneas de pegamento no les podían ser más obvias, más sin embargo titubearon: “Sabemos que es nuestro hijo y sabemos que nació ciego, pero cómo es que ahora puede ver,

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o quién abrió sus ojos, no sabemos.” Era más fácil y seguro evitar mencionar la restauración milagrosa que llamarla por su nombre.

La tierra restaurada, relaciones restauradas, identidad restaurada: éstas están en medio del trabajo misericordioso de amor y renovación de Dios. Como el Señor resucitado retiene las marcas de la cruz, sabemos que Dios se identifica tanto con el quebrantamiento humano como con la gracia que sale de soluciones meramente humanas. En la exploración de Fuller de lo que significa “restaurar,” damos testimonio de nuestra necesidad y de la trascendencia de Dios – al paisaje humano que ocupamos que está muriendo por ser restaurado y la maravilla de la gracia que esperamos.

‘그랬던 적이 없는 것’을 복원할 수는 없기에, 불완전한 기억은 회복이 우리에게 일어나는 것을 더욱 어렵게 만듭니다.

깨어졌다 복원된 꽃병에 생긴 이음새처럼, 회복은 고유한 흔적을 남깁니다. 회복이 남긴 자국은 마치 명예로운 휘장처럼 우리의 원숙함, 가치, 세심한 관심, 그리고 무엇보다 사랑을 돋보이게 할 수 있습니다. 종종 우리는 누군가의 사연을 듣기도 전에 그의 깊은 눈매나 미묘한 어투에서 이음새를 발견하기도 합니다. 이음새는 매력적일 수 있지만, 반대로 우리를 불안하거나 쉽게 상처받도록 만들기도 합니다. 많은 경우 회복은 경이로운 현실임에도 불구하고 우리를 복잡하고 곤란한 상황으로

몰고 갑니다. 예수님은 우물가의 그 여인을 회복시키신 뒤에 전혀 다른 새 이야기를 주시며 마을로 돌려 보내셨습니다. 그는 은혜의 수혜자였고 많은 사람이 거기에 이끌렸지만, 동시에 모든 이에게 복잡한 질문을 안겨주었습니다. 맹인으로 태어나 예수님께 치유 받은 남자는 부모님과 어느 때보다도 힘든 시간을 보내야 했는데, 치유 사건이 그의 부모를 종교 권력자들과의 불편한 상황으로 몰아넣었기 때문입니다. 그의 부모에게 이음새는 더할 나위 없이 뚜렷했지만, 그들은 주저했습니다. “이 사람이 우리 아들인 것과 맹인으로 난 것을 아나이다. 그러나 지금 어떻게 해서 보는지 또는 누가 그 눈을 뜨게 하였는지 우리는 알지 못하나이다.” 그 기적적인 회복은 거론하는 것보다 언급을 회피하는

쪽이 쉽고 안전했습니다.

회복된 대지, 회복된 관계, 회복된 정체성, 이런 것들은 사랑과 소생이라는 하나님의 은혜로우신 사역에 포함됩니다. 부활하신 주님께서 여전히 십자가의 흔적을 지니고 계신다는 사실은 인간의 깨어짐, 그리고 보잘것없는 인간의 해법을 초월하는 은혜, 이 두 가지가 모두 하나님께는 이질적이지 않음을 말해줍니다. 풀러가 ‘회복’의 의미를 찾아가는 이 시점에, 처절하게 회복을 갈망하는 이 땅의 풍경과 우리가 기다리는 경이로운 은혜를 되새기며 우리의 가난함과 하나님의 초월하심을 고백합니다.



Intermediary, says artist Greg King, is part of a series of paintings “where the surface of the earth is viewed as a sacred collaboration: the grids of farms, wires, and roads reworked by elemental downpours of fire and light, oil paint and atoms. The river nourishes as it wrenches the man-made order of things, guides as it cuts through, enriches as it disrupts.” King is an artist and award-winning filmmaker based in Los Angeles who holds an MFA from Hunter College, and has exhibited his artwork and films widely.

+ *Intermediary* by Gregory King, oil on canvas, 78" x 63", [facebook.com/gregkingartist](https://www.facebook.com/gregkingartist)



The Blessing and Burden of Cultural Diversity

There were a lot of questions on my mind as I sat down to sip cold brew and talk with Daniel Chou [MDiv '15], editor-in-chief of *Inheritance*, on the porch of the magazine's offices. *Inheritance* tells stories about the ways Christian faith interacts with Asian and American cultures, and Daniel's team examines the implications of being people of a particular place: how our respective cultures, heritages, and experiences affect how we understand God and practice our faith.

With a simple example Daniel offered an entry point into a topic that can easily veer into overly intellectual territory. Asian American cultures, he tells me, have a propensity to cultivate a culture of debt, which can then lead to a transactional understanding of grace.

"If we were doing this interview in a coffee shop or over a meal and you were also Asian, we might fight over the bill because it's very hospitable and generous to be the one to pay," Daniel said. "But what that actually creates is a culture of debt: If I win out and pay the bill, you will feel compelled to pay me back. To view generosity and hospitality as transactional is common in Asian cultures."

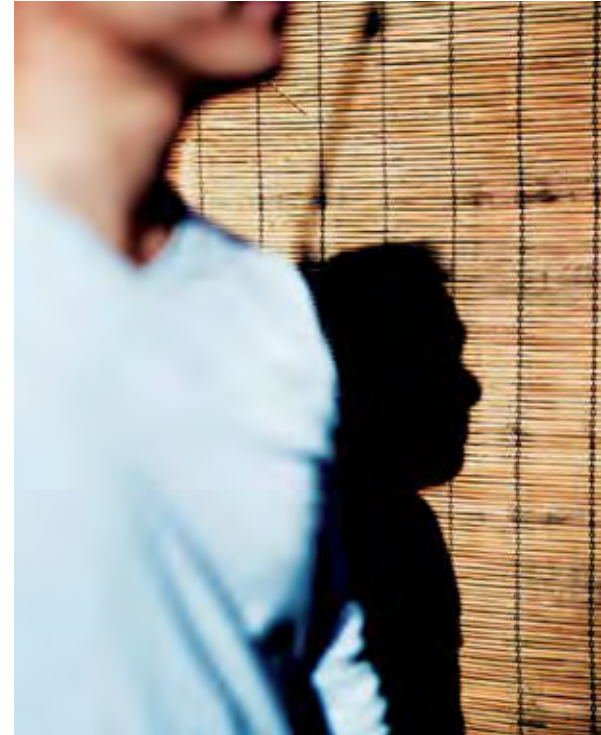
This cultural stance can have broader implications, he went on to say. "It's problematic when we look at grace through that kind of a lens—because we can never repay Jesus for his sacrifice on the cross, and it makes the sacrifice of Jesus unwarranted and even unwanted. It becomes dangerous and misguided when there's a focus on repaying Jesus for what he did for us."

Yet there can be a positive side to this tendency toward reciprocity, Daniel believes: Asian American cultures are also convicted to love God back tangibly and abundantly out of love.

"Just receiving grace is not the end of the story," Daniel said. "Grace leads to more grace—it leads to passing grace on to others and reflecting more love for God. Cutting out the transactional view but keeping the commitment to reciprocation based on grace is important. When this happens in the Asian American community, it's a great model for the evangelical community."

This is just one example of how our contextuality—being embedded in a particular culture that shapes how we understand the world—brings both blessing and burden. In his work at *Inheritance* magazine Daniel looks closely at this dynamic, examining how contextualized theology





matters in the everyday.

If there's one thing seminary has taught me, I thought as we talked, it's that humans are necessarily people of a particular place and, therefore, particular perceptions. We cannot escape our contexts. When those contexts give us unique ways of understanding the Christian faith and the world, they bring a rich diversity to our communal life—diversity that's worth acknowledging and examining in all its intricacy.

What does that diversity look like in the everyday? I wondered. How do our cultural backgrounds affect our understanding of faith both positively and negatively?

When I asked Daniel why he is so concerned with diversity and contextualization, he drew on his understanding of the eschaton described by John in Revelation—an image in which multitudes of nations will worship God. It will not be a raceless group, Daniel pointed out, but a diverse set of distinctive bodies. *Inheritance* magazine tries to tease out how that future reality shapes the present, addressing questions similar to those that were on my mind: how does that vision of so many different people worshipping together affect how we understand ourselves and interact with each other today? How does praying “let your kingdom come, on earth as it is in heaven” affect today and how we understand ourselves?

Despite that vision in Scripture, Daniel tells me his first

task is always convincing others that cultural diversity is important. While many churches acknowledge diversity, his view is that most “multicultural” churches are, in fact, monocultural. “Even though everyone looks different, they end up emphasizing white evangelicalism,” he claims. “They’re preaching a gospel that says diversity doesn’t matter.”

Yet true multiculturalism, Daniel is quick to point out, even transcends ethnicity.

“I’ve encouraged pastors at immigrant churches to think about themselves as multicultural,” he said. “They’ve asked me, ‘What do you mean? We’re all Korean’—or Taiwanese, or Chinese, or whatever their ethnicity happens to be. But, I’ve said to them, the fact that some of you were born there, some of you immigrated here at a young age, some of you were born here, some of you had kids: that’s four different cultures. And that’s not factoring in some being from the East Coast and some from the West Coast. Even if you have one common ethnicity, you’re multicultural! And you need to think about how to celebrate that.”

While Daniel was first introduced to diversity in Christian circles growing up in a Taiwanese congregation in Maryland, Fuller was pivotal in shaping his posture toward diversity.

Daniel approached seminary with no intention of pastoral ministry. He was exploring options—even thinking about bumming on the beach until he ran out of money—when six



different people, from different circles in his life, asked him what he thought about going to seminary. That drumbeat of input from others led Daniel to consider whether, for him, seminary was what Hugh De Pree Professor of Leadership Development Scott Cormode later described as “the next faithful step”—simply doing what you think God is telling you to do next. He decided it was.

Fuller provided a space for self-examination and learning—a place where he could take his learning and interpret it in light of his own experience as an Asian American for his generation.

“Whenever I took classes,” he said, “mentors like Daniel Lee and Ken Fong encouraged me to ask, ‘How does my Asian Americanness affect this? How does this apply to how we care for Asian Americans? How does a theology of communion, for example, fit in with Asian American communities?’ In seminary, we’re not necessarily told what to believe or what to take in, but we’re exposed to these ideas in a way that causes us to deeply reflect on ourselves.”

Seminary, he tells me, is less about absorbing information and more about getting tools with which to perceive and engage a changing world. It’s about being able to posture ourselves in distinct ways—and one of those ways is seeing the beauty in the diverse vision of Revelation as it breaks into the present.

“I’ve learned to recognize our differences, and that

somehow unearths a more beautiful understanding of God than if we only had one perspective or viewpoint,” he said. “That’s a beautiful posture.”

Now he shares that posture with others, disseminating the things he’s learned about God and culture at Fuller through his leadership role at *Inheritance*, a position he took on during his last two years at Fuller.

“Being Asian American, being able to see other things that certain people haven’t been able to see, is why my team and I do all of this,” Daniel said. “If we own our culture and if we own our ethnicity and if we really understand that there’s an intentionality in how God created us, then we have to make the most of it. Asking: What is the beauty in that diversity? What does it ultimately lead to?”

It ultimately leads to the vision in John—where a great multitude from every nation, from all tribes and peoples, are gathered as a beautiful picture of distinct bodies worshipping.



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A Voice from Narnia

With the blessing of the monks of St. Andrew's Abbey, Brother Peter [PhD '87] enrolled in 1975 as the first Catholic PhD student at a Protestant school in Pasadena: Fuller Theological Seminary. In his first classes, Brother Peter was a foreigner in a new tribe; still wearing his black Benedictine habit, he seemed a visible outsider to the students and teachers around him. It was so obvious that at the end of one quarter, Paul Jewett, senior professor of systematic theology, invited him to the front of the class to debate the differences between Protestant and Catholic theology—a series the two of them called the “Peter and Paul Debates.” Brother Peter found that the Reformation was alive and well at Fuller: “It made me a better Catholic!”

Brother Peter was also bringing Protestant theology back to the monastery through the writings of C. S. Lewis. Wanting to gather fellow lovers of Lewis's work, he soon began to host retreats at the monastery. During the first retreat, he was inspired to poetically “translate” the Apostle's Creed into the language and imagery of Lewis's Narnia—a creed that could “invoke, evoke, and involve the imagination,” he remembers. The next day, he led Catholic, Episcopal, Baptist, and Presbyterian retreatants in a declaration of their “belief” in “the Emperor-beyond-the-Sea who has put within time the Deep Magic” and “his Son Aslan who sang into being all the worlds and all that they contain.” The creed was decidedly ecumenical and imaginative and, in retrospect, was the beginning of an encyclopedic project that would widen his community in ways he never anticipated.

After two years of traveling between monastery and seminary, his dual vocation as monk and student dramatically altered course. Brother Peter listened with dismay as his monastery discerned that his wide interests should be cultivated beyond the walls of the monastery. It was a devastating and confusing decision: when his mentor died suddenly of a heart attack a few months later, he was doubly stunned. As he cleared out his mentor's office at St. John's Seminary in Camarillo, California, grief filled the room. “I felt completely abandoned,” he remembers: the support of his community and mentor had vanished. Brother Peter began searching for anything to accompany his suffering and remembered the series of books that “kept deepening with each reading, and came along in my life at important stages.” He decided to reread *The Chronicles of Narnia*. As he opened his favorite book of the series, *A Horse and His Boy*, he slowly rediscovered the possibility of hope.

In the story, the main character, Shasta, alone and debilitated with fear, stops at a graveyard between the city



and the desert to sleep. Later that night, the lion Aslan, the embodiment of Christ in the *Chronicles*, lies at Shasta's back to give him warmth. When Brother Peter reread the story, he found a landscape for his own suffering and a language to express it: "That night, the only prayer I could manage was, 'Aslan, lie at *my* back. The desert is ahead of me, the tombs behind. Help me rest.'" It was a sincere prayer in a Narnian dialect—and for the first time in months, he slept with peace.

Soon Brother Peter was ready to leave his name at the abbey and travel down the mountains as Paul Ford, a student and professor at Fuller Seminary. Like Shasta crossing a wilderness to an unknown destination, Paul was entering new territory. Still, whatever that world might hold,

he knew that Narnia would be a part of it.

As he recommitted to his education, "moments of grace" confirmed this new direction at Fuller: writing an essay for longtime Fuller publication *Theology, News & Notes* that became the backbone for his dissertation; designing and coteaching a course on New Testament spirituality with Robert Meyers, the dean of the School of Theology at the time; and even helping to develop a spiritual direction program with the encouragement of trustee Max De Pree. "I'm so grateful that an evangelical seminary received a Catholic Benedictine brother," he says. "The way I was loved and cared for and inspired and encouraged and challenged—my goodness! I wouldn't replace it with anything else."

With the support of his new community, Paul decided to systematize Lewis's Narnian stories with the same precision and patience of a monk copying Scripture. As he slowly read and reread the books, he handwrote each entry, accumulating over 1,000 notecards [at left] that introduced characters, landscapes, and themes throughout Lewis's mythology. In 1980, with the help of Fuller secretaries Dolores Loeding and Wendy Bernhard, those notecards were gathered, typed, and finally published as *The Companion to Narnia*, an encyclopedia that would eventually guide over 300,000 readers to follow whatever "thread of curiosity" they could find in the stories.

"Many Christians have contemplated their faith so long that they don't know how to enjoy it anymore," Paul says. "That's why we need stories and metaphors; they help us enjoy what we would have otherwise only contemplated." The *Companion* was more than an encyclopedia—it was a way for Paul to share the wisdom and joy he found with others. By offering handles on the books' metaphors, Paul brought the books—and the truths they contained—back to life and showed by example how a careful reading of literature could help Christians enjoy their faith in fresh ways.

The *Companion* was quickly successful and went through multiple editions, creating new opportunities for Paul to consult Hollywood film developers on films about Lewis and to help care for Lewis's Oxford home through the Kiln Association. Still, Paul was careful to keep the stories in perspective: readers are not meant to find hope *in* Narnia, but *through* it—the narratives ultimately point beyond Narnia to a faith lived in the real world. "Many C. S. Lewis scholars forget that his work is not an end in itself," he says. "The books are about giving us hope—all of them. But we have to leave even Narnia to find where the real hope is."

After receiving so much spiritual wisdom through Lewis's own words, Paul found that destination beyond Narnia where imagination and faith meet: a life of prayer. "More than anyone, C. S. Lewis teaches me how to pray," he says, and rather than leveraging his success to write more about the *Chronicles*, Paul decided instead to edit and publish *Yours, Jack*, a collection of Lewis's letters on spiritual direction that could guide readers through their own struggles of faith.

Editing these books was in many ways an act of service for Paul, and he credits Robert Meye for giving him the theological context. "We ransacked the New Testament for words that helped us understand spirituality," he remembers, and "the whole notion of *paraklesis* became very important to us." A Greek word that means "exhortation" and "encouragement," it's also a name for the Holy Spirit: *Paraclete*. Whether it was annotating Lewis's novels or editing his letters, Paul was passing along words through which he found the Spirit speaking—all for the sake of the reader's faith: "I am an encourager," he says. "All I've wanted to do is be a 'small-p' *paraclete*."

Today, Paul brings that encouragement to students as a lay married professor at St. John's Seminary, a school where he is using that same encyclopedic mind he sharpened

at Fuller to edit an edition of the Bible with liturgical annotations. He also enjoys training students to chant the Psalms or using the imagery of harvesting wheat and making wine to lecture on the Eucharist. "We're removed from the labor that makes our bread and wine, but the Word became flesh and dwelt among us. It is through our *bodies* that we discover and know what God is up to in the universe." It's a grounded wisdom he's earned through years of traveling through his own unexpected landscapes.

"Leaving the monastery was unfathomable," he says. "But I began to discover that the more unfathomable something is, the more likely God is at work. It's a paradox—it was the monks in their ecumenical foresight who sent me to Fuller." It's a realization not unlike Shasta's in *The Horse and His Boy*, who, chapters later, realizes an Unseen Voice had been guiding him through the wilderness the whole time. "I read that passage again and again, and still to this day I'll read it aloud to groups. It's a revelation many of us experience—that there's an unseen someone watching over us and walking at our sides really all of our lives." For Paul, that voice became an abiding companion through suffering and still calls to him today, further up and further in, toward an expansive life of imagination and prayer.



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“Good morning! Fuller Seminary.” This is how switchboard receptionist Terry Lynne Harris has answered her work phone for 18 years, daily transferring dozens of calls to destinations across the Pasadena campus: to Mandy in Fuller’s executive office, to Clementina at Centro Latino, to Maria at the campus mail center. She takes pride in accuracy and has most of the extensions memorized. On one unusually quiet day recently, Terry calls out with her winsome voice to a colleague in the cubicle beside her: “Will you call me, Morgan? It’s too quiet—I want to make sure the phones are working!”

A Los Angeles native, Terry grew up taking Sunday drives with her family through the city’s historic West Adams district where they admired the elaborate Victorian mansions, sharing an affinity for the intricate detail and rich history. Her mother’s contagious love for architecture inspired Terry to later earn a Bachelor of Fine Arts degree in interior design from California State University Long Beach, which fueled 13 years of a professional life as a Certified Interior Designer and gave her an outlet for natural artistic abilities—a talent she inherited from her father.

A downward trend in that unstable industry motivated Terry to further her education, and she began a master’s degree in human development at Pacific Oaks College. In the years to come her thesis, “Art as a Source of Healing: Recovery From Loss,” would study how victims of Hurricane Katrina and other disasters benefited by simply doing art therapy—and once again Terry would find a channel for her

artistic passion.

When she decided to leave interior design as a career, Terry was eager to find a dependable job in a Christian environment where her days might be spent in deeper community. A friend in her Bible study mentioned a position in the parking department at Fuller Seminary, and Terry knew she had to take it. Two years later she moved into her current role of senior switchboard receptionist and quickly learned how to take and transfer all sorts of calls, ranging from the serious to the pranks. Before she knew it she had become the “voice of Fuller.”

The job requires her to be “on duty” at all times—prepared for anything from an emergency to a simple call transfer. It now comes naturally to Terry while providing the stability she always hoped for. Even on her more stressful days she is grateful for her interactions with people, looking forward to the moments when someone stops by her desk to make an inquiry. Technology has made Terry’s job more efficient than when she first started, allowing her to take on additional responsibilities—but she still takes time to truly listen to and care for everyone she works with, earning her the 2008–2009 All-Seminary Council Service Award.

These days, Terry saves her weekends for *creating* art. Pen and ink and Prismacolors are her favorite media; her art is precise and delicate, just as she is. Her gifts for accuracy in her architectural drawings and for blending color in her landscapes reveal how her history has influenced her in style and technique. Of particular pride to her are her drawings of Fuller Seminary’s iconic Payton Hall at the Pasadena campus—used three times on the seminary’s holiday greeting cards.

Because her job at Fuller relieves any pressure for her to earn a paycheck by her art, Terry’s drawings have become as therapeutic for her as they are an expression of her love for Christ. She reflects on her life experiences as she draws—both the happy and the sad—and knows that it is no accident she is at Fuller. As she says, she simply answered God’s call.



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***“Good Morning!
Fuller Seminary”***





More Than One Can Bear

When Nathan Graeser [MDiv '12] and his buddies joined the Indiana National Guard straight out of high school, they didn't think there was much of a chance they'd see combat. National Guard troops hadn't been called since World War II. After a year of training, Nate enrolled as an undergraduate at Indiana University.

His second day of college was September 11, 2001.

Nate and his unit went on alert after the terrorist attacks that became known simply as “9/11,” ready to be deployed at any time—but for months on end, they weren’t. As freshman year turned to sophomore year, Nate decided to sign up for officer training and encouraged his best friend, Brett, to do the same. “Nah,” Brett replied: “I think I’ll get out of the military altogether.”

He didn’t get out in time. Two weeks later, their unit got the call. All were deployed to Afghanistan—except for those in officer training. Nate stayed in Indiana and said goodbye to his friends.

Brett didn’t come back. A few months before his slated release, he was killed by a landmine. The news rocked Nate’s world. “It was devastating. I lost my best bud,” he says. Almost as devastating was what he saw in his other friends who did make it back.

“They were absolute wrecks,” he says. “These guys had just been in combat for a year—but they got off the plane back home and there was no one to help them with that transition. Wives left them. They started getting DUIs. I was meeting with them, having coffee after coffee, listening and doing all I could to help, but it was like trying to stop a flood. I remember thinking, why am I the only one doing this?”

What you’re doing, Nate’s friends told him, *is what chaplains do*. This, along with a vivid call that came to him in a dream, convinced Nate to pursue chaplaincy and, as preparation, study at Fuller. Completing his MDiv in 2012, he became a chaplain soon after for the California Army National Guard 1-144 Field Artillery Battalion.

It wasn’t long, however, before Nate realized he needed more equipping. “One of my first days as a chaplain I saw a guy who was suicidal,” he remembers, “and I thought: ‘I don’t have the full skill set to deal with this.’ At Fuller I’d built a theological framework and understanding of suffering—I knew how to be present, to listen, to pray—but felt like I needed more tools to concretely apply what I’d learned in seminary.” He found those tools in a new military social work program at USC, which he completed over the following year. “Fuller was the ‘why,’ and USC was the ‘how,’” he says, explaining that the two programs complemented each other and prepared him to help veterans in a more fully orbed way.

Bringing together that seminary and social work training, Nate today lives, as he puts it, “in two worlds.” He dons his military uniform monthly to serve as chaplain to the 450 soldiers in his National Guard unit. The rest of the time he dons a suit jacket for his civilian job: as Community Program Administrator for USC’s Center for Innovation and Research on Veterans and Military Families, where he works to catalyze support for veterans across the Los Angeles area.

Unifying those seemingly diverse worlds is Nate’s fierce conviction that every struggling veteran needs the support of a community. Far from the one-man counseling center he was to his veteran friends back in Indiana, Nate now pours his heart into rallying and equipping others to come together and do what he couldn’t do alone.

MORAL INJURY AND THE COMMUNALIZATION OF GRIEF

In the course of his studies at USC, Nate came across the concept of “moral injury,” coined by psychiatrist and author Jonathan Shay, to describe the deep wounds that result when one has been involved in actions that violate his or her own moral code. The discovery was an “aha” moment for Nate: “It gave me language to describe what I had been seeing and talking about for a long time as both a

chaplain and a social worker.

“You can treat the symptoms of PTSD clinically and medically, but moral injury encompasses the soul wounds that linger,” he says. “Soldiers need to accept and forgive themselves, and that’s a long, hard process.” Nate sees moral injury as a holistic way of understanding the suffering veterans carry—and sees the community, especially the faith community, as having a responsibility to help address it.

“When people are pulled from their community and sent to war, the community should help own the suffering they bring back with them,” he says. “That kind of pain is not meant to be borne alone. Veterans can’t make sense of it alone. They need others to come alongside them, to listen to their stories, to help hold their pain so they can deal with it.”

Shay calls this the “communalization of grief,” and one way to reinforce it, says Nate, is through ritual. One particularly meaningful one Nate leads is what he calls “the Warrior Circle” [see p. 28], in which both veterans and civilians gather to consider the impact of soldiers leaving for war and then returning to their communities, marking one another with ash to signify the internal and external wounds of battle all are called to bear together.

“You can agree or disagree with whether war is justified,” Nate says, “but either way there is a duty to heal, especially among the faith community. To me this is a form of peacemaking. How can you make peace without dealing with the thing that’s the antithesis of peace—war—and the wounds that result from it?”

BECOMING THE BEST PASSERS WE CAN BE

Nate’s work is broad as well as deep: encouraging communities not only to understand and share in veterans’ invisible burdens, but also to reach out with more visible forms of practical support—a primary focus of his day job at USC. In that world he oversees the Los Angeles Veterans Collaborative, a network of more than 250 organizations and stakeholders seeking together to identify and resolve the needs of local veterans.

Gathering monthly in downtown Los Angeles, those stakeholders include anyone who wants to come with an idea or service that might help veterans. At a recent meeting, the opening announcements revealed just how diverse those voices can be. Some offered traditional forms of help—employment, housing, legal aid—but others were more inventive: culinary arts classes, dance and music workshops for families, a compassion fatigue group.

“We have 20 to 30 new people coming every month,” says Nate. “My goal is to build social capital around vets’ needs. Every time you see a responsive, effective program, there’s an engaged community behind it.”

Working groups that focus on different areas of interest foster brainstorming and pilot programs. One outcome is Text2Vet, a 24-hour service where veterans can connect, via text, with a peer veteran navigator who links them to the resources they need. Another is expanding a Meals on Wheels outreach so that, when volunteers deliver food to vets, they also conduct a wellness check—seeing how the vet is doing, monitoring medications, referring to other services.

It’s the “referring to other services” that’s fundamental to Nate. “We can support veterans much more holistically when we make those connections,” he says, finding an analogy in pro basketball point guard John Stockton. “The guy made NBA records for the



most assists. He helped his teammates shine because he was such a great passer. We all need to be the best passers we can be.”

Nate brings this approach to his chaplaincy work as well. “Only about 20 percent of what I do there is what people think of as classic chaplaincy: praying with the soldiers, holding services and Bible studies. Mostly it’s soldiers coming to me with employment, family, life issues—and whenever I can, I connect them to someone in the community who can help them take the next step they need to take. We don’t separate our everyday lives from our spiritual lives.”

KEEPING THE LONG VIEW

As he does the work of helping to make Los Angeles a kinder place to its veterans, Nate looks to two Fuller professors who were particularly formative. The late ethics professor Glen Stassen modeled an approach that didn’t shy away from seemingly intractable challenges. “He tried to take on the world,” Nate recalls. “He was always asking hard questions—about homosexuality, about war. He showed us that we can actually bite off really complex issues, get at the root problems, talk about ways to solve them.” Pastoral counseling professor David Augsburg helped Nate grasp the deeply permeating influence of family and community systems: “None of us makes decisions completely objectively; others’ choices affect us tremendously. We’re interconnected, each a piece of a larger system.”

Though he didn’t yet know, while he was at Fuller, the

extent of the work he’d be doing today, Nate says seminary helped shape him for it. “My experience at Fuller cemented in me the desire and willingness to take on the grand challenges that require a long-haul approach,” he says. “The easy problems have been solved. It’s the hard ones that are left. We have to know we won’t fix this today or even tomorrow, but with thoughtful, loving action over time, we can see real change.”

F



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THE WARRIOR CIRCLE

Thoughtful rituals can help communities better understand and share in the moral injury—soul wounds—many veterans bear. Nate Graeser developed the Warrior Circle ceremony, briefly described below, as one such ritual he often leads in faith community contexts.

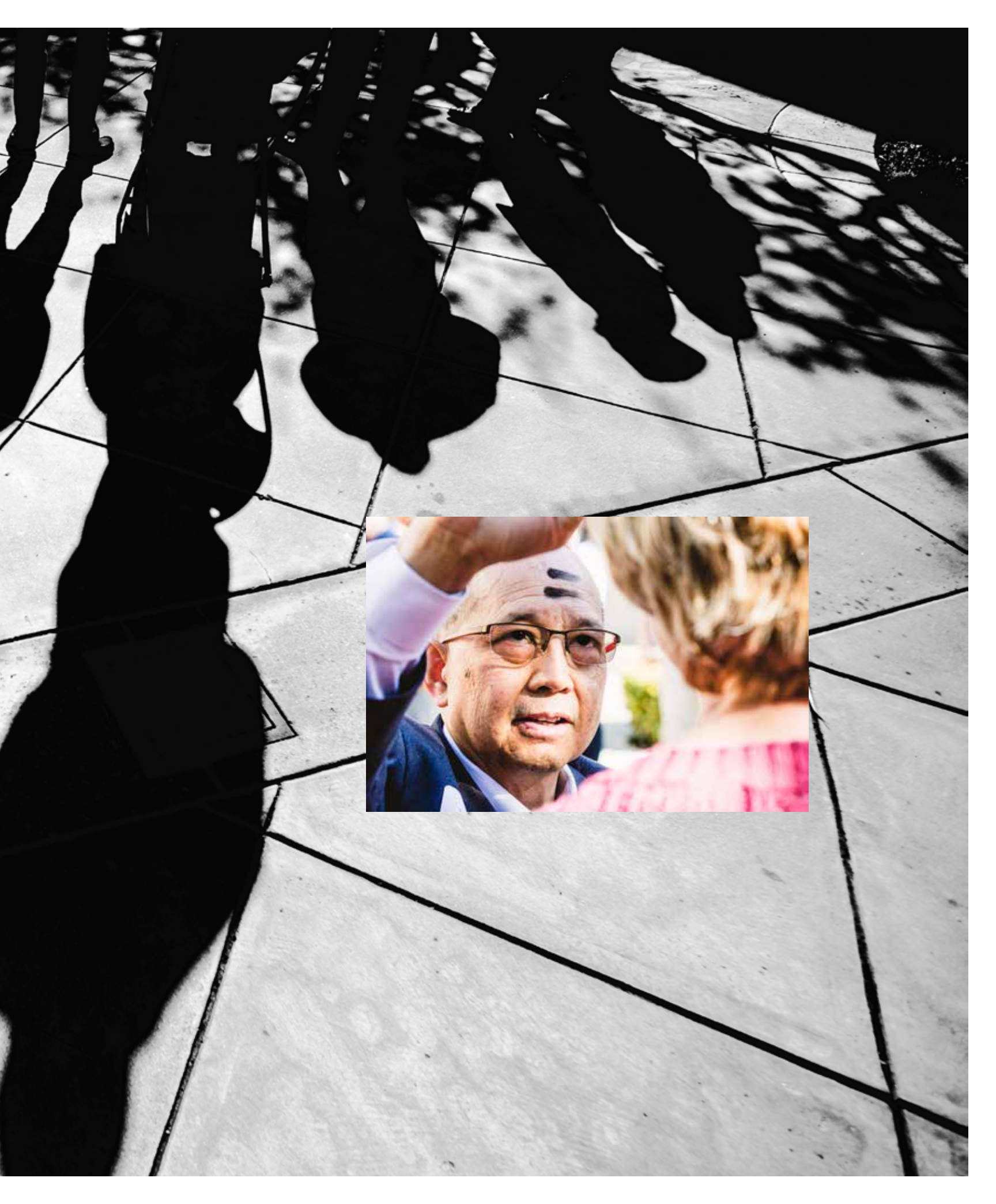
Those who have served in the military form a circle, with civilians forming a circle around them—signifying that servicemembers begin within a community that knows them. The servicemembers are then asked to walk away, passing between the civilians to go beyond the large circle, symbolizing their deployment. The civilians can no longer see them or connect with them.

Once outside the circle, an appointed “chief” marks the forehead of each servicemember twice with ash. The first stripe signifies the visible sacrifices and wounds of battle: the

physical disabilities and health challenges many veterans carry back from war. The second stripe symbolizes the invisible wounds they take on: birthdays, anniversaries, and other special moments they’ve missed back home; relationship losses; moral and psychological injuries.

Veterans then move back inside the circle, signifying the end of their deployment. Civilians are called to notice how they must step aside to let the veterans back in, and to notice how they now look different, marked with ash. The veterans then, in turn, mark each civilian with one stripe as well—for the invisible wounds they are called to bear along with their veterans.

Finally, all are called to notice that they are back in the formation in which they began, yet there is a difference. Every individual shows the marks of battle. Some may carry more stripes, but all share in the sacrifices and burden of war.





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RESTORE

Miyoung Yoon Hammer, Guest Theology Editor

“Healing is possible even though there is no cure.” Those are words that, as a medical family therapist, I often speak to my clients and their loved ones in the wake of a terminal diagnosis or following news that the patient has a chronic health condition that will necessitate long-term, perhaps lifelong, management. Their doctors have handed them this difficult news and now they’re in my office because, regardless of how prepared they were for the news, they’re struggling to navigate the

reality of life with chronic illness or the prospect of imminent death.

The understandable longing is for restored normalcy—a return to life before the illness or the diagnosis. But there is no going back. Once we are confronted with our mortality and the vulnerabilities of human life, we are forever changed. Even in the instances where disease is eradicated, the only “normal” that can be attained is what is referred to as a “new normal”—a normal that

accounts for the limitations wrought by illness or disability but is nevertheless full of new possibilities. And it is in the midst of this new normal that healing can begin. When we are no longer gripped by the desire to go back to who we once were, we are willing to explore who we are becoming and, perhaps, who we were intended to be in the first place. It is a peculiar phenomenon: the acknowledgement of our limitations and wounds has the potential to catalyze transformation into a restored life lived

“Sanar es posible aunque no haya cura.” Esas son palabras que, como terapeuta familiar médico, le digo a mis pacientes y a sus seres queridos a raíz de un diagnóstico terminal o al recibir noticias que el o la paciente tiene una condición crónica de salud que necesitará tratamiento a largo plazo, tal vez por el resto de su vida. Sus médicos les han entregado noticias difíciles y ahora están en mi oficina porque, sin importar cuán preparados o preparadas estaban para las noticias, se les hace difícil navegar por una vida con

una enfermedad crónica o el prospecto de una muerte súbita.

El anhelo comprensible es por una normalidad restaurada - volver a la vida antes de la enfermedad o del diagnóstico. Pero no hay vuelta atrás. Una vez que nos confrontan la mortalidad y las vulnerabilidades de la vida humana, cambiamos para siempre. Aún cuando la enfermedad ha sido erradicada, la única “normalidad” que se puede obtener es a lo que nos referimos como nuestra “nueva normalidad” - una normalidad que toma

en cuenta las limitaciones traídas por la enfermedad o discapacidad pero que aún así está llena de nuevas posibilidades. Y es en medio de esta nueva normalidad que la sanidad puede comenzar. Cuando el deseo de volver a ser quienes éramos ya no nos agarra, tenemos la disposición de explorar en quien nos estamos convirtiendo, y tal vez, en quienes estábamos destinados y destinadas a ser en primera instancia. Es un fenómeno peculiar: el reconocimiento de nuestras limitaciones y heridas tiene el potencial de catalizar transformación hacia una vida restau-

“치료가 없다 해도 치유는 가능합니다 (Healing is possible even though there is no cure).” 가정의학과 상담사로서 저는 불치병 선고를 받았거나, 평생 다스려야 할 지 모르는 만성병 진단을 받은 환자, 그리고 보호자에게 종종 이런 말씀을 드립니다. 의사로부터 감당하기 어려운 소식을 전해 듣고서 이분들이 제 진료실을 찾아오시는 이유가 있습니다. 지병을 안고 살아야 한다는 사실, 죽음이 임박했다는 사실은 설령 마음의 준비가 됐을지라도 쉽사리 짊어지고 갈 수가 없기 때문입니다.

모든 이들의 바람은 정상으로의 회복, 즉 발병이나 진단 이전의 삶으로 돌아가는 것입니다. 하지만 돌아갈 방법은 없습니다. 피할 수 없는 죽음과 생명의 연약함을 직면할 때 인간은 다시는 돌이킬 수 없는 변화를 경험합니다. 설령 병이 완치된다 하더라도 우리가 되찾을 수 있는 ‘정상(normal)’은 ‘새로운 정상(new normal)’이라 일컫는 상태로서, 질병이나 장애에 따르는 제약은 수용하면서 동시에 새로운 가능성이 가득한 상태입니다. 치유는 바로 이 새로운 정상의 한복판에서 시작됩니다. 과거의 자신으로 돌아가고픈 욕망의 손아귀에서 벗어날 때 비로소 우리는 성장해가는

자신, 아마도 태초에 하나님께서 의도하신 자신의 모습을 탐색할 의지를 갖게 됩니다. 이것은 이상한 현상입니다. 자신의 한계와 상처를 인정하는 행위에는 변화를 촉발시키는 힘이 있어, 우리는 더 숭고한 목적과 고결함이 있는 회복된 삶으로 이끌립니다.

우리는 하나님과 사람들과의 관계에서 우리에게 은혜가 절실히 필요함을 깨닫습니다. 그래서 회복에는 겸손이 필요합니다. 오직 겸손해질 때 우리는 옛 자아에 대해 죽어야 비로소 회복되고 새로운 존재가 될 수 있음을 이해하게 됩니다.

with greater purpose and integrity.

Restoration requires humility as we realize our profound need for the grace that is experienced through our relationship with God and one another. Only then do we understand that dying to our old selves makes it possible to be restored and made new. The Christian narrative provides a template for this kind of restoration, as we remember that there is no Easter without Good Friday. On this side of heaven we cannot be cured of sin, yet we are

called to live out the redemption story that leads us to the life that was intended for us rather than the life that is simply before us.

In this *FULLER* theology section, the contributors challenge us to consider restoring virtues, practices, and traditions that move us toward healing—toward shalom. The selected themes of creation, hospitality, belonging, identity, hope, and Sabbath all coalesce around the idea of restoring our communion with God and one another, which

is undoubtedly how a restored life is intended to be lived.

There is pain all around us, and it is good to be reminded that we can be restored. We cannot—nor should we want to—go back to who we once were. Some conditions may be incurable and lives irreversibly changed, but when we acknowledge our limitations and realize our utter need for God’s mercy, it is then that the healing—and the restored life that we were meant to live—can begin.

rada con un mayor propósito e integridad.

La restauración requiere humildad, a medida que nos damos cuenta de nuestra profunda necesidad por la gracia que es experimentada por medio de nuestra relación con Dios y el prójimo. Solo ahí entendemos que el morir de nuestro viejo yo, le posibilita ser restaurado y hecho nuevo. La narrativa cristiana provee un modelo para este tipo de restauración, mientras recordamos que no hay Pascua sin el Viernes Santo. En este lado del cielo no podemos ser sanados o sanadas de pecado, pero aún así tenemos

el llamado de vivir la historia de redención que nos dirige a la vida que fue diseñada para nosotros y nosotras, en vez de la vida que simplemente nos precede.

En esta edición de *FULLER* de teología, los y las contribuyentes nos retan a considerar restaurar virtudes, prácticas y tradiciones que nos muevan hacia la sanidad - hacia el Shalom. Los temas seleccionados de creación, hospitalidad, pertenencia, identidad, esperanza y el día de reposo, todos se incorporan alrededor de la idea de restaurar nuestra comunión con Dios y el prójimo, que indudablemente

es como una vida restaurada fue diseñada a ser vivida.

Hay dolor a nuestro alrededor, y es bueno recordar que podemos ser restaurados y restauradas. No podemos - y no debemos querer - volver a ser quienes éramos. Algunas condiciones pueden ser incurables y vidas cambiadas irreversiblemente, pero cuando reconocemos nuestras limitaciones y nos damos cuenta de nuestra profunda necesidad de la misericordia de Dios, es ahí cuando la sanidad - y la vida restaurada que estamos destinados y destinadas a vivir - puede comenzar.

기독교 서사(narrative)가 바로 이러한 회복의 원형을 보여주는데, 우리는 부활절이 있으려면 먼저 성금요일이 있어야 함을 압니다. 이 땅의 천국을 살아가는 동안 우리의 죄는 완치될 수 없습니다. 우리는 그저 앞에 놓인 삶을 사는 것이 아니라, 하나님께서 의도하시는 삶으로 이끌어줄 구원의 이야기를 살아내도록 부르심을 받았습시다.

이번 호 《풀러》에 실린 글들은 회복의

가치, 회복의 실습, 회복의 전통 등 우리를 치유로, 그리고 살림으로 나아가게 하는 것들에 대해 생각할 여지를 던져줍니다. 이번 호에서 선택한 주제인 창조, 환대, 소속감, 정체성, 희망, 안식일 등은 모두 하나님과의 연합 회복, 서로와의 연합 회복이라는 개념을 중심으로 얽혀있으며, d 이 회복된 연합은 회복된 삶이 드러내야 할 구체적인 모습입니다.

고통은 우리 주변 어디에나 존재하기에

우리가 회복될 수 있음을 떠올리는 것은 즐거운 일입니다. 우리는 과거의 자신으로 돌아갈 수도 없고, 돌아가려 해서도 안 됩니다. 우리의 어떤 상황은 치료가 불가능하고 삶은 돌이킬 수 없이 바뀌었을 수 있습니다. 하지만 우리가 자신의 한계를 인정하고 하나님의 은혜가 무조건적으로 필요함을 깨달을 때, 바로 그때 치유, 그리고 하나님께서 바라시는 회복된 삶이 시작될 수 있습니다.





RESTORING CREATION: WITH REFLECTIONS ON LAUDATO SI

Tommy Givens

George “Tommy” Givens, assistant professor of New Testament studies, joined the Fuller faculty in 2010. In addition to New Testament and theological ethics, his research interests include Christian nonviolence, political theory, and scriptural reasoning for Jewish-Christian-Muslim relations. He has authored the book *We the People: Israel and the Catholicity of Jesus* (Fortress Press, 2014) as well as several articles. Having previously taught theology at Centro Teológico Al-Ándalus in Spain, he teaches courses at Fuller in Spanish as well as English. More from Professor Givens can be found at Fuller.edu/Studio.

Cynicism is seldom a healthy response to deep corruption, but it is hard to resist in response to Pope Francis’s *Laudato Si*, “Praise be to you.” This recent encyclical systematically points out the obvious: We are destroying our earthly home; we should instead care for it, and we can care for it. The reason for cynicism is not that the encyclical patronizes us, but that we would need to be told what is so obvious. Yet we do.

Christians have recently adopted the term “creation” as a fitting substitute for “environment.” This is part of the problem, because it subtly reinforces the false impression that water, soil, plants, animals, and other parts of nonhuman life—not least the air we breathe—lie around us, neatly outside us. But in fact we are composed intricately over time of precisely these nonhuman parts of the heavens and the earth, for better or worse. Because they nourish and shape our bodies, our memories, our sense of place, and all the relationships that bind human beings to one another, they are not only around us but also in us. This unfathomable and intricate whole of life, of which God has made us a beautiful and powerful part, is what the Bible calls “creation.”

The problem, then, for which “restoration” names a path of repentance and repair, is the estrangement that has come to prevail in the intricate relationship of human beings to the God-given life both around them and in them. It afflicts particularly those of us cultured in industrialized societies like that of the United States. The very patterns of language by which we relate to nonhuman life, which we have been formed to regard primarily as quantifiable and placeless “raw materials,” or worth preserving as “nature” mostly for human recreation, exhibit this estrangement. Our

language and corresponding systems of thought and aspiration perpetuate what we have inherited. But this estranged relationship is especially manifest in deeply established ways that can be described as exploitive. We take from the nonhuman life by which we live, but fail to make any sound commitment to sustain it and maintain its integrity. This systematic human behavior is destructive and is a self-destructive disease from which we must repent.

I have little doubt that when future generations are enduring wars that are more explicitly over water or the scarcity of arable land than current wars—assuming our current trajectory is not drastically altered—they will look at the generations of our time as barbaric, much as we do past generations addicted to social and economic evils like slavery. These past generations, incidentally, were often far more responsible than we are when it comes to caring for a community’s place, including its elaborate and dynamic relationship with other places. But we need not consider our current estrangement only in terms of what our current patterns of life will entail over time. For those with ears to hear and eyes to see, the signs of our estranged relationship with nonhuman life, and therefore with ourselves, are already ubiquitous, though they are often removed from people and places that hold the lion’s share of power in our day. We have largely destroyed the tree canopy of the Los Angeles Basin and squandered its groundwater, for example. Yet far more devastating are the effects of our mundane patterns of life on places, people, and other life that are—through distance and because of our economic status—far from our sights and our minds. “Restoration” involves repentance from destroying our own place, which we always share with others. But it also involves ad-

addressing the addiction of so many of us to treating distant people and their places as mines for our own ways and place. If we don't, that mining will continue to escalate and expand until it consumes our own place, including us. People who live in their place by damaging other people and their places become people who damage their own place and themselves.

It would be naive to imagine that the estrangement I'm trying to describe affects only the relationship between human and nonhuman life. To give but one example, Fuller alumnus and Yale professor Willie Jennings has recently given us a compelling account of how our estrangement from nonhuman life, and our corresponding placelessness, have been at work for centuries in the spawning and spreading of racism (*The Christian Imagination: Theology and the Origins of Race*). Those who relate to their places as raw materials have been prone to reduce other people to chattel and to institutionalize the resulting scale of being. Especially striking in his account is the prominent role superficially orthodox theology has played in the production of racism. And Jennings is right, I think, to insist that racial reparations will remain fleeting so long as we refuse to repair the way we live in our places, to work at restoring our estranged relation to nonhuman life.

Earlier I noted that the way we human beings live has immense ramifications for the rest of creation around us and in us. This is why the way we relate to nonhuman life always has consequences for ourselves. Yet too many of us have stopped considering our life in terms of how it relates to nonhuman life or what future generations will inherit from us. This kind of thinking is not sustainable and deeply at odds with the intergenerational nature

of faith in the Bible (e.g., Gen 15; Heb 11). In addition to asking what our life is doing to others who are distant from us in space or time, we must ask what our inherited patterns of life in industrialized societies are currently doing to our own character and our own neighbors. These are questions at once personal and political, yet the peculiar way in which they have been politicized, particularly in the United States, makes it hard to bring them clearly to light. Under a somewhat sterile term like "environmentalism" they have too often been bundled politically with other issues, such that many—including many evangelical Christians—discount these questions or counter them with claims about the need for "growth" or "investment." Then there is the matter of Christian doctrine that anticipates a future escape from the earth or imagines humanity redeemed by God as placeless souls, resurrected upon death.

In the face of these doctrines, restoration demands the Christian teaching of the empty tomb: not a disembodied or brand-new-bodied Jesus, but the resurrection of Jesus' crucified body, the seed of a whole creation healed rather than thrown away. Evangelical Christians, to my thinking, are a long way from recovering the deep wisdom of the Old Testament with respect to land and place, and from working out the complex implication of creation's intricacy in the New Testament presentation of Jesus, the Spirit, and the church community. Given the depth of our particular need for restoration and repentance, then, we may be thankful for the support of other traditions, including the Catholic one currently represented by Pope Francis, whose recent encyclical on our care of our places, *Laudato Si*, is worthy of patient reflection.

Many who detect in the encyclical a threat

to some critical piece of their political platform, or irreverence for the market forces they hold dear, will not read it with any charity or introspection, but move quickly to brand and dismiss it. There is plenty of fodder for that in its many pages, whose theological discourse ranges across biblical testimony, traditional Catholic teaching, molecular biology, metaphysics, political economy, spirituality, technology, moral philosophy, and so on. Those so inclined

remain conveniently in the private and postmortem provinces of life, so that they can continue what is, for many, an addiction to profitable false gods. But, as Pope Francis reminds us, the gospel is that Jesus is the gentle but persistent Lord of the whole world.

I suppose dismissive cherry-picking is as much a danger for those who applaud *Laudato Si*—those who reduce it to a simple endorsement of the scientific consensus on climate change, for example. The same cultural folly that needs the pope to tell us to stop destroying our home and to care for it leads us to receive his teaching as only a boost or threat to our factional views. Perhaps that is why so much of the encyclical pleads with us to listen to one another and cooperate patiently across the divides we have made: faith and science, socialists and capitalists, Christians and non-Christians, businesses and nonprofits, wealthy countries and poor ones. One hopes that evangelicals in particular can grow out of the resistance many of us have to Catholicism and tend thoughtfully to this latest gift from the riches of Catholic social teaching.

Why do we need to hear the Pope tell us what is obvious? It is much the reason that a child needs a mother to point out what is right in front of him but he hasn't had the experience to have learned, like keeping respectful distance from a poisonous snake or drinking sparingly on a long hike. Only, in our case, it is a learned ignorance that we have acquired by experience, with far more at stake. We have learned a way of life in which a crowd of romanticized but destructive patterns of production, communication, and consumption form our appetites and claim most of our attention, blinding us to what lies right before us. Our appetites and

RESTORING CREATION

Wendell Berry

The Peace of Wild Things

*When despair for the world grows in me
And I wake in the night at the least sound
In fear of what my life and my children's lives may be,
I go and lie down where the wood drake
Rests in his beauty on the water, and the great heron feeds.
I come into the peace of wild things
Who do not tax their lives with forethought
Of grief. I come into the presence of still water.
And I feel above me the day-blind stars
Waiting with their light. For a time
I rest in the grace of the world, and am free.*

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will not have to look hard for soundbites or mantras with which to make *Laudato Si* into a straw man. Some Christians, both Catholics and others, have already made it clear that they prefer Christianity to

attention must instead be directed holistically by the intricate relationships that constitute the health of our place over time, and by the complex web of communities' places that is our created home. The consequence of our learned ignorance is a systematic externalization of costs from the manifold processes of our life, so that we do not name them, see them, or feel them, much less pay them ourselves—what Pope Francis repeatedly calls “the throwaway culture.”

As the encyclical explains, we externalize costs from the present by exacting them on people and other created life of the future, treating our very own lands and yards, for instance, in such a way that will deprive future generations of their benefit. We externalize the costs of the way we live in one part of the city to other places in the same city or to the countryside, where we cannot see or feel their effect on us. We externalize the costs of industrialized economies to places in the world where local powerlessness, elitism, and the absence of adequate regulation permit it. Refusing even the limits of a jumbo national home, too many multinational corporations do in such less visible places “what they would never do in developed countries or the so-called first world” (par. 51). That is, they exploit them, including their local human populations, as mines and as dumps. Their business may be profitable for them and small parts of their national “home” today, but eventually will be devastating for all if unchecked. Costs that are externalized in such ways are too complex and far-reaching to be measured with money, and the claims of these enterprises to “profit” and “progress” are untruthfully partial.

Predictably, some authorities have already begun to speak against the encyclical for its

refusal to affirm the forces of free markets and technology, since these have, in their view, blessed us with such bounty. But this is yet another case of externalizing costs, for the “blessings” attributed to these forces have, to a large extent, come at great cost to many people and places already, including plants, animals, and other gifts of God. Such sacrifices are deemed “worth it” by such critics, since they do not feel those sacrifices themselves, cannot imagine that those “blessings” could have been obtained more responsibly, and are unable to see that their negative impact is still far from abating. More patient readers will find in the pope’s vision for cultivating a healthy home all kinds of room for markets, technology, and other such terms that are wrongly divinized or demonized in our sloganeering. It’s a matter of thinking holistically and carefully about such terms rather than using them for a factional platform. It’s a matter of refusing to use such terms to justify poor treatment of underrepresented people and other silenced parts of the world. It’s a matter of ending our romance with technology and seeing that we ourselves must change, along with our technology, if we are to repent and live as we pray, “Thy kingdom come, thy will be done, on earth as it is in heaven.”

One does not have to labor to discern in *Laudato Si* the theme that “a true ecological approach always becomes a social approach; it must integrate questions of justice in debates on the environment, so as to hear both the cry of the earth and the cry of the poor” (par. 49). Making the vulnerable pay the costs of others’ conveniences and excesses is among the primary modes of cost externalization in the current order of things. The theme encapsulated in this quotation is one of the encyclical’s great

strengths. It exposes the fact that a culture that so disproportionately impoverishes and jeopardizes people of color, whether in the United States or further afield, is the same throwaway culture that does not show enough concern for future generations, for the beauty of other places, or even a deep beauty of its own place. It can see only itself—and that very incompletely. Whatever it strives to possess it reduces to “raw materials,” whose postconsumption excess is “disposable.”

I invite you to take time to read the encyclical, the tone of which is conciliatory and constructive, especially its guidelines for healthy ways forward in the final section. There is plenty to quibble with, of course. I looked in vain, for example, for any explicit appeal to divest ourselves from corporations that are at the forefront of damaging the human home. This is an urgent matter for Fuller as it is for many other institutions promoting the kingdom of God. But rather than quibble with Christian teaching that calls our attention to the obvious, we are wiser to consider it thoughtfully and respond actively to its plea for a culture of care and loving sustainability. It is embarrassing, I know, to face the learned childishness evident in our inability to care for our own, God-given home. We prefer to imagine and market ourselves as above reproach, or at least as not knowing any better. But face our culpability we must, for praising God means caring for what God has given. Perhaps that is why it is good, despite the warning of Matthew 23:9, that the pope is called “Holy Father.” In any case, as we attempt to learn our place within God’s creation, *Laudato Si* offers some promising paths from systems of neglect to ways of restoration.





RESTORING IDENTITY

Terry and Sharon Hargrave

Professor of marital and family therapy in the Department of Marriage and Family at Fuller Seminary's School of Psychology, Terry D. Hargrave has been training therapists for three decades. He has authored or coauthored numerous professional articles as well as 13 books, including *Restoration Therapy: Understanding and Guiding Healing in Marriage and Family Therapy* (Routledge, 2011). He presents workshops nationally and internationally, and his work has been featured extensively in print and broadcast media.



Sharon Hargrave is executive director of the Boone Center for the Family at Pepperdine University in Malibu, California, and a licensed marriage and family therapist in both California and Texas. She is also the founder of MarriageStrong at Fuller Theological Seminary and an affiliate faculty member in Fuller's Department of Marriage and Family. Sharon and her husband, Terry, speak nationally and internationally on issues pertaining to couples in ministry, marriage, intergenerational relationships, parenting, and the Restoration Therapy model.

“I cannot make sense of anything in my life,” he said. “All of my life, I feel that I have been looking for something I cannot find—something or someplace where I will know I am secure and loved. I guess that is it. I feel locked in by this depression and won't be free until someone cares enough to give me the key.”

In our businesses of teaching and doing marital and family therapy, we hear expressions like the one above often from not only clients, but also students and friends. If we are honest with ourselves, there are even moments when we are locked into our own sense of depression or anxiety and feel the same way. We sometimes get lost along the complex map of life and don't know exactly where we are, what we are doing here, and, most importantly, *who* we are. We suppose all of us feel this way from time to time.

Here at Fuller Theological Seminary and across the country, we are part of a growing community of therapists who practice a model called Restoration Therapy. In short, the aim of the approach is to restore as much love and trustworthiness to the individual, family, and relationships as possible. Why love and trustworthiness? We believe love and trustworthiness are the pillars upon which relationships are built. Love gives individuals meaning about their identities. Simply stated, love is the relational language where we as humans learn about our uniqueness, worthiness, and belonging. Trustworthiness, on the other hand, is the language of action where we learn about the reliable process of giving, the fairness and justice of balancing what we receive, and the openness and vulnerability that leads us to a sense of safety and security in relationships. Love informs our identity while trustworthiness forms our sense of safety. Together, this identity and safety form

the nouns and verbs of our language of existence. But this combination of identity and safety is fragile because it is taught to us by fragile and flawed people in an often unsafe world. As is evident in the young man's statement above, when we are confused about who we are, we lose an important compass of what to do and how to be with others.

THE ESSENTIALS OF IDENTITY

If we are to understand how to restore identity, we must first ground ourselves with the knowledge of how it is shaped. We believe everything we know about who we are in the world is shaped by the way we are loved. We are most particularly shaped by this love when we are at our most formative and vulnerable stage of life in early childhood. When we observe parents' excitement over a newborn, we see how they often tenderly scoop up the child and gaze at the infant with both fascination and admiration. We hear them say things like, “You are the most beautiful child in the world. Yes, you are! I am so lucky to have you.” Indeed, the parent is lavishing on the child a type of romantic love where the infant becomes an irreplaceable member of the parent and family. If this love continues, the young child will learn that he or she is absolutely *unique* in his or her identity. He or she is special like no other, and no one can take his or her place for the parents.

Does God love us with this type of romantic admiration? We believe so. In Ephesians, Paul reminds us that God saves us by grace and then makes this remarkable statement: “For we are God's masterpiece. He has created us anew in Christ Jesus, so we can do the good things he planned for us long ago” (Eph 2:10 NLT). We are God's special creation-filled uniqueness for the work set before us.

But the romantic love that shapes our iden-

tity around uniqueness is not the only love we need. We also are in profound need of knowing that our being is important and of great worth. Often we see parents making sacrifices for the good of their children. It may be in subtle ways, like a father wearing his shoes well beyond when they need replacing so that his children can have new shoes, or a mother who goes without lunch so the money can be used for a special field trip for a child. Whether these sacrifices are big or small, however, the love approximates the altruistic love demonstrated by Christ as he freely gave himself as a sin sacrifice to many.

We grew up in the era of the 1960s, when we were taught that God's love is unconditional. Our generation came to think the highest form of love was a sort of knockoff of Carl Rogers's concept of unconditional positive regard: God accepts us as we are, no matter what we have done, and welcomes us. Although this altruistic love does have some of this idea of unconditional acceptance, clearly the most profound feature of this type of love is found in the sacrificial nature of the love. When a parent sacrifices *what he or she needs* in order to meet the needs of the child, the child learns he or she is more important and dear to the parents than even the parents' lives. This infuses the child with an identity that speaks not only to the importance but also to the worth in which he or she is held in relationship. Ultimately, it gives profound meaning to our sense of worthiness to know this: "For this is how God loved the world: He gave his one and only Son, so that everyone who believes in him will not perish but have eternal life" (John 3:16 NLT).

There is no doubt that if an individual feels unique or set apart as well as important and worthy, he or she would have a strong identity. But most of us also received a companionate

type of love—a friendship love—in our families. We remember when our daughter started finding her identity strongly around age three. We quickly recognized that while she was our daughter genetically, she possessed a huge number of traits that clearly did not belong to either of us. She was, indeed, her own person from the very beginning. One of the things we did right in raising her is to get to know her personhood just the same way we would get to know a friend. We would take interest in the way she saw life and would have long discussions and observations about how she thought, believed, and behaved.

When a friend embraces us in this way, we are loved and carried in that person's heart no matter how different or seemingly strange we are in reality. When we are loved with this deep friendship love, we learn that we are not alone and we belong. Indeed, if you have a "best" friend, there is a very real sense that you can never be quite alone again because you are always carried in his or her heart, even when separated by time and distance. And this friendship, companionate love does not just happen with family and friends; it also happens with Jesus. "I no longer call you slaves, because a master doesn't confide in his slaves. Now you are my friends, since I have told you everything the Father told me" (John 15:15 NLT). We are friends with the living God, which infuses our identities with a sense of belonging.

MISTAKEN IDENTITY: BEWARE OF THE COUNTERFEIT

Of course, none of us grew up in a place of perfect family where we were perfectly loved, and none of us has identity that is unflawed. Somewhere deep inside of us, we feel we are flawed, plain, unworthy, and alone. The pain of those doubts—and sometimes the overt abuse of love from our families or others—leave us to try to figure out identity

on our own terms. As therapists, we often see three devastatingly unsuccessful efforts of individuals trying to compensate for identity confusion. First, we often see folks who are so used to living in the pain of abuse or lack of love that they assume *pain as their identities*. This is not only painful for these individuals, it is painful for those who come to love them, because the wounds of past identity are inconsolable. It is as if these folks say, "I only know myself in pain, so it is too risky to try something different." They often reject the love of others because the rut of being alone, unworthy, and unloved is simply too deep to make the effort to correct.

Second, we often see individuals who try to make an identity based on their performance. The problem here is that *I am only unique, loved, or worthwhile if I prove my worth*. Anything less than perfect performance means my identity is lacking and I am undeserving of love. But even when these performers are close to perfect, they consider themselves only as worthy or remarkable as their last performance. They are, therefore, perpetually in a cycle of out-performing themselves on a stationary bicycle going nowhere. Only identity based in the solid confidence of being loved allows a person to make mistakes and relax in the warmth of security.

Finally, we see hurting people who have flawed identity simply withdraw and try to hide from others. Sometimes this hiding is locked in a deep cycle of shaming oneself and keeping others away in order to cover over flaws. Other times, this hiding is submerged beneath toxic behaviors or addictions like drugs, alcohol, work, or pornography, where the individual disappears into the behavior to escape the pain of lack of love and clarity. Either way, the withdrawing or hiding makes it unlikely or impossible the individual will



have any experience of real intimacy or get access to the potential healing of romantic, altruistic, or companionate love. Whether through making pain my identity, believing my identity is my performance, or hiding my identity, the counterfeit buys the individual no security and no sense of ultimate peace.

HOW DO WE GET OUR IDENTITIES RESTORED?

We all come from backgrounds and relationships that were flawed, threatening our sense

of love and safety, but it does not mean that we cannot have our identities restored on sound footing—where we clearly know about our unique specialness, our importance and worthiness, and our sense of belonging to others. We often say in our work with individuals, couples, and families that restoring identity comes from three potential sources: others, God, and self.

One of the amazing realities we find in the

physical universe is how time and space do funny things. We are somewhat backyard astronomers in our family, and one of our “thrills” on a particularly dark evening is to search the heavens in a spot where we know to look for the Andromeda Galaxy. The galaxy itself is about 100 million light years away, but if we are patient and slightly avert our vision, the faint smudge of light is there—actually, the light the galaxy emitted 100 million years ago. You see, what we currently experience in

viewing the deep sky object in the here and now is actually the history of the galaxy from the long past. We remind ourselves of this fact of time and space doing funny things when we sit with someone who suffers from an injured identity. Most often, they were denied love from their parents, siblings, mentors, teachers, peers, and even spouses in the past, and we experience this damage of the past in the present by seeing severe depression, out-of-control anxiety, anger, or addiction. But one of the wonderful things about human beings is the power they have to speak healing love into each other in the here and now. Terry's parents are now in their late 80s, yet they still have the power to speak healing love into his identity. It was their place in the beginning to program his identity with the three forms of romantic, altruistic, and companionate love, and in many ways they retain that power now.

God puts powerful "others" in our lives to restore our identities, such as key friends and spouses, and even sometimes works miracles in families that were previously damaging to restore identity. But it is clear that God intends the church to be this place of healing love. "Owe nothing to anyone—except for your obligation to love one another. If you love your neighbor, you will fulfill the requirements of God's law" (Rom 13:8 NLT). If we, as the church, take the time and care to speak this love to one another's hearts, our identities will be restored and we will be able to pass along the restoration we have been given from others.

It is not only God's church that has the power to restore our identity, but also God. "Even before he made the world, God loved us and chose us in Christ to be holy and without fault in his eyes. God decided in advance to adopt us into his own family by bringing us to himself through Jesus Christ. This is what he wanted to do, and it gave him great pleasure. So we praise God for the glorious grace he has poured out on us who belong to his dear Son" (Eph 1:4–6 NLT). While God is not our parent, God is our creator and knows every part of who we are and what we are to become. It is indeed a thrilling proposition to realize that from the beginning, God loved us romantically, companionably, and altruistically. We

are absolutely and truly known by God as we are and, in the most important act of human history, God pours out grace to us through Christ in order to restore our identities in a new relationship.

God and other people do hold the power to restore our identities, but they only have this power if we allow the love to come to us. In the most essential way, once we become aware enough to reckon with our identity, our brains become powerful enough to make the choices about whether or not we listen to others or even to God. As we mentioned before, we struggle at times with our own identities much in the same ways we see our clients struggle. We know what it is like to have the kind of love that shapes uniqueness, worthiness, and belonging for others because we experienced and practiced this love in raising our children. We did not do it perfectly, but we did love them intentionally and sincerely with the intent of shaping their identities well. The point is that we have power in ourselves to be lovers and programmers of the identities of others. Yet, while we willingly take this job seriously with loving our children, spouses, or friends, we too often refuse to take the power of the position in facing and loving ourselves.

We all have a choice of whom we believe. We can believe in the love that God and others infuse into our lives or we can reject it, preferring to stay in our own struggling and damaged identities. This is the power of the self when it comes to restoring our identity. One of the "truism" statements that has come out of neuroscience is that negative thoughts in the human brain are like Velcro, while positive thoughts are like Teflon. Perhaps it is our nature, but it is much easier for us to remain mired in the identity of the past than to let this restorative love into our perceptions of ourselves. But few choices can be more important. The kind of love that is truly healing and safe to others only comes out of us when we are settled in our own identities of being uniquely gifted, belonging in relationships, and knowing we are strategically important in the loving work of God's kingdom. Restoring our identities is not only dependent on our choice of what or whom

we believe about ourselves, but also makes the difference in how we restore identities to others. "Those who are dominated by the sinful nature think about sinful things, but those who are controlled by the Holy Spirit think about things that please the Spirit. So letting your sinful nature control your mind leads to death. But letting the Spirit control your mind leads to life and peace" (Rom 8:5–6 NLT).

As therapists working in the Restoration Therapy model, we seek to help others live within the truth of who they are in relationship with others in their lives, with God, and with themselves. Others can love us passionately and sincerely. God can love us sacrificially and unconditionally and welcome us back. But in the end analysis, we have to be involved in the process ourselves to decide whether or not we will choose to believe and restore our

RESTORING IDENTITY

**The Brilliance
See the Love**

*I wanna see the love
All around you all around you
I wanna know
I wanna know that love
Is all around you it's all around
See how it lights you up.*

identity to the path of life and peace. As we help clients, students, and ourselves grasp this psychological and biblical truth, identity will be truly restored, and only then will we be agents of identity restoration to others. As a strong sense of identity grows, we learn how to deal with issues such as depression and anxiety while also learning about who we are in relationship—and how to restore love and trust to individuals, families, and the communities in which we live and serve.





RESTORING HOPE: BEING WEAK AND BECOMING WELL

Kutter Callaway

Kutter Callaway, assistant professor of theology and culture and co-director of Reel Spirituality at Fuller Seminary, focuses his research and writing on contemporary culture and its theological significance. Books he has authored include *Scoring Transcendence: Contemporary Film Music as Religious Experience* (Baylor University Press, 2012), *Watching TV Religiously* (Baker Academic, 2016), and the forthcoming *Sex, Saints, and Singleness*. He also writes for *Christianity Today* and is a blogger for the *Huffington Post*. Prior to teaching at Fuller, Dr. Callaway served in pastoral ministry for nearly a decade, focusing primarily on young and emerging adults.

Now there is in Jerusalem by the Sheep Gate a pool called Bethzatha in Aramaic, which has five covered walkways. A great number of sick, blind, lame, and paralyzed people were lying in these walkways. Now a man was there who had been disabled for thirty-eight years. When Jesus saw him lying there and when he realized that the man had been disabled a long time already, he said to him, "Do you want to become well?" (John 5:2-6)

Do you want to become well?

It's such a simple question. Who doesn't want to become well? Who endures 38 years of misery, going so far as to show up every day at a mystical pool of healing water, without a deep desire for their suffering to come to an end? Throughout the Gospels, we witness Jesus repeatedly posing these sorts of eyebrow-raising queries.

Do you want to become well?

Maybe something more is going on in this passage. Maybe Jesus isn't just stating the obvious. Maybe he's engaging in some kind of performance art, playing the part of instigator and provocateur. Or maybe he's asking a rhetorical question—a stylistic flourish designed to focus the crowd's attention on the miracle he is about to perform. Or maybe he is simply offering this disabled man a chance to actualize his faith—prodding him to give voice to what would otherwise remain inarticulate and thus unrealized. Or maybe Jesus' question is touching on a far more troubling reality. Maybe we don't always want to become well.

On a personal level, it's fairly easy for me to identify with the man lying beside the pool

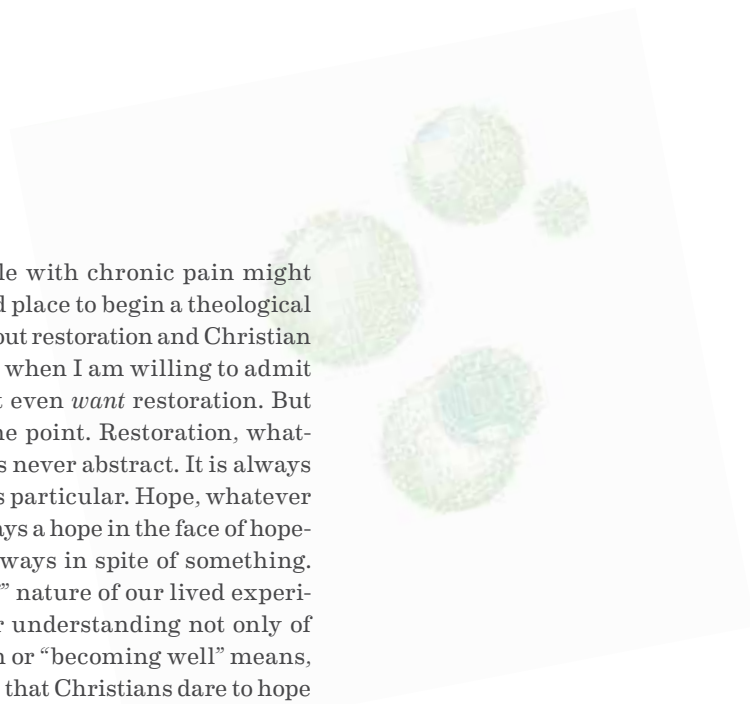
of Bethzatha. We are about the same age. We both suffer from a chronic ailment that, at least in my case, disables me to varying degrees. And just like this man, I too have been willing to try almost anything in my quest to find healing and relief.

I suffer from a degenerative disc disorder that causes varying degrees of pain in my back, arm, and neck depending upon the day. It is a constant reality that forces me to live a fundamentally different life than the one I once imagined. I have written about chronic pain elsewhere, but there is one aspect of my own experience that I have left untouched, in part because I only became aware of it recently, but also because it is far more difficult to speak about openly. Structurally, my condition results from the degenerating discs in my spine. But the actual source of my pain is neurological. It is related to the collapsing spaces that surround the many nerves that connect my spinal cord to the rest of my body. And any time nerves are involved, the pain associated with them is never purely physical. It is psychological too.

I realized this recently when my neurologist suggested a newer medication that had proven itself effective in treating not only neurological pain, but also its twin sibling: depression. He referred me to a psychiatrist to determine if I was a candidate for the drug. At the time, I was enduring a particularly bad flare-up of my symptoms, so I was ready to try anything. But like most things in life, I wasn't fully prepared for what this decision would demand of me.

Do you want to become well?

I remember the moment with a kind of visceral clarity. I was driving home from my most recent psychiatric appointment. In



the seat next to me was the prescription for a drug that promised to bring my physical pain down to a manageable level. It was also supposed to treat what my psychiatrist had now diagnosed as clinical depression. And that's when I lost it. I had to pull my car over to the side of the freeway because I couldn't see through my tears. I had stumbled upon a revelation, and I was terrified. I was afraid of the person I would become if I actually experienced restoration and healing.

My pain had been at an all-time high, but so too was my creative output. I had just written what I believed to be some of my better theological essays. I had also conceived and developed a novel that could only have emerged from the state of conflict, darkness, and angst I was enduring. Even the music I was writing had made a decided shift into more complex terrain than ever before. I was a tortured soul to be sure, but I was something more. I was an artist.

The irony was rich. For the first time in as long as I could remember, I had a glimmer of hope that my physical pain might come to an end. But pain is in the business of violent distortion, and hope is often one of its first victims. I had become so fully bound up with my pain and brokenness that the mere suggestion of healing and restoration meant that the core of my identity was now under threat. Without my beloved pain—my ever-present companion and friend—I would no longer know who I was.

Do you want to become well?

Here then is my personal confession. My brokenness is so profound that my response to Jesus' question is often "no."

No, I don't want to get well.

My own struggle with chronic pain might seem like an odd place to begin a theological conversation about restoration and Christian hope, especially when I am willing to admit that I might not even *want* restoration. But that's exactly the point. Restoration, whatever it may be, is never abstract. It is always concrete, always particular. Hope, whatever it may be, is always a hope in the face of hopelessness. It is always in spite of something. This "in spite of" nature of our lived experience shapes our understanding not only of what restoration or "becoming well" means, but also how it is that Christians dare to hope for any kind of restoration in the midst of a reality defined by unyielding pain.

Christian hope has unique dimensions that can only emerge when seen through the lens of our pain and suffering. This is not meant to be a comprehensive treatment of the concept of "hope" in the historic theological tradition. Rather, my aim is simply to offer a few theological signposts that, drawn as they are from my experience as a chronic sufferer, might point us toward a more robust understanding of Christian hope.

SIGNPOST #1: CHRISTIAN HOPE IS WEAK

To engage in a meaningful conversation about Christian hope, we need to admit that our picture of what restoration entails is as frail and broken as we are. We must confess that we don't know *what* to hope for, much less *how* to hope for it.

This way of thinking about what it means to hope runs counter to almost every narrative in the modern world—Christian or otherwise. Contrary to what modern science and technology would have us believe, we are not in control. Likewise, in contrast to many of the internal narratives within evangelical Christianity, we are not the authors of our



story. Regardless of how much “faith” we muster, we cannot produce a meaningful existence through our own efforts. The source of our hope lies, literally, beyond us.

Admitting our weakness in a world defined by power and orchestrated by the powerful might seem like an admission of failure, worthlessness, or insignificance. But it is actually the opposite. In a scandalous turn befitting only of the biblical narrative, to acknowledge our powerlessness is to create the very conditions for hope. As the Apostle Paul reminds us:

I asked the Lord three times about this [thorn in my flesh], that it would depart from me. But he said to me, “My grace is enough for you, for my power is made perfect in weakness.” (2 Cor 12:8–10 NET)

Strangely, there are moments when I am thankful for the weakness brought about by my chronic pain, primarily because it serves as a daily reminder that I am not in control as I, physically, cannot do certain things. But beyond these physical restrictions, my pain has also forced me to accept that, even

if I wanted to, I could never bring about the kind of restoration I desire for myself or for others—physically, mentally, emotionally, or spiritually. In other words, I have been spared a terrible burden: that of living in a pain-free state. I can only imagine that, without a tangible and constant reminder of my weakness—a thorn in the flesh—it would be incredibly difficult, perhaps even impossible, to recognize my desperate need for restoration, much less to hope for it.

Others have not been so fortunate. Most people are able to go about their daily lives entirely unaware of the fact that, as Nancy Eiesland has said, we are all only temporarily able-bodied.¹ And this notion echoes the deeper truth that the Apostle Paul is addressing in 1 and 2 Corinthians. That is, whatever power or strength we may think we possess is in fact an illusion.

Put differently, our hope for restoration is not ultimately Christian hope if it depends upon our own capacities. Our hope is not hope at all if its source is something other than the God whose power is made perfect in weakness rather than in displays of strength.

SIGNPOST #2: CHRISTIAN HOPE IS OUR IDENTITY

Like pain of almost any kind, chronic pain diminishes our ability to hope—not simply by making healing or restoration seem like impossibilities, but by becoming an essential part of our identity. We don't just experience pain and brokenness; we are pained and broken people. As such, it is possible to experience restoration not as a return to wholeness, but as a loss of self.

As Terry and Sharon Hargrave point out in their contribution to this issue of the magazine (p. 40), the sense of losing one's identity is actually quite normal, which is why they have developed the Restoration Therapy model of psychotherapy. If we consider this therapeutic model in an explicitly theological mode, we might say that, at its core, to hope as a Christian is to engage in a process of remapping our basic identities—to construct practices by which we navigate pain and suffering in faithful, integrative, and healthy ways.

Of course, because identity-shaping practices involve our bruised and broken bodies, the hope they cultivate is never easy but always



hard won. Take, for example, the Christian practice of Communion. This devotional practice is hope-filled not because it does away with our pain, but because it requires us to bring our hurting bodies to the table in order to become one with the hurting body of Christ. To hope in a Christian mode is to

also the body of Christ. As we gather around the table, the integration of my fractured self becomes the avenue through which I am able to connect with and commune with others.

I continue to be amazed at how my particular, infinitesimally small story has found its way into the hearts and minds of those whose pain is both alike and yet different than my own. It is a constant reminder that my pain is no longer my own, and neither is my hope. I am no longer my own. My identity can no longer be reduced to my hurting body because I cannot get away from the fact that I am fundamentally a person-in-relation. Borrowing from Henri Nouwen, my pain has become the pain:

[T]he deeper truth is that . . . Your pain is the concrete way in which you participate in the pain of humanity. . . . Jesus' suffering, concrete as it was, was the suffering of all humanity. His pain was the pain. . . . Once you discover that you are called to live in solidarity with the hungry, the homeless, the prisoners, the refugees, the sick, and the dying, your very personal pain begins to be converted into the pain and you find new strength to live it. Herein lies the hope of all Christians.²

SIGNPOST #3: CHRISTIAN HOPE IS AN (ESCHATOLOGICAL) EVENT

During the more intense moments of pain that my chronic ailment produces, I often find myself praying some version of Revelation 21:

And I heard a loud voice from the throne saying: "Look! The residence of God is among human beings. He will live among

+ RESTORING HOPE

Lewis Smedes

Keeping Hope Alive for a Tomorrow We Cannot Control

Bred in the bone . . . Hope is the Creator's implant into us, His traveling children, on the move into a future we can imagine but cannot control. Hope is our fuel for the journey. As long as we keep hope alive, we keep moving. To stop moving is to die of hope deficiency.

enact and perform our collective suffering as it participates with the One who suffers with the world.

Indeed, as Paul says in Romans:

Not only this, but we also rejoice in sufferings, knowing that suffering produces endurance, and endurance, character, and character, hope. And hope does not disappoint, because the love of God has been poured out in our hearts through the Holy Spirit who was given to us. (Rom 5:3-5 NET)

Communion is the means by which hope becomes inscribed not only into my body, but

them, and they will be his people, and God himself will be with them. He will wipe away every tear from their eyes, and death will not exist any more—or mourning, or crying, or pain, for the former things have ceased to exist.” (Rev 21:3–4)

Here is the vision of Christian hope writ large. No more tears. No more pain. The whole of the created order restored. God fully present—taking up residence—with human beings. This is not a return to a world that once was or to some imagined version of our former glorious selves. No, this is something altogether new. It is a recapitulation—a return to God’s original intention for creation.

I long for this day with every fiber of my being. In some very tangible ways, it is a reality that is already present among us, while at the same time, it is a reality that has yet to come. It is a vision that remains elusive, obscured by my pain, so much so that I, like so many others, often succumb to hopelessness.

So why even bring it up? Because this is exactly where the rubber meets the road theologically. It forces us to ask how, if at all, Christian hope speaks to the deepest pains of the world.

As I have grappled with this question throughout the course of my own journey, I have been helped greatly by Jürgen Moltmann, a German Reformed theologian who recast the Christian notion of hope not as some kind of vague desire for future happiness located in the abstract “beyond” of eternity, but as an urgent call for Christians

to bear the cross of Jesus here and now for a world wrought by pain. And for Moltmann, Christian hope is grounded in the revelation of God in Jesus, who is both the Crucified One and the Risen One.

So the Christian hope for restoration—the hope for a created order in which there will be no more “crying, or mourning, or pain”—is rooted in the faithfulness of a crucified God who promises to be present in and through our pain. As Moltmann says, “[God’s] promise announces the coming of a not yet existing reality from the future of the truth.”³ In fact, the divine name itself suggests that this faithful promise is what constitutes who God is in the world. According to some translators of the First Testament, the name that God first reveals to Moses in Exodus 3:14 is something like “I will be-there howsoever I will be-there.”⁴

In other words, hope has a name. It isn’t an idea or a state of mind. It isn’t simply about changing our perspective and it isn’t some kind of wish fulfillment. As philosopher John Caputo would say, hope emerges from the event that the name of God discloses. It is an event in which God invites us to respond to God’s promised future by bringing it to bear upon the pain-filled world around us. It is a dynamic and Spirit-filled promissory event that undoes all of our attempts at controlling or dictating the way in which our future might unfurl. It thus lays a claim upon our lives, summoning us to suffer with and for those who are suffering.⁵

Do you want to become well?

It is a simple question. But the truth it exposes is far from simple. We often don’t

want to get well. Our sense of self is so bound up with our past trauma that to become well is to become unrecognizable. As a result, we often fail to see just how desperate for restoration we really are.

And this, in the end, is the unsettling truth. Our calling is itself “chronic,” and not only because it is a vocation that lasts a lifetime. It is also chronic in that it urges the body of Christ to commit itself to sustaining practices: embodied forms of life that express and communicate our pain in ways that can be shared with our fellow sufferers during times of both turmoil and peace. To be hopeful people we must practice hope in season and out of season. We do so in order to develop our capacity not to avoid pain, but to bear one another’s hopelessness and despair—so that, when asked, we might be able to speak on behalf of those whose pain has robbed them of their voice: “Yes. We want to become well.”



ENDNOTES

1. I have been helped tremendously in my thinking about a theology of chronic pain by Nancy Eiesland, *The Disabled God: Toward a Liberatory Theology of Disability* (Nashville: Abingdon Press, 1994).
2. Henri J. M. Nouwen, *The Inner Voice of Love: A Journey through Anguish to Freedom* (New York: Image Books, 1998), 103–4 [emphasis in original].
3. Jürgen Moltmann, *Theology of Hope*, trans. James W. Leitch (Minneapolis: Fortress, 1993), 85.
4. Cf. Everett Fox, *The Five Books of Moses* (New York: Random House, 1995).
5. See John D. Caputo, *The Weakness of God: A Theology of the Event* (Indianapolis: Indiana University Press, 2006).



RESTORING HOSPITALITY: A BLESSING FOR VISITOR AND HOST

A CONVERSATION WITH CHRISTINE POHL

Christine Pohl is the associate provost and professor of church and society/Christian ethics at Asbury Theological Seminary, where she has been teaching since 1989. Dr. Pohl has written influential books on hospitality and other practices that include *Making Room: Recovering Hospitality as a Christian Tradition* (Eerdmans, 1999) and *Living into Community: Cultivating Practices that Sustain Us* (Eerdmans, 2012).



Miyoung Yoon Hammer is assistant professor of marital and family therapy in Fuller's School of Psychology. She focuses on training Christian family therapists to be peacemakers and healers who are as invested in bringing about restoration in themselves as they are in the lives of their clients. Centrally involved in clinical training, she provides live supervision to students learning the Restoration Therapy model at Lake Avenue Counseling Center. Prior to joining the faculty in 2009, she worked as a medical family therapist, helping patients and their loved ones cope with the psychosocial effects of illness and disability.

Christine Pohl's writings on hospitality have influenced my own thinking and practices about life as a Christian living in community. Dr. Pohl generously shared her insights on the topic of hospitality in a thoughtful and inspiring conversation from which the following article was taken. —Miyoung Yoon Hammer

MIYOUNG YOON HAMMER: I would like to explore what it means to restore hospitality as it was intended to be practiced. With that in mind, I'm wondering if you could begin by talking about the origins of hospitality.

CHRISTINE POHL: I don't think we can state definitively what the origin of hospitality is, because it's a very ancient practice valued by most ancient cultures. Perhaps we could say that its origin is in human vulnerability, sociality, and longings for community. As a stranger a person is often vulnerable, and when they're traveling, they're very dependent on the kindness of other strangers, other people whose community they're trying to enter. So I suspect that hospitality began as a form of mutual aid. Before there were hotels and restaurants and inns, everyone, whether they had resources or not, was dependent on the kindness of strangers when they were traveling. Everybody was, in a sense, vulnerable.

As a practice, hospitality was really important to human well-being. Oftentimes cultures associated it with their gods or with some understanding of the divine: that protection and provision for strangers was linked in some way to concerns about divine things.

I think the other early component to hospitality was almost always eating together. That's a profound form of mutual recognition and respect for human relationships

which, again, has its origins in human sociality—in being made for a community.

MYH: An assumption I have is that when we have to start teaching something explicitly that was once an organic part of our lives, it means there's been a shift away from how things once were. Does our having to give instruction about hospitality and what it means to be hospitable suggest that it is something that has been lost and needs to be recovered?

CP: A practice like hospitality has to be talked about and taught in some ways, or "caught" at least, for the next generation to pick it up. It's true that one of the reasons that we need more explicit teaching today about the history and practice of hospitality is because in many ways it has gotten lost, at least in US culture. People stopped telling the stories about it. What's interesting historically is the number of stories woven through various traditions about the practice of hospitality: the surprise in who the guest turns out to be, or who the host is, or in the blessing associated with it. When people stopped talking about it, or took it for granted, or became too busy for it, the whole practice began to change. You can make an argument that many of the pieces of the practice of hospitality have endured historically but that it has stopped being a coherent whole—that we've lost the sense of the practice being located in a larger narrative.

MYH: A couple of words you have used to describe hospitality are mutuality and vulnerability, and that vulnerability necessitates hospitality. Perhaps, at least in Western American culture, while mutuality may be valued, vulnerability really isn't.

CP: That's true. We can protect ourselves

from vulnerability if we're middle class and have resources. We're not nearly as dependent on the kindness of strangers as we used to be except in emergencies, when we again see hospitality played out in more traditional ways. People do want to show hospitality and not only in emergency situations—but the reality is that most of us today don't depend on strangers if we're traveling; we have hotel rooms and restaurants for that.

MYH: You've visited with a number of different faith communities and engaged in conversations about hospitality. In your book *Making Room: Recovering Hospitality as a Christian Tradition* you wrote, "Sustained hospitality requires a light hold on material possessions and a commitment to a simplified lifestyle." Can you comment about this connection between holding lightly to material possessions and having a deeper sense of hospitality?

CP: Hospitality by definition involves welcoming people into a space that's lived in—and some possessions are certainly helpful for people to be comfortable. But there is a certain irony in the reality that the more possessions one has, the more one can feel the need to protect and care for those possessions and thus be less willing to risk welcoming strangers into their context. That's not always true, but it's often the case.

What was notable among the faith communities I visited was the choice to live pretty simply. That can make it more comfortable oftentimes for the strangers who are being welcomed. Neither they nor the hosts have to worry about anyone harming possessions. People still care about their possessions, which is why I talk about a lighter hold rather than no possessions at all. It's a complicated relationship: possessions

usually make things more comfortable, but too many can actually make welcoming others uncomfortable and even unworkable as hosts become more protective.

MYH: Would you say that hospitality is a cultural tradition or a spiritual tradition, or is it both?

CP: It's definitely both. Hospitality is practiced in every culture. Different cultures emphasize or treasure different aspects of hospitality, but almost all practice it one way or another.

It is interesting, however, how often hospitality is connected in some way to blessing and to God. Hospitality is certainly foundational in the Christian tradition, but it is decidedly also spiritual in its connection to mystery—to the presence of God or angels—so it's very much a spiritual tradition that is often linked to blessing. In the stories involving hospitality in the Old Testament, blessing is very frequently present. Strangers turn out to be angels, or guests bring good news, or they offer the promise of a longed-for child. Ultimately hospitality is very much both a cultural and a spiritual practice.

MYH: When it comes to hospitality, we more often think about what the host is giving. But you're talking about what the stranger has to offer.

CP: It goes both ways, and that's part of the mystery and the wonder of it. In the Christian tradition, hospitality is connected to Jesus being both guest and host to us. Something that stood out to me in talking with practitioners of hospitality—and resonated with my own experience of welcoming refugees and people who are homeless—was that

we so often go into these interactions thinking that we're the one who is providing the benefit, the help, the care our guest needs. In fact, it is the guest who brings the blessing. My life has been changed through these kinds of interactions. You do really have a sense that you're standing on holy ground when you're interacting with strangers. It can be quite a remarkable thing.

Today hospitality is generally understood more as a duty to welcome others, but that differs from the early Christian understanding, which was a much richer one. The tradition of hospitality in those times was so powerful because there was an assumption that there would be blessings for everyone, both host and guest. Not that it wasn't also difficult or risky at times, because it was. But the expectation that God would be present was very strong in the earlier centuries.

MYH: How did we lose hospitality as a core part of our tradition? While very much alive and explicit in some Christian communities, as a tradition it seems to have been lost in the greater church community. What story do you tell about that loss?

CP: It is a complicated story with cultural, political, and socioeconomic components to it. Hospitality, as a robust practice, has often been associated with an earlier period when social and economic arrangements were different. My work has focused on tracing a very Western understanding of hospitality—starting in my own context and then looking back historically. The story would be traced out a little differently for other cultures around the world.

In the West around the modern period, hospitality stopped being, in a sense, as useful as it had previously been. It wasn't seen as

STORY AND HOSPITALITY: A UNIQUE FULLER EXPERIMENT

In my final year of the MDiv program on Fuller's Pasadena campus, I was longing for an opportunity to combine my passion for justice and storytelling as a way to practically apply what I was learning in the classroom and to prepare myself for whatever lay ahead after graduation. By divine coincidence, I was asked by the editor of *FULLER* magazine to consider being the coordinator of the magazine's budding Story Table experiment. I found myself quickly inaugurated into a hands-on engagement of the relationship between justice and hospitality through storytelling. What unfolded over the next nine months was a messy and exhilarating trial-and-error process of putting my hands and feet to the task of embodying a theology of welcome.

Birthing out of *FULLER* magazine and now an important part of *FULLER* studio, the Story Table is a gathering originally intended to bring the content of the magazine to life around the intimate space of a communal dinner table. We invite seven storytellers to share their personal stories over a meal around a theme explored in the magazine. In addition, we invite—and feed—people from the community who encircle the dinner table, acting as witnesses to the sacred and transformative act of storytelling.

At its core, the Story Table is about hospitality. The sacred and transformative component of Story Table would be lost if it weren't for shared space and shared food. It's about tearing from the same loaf of bread and dipping a ladle into the same pot of soup—food meant to be shared communally. Shared food acts as an equalizer. Though it cannot erase the value-laden differences of race, gender, age, native language, or socioeconomic status, it can—for a brief few hours—unite us as the same simple meal provides the same nourishment to all who have gathered. We believe that story can have the same effect.

I think this is why food practices were so important to Paul in the New Testament. Paul knew that food rituals are deeply engrained in our cultural and religious practices. Whether instructing the church in Corinth or the believers in Rome, Paul implored Christians to welcome to the table all who believe, whether Jew or Gentile, wealthy or impoverished, slave or free, male or female. Much like the early church, we continue to learn how to gather and break bread across lines of difference, and the Story Table is one place where this spiritual discipline is put intentionally to practice. When I encounter the raw and real story of my neighbor at the dinner table, I encounter God in a new and unexpected way. Theologian Diane Pavlac Glycer connects this poignant moment with years of Christian practice, explaining, "The ancient tradition of hospitality specifically meant to take our eyes off ourselves and linger face to face with someone who is not like me."¹

At the Story Table on reconciling race, Associate Professor of Urban Mission Jude Tiersma Watson shared her own story of an intense moment gazing at a photo of a lynching and seeing a face very like her fiancé's father in the man hanging from the tree. She realized that her fiancé's story and his father's story were also becoming her own story as they joined together as family. She recalled Paul's image of the body of Christ—if one member of the body is hurting, all are hurting—and it transformed her understanding of God and what it means to be God's people.² This is the power of story that can open us to new encounters with the divine in unexpected ways.

Hospitality creates space and safety for the courageous act of storytelling, and storytelling is consequently transformative because it is a crucial step in living out the gospel of reconciliation. Once we enter into that intimate shared space, we are transformed by the stories to which we bear witness. Stories do not eliminate or blanket over difference; stories make difference no longer alien. This is why it is essential that these stories not be shared in a vacuum—they are shared in a room that also hosts a crowd of witnesses. These witnesses are charged with the act of bearing the truth of the stories that they have experienced within their own spheres of influence.

I think about when I have witnessed a really powerful performance that has transformed my understanding of friendship, or sorrow, or God in a way that I felt compelled to share with others. In the same way, MDiv student Caleb Campbell's story about a friend's violent death outside a home in Torrance, California,³ or PhD student Leah Fortson's story of being invited to preach but provided with a lower podium because she is a woman,⁴ have the power to transform our understanding of neighbor-love, of systemic discrimination, and of God's unfolding justice in the world. Like a drop of water in a still pool, these stories ripple through our communities and leave us changed.

The final product of the Story Table may look neatly polished, but the steps along the way were a constant exercise in examining my own practices of hospitality. Even logistics become a discipline in extending welcome. Can our guests hold these plates in their laps easily? Is the lighting too severe? Does it feel as if we are inviting people to dine in the home of a friend—as we do consider them our friends! There were even some painful moments when my patience was put to the test as we anxiously awaited all of the communal elements of one Story Table to fall into place. From the way loaves of bread are sliced to the careful selection of the storytellers, every step of Story Table planning has challenged me to embody the same hospitality that we see present for the few hours that our community gathers, dines, and delves into the intimate act of sharing stories.

ENDNOTES

1. Diane Pavlac Glycer, "Intellectual Hospitality," *APU Life* (Summer '15), 16.
2. Read Jude's full story from the Story Table on reconciling race at <https://fullerstudio.fuller.edu/story-table-reconciling-race/>.
3. Read Caleb's full story from the Story Table on reconciling race at <https://fullerstudio.fuller.edu/story-table-reconciling-race/>.
4. Read Leah's full story from the Story Table on women at <https://fullerstudio.fuller.edu/story-table-women/>.

+ MEGGIE ANDERSON is an MDiv student and Fuller Studio's Story Table coordinator. She is interested in Christian ethics and the role that stories play in our paradigm of justice. Meggie is energized when working with leaders in communities to bring about transformation.



a particularly helpful way to meet the needs of people anymore, especially as there were more and more needy individuals disconnected from communities. It also increasingly was misused as a way of reinforcing power and privilege. By the time we got to the Reformation, the reformers were more hesitant to see the value of hospitality in the church. We still recognize it of course, and Calvin is particularly eloquent about the importance of hospitality toward refugees. But older trajectories of hospitality—crossing social boundaries, building community, offering respect to people different from yourself—got lost. One of the stories I tell in my book is about John Wesley in the 18th century, who for the most part recovered the activities and practices associated with hospitality but didn't ever call it hospitality, because by that time, the word "hospitality" was associated with a very different set of commitments and activities.

MYH: If not hospitality, what did he call it?

CP: He didn't call it anything; he just did it. He even talked about how these acts were recovering ancient traditions, but he talked about it in terms of having small groups in homes or making a place for strangers, even forming a "stranger's friend society." All of the practices were there—for example, church leaders sharing meals with widows and orphans—but without the vocabulary of hospitality, and if you don't use the vocabulary, it's harder to connect it with the ancient tradition. So it's a bit of a complicated story. The tradition endured more visibly in the Catholic church, particularly through the Catholic Worker Movement, which was connected to a Benedictine monasticism that never really lost its connection to historic hospitality.

MYH: Why is it important to restore hospitality as a Christian tradition?

CP: It's fundamental to our identity and our lifestyle as Christians. It's what makes us distinctive, because Jesus called us to a particular kind of hospitality that welcomes those who often, on the face of it, don't seem to have as much to offer. When Jesus says in

Matthew 25 that in welcoming the stranger or the needy person we might be welcoming him, and when he says in Luke 14 that when we give dinner parties, to invite not friends and family but the poor and the lame, he's talking about inviting people who are usually excluded and seeing them as an important part of our lives and our communities. That's a distinctive understanding of hospitality. Along with that is the possibility of blessing: that we might be welcoming Jesus, and that clearly God is our host.

Christian hospitality flows out of a life of gratitude. We've been welcomed into fellowship with God, and that welcome came at a huge cost. The connections between gratitude and hospitality, between God's welcome and our welcome, feed and undergird the Christian life. Losing track of hospitality means we have lost a very beautiful and life-giving practice—often difficult, but beautiful and life-giving.

MYH: Would you say that hospitality ought to look different when it is lived out by Christians as opposed to non-Christians?

CP: I think it ought to look distinctive because of Jesus' identification with the least of these. In the historical Christian tradition there was significant teaching that we shouldn't use hospitality instrumentally, to gain advantage. It shouldn't be what the early writers called "ambitious hospitality." We should give it as a response to the welcome that we have received—and to that extent, it is a distinctive kind of hospitality. We should be willing and interested in truly making room, especially for people who don't usually have a place.

MYH: Concerning the broader social landscape, you have written about the power of recognizing and acknowledging others, and the role of hospitality in respecting the dignity and equal worth of every person and transcending social differences. As we consider the power of recognizing, how are Christians called to live out hospitality in the face of challenging and important social issues such as immigration, same-sex marriage, and racism?

CP: The first move on the part of a Christian should be in the direction of welcome. It's not the only move, but hospitality as a tradition challenges us. It's a helpful framework for thinking about some of these issues. It also functions as a warning because Christians haven't always done very well on these things.

For me, hospitality means our impulse is going to be to love as God loves, to welcome as God welcomes. This posture, of course, doesn't address all of the issues that come up with the challenges we're facing today. Hospitality is complex and not the only practice that Christians have to take seriously, but hospitality helps us think about the power of dynamics, the recognition issues, the guest-host relations.

There is, though, a tension between welcoming strangers and maintaining identity and community—a tension that's never fully resolved. It is actually traceable right back to covenantal understandings of faithfulness. Hospitality, at least, helps us name some of the challenges we face and reminds us that when people's basic well-being is at stake, our call is to make room, to offer welcome.

Some see hospitality as the full answer to these challenging issues, but I don't believe that hospitality alone can be our response. Other practices such as fidelity and truthfulness are critical as well, and sometimes they interact in a complex way with hospitality. Most significant of all, to me, is gratitude: hospitality becomes grudging and distorted if it does not flow from a life of gratitude. Committing to a tradition of hospitality grounded in gratitude, it seems to me, would take us a long way down the road toward faithfully responding to God's love—as we recognize the value in every human being and come together with respect, integrity, and truth.









A MORATORIUM ON HOSPITALITY?

Evelyne A. Reisacher

Evelyne A. Reisacher, associate professor of Islamic studies and intercultural relations, has taught at Fuller since 2001. Her current research involves exploring gender issues in Islam, Muslim-Christian relations, world religions, and affect regulation across cultures. Before coming to Fuller, Reisacher worked at an organization called L'Ami for 20 years in France, facilitating the relationship between churches and North African immigrants and developing courses, teaching tools, and seminars for sharing the gospel cross-culturally. She has trained Christian leaders and church members in Europe, North Africa, the Middle East, and South-east Asia. More from Professor Reisacher can be found at Fuller.edu/Studio.

Recently a Muslim friend, whom I will call Leila, told me bluntly, “I was born in the wrong century.” When I asked why, she said: “Would you feel welcome in the world when there is so much negative talk about Islam and Muslims, and people are so afraid of you? I don’t know where to turn in order to feel that it is okay to be a Muslim and treated like the rest of the world.” I could see deep pain in her eyes as she talked.

Until recently, Leila had a good life in France. She and her husband have excellent jobs as doctors. Their children attend reputable schools and have promising careers. Although she was born into a devoted Muslim family that migrated to France, Leila rarely practices her faith and did not disapprove when her children decided to adopt a nonreligious lifestyle. Nevertheless, Leila’s heart is broken when she hears how Muslims are often portrayed as terrorists and Islam considered a threat to civilization. If Leila were the only person with such views, I would not be worried, thinking that she is perhaps too sensitive. But I meet more and more practicing and nonpracticing Muslims with similar feelings. If this trend grows, we will see more and more fear, distrust, and hate, which will only escalate existing intractable conflicts.

Indeed, countries that welcomed Muslims in the past are now more reluctant to do so. Muslims who have been living peacefully in those countries for years feel increasingly threatened. Likewise, Christians are increasingly afraid of Muslims, especially since the rise of terrorist attacks, beheadings, and other types of aggressions perpetrated by some in the name of Islam. As Christians, we are standing at a crossroads. We can participate in the current polarization between Muslims and non-Muslims, leading potentially to even greater conflicts than the ones we witness

today in Syria and parts of Africa. Or we can join people of good will, like the three Christian scholars of Islam I will describe in this article, who invite us to adopt missional practices of hospitality toward Muslims.

At the outset of this article I want to reaffirm that welcoming Muslims does not mean that I water down my faith. I like sharing the gospel with Muslims in the joyful spirit of the resurrection of Christ. In preparation for my talk at the North American InterVarsity’s Urbana student missions conference in December 2015, I reflected much on this question. I proposed that Christian witness among Muslims today should include “Welcome, Wisdom, and Wonder.”¹ I will focus here on “welcome,” because this attitude addresses the first assertion that I heard from Leila: “I do not feel welcomed!”

MUSLIM-CHRISTIAN RELATIONS IN TIMES OF TERROR

Leila admits that today’s tensions are not new. Throughout history, there have been peaceful times but also countless wars and conflicts between Muslims and non-Muslims, including Christians.² The reasons have been manifold, but often interpreted as theological. Christians and Muslims, who both claim Abraham and Moses³ as their ancestors, disagree on their descriptions of God, salvation, and other key doctrines. But there have been other reasons behind these conflicts, such as the disparity of resources that sometimes exists between religious communities, or claims over territory. Early Muslim empires, for example, conquered land from the Christian Byzantine Empire. Later, during the Crusades and toward the end of the Ottoman Empire, Christians fought to regain control over some of these territories. Today, there are examples of all of these types of conflicts. They are often called “religious” because Muslims and Christians, whose worldviews are God-centered, include

religious language and ideas to support their actions, but they are often loosely linked with theological controversies and have more to do with economic, political, or social issues.

Thankfully, however, interfaith relations have also included harmonious times throughout history, and even today many contemporary societies have developed models of peaceful interfaith coexistence.⁴ Freedom of religion is included in the Universal Declaration of Human Rights. In France, Leila has the choice to practice her faith or not. Evangelicals are increasingly engaging in interfaith dialogue without losing their passion for sharing the gospel with Muslims.⁵ On the Muslim side, the recent Marrakesh Declaration is an important step in protecting the rights of religious minorities in predominantly Muslim majority communities.⁶ All these examples show that religious pluralism has become the norm in many societies that host different religious communities, although there is still progress to be made—such as, for example, encouraging Muslim societies to provide more protection for Muslim-born followers of Christ, since apostasy is still considered a crime in many Muslim societies.

Why is Leila so distressed, if there is greater freedom of religion? Her anguish is generated by daily global news reports of conflicts involving ISIS, Boko Haram, and other radical Islamic groups. These have drastically altered the dynamics of Muslim-Christian relations. I mentioned earlier that, traditionally, Muslims do not remove God from the public sphere; ISIS moves the rhetoric further. Its entire discourse is saturated with Qur'anic and Hadith passages to justify horrific acts made in the name of Islam, although their war is primarily about territory and influence rather than theology.⁷ Most Muslims today contest the way ISIS misuses those sacred passages

to justify violence, beheadings, and bombings.⁸ Nevertheless, gradually in the minds of non-Muslims, ISIS becomes the symbol of the “real Islam” and all Muslims become terrorists-in-waiting! This is what saddens Leila: She is the first to critique the way ISIS uses Qur'anic texts to justify killing innocent people and does not believe that they represent the majority of Muslims.

+ RESTORING HOSPITALITY

HENRI NOUWEN

Reaching Out: The Three Movements of the Spiritual Life

The paradox of hospitality is that it wants to create emptiness, not a fearful emptiness, but a friendly emptiness where strangers can enter and discover themselves as created free; free to sing their own songs, speak their own languages, dance their own dances; free also to leave and follow their own vocations. Hospitality is not a subtle invitation to adopt the life style of the host, but the gift of a chance for the guest to find his own.

There are two reactions Christians can adopt in the face of terrorism. Either they can turn their backs on Muslims out of fear and mistrust (which is legitimate when one faces a real terrorist), or they can seize the opportunity given by this new context of terror to understand Muslims better in general and to engage with them in the name of Christ. This means that Christians have to ask honest questions: Do I truly know Muslims before I pass judgment? Am I aware of the diversity that exists within Islam? Do I know the theological debates taking place within Islam? Am I ready to address difficult issues such as, for example, recent abuses toward women in



Cologne, Germany, allegedly committed by members of Muslim communities?⁹ Christians and Muslims may be neighbors living next to each other, but that does not mean they deeply know each other. One can live next to a neighbor for a lifetime without truly knowing him or her. Why is it important to get closer to Muslims? Because without a strong bond, humans cannot withstand the kinds of turbulent times we face today. Those who had Muslim friends before the ISIS crisis have reacted very differently

than those who did not. These bonds formed with Muslims prior to the conflict affirm that Muslims can be trusted and are not all terrorists in disguise.

Could our current global situation thus offer an opportunity instead of a challenge in Muslim-Christian relations? I see it as an opportunity, and would like to share some of the ways we can engage with Muslims in a time like this. The way forward is not to live in a place where we retreat from

each other. Our times require opening up and conducting a genuine dialogue, not just theological but also societal, looking at how Muslims and Christians can live together on this planet in respectful ways that do not compromise their beliefs. In order to help us practice this kind of hospitality, I share three examples of Christians who decided to turn toward Muslims instead of away from them in times of terror and war. In their presence, Leila would certainly feel welcomed.

SACRED HOSPITALITY

Hospitality was a key concept for Louis Massignon, an eminent French Catholic Islamicist of the 20th century. Before learning it from the Bible, he personally experienced the lavish hospitality of a Muslim family who rescued him when he was in captivity in Baghdad, Iraq, in the early 1900s, accused of being a spy in a time of intense conflict between Muslims and Christians in the Middle East. Their extravagant Muslim hospitality was inspired by the desert culture and by precepts from the Qur'an and the Hadith.¹⁰ Massignon was deeply moved by this, and later in his life, "sacred hospitality" became a major theme of his engagement with Muslims. He based his reflections on the study of Abraham and the three hosts (Genesis 18:1-10). In Abraham's time, as in Muhammad's time in Arabia, there were no institutions and no hotels; hospitality was the responsibility of individuals and families. It was considered a sacred virtue, since the survival of strangers in unfamiliar and hostile places depended solely on the protection of generous hosts. The Genesis passage depicts Abraham sitting at the entrance to his tent on a very hot day. He offered three wayfarers standing nearby water, tree shade, and food as refreshment. Without anticipating it, Abraham ended up hosting messengers of God.

Massignon developed this theme of hospitality to stimulate Christians to engage with Muslims. To Massignon, sacred hospitality was shaped by the example of God who is "at once Guest, Host, and Home"¹¹—reflections that inspired many Islamicists to use this model of engagement with Muslims.¹² He practiced this model of hospitality not just in times of peace but also during the French-Algerian war in the 1960s, showing that sacred hospitality is also relevant when

there are risks involved, as enacted by the Muslim family who rescued him in Iraq. This led Massignon to very practical actions, such as helping peaceful Algerian demonstrators who were arrested in the streets of Paris on October 17, 1961, by trying to "recover bodies [of those] discarded in the River Seine to provide proper Islamic burials. His efforts elicited physical attacks at speaking engagements and criticism by embarrassed friends and family."¹³ Massignon's love for the Algerians in times of war deeply touched the heart of Leila when I told her that story.

INVERTED PERSPECTIVE

Miroslav Volf, professor of theology at Yale Divinity School, provides a second model for hospitality in times of terror. As a Croatian Protestant he experienced firsthand the conflict between Muslims and Christians in the Balkans.¹⁴ He has also wrestled with the question of reconciliation after 9/11.¹⁵ In a chapter on "Living with the 'Other,'" Volf explains what he means by "inverted perspective."¹⁶ He writes, "if we consider other people like 'other', namely 'not so good in some regard as I am myself,' then, I am also an 'other' to this person." That is certainly what Leila is feeling. Once she was "the other" in a negative way to French people, the French became "the other" to her and she felt a deep disconnect. How would she not feel undesirably "other" when the daily news reports horrific acts coming from people who claim they are Muslims, or when a Google search for images of Muslims essentially reveals horrific faces, or when the fear of Muslims becomes a motto to win elections? Psychologists know that negative memories are easier to remember than happy ones.¹⁷ Who remembers the news of a happy Muslim family versus the bombing of a school by Muslims?

Volf invites us to understand the "reciprocity

involved in the relation of otherness" so that we also better understand what others think of us. After the terrorist attacks in Paris on November 13, 2015, I recalled the people who came through my apartment in Paris during my many years of ministry among Muslims there. Hundreds of young second-generation North Africans attended our Bible studies. Some were extremely distressed by that feeling of derogatory "otherness." Several became followers of Jesus, while others remained Muslim or became faithless. I wonder if the feeling of "otherness" is not one of the feelings that ISIS plays on to attract some into perpetrating the horrific terrorist acts committed in Paris. Could we, as Christians, practice inverted perspective to help others not choose this way but instead feel deeply connected to the country in which they live?

Volf tells us that inverted perspective invites us to "see others through their own eyes." This to me involves listening and even more: the other must feel that you have truly heard him or her. In conversations with Leila this would mean hearing not just the positive things she has to say about non-Muslims, but also the pain she feels and her feelings of rejection, without automatically reacting in defensiveness. Volf's "inverted perspective" also invites us to "see ourselves through the eyes of others." Do we ask Muslims how they see us? Of course, they may not express these feelings right away, but instead of systematically rejecting their critiques, can we take time to listen to their grievances as we hope they will listen to ours?

What I like about Volf's approach is that he does not ask people to avoid the tough questions; rather, he knows that they need a safe place for holding those conversations. He calls this "embrace."¹⁸ Without a safe and

welcoming context, communication will not succeed. Unfortunately, in our current times Muslims and Christians often start with arguing before listening to each other. I read Volf's book many years ago but picked it up again recently because I believe it is so relevant for today's context. "Embrace" is a form of hospitality. It does not ignore challenges. It welcomes hospitality rules that provide safety not for one but all communi-

conflict-ridden context in Indonesia between Muslim and Christian communities.²⁰ He explains how a Christian pastor leading a reconciliation movement in Indonesia paid a visit to a Muslim leader. Shenk writes, "The commander greeted him gruffly: 'You are a Christian and an infidel, and therefore I can kill you!' Unfazed, the pastor returned again and again to the commander's center to drink tea and converse."²¹ Later the pastor invited this leader to help in the post-tsunami reconstruction work of Banda Aceh. As these two leaders, Muslim and Christian, worked together, shared the same room, and ate together, they became friends. Shenk concludes this article by saying, "One evening around the evening meal, the commander began to weep. He said, 'When I think of what we have done to you, and how you reciprocate with love, my heart has melted within me!' He confided to the pastor, 'I have discovered that you Christians are good infidels.'"²²

I report this story to remind us that in times of war and terror, there have been Christians whom God has used as peacemakers and witnesses of the gospel of reconciliation. I will never forget the example of the seven Cistercian monks of the Abbey of Tibhirine in Algeria, who were murdered in 1996 because they wanted to stay with their Algerian friends during a brutal civil war in which terrorism claimed the lives of over 200,000 Algerian civilians. Hospitality and welcome can pose aggravated risks in wartime. I would not recommend to anyone that he or she stay in a context of terror to be a witness, but some choose to do so because they feel God's calling to share the struggles of innocent populations who cannot flee war.

The devastating consequence of terrorism, beyond, of course, the killing of innocent people, is that it destroys the practice of hos-

+ RESTORING HOSPITALITY

MARILYNNE ROBINSON

Gilead

There's a shimmer on a child's hair, in the sunlight. There are rainbow colors in it, tiny, soft beams of just the same colors you can see in the dew sometimes. They're in the petals of flowers, and they're on a child's skin. Your hair is straight and dark, and your skin is very fair. I suppose you're not prettier than most children. You're just a nice-looking boy, a bit slight, well scrubbed and well mannered. All that is fine, but it's your existence I love you for, mainly. Existence seems to me now the most remarkable thing that could ever be imagined.

ties involved, protects the human rights of all individuals, looks at all the consequences (short- and long-term) of welcoming new communities, and pays special attention to the poor and the needy. This hospitality is practiced with the mind of Christ.¹⁹

THE GOSPEL OF RECONCILIATION

In an article on the gospel of reconciliation within the wrath of nations, missiologist David W. Shenk discusses peacemaking in a

pitality. We are afraid to invite the “other” or to be guests of the “other.” We need to acknowledge this challenge in order to be wise in our practice of hospitality. Welcome is concerned about safety. In any culture where hospitality is valued, there are rules to make the practice of hospitality sustainable long term. Furthermore, hospitality must sometimes be practiced from a position of weakness and not of power. The Cistercian monks of Tibhirine made the choice to be weak and to become guests of those who suffered and were in danger. Not everyone will be led to experience hospitality in such dangerous contexts, but the lessons of hospitality from a position of weakness are an integral part of mission.²³ Our greatest model is Jesus, who lived in times of interfaith and inter-ethnic conflict. He was both host and guest of those who were despised. He entered the house of Zacchaeus and accepted water from a Samaritan woman. They were considered foreign, heretical, and immoral by people in their local community. Jesus welcomed them not as a host but as a guest, just as he would certainly become a guest to Leila and ask for her hospitality—and just as he became a guest in the lives of all of us who now call him Lord.

CONCLUSION

Many have this question on their minds: Should Christians support a temporary moratorium on hospitality during times of terrorism? I hope my article shows that they should not. Hospitality and welcome are Christian practices, as they are sacred for Muslims as well. Let’s be hospitable in the name of Christ, without ignoring the unique challenges that times of terror bring. Let’s design practices that are not based on emotional responses only, but that shape a long-term future in which religious communities can peacefully live together because they know and respect each other deeply.

I hope that the three models provided here will be useful resources for those who want to exercise this kind of interfaith hospitality. Although my article starts with the painful feelings of Leila, I trust that she will meet more and more people who will understand and practice sacred hospitality, act out of an inverted perspective, and live out the gospel of reconciliation.



ENDNOTES

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RESTORING BELONGING AMONG “THE LEAST OF THESE”

THE VOICE OF THE CHURCH IN A TIME OF HEIGHTENED IMMIGRATION ENFORCEMENT

Lisseth Rojas-Flores

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

Let the little children come to me, and do not hinder them, for the kingdom of heaven belongs to such as these. (Matt 19:14)

I was a stranger and you invited me in. (Matt 25:35)

There are few social issues in America that pose the kind of challenge to our concept of belonging that the issue of immigration does. We are a nation founded by immigrants and many of us take pride in being a nation of such rich diversity. However, we are perplexed by the complex issues that surround immigration, particularly as it pertains to undocumented migration. At the heart of this web of concerns, the impact of undocumented status, deportation, and the persistent threat of deportation on the children of immigrants has stirred much interest in the domains of mental health, social services, and social policy. Foundations of health—spiritual, physical, cognitive, and emotional—are established during childhood. A multidisciplinary body of research documents that systems and social structures affect the development of children and the health of the family. Like race, class, and gender, legal status¹ is considered a major social determinant of health and a “societal risk factor” under which people live.

From a Christian perspective, these societal risks can be perceived as potential obstacles in the path to reaching God’s purpose, provision, and projections for each one of us. These obstacles can be present in corporate contexts, and we know that the corporate sin of social injustice negates the very *imago Dei* nature that God has bestowed upon us. The Greek word *hamartia*, or “missing the mark,” highlights our failure to live up to what God intended us to be. Theologian Stanley J. Grenz argues that “sin refers to

whatever seeks to thwart God’s plan and goal, namely, the establishment of a community.”² Social structures that cause alienation and estrangement skew God’s proposed plan for humankind to live in community and connection. As followers of Christ, we must transcend the pull of our culture and expose the ill effects of injustice that often are hidden in plain sight. Immigration enforcement in the United States, as it is structured today, is one such social structure that leaves many children at risk of “missing the mark” of reaching their full potential.

THE GRAVITY AND MAGNITUDE OF THE PROBLEM

The world is experiencing a dire humanitarian crisis. Massive numbers of displaced peoples are moving from one region of the world to another in search of safety, security, and shelter. Every continent, from Africa to Europe to the Americas, is struggling with mass migration. More often than not, we are seeing the inability of national leaders and policies to cope with this growing concern. From 2014 to today, there has been a surge in the number of family units (mothers with young children) and unaccompanied minors fleeing from violence-stricken Central American countries such as El Salvador, Honduras, Guatemala, and Mexico to the United States. Aggravating this crisis is the fact that nearly 12 million undocumented immigrants in the United States are caught in a vacuum of immigration reform debates marked by inaction and grave polarization. Failure to create pathways to legal residency and citizenship has paved the way for the heightened immigration enforcement of today and resulted in historic levels of deportations of Latinos, many of whom are parents of citizen children. In fact, 5.5 million children in the United States live with at least one undocumented parent, and 88 percent (4.5 million) of these children are US-born

citizens.³ In just over two years, between July 2010 and September 2012, nearly 250,000 parents of citizen children were deported, representing an annual average of about 90,000 parental deportations.⁴

Although “illegal” immigration has been with us since our nation’s creation, immigration enforcement has grown in a manner never known before. In a Migration Policy Institute report⁵ on illegal immigration and the dramatic growth of enforcement, the authors state that over the past 25 years this institution has evolved into “a complex, cross-agency system that is interconnected in an unprecedented fashion.” Fueling today’s historic level of deportations is the intersection of the criminal justice system and immigration enforcement, with the collaboration of local enforcement. For-profit companies overseeing detention and deportation centers, such as the Corrections Corporation of America and the GEO Group, add to a growing need to keep the immigration enforcement machine running. Add an “us” versus “them” rhetoric, and the problem is compounded exponentially. It is not surprising, then, to see how immigration enforcement has become a powerful force against powerless and displaced peoples.

Caught in the middle of unprecedented immigration enforcement and anti-immigrant rhetoric, many children of immigrants struggle to make meaning of their experience as US citizens. These kids are growing up with a unique sense of having what I call a *vulnerable citizenship*. Many citizen children of undocumented immigrants have a deep-seated sense of not belonging anywhere: many have never been to their parents’ countries of origin and, at the same time, because of their parents’ legal status they feel they do not fully belong in the United States. Like

their undocumented parents, these citizen children are often “living in the shadows.”

In the School of Psychology, through research funded by the Foundation for Child Development, my students and I have borne witness to the tenuous and confusing sense of belonging many children of immigrants contend with on a daily basis. Many know that their vulnerable citizenship means their parents could easily vanish at any time when immigration enforcement takes them away. A 12-year-old child in our study described her emotional dilemma and constant uncertainty, saying she often worries her parents could be deported at any time, anywhere:

If my parents are deported . . . I am afraid my parents will have to go to Honduras and they won't have a job there. They would worry a lot about me and my little sister. . . . I think I would go with my mom if she was taken by la migra . . . but I worry because I can't read or write Spanish. I've never been in Honduras.

The developmental implications of growing up under the shadows are well documented. Research shows that having an undocumented parent puts children at risk for a host of potential problems, negatively impacting children’s successful development and academic achievement over and above what one would directly attribute to the ill effects of poverty.⁶ Further, clinical research demonstrates that sudden and unexpected family separation can cause emotional trauma and psychological distress in children. So it is not surprising to learn that children of unauthorized immigrants experience higher risk for depression, anxiety, and trauma.⁷ These mental health challenges are known to rob a child, as well as society, of the intellectual capital and overall well-being of that child

+ RESTORING BELONGING

HENRI NOUWEN

Reaching Out: The Three Movements of the Spiritual Life

In our world full of strangers, estranged from their own past, culture and country, from their neighbors, friends and family, from their deepest self and their God, we witness a painful search for a hospitable place where life can be lived without fear and where community can be found.

Although many, we might even say most, strangers in this world become easily the victims of a fearful hostility, it is possible for men and women and obligatory for Christians to offer an open and hospitable space where strangers can cast off their strangeness and become our fellow human beings. The movement from hostility to hospitality is hard and full of difficulties. Our society seems to be increasingly full of fearful, defensive, aggressive people anxiously clinging to their property and inclined to look at their surrounding world with suspicion, always expecting an enemy to suddenly appear, intrude and do harm. But still—that is our vocation: to convert the hostis into a hospes, the enemy into a guest, and to create the free and fearless space where brotherhood and sisterhood can be formed and fully experienced.

and can persist well into adulthood.

When one lives in the shadows, his or her connection to community is often disrupted. Unauthorized parents' withdrawal from social life in an effort to avoid deportation has reverberating effects on their citizen children's access to services and opportunities to thrive. Moreover, these uncertain and challenging realities often lead children of unauthorized immigrants to question their inherent dignity and worth individually, and as a society we start "missing the mark," failing to live how God intended us to live.

In times such as these, when an unprecedented number of peoples are displaced globally, how does the church respond to the immigrant and the refugee? In our own personal geographical location and missional vocation, how are we as Christians to respond toward the immigrant in a time of heightened immigration enforcement? How are we to respond in light of the Christ's words: "I was a stranger, and you invited me in?" Can the church set an example of taking strangers in and affirming they belong?

WHAT IS THE CHURCH TO DO?

How do we fight corporate sin—social injustice—as it relates to unjust laws and practices against the immigrants in our midst? Perhaps we begin with intercessory prayer, missionary proclamation, Christian activism, and compassionate hospitality. With these practices, Christians throughout the nation can join in the quest to restore and promote healing and justice for these vulnerable populations so that they may know that they have inherent worth and they belong.

Intercessory Prayer

Intercessory prayer confronts the realities of our time with grief and lament. Theologian Walter Brueggemann describes three prophetic tasks of the church—reality, grief, and hope⁸—that are very relevant to our current times. As we intentionally recognize and face the daunting realities of immigration enforcement in the United States, we can be pushed into a place of disbelief and grief. This pain and grief, once placed before God, can turn into a righteous indignation that may propel us to act: to restore a sense of belonging to our neighbors and to bring healing to our society as a whole.

Our research participants frequently told us about the life-giving spiritual accompani-

ment they experienced when they saw their family torn apart by deportation. One eight-year-old girl eloquently described this:

Most of the time I was very sad, and I did not tell my friends that my mother had been deported because I was afraid of what they will think of me and my family. I only told one friend, and she went to our home and would give us hope. She is Catholic, and she would pray for us every day.

Missionary Proclamation

Recently Pope Francis urged us, as Christians, "to build bridges and not walls." Indeed, the gospel is clear that one of our missionary tasks, as followers of Christ, is to construct bridges, to build paths, and to assemble ladders across the divides and schisms that separate us from our neighbors and God. As Christians, our words, deeds, and actions ought to proclaim that our "God is our fortress and our refuge." Therefore, we do not need to build walls around us.

Christian Activism

Christian activism takes many shapes and forms. Theologically grounded sanctuary initiatives as well as simple, daily choices one makes regarding this overwhelming issue are all avenues of Christian activism. One of my students reported that, after feeling convicted about corruption in for-profit incarceration/deportation centers, she chose to withdraw her investments from accounts that supported some of the for-profit companies running immigration detention centers. Educating members of the church about injustices in our system of laws and foreign policies is another way to practice Christian activism. The possibilities for action are many.

Hospitality

How can the church reclaim the biblical meaning of hospitality in its quest to restore a sense of identity and belonging to the least of these—and particularly to those who may not be able to pay us back now, or ever?

The church must apply and exercise its missionary function toward the immigrant among us with intentionality and responsibility. Through our research efforts with families affected by immigration enforcement, we were able to appreciate up close the convening power of the church. Many of our participants living in the shadows would willingly meet us in churches, where they felt safe and accepted regardless of their im-

migration status. We had Catholic families being interviewed in Pentecostal churches, and charismatic folks willing to be embraced by Christians they otherwise deemed to be in theological and ideological opposition to them. Overall, fear and denominational barriers were neutralized when a clear message of acceptance and respect for the divine in these vulnerable families was expressed.

COMPASSION AND THE NURTURING OF A GOD-CENTERED IDENTITY

In this broken world we encounter pain and suffering as part of our human condition, but God designed in us the capacity to transcend our suffering. Resilience is an essential yet ordinary power that promotes growth in the midst of stress and adversity. Many children of unauthorized immigrants thrive in the midst of the adverse conditions I have described. However, it is also clear that their life circumstances present challenges that too often undermine their overall well-being and potential. Emerging developmental research highlights what communities of faith have known for a long time: all of us are wired for community and connection. The communal power of the church must be mobilized to help buffer the ill effects of forced family separation. Research shows that children develop a positive sense of who they are, and feel valued and respected, when embraced by at least one stable and committed relationship with a supportive parent, caregiver, or another adult. It is in these caring relationships and safe communities that resilience is built over time. Communities of faith were designed to do this best.

Whether in the therapeutic or pastoral or discipleship relationship, we are all called to restore hope and to foster and honor a God-centered identity in everyone, and particularly with "the least of these." At Fuller, we train not only future pastors and church leaders but marriage and family therapists and clinical psychologists whose faith guides their clinical practices and outreach. Our coming alongside the least of these affirms that God is present in human history, even in its most tragic episodes. In the end, regardless of educational background or title, we are all responsible for embracing the immigrant in our midst as members of the body of Christ. This form of accompaniment is at the center of the gospel.

For those in communities of faith, the biblical mandate to care for the stranger and the moral urgency of immigration reform

may be enough to move us into action. For others, the enormous economic costs to our society may be a more compelling argument. Many activists today are responding to this urgency out of social compassion, political conviction, and diverse social ideologies. Whatever your reasons and wherever you stand on the issue of immigration enforcement, the stakes are high for the next generation of US Americans, and we must act: both individually and corporately as the body of Christ.



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SABBATH AS A MODEL FOR RESTORATION

Johnny Ramírez-Johnson

Johnny Ramírez-Johnson has served at Fuller as professor of intercultural studies since 2014. Previous to joining the faculty, he served on Fuller's Centro Latino Advisory Council. Dr. Ramírez-Johnson's primary research interest centers on the intersection between culture, ethnicity, and religion; he has received grants from Kaiser Permanente, the School of Religion at Loma Linda University, and the University of Texas-Pan American College of Health Science and Human Services to support his work. He is currently writing a book titled *Race Reconciliation* with InterVarsity Press.

Restored normalcy is a human goal for anyone who feels his or her life has been upset by family breakup, disease, economic crisis, natural disaster—or any disruption large or small. Yet seeking this homeostasis in the midst of our daily routines is not easy. God foresaw this reality and established an oasis in time, a place of communion with him. How could all humans, from all walks of life and from anywhere in the world, gain equal access to such a temple? Only through God's establishment of a temple in time: the Sabbath.

The Sabbath is a weekly appointment between God and human, a respite from turmoil. It can take place in the confines of incarceration or a hospital bed just as well as in the liberty of health and freedom. In its ideal rendition it is shared with the family of God at home and at church, and through outreach to society. This article will explore several attributes of the Sabbath as it contributes to the restoration of our relationship with God, family, others, our churches, and with our world.

RESTORING HOLINESS THROUGH SABBATH

Evil is pervasive and seemingly ever-present. How can humans avoid evil and find holiness when we are so fragile and full of sin? There are those who seek justice by keeping the law and showing their good deeds as a sign of holiness—salvation by works. The heart of the law, however, makes this evident: We pursue holiness when we take 24 hours every week for personal rest as an act of worship to God. Even from the time of the Old Testament, the key to holiness was not salvation by works but, instead, was made clear in a commandment to rest in God.

The fourth commandment demands that we

include all family members in this rest, but it does not stop there. We are also required to seek out our neighbors, to embrace the employees under our care in this rest and, in addition, to be ecologically minded and include the natural world in this rest with God! The words of Exodus 20:8–11, in effect, expand the rest promoted by this commandment into ever more encompassing concentric circles: from self (in the text, the male head of household), to family (male and female), to employees (slaves in the Old Testament context), to neighbors (the “alien” within our spheres), to the animals in our care.

Sabbath-keeping is about restoring justice in the home, within our families, within our communities, and within the church. A superb presentation of what is expected of Christians today was developed by John in the fourth chapter of his first epistle: “Those who say, ‘I love God,’ and hate their brothers or sisters, are liars; for those who do not love a brother or sister whom they have seen, cannot love God whom they have not seen” (1 John 4:20). Many evangelicals have tied holiness with morality because in demanding particular behaviors, the Bible seems to tie them together. How then shall we best help one another to remember the Sabbath as a holy time for worship?

Perfect justice, if there is any on earth, comes through time distribution. Since we all get the same number of hours in a day and the same number of days in a week, we are all accountable to the same demand to devote our time toward Sabbath and cultivating holiness. In a cycle of seven days, we are called to one 24-hour period for Sabbath rest and worship. Of course, I am not talking about those who are trapped in any kind of indentured service, who do not control their

time. But as evangelical churchgoers living in freedom, most of us control our time and what we do with it. It may feel like we do not control our time when we are obligated to complete assignments for school or tasks at work. But fundamentally, we are in control of our time. Sabbath keeping is about resistance, confronting the economics of work and accomplishments with the outlook of peace and rest.¹

What shall we do with our time within the inner circles where we exercise most control in order to resist evil and promote justice at home, family, and church? We must make it a priority in our lives to keep the Sabbath, and in so doing, to seek holiness through rest and restoration.

SABBATH AS TESTIMONY

As the church seeks to follow Jesus Christ as Lord, it finds itself in an oppositional place vis-à-vis the world and the government of its land and country. It was so declared by Jesus:

If the world hates you, be aware that it hated me before it hated you. If you belonged to the world, the world would love you as its own. Because you do not belong to the world, but I have chosen you out of the world—therefore the world hates you. (John 15:18-19)

On the other hand, as he prayed for the church, Jesus said, “I am not asking you to take them out of the world, but I ask you to protect them from the evil one” (John 17:15). Evangelicals are thus in opposition to the world but should not seek to leave the world. Instead, they must seek to avoid the sins of the world while engaging with the world through the sharing of their testimony. One of the testimonies to be shared is the

way one spends his or her time, by radically setting aside a holy time for God, to be in communion with him.

God calls all his followers to set aside this weekly temple in time to come and rest in him—rest that is the very opposite of working for one’s salvation. Sabbath is a weekly 24-hour reminder of the righteousness by faith that comes from a God who is both creator and liberator. These two roles of God are enshrined in the fourth commandment as recorded in Exodus and Deu-

+ RESTORING SABBATH

LAUREN WINNER

Mudhouse Sabbath:

An Invitation to a Life of Spiritual Discipline

But there is something in the Jewish Sabbath that is absent from most Christian Sundays: A true cessation from the rhythms of work and world, a time wholly set apart, and perhaps above all, a sense that the point of Shabbat, the orientation of Shabbat, is toward God.

teronomy, while the New Testament book of Hebrews marries the Sabbath to righteousness by faith. To more fully understand the Christian Sabbath as expressed in the New Testament we must read the epistle to the Hebrews, specifically chapters three and four.

SABBATH AS A SIGNPOST OF FAITH

In the book of Hebrews, Sabbath becomes the anti-works commandment: salvation is by rest in faith! In this book the Israelites’

Sabbath is presented as a signpost of faith, with rest afforded to those who are saved by the grace of God. The author of the epistle indicates that the Israelites who left Egypt died in the desert and did not enter into God's rest in the promised land because they lacked faith: "And to whom did he swear that they would not enter his rest, if

For we who have believed enter that rest, just as God has said, "As in my anger I swore, "They shall not enter my rest,"" though his works were finished at the foundation of the world. For in one place it speaks about the seventh day as follows, "And God rested on the seventh day from all his works." And again in this place it says, "They shall not enter my rest." Since therefore it remains open for some to enter it, and those who formerly received the good news failed to enter because of disobedience, again he sets a certain day—"today"—saying through David much later, in the words already quoted, "Today, if you hear his voice, do not harden your hearts." For if Joshua had given them rest, God would not speak later about another day. So then, a sabbath rest still remains for the people of God; for those who enter God's rest also cease from their labors as God did from his. Let us therefore make every effort to enter that rest, so that no one may fall through such disobedience as theirs. (Heb 4:1-11)

RESTORING SABBATH

MARK BUCHANAN

The Rest of God: Restoring Your Soul by Restoring Sabbath

Sabbath is both a day and an attitude to nurture such stillness.

It is both a time on a calendar and a disposition of the heart.

It is a day we enter, but just as much a way we see. Sabbath imparts the rest of God—actual physical, mental, spiritual rest, but also the rest of God—the things of God's nature and presence we miss in our busyness.

not to those who were disobedient? So we see that they were unable to enter because of unbelief" (Heb 3:18-19). The argument that Sabbath rest can only come to those who have faith and can only be experienced in grace is brought to its climax in chapter four:

Therefore, while the promise of entering his rest is still open, let us take care that none of you should seem to have failed to reach it. For indeed the good news came to us just as to them; but the message they heard did not benefit them, because they were not united by faith with those who listened.

These passages from Hebrews define Sabbath rest as only achievable by those who have faith in the gospel message of Jesus as Savior of the world. Faith allows you to enter his rest; Sabbath is about rest, not about obedience to the law as a way of salvation.

We are invited to enter Sabbath rest, so do not harden your hearts, says the author of Hebrews. There is a Sabbath rest for us all: Will I enter that rest, or continue to work away at my salvation? Contrary to those who seemingly sought to achieve their salvation by seeking good works, God invites us every week to show that we are saved by faith and to embrace the righteousness

Jesus offers us by keeping Sabbath rest in our community of faith.

RESTORING SABBATH THROUGH RELATIONSHIP, NOT CONFRONTATION

As Eusebius documented, Romanus, a deacon martyr in AD 302, was a zealous Christian seeking to dismantle the Roman Empire through his own power.² This type of power fixes its eyes on what we can do, on what worldly propositional logic can accomplish with a righteous view of the Christian God. Romanus sought to force God into action through his own might, attempting to stop the daily pagan sacrifices of the Roman Emperor Diocletian by erupting into a verbal diatribe condemning Diocletian during a popular Roman festival at the public plaza. Romanus was arrested and a year later he was executed.

Today we evangelicals have a similar choice—one made clear by theologian Robert E. Webber: “Thus creation has the power to choose to be in union with God, to work in harmony and in concert with God, or to break away from God and to move in a direction that asserts independence.”³ Webber further indicates that there are epistemological differences between the old traditional and the new contemporary evangelical leaders and missionaries. The propositional logic of past evangelical missionaries and church leaders often focused on confrontational approaches that separated the church from the world—like Romanus going to the public square and decrying the Roman emperor’s pagan sacrifices as rituals offensive to the true God.

Many accomplishments came about historically through the work of evangelical missionaries following propositional truth, and for these undertakings we salute and

celebrate them; we indeed stand today on the shoulders of giants. But the age of propositional logic they inhabited is gone. Says Webber, “Because the younger evangelical is turning away from theology as ruled by reason and scientific method toward theology as a reflection of the community on the narrative of Israel and Jesus,” new questions are emerging as central.⁴

The three questions proposed by Webber are all seemingly central to the Sabbath rest commandment: “(1) How are we to interpret the Genesis account? (2) How are we to view the stewardship of creation? (3) How is truth known?”⁵ A “new normal” has emerged for evangelicals—a normal that accounts for the limitations of historical models of doing church based on more of a rational approach. Youth now demand a logic of “doing”: how does it work, what does it do for me, how does it feel? This is radically different from the propositional truth of the old paradigm of Christendom, but it is nevertheless full of new possibilities.

The Sabbath commandment helps us respond to Webber’s first question about our interpretation of Genesis. Instead of addressing evolution-creation paradigms, Sabbath rest addresses the more fundamental question of “so what?” As creator, God provides for a relational rest that builds a community of faith interested in the ecological issues of the day. We’re not to fall into an “us versus them,” evolutionist-versus-creationist argument, but instead, as believers, to follow a God who calls on the powers of modernity to stop in its tracks once a week and acknowledge him as redeemer of our mess.

I dream of a community of faith that takes it further, impacting not only a renewed day

of rest, but also impacting a way of living the other six days; the *oikos* of God being transformed one household at a time, one church institution at a time. It is a change that makes the kingdom of God on earth a kingdom based on love, not greed. This is the invitation of stopping in your tracks for 24 hours—moving toward a whole life of living out love as a community. Why 24 hours? Because the liturgy of God in Scripture invites us to be radical, and as difficult as this may be, the failure of our human efforts are overturned with the blood of Christ. “Let us therefore make every effort to enter that rest, so that no one may fall through such disobedience as theirs” (Heb 4:11). This is the rest that comes from accepting our failures by submitting to the love of the gospel, a gospel that wants to change society. I call it the gospel message of a Sabbath rest, a Sabbath of the blood of our Savior—a paradigm to live and see the world as God does. We find ourselves in an ecological and personal mess that only a relational God can address to satisfaction—a mess that’s never addressed satisfactorily by declarations of dogma among ourselves.

The question proposed by Webber about creation’s stewardship can also be addressed by the only one of the ten commandments that involves the environment. The ecological niche we inhabit is to rest with us once a week; animals within our *oikos* (household) are to rest. The Sabbath thus forces a weekly accounting of our relationship with nature, even one as simple as how we view our pets. This kind of posture is not about the propositional truth of a set of commandments, but about a relational God who placed us in a web in which we are intertwined with nature, others, and God himself.

The last of Webber’s questions deals with

a new definition of truth—one that points to Truth with a capital “T,” as in the person of Jesus: “Jesus said to him, ‘I am the way, and the truth, and the life. No one comes to the Father except through me’” (John 14:6). Truth in a relational epistemology is about a triune God relating within the human web of relations, a personal God who defines Truth as a person. It is a Truth that came to be human and meets with us daily, particularly during our Sabbath rest. Are we keeping the appointment with him and with the natural world he created?

We humans live in a web of relations that cannot be disowned. The worldwide web of irreducible, inscrutable relational approaches for accomplishing the *missio Dei* has replaced the propositional approaches of the past in the Christian West. The South comes to evangelize the North; the West comes to convert to Christianity the East; and, in the words of Walter Brueggemann, we all are now “irreducibly, inscrutably interrelated.”⁶

Remember the invitation in Hebrews: “So then, a Sabbath rest still remains for the people of God; for those who enter God’s rest also cease from their labors as God did from his. Let us therefore make every effort to enter that rest, so that no one may fall through such disobedience as theirs” (Heb 4:9–11). The justice we are seeking in this world will come via our rest—a sabbatical rest of faith and grace, of Jesus as Lord of the Sabbath.

Legalistic Sabbath-keeping places the emphasis on practices; God-fearing Sabbath-keeping places the emphasis on our relationship with Jesus—a relationship based on embrace: acknowledging his embrace and embracing one another, even those who offend us.

When we make space in our week to celebrate a narrative of creation, ecology, redemption, and faith in an irreducible, inscrutable relational community, then, as Brueggemann expresses it, the Sabbath commandment “provide[s] for rest alongside the neighbor. God, self, and all members of the household share in common rest on the seventh day; that social reality provides a commonality and a coherence not only to the community of covenant but to the commandments of Sinai as well.”⁷ We follow this commandment in fulfillment of God’s mission: to restore in all humans whom he loves an attitude of embracing rest for self and the other for life!



ENDNOTES

1. Walter Brueggemann, *Sabbath as Resistance* (Westminster John Knox, 2014).
2. Eusebius, Bishop of Caesarea, *History of the Martyrs in Palestine*, trans. William Cureton (Fort Worth, TX: RDMc Publishing, 2015).
3. Robert E. Webber, *The Younger Evangelicals Facing the Challenges of the New World* (Grand Rapids: Baker Books, 2002), 85.
4. *Ibid.*, 87.
5. *Ibid.*
6. Walter Brueggemann, “Irreducibly, Inscrutably Relational,” from Fuller Seminary Payton Lectures, May 1, 2015, unpublished manuscript, p. 14.
7. Brueggemann, *Sabbath as Resistance*, 1.







+ At War with the Starlings III by Laura Marks, oil on wood panel, 24" x 48"



+ *Laura Marks has been an artist-in-residence at Fuller Northwest, where she also taught as an adjunct professor. She holds bachelor's degrees in both painting and printmaking from Cornish College of the Arts in Seattle, Washington. Throughout this magazine, and online at Fuller.edu/Studio, a brief virtual "gallery" of her work can be found (here and on pages 2, 30, and 92). We are grateful for her generosity in sharing this work with us. To see more, visit www.gildymarks.com.*



VOICES ON *Spiritual Formation*

“There is wisdom in seeing Christian formation centered in the Body of Christ—this is a communal endeavor, and there is something formative about gathering with others. Cultural liturgies that we are formed by regularly shape me to believe that I am the center of the world. To live out the tangible gritty realities of being a communal body knocks off the edges of that story and invites us to find ourselves in that communal flourishing.”

+ James K. A. Smith discusses cultural liturgies and spiritual formation with Vice President of Vocation and Formation Tod Bolsinger during the 2015 Payton Lectures. Access both the lectures and the interview online. Pictured, a retreatant from Fuller’s first formation group for ministers walks prayerfully through a labyrinth, an ancient practice that evokes the slow accumulating effect of daily spiritual formation.

+ 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 hit moments in life where we can’t survive by ourselves. Someone needs to feed us or care for us or bring us clothing or mow our lawn because we need help. There’s also a fundamental reason why we need this context of community: no one in the history of the world has been invited to follow God by themselves. . . . We need community to help us stay in the story. When we’re in these places of great trial, we can’t tell the truth to ourselves; it needs to be spoken to us.”

✦ *At a retreat center in Malibu, California, Executive Director Brian Wallace recently guided church leaders through the first Fuller formation group—an initiative to extend Fuller’s vocation and formation curriculum into nontraditional settings. Watch videos of the participants’ experiences online.*



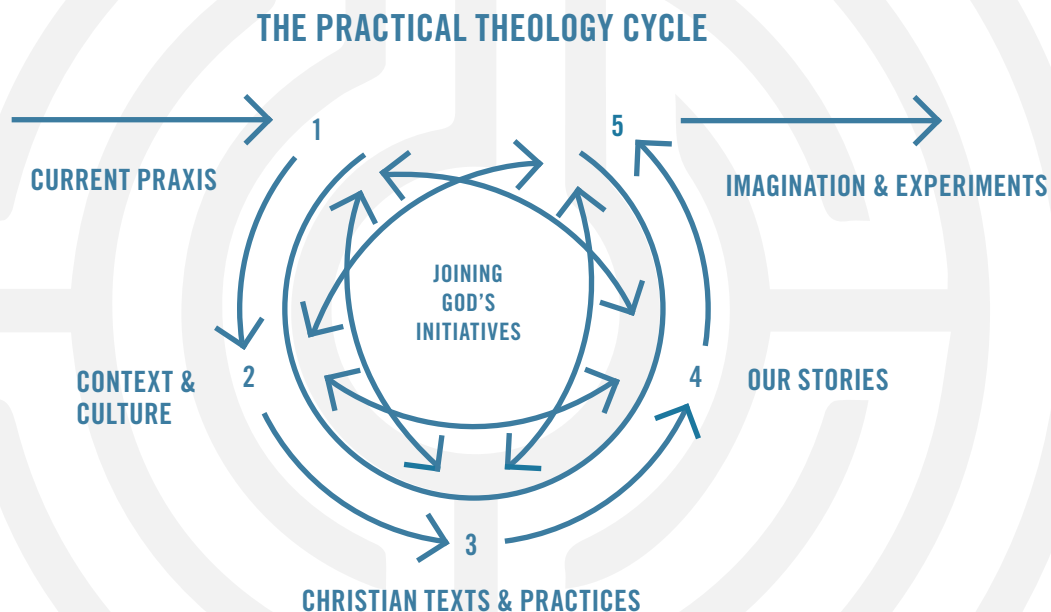
“Christian community is not merely about connection, care, and belonging. Spiritual transformation is not just about becoming more like Christ as an end in itself. In a post-Christendom world that has become a mission field right outside the sanctuary door, Christian community is about gathering and forming a people, and spiritual transformation is about both individual and corporate growth, so that they—together—participate in Christ’s mission to establish the kingdom of God ‘on earth as it is in heaven.’”

+ *From Canoeing the Mountains: Christian Leadership in Uncharted Territory, by Tod Bolsinger (pictured left). Bolsinger leads Fuller’s Vocation and Formation Division, a new initiative that combines leadership development and spiritual practices in a curriculum that emphasizes holistic growth. Learn more about this division in videos available online, and more about Bolsinger’s vision in issue #1 of FULLER magazine on vocation.*

“Goals carve paths for people by giving them something to accomplish in the world. Stories provide a framework for putting events into a coherent structure that ties together the past, the present, and the future. Practices allow people to take actions that encapsulate the ends to which they aspire. By putting all these together, a pastor can change the way that her congregation sees the world, and by changing the ways that a congregant sees the world, the pastor can change the very world in which that person lives.”

+ *Scott Cormode, director of innovation and professor of leadership development, on Christian leadership and the formation of congregations in his book Making Spiritual Sense: Christian Leaders as Spiritual Interpreters.*

+ The “practical theology cycle” is a framework to understand Christian formation developed by Mark Lau Branson, the Homer L. Goddard Professor of the Ministry of the Laity. This cycle of spiritual growth (right) is both continuous and relational as communities look to culture, tradition, and shared narratives to participate in God’s transformation of the world. Learn more about this ongoing cycle of praxis and theological reflection online.



STUDENT VOICES



+ *These current students reflect on different aspects of formation in their experience in the classroom and in small vocation and formation groups. Read more from them and others online.*

QUINN HARKLESS

"We can get so busy that we become overwhelmed by life's circumstances, but it's beneficial to pause and actually reflect. Reflection has become vital for me in seminary. With the immense amount of knowledge being poured into me daily, in order to process it all, it's necessary to dwell in silence and listen to God."

MATTHEW SCHMITT

"Thinking on Jesus' presence shapes things in the light of God: with creativity, with hope, with a deep yearning for reconciliation. And this is what 'formation' is meant to provide, especially when we have others to walk alongside. Thank God we do in this class."

REBECCA STRINGER

"Being formed in community reminds me of God's constant presence through the attentiveness, compassion, and vulnerability of other students. The vocation and formation group provided sacred space to listen for the voice of God and each other."

KIMBERLY GRAY

"To discover vocation, we must discover ourselves. To discover ourselves, we must listen to the voice of God as he speaks to us. To listen to God, we must be open to what he has to say."

CHRIS LOPEZ

"To hear God in all things and people requires an intentional readjustment of mind and heart. The whole self must be involved in the retuning process if we are to hear God in all the frequencies he is speaking. When we reorient old devotional habits, we can learn to make our time with God (and other things and people) much richer."



"BE HONEST AND AUTHENTIC TO THE BEST OF OUR ABILITIES AND TEMPERAMENT // BE OPEN AND COME WITH A LEARNING ATTITUDE // LISTEN TO OTHERS WITHOUT JUDGMENT OR FEAR // REFRAIN FROM OFFERING UNSOLICITED ADVICE TO OTHERS // WORK FOR THE RELATIONAL HEALTH OF THE GROUP AS A WHOLE."

+ *Before meeting in a vocation and formation group, every student signs a group covenant similar to the one quoted in part here. Group leader Lisa Nopacha says the covenant helps foster a safe space that can "hold stories in honor and care."*



A conversation with Dean of Chapel and Spiritual Formation Laura Harbert on spiritual formation, resistance, and beholding God with unveiled faces:

How would you define spiritual formation?

I don't think that spiritual formation is one thing. It's not one program that everyone steps into, and it's not a cognitive model or a uniform system of discipleship. For some people, spiritual formation might be letting go and laying down all efforts and learning how to rest in their sense of being beloved. In that case, learning about breath prayer or just being able to cease striving is exactly what they need for spiritual formation. For another person, it may be taking on disciplines like fasting or engaging more deeply in their community.

What is your vision for spiritual formation at Fuller?

I want to provide at Fuller a wide array of practices where people who are at different places in their spiritual life can dip in at the place where they have a need. I also want to develop multicultural spiritual formation opportunities and online spiritual formation, because I want to be able to respond to the diversity of our community and our world. Fundamentally, our formation is based in worship. Eugene Peterson says that "worship is the primary and core spiritual discipline," and if there's one thing we need to do together to nurture our spiritual lives it's the practice of worship—bringing ourselves into the presence of God with other people and letting that experience recalibrate us.

What is a significant problem Christians face today in their spiritual lives?

A part of the spiritual life is struggling with competing desires and resistance. Even though we might have a conscious desire for spiritual growth, we have unconscious blocks that keep us stuck. Think of Romans 7:19, where Paul says, "I do not do the good I want to do, but the evil I do not want to do—this I keep on doing." I want to help people look at their resistance to spiritual formation and become more aware of what they deeply desire in their lives. Because when we listen for those deeper desires behind the barriers—whether it's for connection, beauty, or rest—that's God speaking and stirring up life in us.

How does God work in our spiritual formation?

When I first started working here, I really felt God gave me this gift of a verse in 2 Corinthians 3:17–18: "Where the Spirit of the Lord is, there is freedom." It's not about guilt or obligation, and it's not about becoming a super-Christian—spiritual formation starts with freedom, and it is God's desire for us. This verse continues with the words that we, "with unveiled faces beholding the glory of God," are being transformed. That's the way we're meant to be, and our role is to slowly unveil our faces and behold God's glory. It can happen in worship, in relationships, in creation, in art—if we're beholding glory, that is God's presence. It changes us.

+ *Laura Harbert oversees the spiritual health of the seminary as dean of chapel and spiritual formation. Listen to her discuss unexpected spiritual practices, attention, and the practice of silence online.*

Resources

The Vital Connection: A Fresh Approach to Christian Spirituality and an Opportunity to Move On with God

John Goldingay (St. John's Extension Studies, 1998)

The Spiritual Formation Series

Richard Peace (NavPress, 1998)

Disciplines of the Holy Spirit: How to Connect to the Spirit's Power and Presence

Siang-Yang Tan and Douglas H. Gregg (Zondervan, 1997)

Soul Repair: Rebuilding Your Spiritual Life

Dale Ryan, Juanita Ryan, and Jeff VanVonderen (InterVarsity Press, 2008)

Available Classes

The Practice of Worship and Prayer with Catherine Barsotti (and other faculty)

Practices of Christian Community with Erin Dufault-Hunter (and other faculty)

The Practice of Mission with Peter Lim (and other faculty)

The Touchstone Course with Tod Bolsinger (and other faculty)

Psychology and Spiritual Formation: Integrating Research and Practice with Sarah Schnitker

Spiritual Traditions and Practices with Richard Peace (and other faculty)

The Spiritual Disciplines with Richard Peace

PRACTICES OF FORMATION

FORMATION THROUGH THE SPIRIT

“What greater purpose can exist than producing fruit that dispels the hatred, sadness or depression, violence, impatience, bullying, evil, broken promises, harshness, and addiction in our world? The cultivation of the Spirit’s fruit is desperately needed everywhere. However uniquely our individual purposes may be shaped by personality and talent, they must somehow help to replace the fruit of selfishness with the fruit of love in ourselves and others if we are to live meaningful lives.”

+ *Paul Jensen [PhD '07] is an adjunct professor at Fuller and the founder and president of the Leadership Institute, where he helps Christian leaders ground their ministry in spiritual practices.*

FORMATION THROUGH CORPORATE WORSHIP

“We come from many denominational backgrounds and worship experiences. It’s valuable to bring all of our ideas to the table and implement them in worship on a practical level. We hold tightly to our traditions whether we’re willing to admit it or not, so there is a humility that we have to bring to the table. We have to be willing to embrace things that may not be completely comfortable for us.”

+ *Jenn Graffius, previous director of chapel, reflecting on the weekly preparation for corporate worship in All-Seminary Chapel at the Pasadena campus. Watch her interview and Fuller’s weekly chapel services online.*

FORMATION THROUGH ART

“A spiritual practice that always reminds me of my grandmother is singing. She would often be in the kitchen cooking and singing—whether it was a spiritual or a hymn. Years later, I often sing myself, or listen to selected songs that are powerful for me. I’m very much aware of how important that is to center me on the promises and peace of God. . . . Gospel songs, hymns, and spirituals keep me centered. It’s an increasingly important practice for me.”

+ *Professor of Psychology Alexis Abernethy discussing worship, formation, and her research on worship and psychological transformation. She serves as director of faculty spiritual formation at Fuller.*

FORMATION THROUGH SPIRITUAL DISCIPLINES

“Who you are is how you minister. You can be an engineer and be a really rotten human being, and the buildings that you build will stand, but that won’t work as a minister of the gospel. Spiritual formation is not an added extra—it’s not a luxury for us. It’s at the very foundation of our ministry. Spiritual disciplines shape, form, help us to become ever more conformed to the image of Christ, which is what spiritual formation is all about.”

+ *Richard Peace is the Robert Boyd Munger Professor of Evangelism and Spiritual Formation at Fuller.*



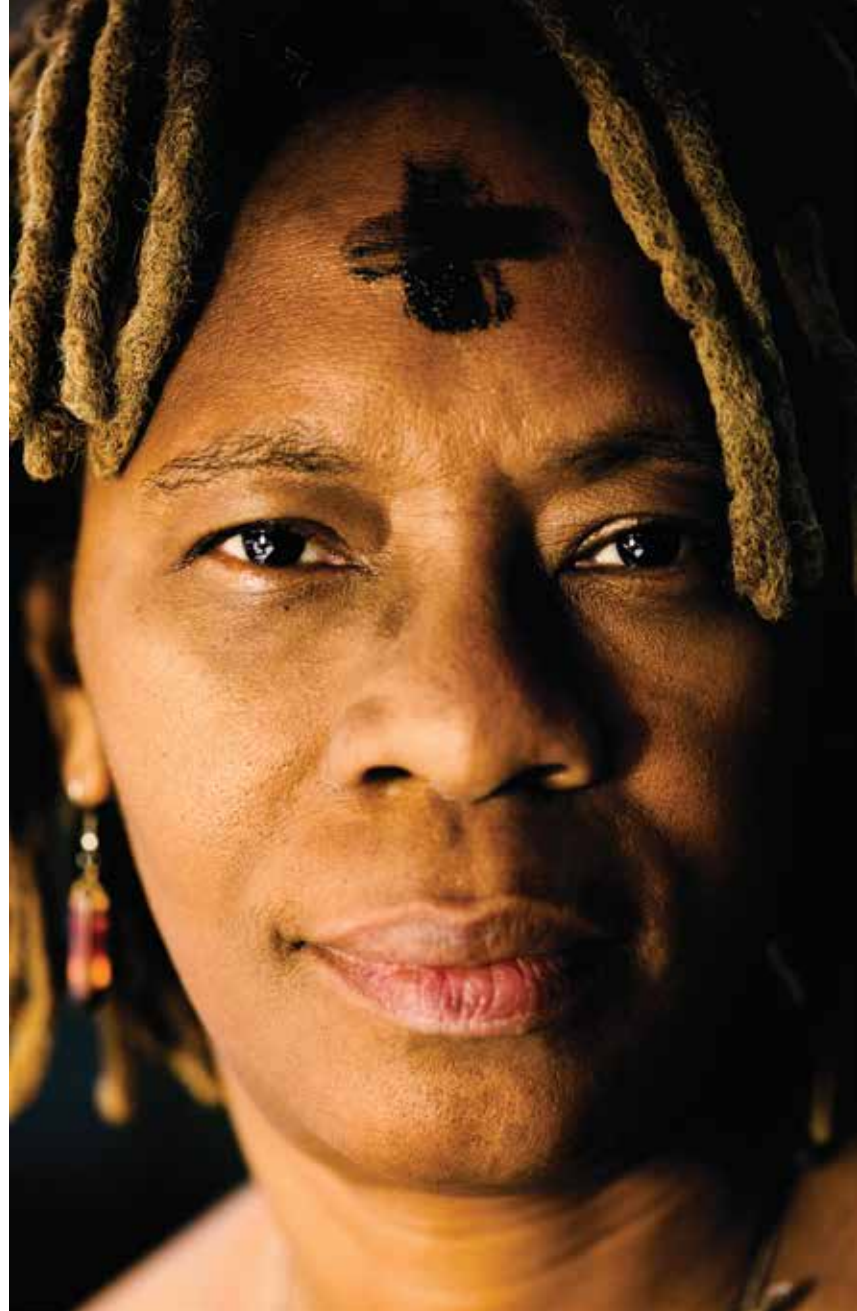


VOICES ON *Humility*

“Even as we never allow either ourselves or others to approach the heart apart from a humble, loving acceptance of the mystery of the heart, so we must approach others with an equal sense of mystery and with equal humility and love. If this rule is cordially obeyed, vengeance and intolerance will yield to patience and understanding, for love takes in the sanctity of another life and wishes for it nothing but good.”

+ *Edward John Carnell, Fuller's second president, in his 1955 inauguration address. (Read his entire lecture online.) Pictured are ashes from Fuller's All-Seminary Ash Wednesday service that begins the 40-day period of Lent when Christians remember their frailty and humble themselves before God.*

+ *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.*



“Romans 11:18 says, ‘don’t brag like you’re better than the other branches. If you do brag, be careful: it’s not you that sustains the root, but it’s the root that sustains you.’ The Christ in me teaches me how to walk humbly and know I am nothing without God.”

+ *PJ Johnson, pictured at right having received the imposition of ashes at Fuller’s Ash Wednesday service, is a current MDiv student and incoming Theology Graduate Union president for the 2016–2017 academic year.*

“If I’m not relating to you in a way that threatens me, that makes me vulnerable, I can’t actually connect with you. Genuine involvement requires some degree of honest expression of the self. You’ve got to be there; you can’t pretend while you’re there and still really engage. You have to be present to the other person as a person yourself in order to see the other.”

+ *Vasudevi Reddy, a Hindu scholar from the University of Portsmouth and guest of Fuller’s Intellectual Humility Conference, argues that humility is an openness to experience that is necessary for intellectual inquiry.*

“Humility involves a recognition of a set of relationships—the relational character not just of our thinking but of our entire existence within a world of things and between that world and God. . . . The properly ordered self is characterized by gratitude but also by patience, by an awareness that there are many things that can contribute to my realization of myself that I cannot change, and I simply must await happening. Theologically, this properly ordered self recognizes that he or she is specifically contingent upon the person of Jesus Christ.”

+ *Grant Macaskill, from the University of St. Andrews, lectured at Fuller’s Intellectual Humility Conference on the gospels as a model for a distinctly Christian approach to intellectual humility.*



“What if we rewarded a demonstrated ability to think well: to detect our own informational blind spots, generate and evaluate various viewpoints, and recognize what sorts of conclusions one can and cannot safely draw from evidence? Intellectual progress is made when we find the weaknesses and strengths in each others’ positions and think of ourselves as part of a greater collaboration towards the pursuit of truth and insight, where ideas are not regarded as our possessions or a means for self-promotion.”

+ *Thrive Professor of Developmental Science Justin Barrett, in an article on intellectual humility. Dr. Barrett directed the Thrive Center’s “Science of Intellectual Humility” project, which encouraged scholars to reflect on the question “What does it mean to be intellectually humble and how can intellectual humility be encouraged?” In May 2015, an international team of scholars presented research at a “Science of Intellectual Humility” conference hosted by Fuller’s Thrive Center. Watch the full lecture series and more from the Thrive Center online.*

PRACTICES OF HUMILITY

HUMILITY AND KNOWLEDGE

“It is precisely because we are finite beings that we must take a humbly modest approach to human knowing. God alone knows all things. We humans are mere creatures of God, limited, both individually and collectively, to our finite places in the larger scheme of things. The challenge, then, is to keep reminding ourselves that at the heart of the Christian message is the insistence that we are all finite sinners, limited yet regularly tempted to arrogance and self-centeredness.”

+ *Past president Richard J. Mouw, in his book Called to the Life of the Mind.*

HUMILITY AND PRIVILEGE

“In the wilderness, Jesus set aside his privilege. He declined his rights to bread. He would not claim his privilege to have angels rescue him. He set aside the kingdoms of the world and their splendor. He continued to surrender his privilege throughout his public ministry—ending with the surrendering of his own life. I expect the day will come when each of us will be called by God to make a grand sacrifice, to set our privilege aside as Jesus did in an act of sacrificial love for others.”

+ *Steve Yamaguchi, dean of students, preached on the importance of humbly relinquishing privilege in All-Seminary Chapel on Ash Wednesday. Hear his sermon online.*

HUMILITY AND RACE

“When you don’t cultivate what it means to be humble in the context of the sociological imagination, then your humility is only going to be humility that translates to people who come from your background. All of our understanding of humility and how that connects to leadership is contextual. If we’re coming from a higher place of power in society, our attempts to be humble can get lost in translation in some really interesting ways.”

+ *Fuller Forum lecturer Christena Cleveland, critiquing racial blind spots to the idea of servant leadership, in a conversation with Tod Bolsinger, vice president for vocation and formation. Watch more of the interview online.*

HUMILITY AND DEVELOPMENT

“We need a balanced humility that affirms the worth and gifts that God has given us and also claims the weaknesses and sin that work to undermine our Christian life. We need a humility that allows us to set aside all we know, save our knowledge of Christ, so that in our weakness the poor may find strength (1 Cor 2:1–3). We must understand ourselves as stewards, stewards of the gifts God has given us, stewards of our relationship with the poor, stewards of the resources we bring to the community and that the community already has.”

+ *Bryant Myers, professor of transformational development in the School of Intercultural Studies, in his book Walking with the Poor.*

HUMILITY AND FILM

“One of the greatest things a film does is put us in a place where we are almost forced into practicing attentiveness—and of course, attentiveness is linked to humility. If I sit and listen to someone else for two hours, and if I really listen, then I cannot help but be humbled. My sense of self is smashed. I am not the subject here, anymore; I am the receiver.”

+ *Film critic Alissa Wilkinson, in an article reflecting on approaches to watching film—commissioned by Brehm Center’s Reel Spirituality film institute. Read the entire article online.*

+ *Humility is a virtue that is more easily seen in community and concrete practices. These voices reflect on humility from their own perspectives and, together, offer a picture of humility as a tangible virtue that can bring us into deeper communion with one another.*

HUMILITY AND MINISTRY

“La humildad es un idioma que se aprende paso a paso. Demanda esfuerzo y práctica constante y, como todo idioma, si no lo practicas, se te olvida. Tantas veces hemos permitido que nuestro corazón se llene de otras cosas, menos de humildad. Un ministerio ‘sazonado’ con humildad siempre tendrá un buen sabor. Mi desafío diario es seguir aprendiendo a ser humilde y hablar el idioma de la humildad, de manera que pueda expresar mi amor a Dios y a los demás.”

“Humility is a language acquired step by step. It requires effort and consistent practice because, like any other language, it can be lost if it isn’t practiced. We often allow our hearts to be filled with things other than humility. A ministry seasoned with humility will always retain its good flavor. My daily challenge is to continue learning how to be humble and how to speak the language of humility, so that I may express my love for God and others.”

+ *Carlos Cevallos, student, reflecting on humility as he participates in Fuller’s Integrated Studies course on vocation—also known as the Touchstone course. Read more from him and many other students on the Touchstone Blog, available online.*

HUMILITY AND INTERFAITH CONNECTION

“If other religions truly do have some relation with God, then we must be open to receiving what God might have wrought among them. Just as Israel was awaiting the coming of the Messiah, so too are we now awaiting Christ’s return. As we live in this penultimate time we must be humble in our claims to certainty. The postponement of certainty, our humility before the work of God in other religions, elevates the legitimacy of the religious other so that we might also be their guests and receive their blessings.”

+ *Alexander Massad, in an essay on the differences between hospitality and humility for Fuller’s Evangelical Interfaith Dialogue journal—available online.*

HUMILITY AND MARRIAGE

“Because [a couple] bring unique perspectives to the union, they will need to navigate through their differences, and it’s important that each spouse be open and responsive in an attitude of humble respect. . . . Commitment involves a willingness to express your desires and opinions, to confront a partner in love, to listen with openness to your spouse’s desires and opinions, to have compassion, and to affirm the other’s ideas. Differentiated unity assures a mutual love that works out differences for the good of the relationship.”

+ *Jack and Judy Balswick, senior professors in the Department of Marriage and Family, from their book The Family: A Christian Perspective on the Contemporary Home.*

HUMILITY AND PREACHING

“Our humility is the fertile ground that draws the supernatural power of God to us. It is this power that we access when we preach, and it is revealed through our weakness. . . . When we humble ourselves as preachers we come to the end of our human power and ability to persuade others. It is at this humble intersection where God exchanges our weakness for his strength—our human power for supernatural power.”

+ *After neglecting to mention an ethnic group during her message at Urbana 2000, Brenda Salter McNeil [MDiv ’84] decided later to publicly apologize to the thousands in attendance. This humble act had a profound impact on all in attendance and caused Dr. McNeil to reflect years later on the power of weakness in preaching. Read these reflections online.*



+ The text below is displayed as a “midrash”—a Jewish interpretive practice in which commentaries are arranged around a primary text. Echoing this style, these reflections on Philippians 2:3–11 show a diverse interpretive community unified by its desire to faithfully understand the passage. The excerpts have been gathered from essays written in honor of Mark Labberton’s presidential inauguration in 2013, with the full articles available online.

LIVING WITH SCARRED EGOS “Instead of self-preservation, this mindset implies living with scarred egos. These are unavoidable when self-denial is a must, humility is called for, compassion is needed, sacrifice to empower others is invited, and vindication is not readily at hand. But only with scarred egos can a community of theological learning embody the paradox of the one who, living in glory, chose ultimate abasement; who, being the author of life, embraced death; and whose ultimate vindication is still to come.”

+ Elizabeth Sendek, president of the Biblical Seminary of Colombia, reflects on humility and theological education in honor of Dr. Labberton’s inauguration.

THE DNA OF THE CHRISTIAN FAITH

“This Christ hymn sets the tone for Paul’s relation with other faith traditions. It reflects the DNA of Christian faith. There is something unique about the way God is revealed in Jesus’ *kenosis*. So many Muslims have told me how they are both attracted to and puzzled by this self-giving characteristic of God in the Bible.” + Evelyn Reischer, associate professor of Islamic studies, considers the missiological implications of *kenosis*.

“The formation of Christian leaders and pastors for the 21st century holds challenges and uncertainties, just as does the spiritual formation of all Christians. . . . Whatever and wherever that future unfolds, we and our future need the One who holds all things together. For the God who holds the future is the One who has shown us in the past what the future that is today and tomorrow needs most: the God who emptied himself.” + President Mark Labberton related Philippians 2 to his new leadership responsibilities during his inauguration address.

“Perhaps we need to learn not only to be like Jesus, but to be like the sinful woman, and like Simon Peter. After all, we are among those sinners called to repentance. To have the mind of Christ is to hear what Jesus says about us and to us, to hear in his words to the woman his words to us: your sins are many; your sins are forgiven; go in peace. We are the recipients of God’s generous mercy and God’s expansive holiness in Jesus Christ: **we are the beneficiaries of ‘the mind of Christ.’**”

La actitud de ustedes debe ser como la de Cristo Jesús, quien, siendo por naturaleza Dios, no consideró el ser igual a Dios como algo a qué aferrarse. Por el contrario, se rebajó voluntariamente, tomando la naturaleza de siervo y haciéndose semejante a los seres humanos. Y al manifestarse como hombre, se humilló a sí mismo y se hizo obediente hasta la muerte, ¡y muerte de cruz! Por eso Dios lo exaltó hasta lo sumo y le otorgó el nombre que está sobre todo nombre, para que ante el nombre de Jesús se doble toda rodilla en el cielo y en la tierra y debajo de la tierra, y toda lengua confiese que Jesucristo es el Señor, para gloria de Dios Padre.

너희 안에 이 마음을 품으라 곧 그리스도 예수의 마음이니 그는 근본 하나님의 본체시나 하나님과 동등됨을 취할 것으로 여기지 아니하시고 오히려 자기를 비워 종의 형체를 가지사 사람들과 같이 되셨고 사람의 모양으로 나타나사 자기를 낮추시고 죽기까지 복종하셨으니 곧 십자가에 죽으심이라

Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death—even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

이러므로 하나님을 그를 지극히 높여 모든 이름 위에 뛰어난 이름을 주사 하늘에 있는 자들과 땅에 있는 자들과 모든 무릎을 예수의 이름에 꿇게 하시고 모든 입으로 예수 그리스도를 주라 시인하여 하나님 아버지께 영광을 돌리게 하셨느니라

peace. We are the recipients of God’s generous mercy and God’s expansive holiness in Jesus Christ: **we are the beneficiaries of ‘the mind of Christ.’**”

+ Marianne Meye Thompson, George Eldon Ladd Professor of New Testament, uses “the mind of Christ” as a lens to understand the Gospels.

POETIC WONDER AT CHRIST’S WILLING FREE-FALL

“How can we ever be free from the anxiety, self-conceit, violence, and competitiveness that dull the sensibilities of those defiant—or comprehending—of our embodiment? Instead of reasoned argument, Paul turns our attention in poetic wonder to Christ’s willing free-fall into flesh and reminds us that we, too, only find new life by trusting God’s surprising, resolute resurrection of broken bodies.” + Erin Dufault-Hunter, assistant professor of Christian ethics, relates Paul’s poetic description of self-emptying to ethics.

EVACUATING PRIVILEGE FOR THE SAKE OF A FALLEN CREATION

“The life of Christ demonstrated a mind set on *kenosis*, that is, evacuating his privilege for the sake of a fallen creation in need of redemption. With our 21st-century church obsessed with success and victory, often embroiled in various battles over doctrinal superiority, culture wars, political fights, and nation-state conflicts, I’m convinced there can be no greater task than to seek the mind of Christ!” + Michael McBride, pastor of The Way Christian Center, relates Philippians 2 to the obligation for justice.

The mind of Christ, standing in the middle of the passage, has to do with both ends: teaching and exhortation, belief and lifestyle, theory and practice.” + Veli-Matti Kärkkäinen, professor of systematic theology, looks to Philippians 2 as a pedagogical guide for theological education in a pluralistic society.

+ Pictured at right is the “Yoke of Service,” a presidential stole given to Mark Labberton celebrating his inauguration. Designed by Fuller alumna Olga Lah, the stole’s seven crosses in three flowing lines represent the Spirit moving over places and cultures, and the blue color signifies the living water that flows around the world via the Fuller community. Inside the stole is an inscription from John 13:34: “Love one another, as I have loved you.” When Dr. Labberton wears the stole this verse rests over his heart, reminding him that he is deeply loved and that God calls him to serve out of a love for others.

Available Classes

Practices of Christian Community with Mark Lau Branson (and other faculty)
Spiritual Formation and the Twelve Steps with Dale Ryan and Steve Yamaguchi
Spiritual Traditions and Practices with Richard Peace





VOICES ON **Who Is My Neighbor?**

“We must see every person as someone who lives each moment in relationship with God. We need to see the religious connection if we want to recognize the essence of human sacredness. The concrete person, beautiful or ugly, productive or idle, smart or stupid, is the one God made, whom God loves, whose life is in God’s hands, and for whom his Son died on the cross. This is the person who walks humbly on the earth as the image and likeness of the Creator who made him.”

+ *Lewis B. Smedes, professor of theology and ethics at Fuller for 25 years, considers how the image of God should inspire our actions in his book Mere Morality: What God Expects from Ordinary People. Master’s student Sarah Morcos (pictured above) drinks from an Arabic tea set belonging to Associate Professor of Islamic Studies Evelyne Reisacher. Cultures around the world share tea as a simple acknowledgement of the “essence of human sacredness” in our neighbors.*

+ *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.*



“For too long we’ve become complicit in having monocultural, one-language congregations. If the church means to only gather with people like me, then it’s not church. It’s called a social club, and we’re not perpetuating the gospel—we’re perpetuating walls. Our ecclesiology needs to be about building bridges. What does it mean to worship? What does it mean to extend hospitality? We have to answer these questions if we’re going to break down the walls within the church.”

+ Student Jennifer A. Guerra Aldana reflects on barriers to diversity on an event panel from “A Bridge to a New America: A Conversation on Race, Faith, and Justice.” Listen to the entire panel online.



“Could it be that we are missing out on the 21st century transfiguration of Jesus because we are too comfortable with the Jesus of our failed imaginations? Like the disciples, we are weighed down with sleep. In the words of Martin Luther King Jr., could it be that what weighs us down in our sleep is that we are too hypnotized from carrying the burdens of racism, materialism, capitalistic exploitation, and the over-militarizing of this world? But when you and I know what’s keeping us asleep, we can begin to make different choices. If we are asleep, we may miss seeing Jesus.”

+ Rev. Michael McBride, pastor of The Way Christian Center in West Berkeley, California, speaks in All-Seminary Chapel on the Incarnation and systemic racism. Watch his full sermon online.

“How do we move from a segregated church to a beloved community? How do we overcome our racial geography? It won’t happen by accident. We’re not hearing each other’s stories, and we’re not believing each other’s stories. We can have these conversations, but being afraid to have them prevents us from that healing. There is no reconciliation without racial justice, and I think the best place to have these conversations is in the Body of Christ.”

+ Jim Wallis, founder of Sojourners, speaks at “A Bridge to a New America: A Conversation on Race, Faith, and Justice,” available online.



“He has told you, O mortal, what is good; and what does the LORD require of you

+ Micah 6:8, foundational scripture for the Lloyd John Ogilvie Institute’s Micah Groups. Micah Groups are ethnically and denominationally diverse communities of 10–12 ministry leaders that meet regularly to reflect on worship, preaching, and justice. With guidance from online curriculum, each group offers a safe place to be formed together into the neighborly love envisioned in the scripture. Over 100 Micah Groups have gathered since 2011, a few of which are shown on this map.



TIM YEE, LOS ANGELES, CA

“Sometimes you need these outside voices, having this broader view of your own reality that you get mired in every day, and they really bring a word of wisdom—whether as an individual or as a community speaking into my life as a pastor.”



MICHAEL STAFFORD, ORANGE COUNTY, CA

Inspired by his experience as a member in a Los Angeles Micah Group, Michael decided to help facilitate a new Orange County group.



JENNIFER ACKERMAN, PASADENA, CA

“Sitting at the feet of others outside our own context and finding out how they engage issues like racism or income inequality or refugees is truly transformational. It takes courage to step out in faith to build new kinds of relationships with our neighbors, but it always broadens our vision.”

Jennifer Ackerman is Ogilvie Institute Director of Operations and Director of Micah Groups.



STACI MCATEER, SAN DIEGO, CA

Staci cofacilitates a Micah Group made up of bivocational artists, worship leaders, spiritual directors, and other nontraditional ministries.

LANCE FORD, KANSAS CITY, MO

“To place myself in the shoes of someone else and see things from a different perspective—whether it be gender, diversity of their ministry context, ethnic diversity, or even socioeconomic diversity—has really opened my world up.”

TIM WHETSTONE, SAN DIEGO, CA

“When we come together with a posture of openness, we can learn to trust one another. We share not only our life stories, but also really difficult questions about justice or how we live or showing kindness to one another. These questions are fleshed out in real life as we continue to grapple with how to live out what we discuss.”

but to do justice, and to love kindness, and to walk humbly with your God?"



KATE SPELMAN, CHICAGO, IL

"They'll know we are Christians by our love, as the old song goes. I work in a very homogenous, white, upper-middle-class context, so to be in dialogue with people from different backgrounds is a witness to both my congregation and our surrounding community."



SAM KIM, NEW YORK, NY

"Micah Groups burst open our insular bubbles and take us on a journey toward diversity, complexity, and even paradox and ambiguity. We come together to pray for one another, to grow in complexity, to grow in love for one another. It's a foretaste of what will happen in the future when God culminates all creation and brings us back together."

BRUCE MAIN, CAMDEN, NJ

"The community I live in is very polarized. The suburbs and the city don't necessarily come together too often, and just having them in the same place to learn one another's perspectives is beautiful and mysterious and life-giving. It's helping us pastors connect our congregations to meaningful works of justice in the world."

MARK GRAPENGATER, ATLANTA, GA

Mark cofacilitates a Micah Group in Atlanta, GA. When protests occurred in Ferguson, MO, Mark had the support he needed to preach on God's desire for justice in the world in their own context.



SAMUEL SON, RALEIGH, NC

"I had never entered into such sustained theological conversation with people who are neither male nor Asian like me. And what surprises me are our commonalities in the midst of social differences. Ironically, it is Micah Groups' commitment to diversity that has affirmed the oneness of the Christian faith."

RYAN JOHNSON, ATLANTA, GA

"Joining a diverse community of followers of Jesus has shown me more of the character of God than I ever could have seen just by staying in my own tribe. I've engaged across denominational, racial, and socioeconomic lines. And I've seen that we all have the same desire to be loved by God. It's been a beautiful, messy journey of reconciliation."



JASON THOMAS, NEW ORLEANS, LA

"In the denomination I'm part of, I sometimes feel separated from the larger body of Christ. We miss that beauty in diversity. We connect across denominational lines, across gender lines, and across racial lines. So we really do have a sense of togetherness. And even when we argue, it's a family argument—we still love each other because we're brothers and sisters."

“When you actually encounter people of other faiths rather than talk about encountering people of other faiths, a lot of the usual debates begin to drop away. It’s easy to demonize other groups without actually encountering those groups. As soon as you start encountering them, the caricatures are shattered and we find they’re humans with the same sorts of issues as us. Often they have pertinent questions to ask us of our faith that challenge us—it’s not just a one-way street. Far too often we are isolated in our religious silos, and it’s important to actually talk to people who hold these other views.”

+ *Oliver Crisp, professor of systematic theology, from “Islam: A Christian Perspective,” a series of short lectures created as a Fuller classroom experience for prospective students. Listen to the full lectures online.*

“One of the most profound marks of justice is the naming of the truth about the victim, the injustice, the perpetrator, the law, the consequences. Of course, discerning the right names about such things can be difficult. But more often the only real difficulty is the lack of will and resources to do so. Power is on the side of the misnamers. . . . Justice renames the forgotten as the remembered, the widow as the loved, and the oppressed as the treasured. Naming gives life misnaming has taken away.”

+ *Mark Labberton, president of Fuller Theological Seminary, tracing the relationship between justice and language in his book The Dangerous Act of Loving Your Neighbor.*

Resources

The Great World House: Martin Luther King, Jr. and Global Ethics

Hak Joon Lee (Pilgrim Press, 2011)

Resources for Peacemaking in Muslim-Christian Relations: Contributions from the Conflict Transformation Project

J. Dudley Woodberry and Robin Basselin, eds. (Fuller Seminary Press, 2006)

The Dangerous Act of Loving Your Neighbor: Seeing Others Through the Eyes of Jesus

Mark Labberton (IVP Press, 2010)

Mere Morality: What God Expects from Ordinary People Lewis Smedes (Eerdmans, 1989)

Just Peacemaking: Transforming Initiatives for Justice and Peace Glen Stassen (John Knox Press, 1992)

Available Classes

Advocacy for Social Justice with Karin Finkler

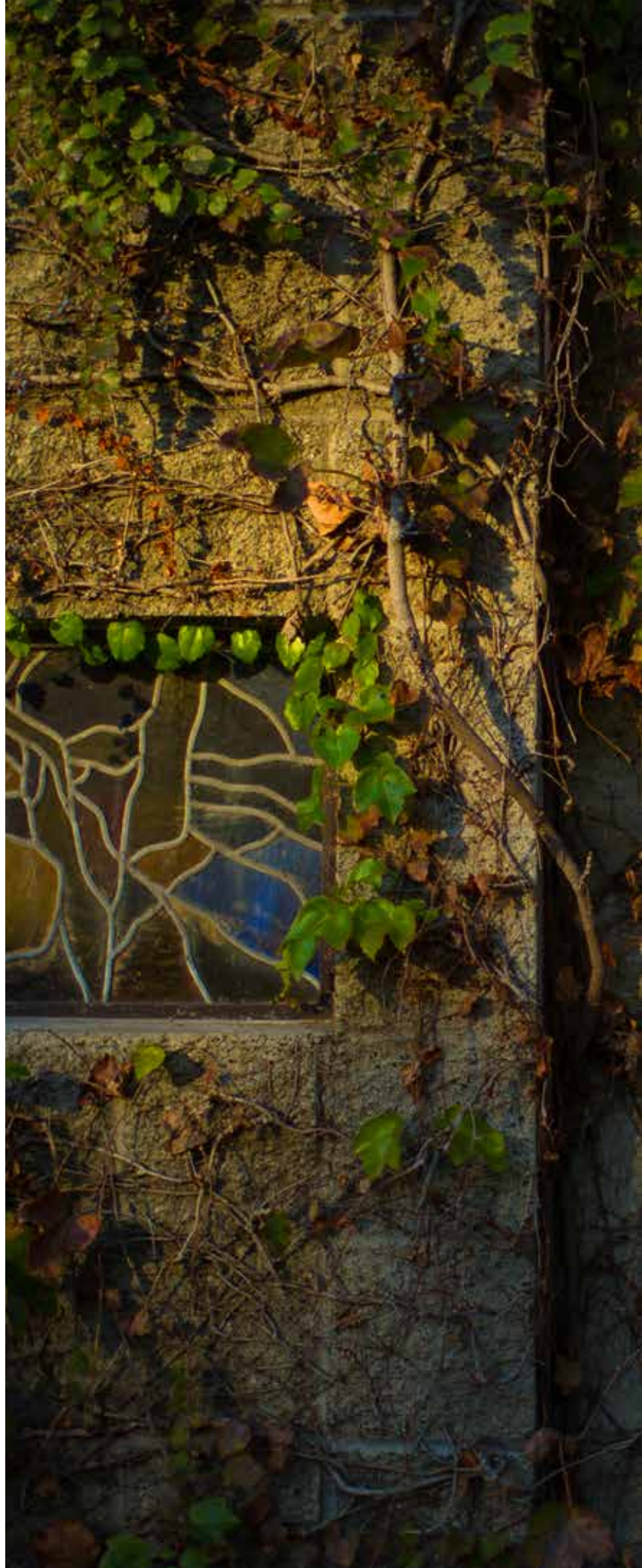
Music, Peacebuilding, and Interfaith Dialogue with Roberta King

Evangelism, Justice, and Emerging Generations with Chap Clark

Human Rights and the Old Testament with Kyong-Jin Lee

Christian Ethics with Hak Joon Lee

Christian Engagement with People of Other Faiths with Diane Obenchain



“The problem among the rulers of Jesus’ people is their tendency to maintain authority through token acts of justice and law observance that conceal the widespread injustice in which they are complicit, thus neglecting the justice of love that the law enjoins. They are so addicted to those patterns of injustice and to the influence and resources they gain from them that they find themselves seeking to destroy the One who is exposing them—the One who is calling people with compelling power to obey the Torah by loving God and loving their neighbors. This matter of token justice that sacrifices neighbors and others is a serious problem for us.”

+ *Tommy Givens, assistant professor of New Testament studies, in All-Seminary chapel on “Who Is My Neighbor?,” contrasted Christ’s teaching with a “malnourished moral consensus” that can perpetuate unaddressed economic injustice. Listen to his sermon online.*

“One of the American myths is that we’re all individuals and we all make it on our own, and that’s why it’s so hard to even have a conversation on privilege. We can’t even acknowledge that as a group, as a socioeconomic class, as people that have certain common characteristics, some benefit and some do not. I want us to think about privilege as the thing that we have but don’t think about and a thing that frames reality.”

+ *Juan Martínez, vice president for diversity and international ministries, reflects on systemic privilege from “Living with Unjust Legacies: Race, Justice, and Privilege,” a panel discussion available online.*

“WE LIVE IN A CULTURE THAT’S AFRAID OF THE STRANGER.”

—*Liseth Rojas-Flores, Associate Professor of Marital and Family Therapy*

“We have a mandate to love God and to love our neighbor and care for the stranger. I think we have to continue reminding the church and educating the church through intercessory prayer and Christian activism and a lot of patience. We live in a culture that’s afraid of the stranger, and we live in a time right now where it’s ‘us versus them.’ It is at this moment that the church has to bear witness to who we are and how we’re different from the rest of the world in how we see the least of these and the marginalized.”

+ *Liseth Rojas-Flores, associate professor of marital and family therapy, applying her research on trauma in the family to the recent refugee crises around the world.*

“Every Muslim is a human being—just like you and me. Every human being is created in the image of God and has the capacity to cry out to God. So we have to realize we’re on holy ground talking to Muslims, and they’re all potential members of the kingdom. This gets to matters of the heart and of human interaction, and goes beyond these group and class mentalities that have so separated us.”

+ *Jay Travis, affiliate professor in the School of Intercultural Studies, reflects on years living as a Christian in Muslim majority countries.*



+ At War with the Starlings I by Laura Marks, oil on wood panel, 24" x 48"



+ *Laura Marks has been an artist-in-residence at Fuller Northwest, where she also taught as an adjunct professor. She holds bachelor's degrees in both painting and printmaking from Cornish College of the Arts in Seattle, Washington. Throughout this magazine, and online at Fuller.edu/Studio, a brief virtual "gallery" of her work can be found (here and on pages 2, 30, and 72). We are grateful for her generosity in sharing this work with us. To see more, visit www.gildymarks.com.*

From the Archives: Gold Found in Wilbur's Papers

In 2015, sometime in June, we received an email with the subject line: "Gold Found in Wilbur's Papers!" from then-archivist Adam Gossman in the David Allan Hubbard library at Fuller. He had been "poking around in Professor Wilbur M. Smith's papers in the library collection" when he stumbled on a fragment of an interview by Dr. Frank Gaebelein with theologian Karl Barth—considered by some to be one of the greatest theologians of the 20th century. "I thought I would pass it along," Adam said, "because I think it's beautiful and it's good to celebrate when you find beautiful things." He recalls:

When I was archivist at Fuller, I spent a lot of time looking through collections of old professors and other scholars whose material we had collected over the years. In the papers of Dr. Wilbur Smith—the first person Charles Fuller asked to be a professor at Fuller Theological Seminary in 1947—I found in a box of "miscellaneous" files a folder labeled "Karl Barth."

Being rather fond of Dr. Barth and his theology, I rushed to open the file where I found this fragment, a description of a conversation that Frank Gaebelein had with Karl Barth. I recognized Dr. Gaebelein's name because Fuller Seminary's first president, Harold Ockenga, tried to recruit him to be the first

academic dean. (When Gaebelein declined, Dr. Harold Lindsell filled the position.)

Karl Barth—and his theology—had a complex relationship with Fuller Seminary. When Smith was at Fuller, association with the theology of Karl Barth could very well get a faculty member in trouble. (see Dr. Bela Vassady's excellent autobiography *Limping Along*.) Since those times, Fuller faculty have come to embrace Barth's theology more readily, with the influence of professors like Dr. Geoffrey Bromiley, Dr. Ray S. Anderson, and Dr. Howard Loewen.

When Gossman's research led him to believe the notes were unpublished, we reached out to several scholars at Fuller who include Barthian theology among their areas of interest—Professor of Systematic Theology Oliver Crisp, Adjunct Professor of Asian American Ministry Daniel Lee, and Professor of Theology and Culture William Dyrness—to request an assessment of the document's value. In a light-hearted and energetic email exchange, they found the notes to be marginal outside of a larger framing of evangelicalism, but interesting nevertheless. Meanwhile, the Barth Center, at Gossman's request, did an extensive search and found no linkage between Gaebelein and Barth, while the



+ Professor of Systematic Theology and painter Oliver Crisp graciously allowed us to reprint one of his many paintings of Karl Barth.

document was familiar to Gaebelein's family, who graciously granted us permission to publish.

Gossman's research revealed that it was in the summer of 1952 that Karl Barth met with Gaebelein to discuss the role of Christianity in culture and education. The book in which Gaebelein referenced their conversation was found, but only the first paragraph of his notes were used. From *The Pattern of God's Truth: Problems of Integration in Christian Education*

(New York: Oxford University Press, 1954, p. 36) Gaebelein recalls: "About a year ago it was my privilege to spend an afternoon with Professor Karl Barth in his study at Basel in Switzerland. During the course of our conversation, we discussed the question now before us. It was Dr. Barth's emphatic opinion that the most effective way to integrate every subject of study with Christianity is through teachers with a genuinely Christian world view . . ."

As lovers of treasure hidden in library archives, we came to the conclusion that the discovery itself was of interest, even if the document proves to be inconsequential. "Should we publish the notes," wondered Dr. Crisp in that robust collegial exchange, while musing on what conservative friends might make of Barth's remarks on eschatology. "I must say," he concluded, "I'm rather delighted by them! Should we publish them? Why not!"

Dr. Barth in conversation with Dr. Frank Gaebelein:

"This subject led to a discussion of history. Dr. Barth said with considerable emphasis that he does not think that a non-Christian can be an adequate historian. The non-Christian, he maintained, presumes to sit in judgment upon history. The Christian historian cannot do this. He is too humble to sit in judgment; he knows that God is in sovereign control of history. Thus his conclusions must, as in the case of the Christian teacher in any field, be characterized by modesty and humility.

"We then turned to the subject of Christianity and culture. I explained that some of us in America were concerned about the gap between Christianity and many educated men of good will who are not Christians and who equate Christianity, especially evangelical Christianity, with obscurantism and will therefore have nothing to do with it. My question was whether Dr. Barth felt it possible to bridge this gap. His reply was that he felt that the gap should and could be bridged, and that the initiative must be with the Christian. Here he quoted Romans 1:14, where Paul speaks of being debtor in respect to the Gospel both to the Greeks and the barbarians, the wise and the unwise. The responsibility for the gap between humanism (using the word in the better sense) and Christianity is the Christian's. 'The guilt,' he said, 'is ours.' We must make the approach to the non-Christians through love. We must translate the Gospel into terms they can understand. Here I quoted I Cor. 2:14 and the natural man receiving not the things of the Spirit of God, and spoke of the blindness spiritually of the unsaved man, despite his culture. 'Yes,' said Dr. Barth, 'this is the guilt of his sins that separate him from God.' But, he continued, all the same we Christians must take the initiative. Having been through the experience of Romans 7 we know what it is to have been spiritually blind. And so we can understand and must reach out to them in love.

"We went on to the subject of eschatology. I spoke of the fact that the theme of the meeting of the World Council of Churches to be held at Evanston, Illinois, is the Second Coming of Christ, and that this has occasioned consternation and protest on the part of many American liberals. Dr. Barth laughed and said that he was well aware of that fact. About a year ago he met with a group of American leaders, including Niebuhr, who threw up their hands at the topic. They objected that to deal with it would play into the hands of the fundamentalists who stress it so much, that it is pessimistic, and denies human progress. They left with Reinhold Niebuhr saying, 'Karl Barth has laid an eschatological egg and we must hatch it.' But, Barth said, they came back this year with quite a different outlook. Apparently, he remarked, some of them had read their Bibles. He spoke especially of a paper on the Second Coming written by Dr. Calhoun of Yale, which he said was thoroughly Biblical and to which he could take no exception.

"At this point I asked a very pointed question, 'Do you think,' I said, 'that the Second Coming will be as definite an event in history as the incarnation or the crucifixion were in the past?' His reply was a clear affirmative. Then I asked whether he believes that the taking of the Church out of the world (I Thess.

Recent Faculty Articles

KUTTER CALLAWAY, "Syncopated Beats and the History of Sadness: The Affective Fusion of Audience and Film through Musica," *Religions* 8, no. 4 (2016); "Music and the Mundane in American Beauty," *St. Marks Review* 234, no. 4 (2015); "Review: Paul Tillich and the Possibility of Revelation through Film, by Jonathan Brant," *Journal of Religion and Film* 19, no. 2 (2015). **OLIVER CRISP**, "On Original Sin," *International Journal of Systematic Theology* 17, no. 3 (2015): 252–66; "Jonathan Edwards, Idealism, and Christology," in *Idealism and Christian Theology: Idealism and Christianity*, vol. 1, ed. J. Farris, S. M. Hamilton, and J. Spiegel (Bloomsbury, 2016) (reprinted with minor revisions from his monograph, *Revisioning Christology*); "Sin," in *Christian Dogmatics*, ed. S. Swain and M. Allen (Baker Academic, 2016). **ALVIN DUECK**, "On Psychologizing the Other: Plato, Pith Helmets, and Pathology," in *Psychology and the Other: A Dialogue at the Crossroads of an Emerging Field*, ed. D. Goodman and M. Freeman, 309–31 (Oxford University Press, 2015); 文化、依恋与宗教:本土化、理念化与国际化视角 ["Culture and Religious Attachment: Localization, Philosophy, and an International Perspective"], *Journal of Soochow University* 3, 22–38. **WILLIAM DYRNES**, "Poised between Life and Death: The *Imago Dei* after Eden," in *The Image of God in an Image Driven Age: Exploration in Theological Anthropology*, ed. B. F. Jones and J. W. Barbeau (InterVarsity Press, 2016). **JOHN GOLDINGAY**, "As a Commentator, One Might Ask, 'What Would Jeremiah or John Say?'" in *The Genre of Biblical Commentary* (John E. Hartley Festschrift), ed. T. D. Finlay and W. Yarchin, 234–40 (Pickwick, 2015); "How I Have Drifted through Life," in *I Still Believe*, ed. J. Byron and J. N. Lohr, 93–104 (Zondervan, 2015). **JOEL B. GREEN**, "Building a New Testament Library: Matthew–Acts," *Catalyst* (21 October 2015), <http://www.catalystresources.org/building-a-new-testament-library-matthew-acts-5/>; "Original Sin: Humanity's Misery," *Catalyst* (30 November 2015), <http://www.catalystresources.org/original-sin-humanitys-misery/>; "Human Nature, Religion and Theology," in *Conversations on Human Nature*, ed. A. Fuentes

and A. Visala, 286–99 (Left Coast, 2016); "Why the *Imago Dei* Should Not Be Identified with the Soul," in *The Ashgate Research Companion to Theological Anthropology*, ed. J. Farris and C. Taliaferro, 179–90 (Ashgate, 2015). **BENJAMIN HOULTBERG**, with A. S. Morris, L. Cui, C. S. Henry, and M. M. Criss, "The Role of Youth Anger in Explaining Links between Parenting and Early Adolescent Prosocial and Antisocial Behavior," *Journal of Early Adolescence* 36, no. 3 (April 2016): 297–318; with M. Criss, L. Cui, C. Bolser, A. Morris, and J. Silk, "Direct and Indirect Links between Peer Factors and Adolescent Adjustment Difficulties," *Journal of Applied Developmental Psychology* 43 (2016): 83–90. **VELI-MATTI KÄRKKÄINEN**, "Teaching Global Theology in a Comparative Mode," in *Teaching Global Theologies: Power and Praxis*, ed. K. Pui-lan, C. González-Andrieu, and D. N. Hopkins, 45–53 (Baylor University Press, 2015); "Sin, Forgiveness, and Reconciliation: A Christian Perspective," in *Sin, Forgiveness, and Reconciliation: Christian and Muslim Perspectives*, ed. L. Mosher and D. Marshall, 3–12 (Georgetown University Press, 2016). **SEYOON KIM**, "Paul and the Empire," in *God and the Faithfulness of Paul: A Critical Examination of the Pauline Theology of N. T. Wright*, ed. M. F. Bird, C. Heilig, and J. T. Hewitt, 277–308 (Mohr Siebeck, 2016). **JOHNNY RAMÍREZ-JOHNSON**, with J. Park and P. R. Perez, "The Impact of Education on Views of Homosexuality in the Senior Clergy of Hidalgo County, Texas," *Journal of Religion and Health* 55, no. 3 (2016): 778–86. **SARAH SCHNITKER** and **BENJAMIN HOULTBERG**, with N. A. Fernandez, "Charitable Sporting Events as a Context for Building Adolescent Generosity: Examining the Role of Religiousness and Spirituality," *Religions* 7, no. 3 (2016): 35. **KENNETH T. WANG**, with T. M. Permyakova and M. S. Sheveleva, "Assessing Perfectionism in Russia: Classifying Perfectionists with the Short Almost Perfect Scale," *Personality and Individual Differences* 92 (April 2016): 174–79.

New Faculty Books

Adoptive Youth Ministry: Integrating Emerging Generations into the Family of Faith

edited by Chap Clark (Baker Academic, 2016)

Alms: Charity, Reward, and Atonement in Early Christianity

David J. Downs (Baylor University Press, 2016)

A Peaceable Psychology: Christian Therapy in a World of Many Cultures, Chinese edition [和平心理学]

Alvin Dueck and Kevin Reimer

(Chinese Academy of Social Sciences, 2015)

Christology: A Global Introduction, 2nd edition

Veli-Matti Kärkkäinen (Baker Academic, 2016)

Christ Has Redeemed Women: Biblical Teachings on Man-Woman Relationship and Women's Leadership in the Church

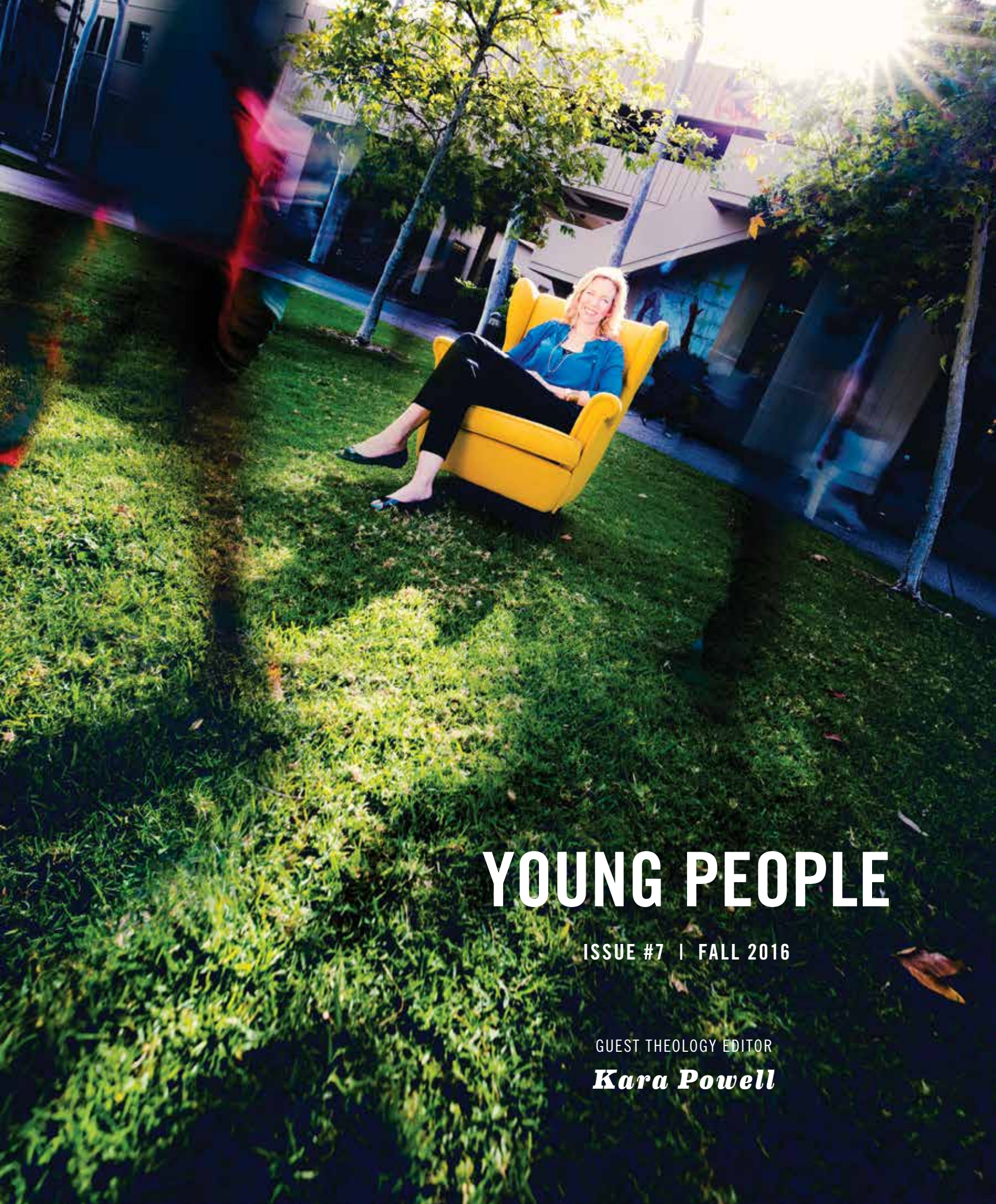
(revised version of *Women Created and Redeemed by God*)

Seyoon Kim (Duranno, 2016)

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

edited by Bryant L. Myers, Erin Dufaut-Hunter, and Isaac B. Voss

(William Carey Library, 2015)



YOUNG PEOPLE

ISSUE #7 | FALL 2016

GUEST THEOLOGY EDITOR

Kara Powell

Benediction: Acts that Speak the Good Word

“Hey, sister! Hello! Don't you want to eat?”

It's a familiar invitation for anyone walking through the small patio tucked between Fuller Pasadena's psychology buildings and parking lot. The loving yet imploring voice belongs to Fuller alumnus BJ Dabhade [DMin '99]. BJ cooks and serves a buffet-style curry lunch weekly—as he has been doing since 1998.

Growing up in central India, BJ recalls that, as a child, he cried out not because of the abundance of food but the scarcity of it. “My parents had taken me to an orphanage because there was a famine—there was no food. I saw starving people in my community who ate leaves off the trees, whatever they could find. My own father,” he shares, “died of starvation.”

While famine sent BJ to the doors of an orphanage, the Conservative Baptist Mission that ran the orphanage became a gateway for educational opportunities he never would have anticipated. After first attending Bible college in India, he was sponsored to study halfway around the world in La Mirada, California, where he received a master's degree in Christian education from Biola University. Culminating his educational journey, BJ came to Fuller Pasadena, where he studied both ministry and mission on his way to earning three master's and doctoral degrees.

BJ never forgot his youth and the suffering he saw in his family and neighbors. During his time studying at Fuller, BJ's experiences in India motivated him to found “BJ & Friends India Ministry,” an organization through which he supports orphanages like the one

in which he grew up. During his time in the School of World Mission (now the School of Intercultural Studies), BJ noticed that his fellow students often went without nourishing food shared in community. This struck a deep and familiar chord within him.

Acutely aware of the power of a shared meal, BJ taught himself how to cook and started hosting lunches out of his apartment as a way of introducing his peers to the Indian cuisine he loved. Doing this brought him and his community such joy that he started bringing his curry lunches to entire classes—even cooking once or twice for special Admissions events. Now, for the last few years, BJ has served curry lunches open to the entire Fuller community in the psychology complex breezeway, with a donation box nearby for money to feed children back home in India.

Since suffering a stroke in 2013, BJ has been unable to work a conventional job. In spite of that, he continues to serve the flavorful rice, spicy chicken curry, and traditional vegetable dishes for which he is renowned on Fuller's campus. Serving the Fuller community is not a chore but a great joy, he says, with such rewards as these: “Sometimes a student will come and tell me, ‘BJ, thank you for this food! I had nothing today and I did not know how I was going to eat.’” BJ relies on God to provide for him so that he can provide nourishment for others—whether that's in Pasadena, California, or Warud, India.

+ from Meggie Anderson, MDiv student and Fuller Studio's Story Table coordinator.

What is Fuller?

Fuller Theological Seminary is one of the world's most influential evangelical institutions, the largest multid denominational 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 18 degree

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

¿Qué es Fuller?

El Seminario Teológico Fuller es una de las instituciones evangélicas más influyentes del mundo, el seminario teológico más grande, y una voz principal para la fe, la cortesía (civility en inglés) y la justicia en la iglesia global y la cultura en general. Con raíces profundas en la ortodoxia y sucursales en innovación, estamos comprometidos a formar mujeres y hombres cristianos a ser fieles, valientes, innovadores, colaboradores y líderes de éxito que tendrán un impacto exponencial para Jesús en cualquier contexto.

Fuller ofrece 18 programas de estudio en 8 localidades—con op-

ciones en Español, Coreano, y clases en línea—a través de nuestras facultades de Teología, Psicología y Estudios Interculturales juntamente con 20 centros, institutos e iniciativas. Aproximadamente 4,000 estudiantes de 90 países y 110 denominaciones ingresan anualmente a nuestros programas y nuestros 41,000 ex alumnos y ex alumnas han aceptado el llamado a servir en el ministerio, la consejería, educación, las artes, en organizaciones sin fines de lucro, los negocios y una multitud de diferentes vocaciones alrededor del mundo.



+ Don't Miss

Festival of Beginnings

September 28 | Pasadena, California | 10:00 am

Join the Fuller community for the ceremonial first chapel of the year, including a special message by President Mark Labberton, charges to the incoming class, and fellowship with the newest members of our community.

"Experience: Fuller" Prospective Student Event

October 26 | Pasadena, California

The Office of Admissions hosts a full day of activities for students discerning whether Fuller is the place they are called to pursue their academic endeavors.

Dynamics of Contemporary Muslim Societies: Christian Theological and Missiological Implications

November 3-4 | Pasadena, California

Join us for the 2016 School of Intercultural Studies' Missiology Lectures. Information and registration at fuller.edu/missiology2016

For more: fuller.edu/events

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풀러신학교는 오늘날 세계에서 가장 영향력있는 복음주의 기관들 중 하나이자 가장 큰 신학교로서, 지구촌 교회 내에서의 다양한 문화 속에서 믿음, 시민교양, 정의를 위한 선도적 목소리가 되고 있습니다. 정통신앙에 깊이 뿌리내리고 혁신의 가치를 뽐어가는 가운데, 우리는 그리스도인 형제 자매들이 신실하고, 용기있고, 혁신적이고, 상호협력하고, 열매를 맺는 리더들이 되어 어떤 상황에서도 예수님을 위해 폭발적인 영향력을 미칠 수 있도록 준비시키는 데 전념하고 있습니다.

풀러신학교는 신학대학원과 심리학대학원, 선교대학원 등 3개의 대학원과 20개 센터 및 연구소를 통해, 8개의 다른 캠퍼스에서, 18개의 학위 과정—영어, 스페인어, 한국어 그리고 온라인—을 제공하고 있습니다. 풀러의 여러 학위 과정에는 매년 90여개국, 110여 교단 출신의 4,000여명의 학생들이 등록을 하고 있으며, 41,000여명의 동문들은 목회자, 상담가, 교사, 예술인, 비영리 단체 리더, 사업가를 비롯하여 세상에서 다양한 직업에서 하나님의 부르심에 부응하여 활약하고 있습니다.



+ Fuller Bay Area

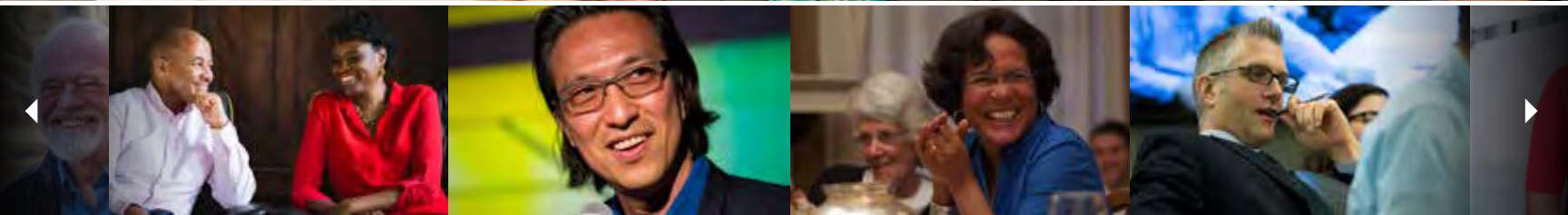
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