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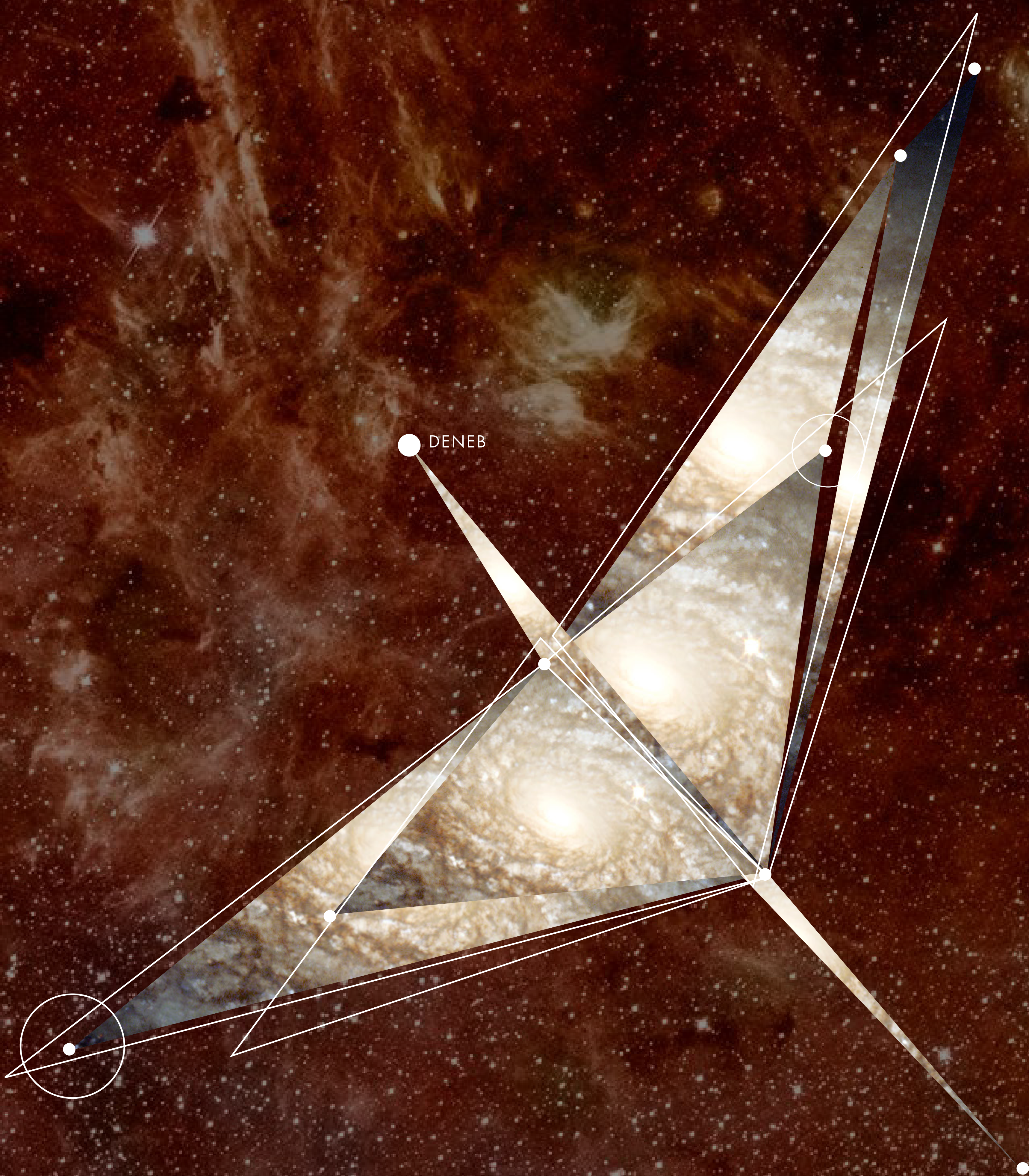
ISSUE #15 | TECHNOLOGY

FULLER

STORY Priscilla Santos, pictured above, learns what it means to be an advocate in the work of anti-trafficking ***p. 22***
THEOLOGY This issue critically engages with emerging technology and our relationship to it through articles curated by Kutter Callaway ***p. 42***
VOICE Reflections on identity and hope from various voices in the Fuller community ***p. 80***



+ Cygnus *by Liz Carver, 2014*

For this art series of constellations, artist Liz Carver (MATM '17) says her curiosity was her inspiration. "I have always wondered how the ancients came up with such rich stories about the stars," she says. "How is this particular collection of stars an Ethiopian princess (Andromeda)? How is that particular collection of stars a narwhal (Cetus) or a swan (Cygnus)?" Liz chose to draw on high-resolution images from NASA (which are free to anyone) in order to "see the stories behind the stars."

The constellations represented in the art in this issue can be seen through the autumn months in the Northern Hemisphere. Cygnus (pictured above) can be observed in September. See more of Liz's artwork on pages 11, 78–79, and 98–99.

Liz Carver is a designer, artist, and creative living in Milwaukee, Wisconsin, where she is the director of communication and first impressions at Eastbrook Church and co-owner of Third Coast Paper. Find this constellation series at thirdcoastpaper.com and more about Liz and her work at lizcarver.com.

STORY | THEOLOGY | VOICE

FULLER

ISSUE #15 | TECHNOLOGY

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Issue #15 2019

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+ *What Does It Mean to Be Human?*

Trailblazing science fiction writer Ursula Le Guin defined technology as "how a society copes with physical reality: how people get and keep and cook food, how they clothe themselves, what their power sources are. . . . Perhaps very ethereal people aren't interested in these mundane, bodily matters, but I'm fascinated by them."[1] Le Guin's broad definition shifts the locus of technology toward ordinary life, centering its value not in some dazzling standard of innovation but in how it serves the everyday. Not surprising, then, that Microsoft artificial intelligence (AI) designer Jonathan Foster finds his days occupied with the question, "In an age of rising robots and digital immersion, what does it mean to be human?"

Director of AI Strategy at Microsoft Michael Ebstyne (p. 61) concurs: "Today, ethics is central to every technology conversation I'm a part of. Historically this wasn't the case. Now that digital technology is on the verge of mimicking human-like behaviors . . . there are so many unspoken assumptions about what being in a human community is truly about." Alumnus and HTC Decentralized Chief Officer Phil Chen (MDiv '05) agrees, suggesting that we should consider technology a natural frontier for Christian ethics. As he ponders whether the innovations of his world—including big data, cryptocurrencies, and blockchain technologies—have sufficient moral compass, Chen imagines Fuller filling a crucial gap.+

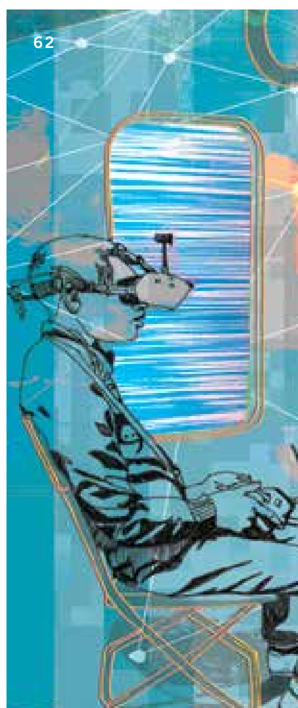
This is the territory investigated by Associate Professor of Theology and Culture Kutter Callaway as guest editor of this issue's section on theology and technology (pp. 42–77). At the dawn of the information age, Le Guin wrote in *Dreams Must Explain Themselves*: "Hard times are coming when we will be wanting the voices of writers who can see alternatives to how we live now and can see through our fear-stricken society and its obsessive technologies to other ways of being, and even imagine some real grounds for hope." Nearly half a century later, this is a useful prediction to keep in mind as theologians, psychologists, and missiologists ask, "How should we live as flesh and blood followers of Jesus in a world of unfettered technology?"

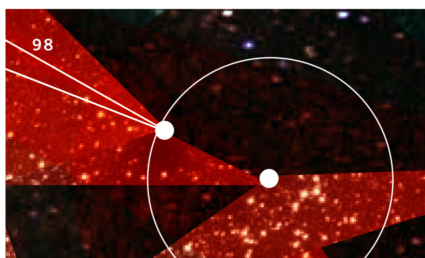
LAURALEE FARRER
is chief storyteller and vice president of communications.

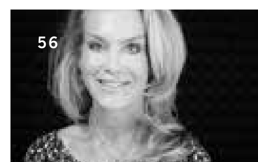
+ *View a video of "In the Room with Phil Chen," or listen to his* Conversing *podcast episode with Mark Labberton, on FULLER studio this fall*

1. U. K. Le Guin, *Dreams Must Explain Themselves: The Selected Non-Fiction of Ursula K. Le Guin* (London: Hachette UK, 2018), 441.

+ *In the spring, FULLER studio hosted a roundtable discussion with Fuller faculty and other guest scholars from several faith traditions to discuss the use of technology in religious practice as well as technology's effect on interfaith dialogue. Watch this unique salon in its entirety on FULLER studio, available in late October. A virtual reality viewing experience of the event will be available to participants of the Missiology Lectures this fall.*







+ *Contents of this issue*

STORY

Art in Place 12

Through the In-situ residency, John Lui fosters community in Hong Kong by gathering artists from around the globe

A Home in the Intersection 16

Broderick Leaks cares for USC students and their mental health by integrating psychology and faith

Shifting the Power 22

Priscilla Santos learns valuable lessons about advocacy as she comes into her own working in the young field of anti-trafficking

The World in a Room 28

MAGL students visiting Pasadena reflect on the rich sense of community in a diverse cohort of pastors and activists before returning to their ministries around the world

Theology for a New Day 36

Veli-Matti Kärkkäinen explores new frontiers of theology in the midst of the globalized world's shifting landscapes

THEOLOGY

Introduction 44

Kutter Callaway, Guest Editor

The Yes (to Technology) in Our No (to Social Media) 46

Kutter Callaway

High Tech/High Touch: Sharing, Expressing, and Crafting Wisdom for Our Age 52

Erik Aasland

Telos, Technology, and Thriving 56

Pamela Ebstyne King

Parenting in Today's Digital Playground 64

Kara Powell and Brad Griffin

Accessibility and Technology as Hospitality 67

Bethany McKinney Fox

Natural-Born Cyborgs: Can Technology Supersize Christian Life? 70

Brad Strawn and Warren Brown

Re-membering the Dis-membered 74

Phil Allen

VOICE

Voices on Identity 80

Voices on Hope 86

DEPARTMENTS

From Mark Labberton, President 8

Future of Fuller 92

Recent Faculty Books and Publications 94

Benediction 96

About Fuller 97

Strangers, Neighbors, and the Unexpected Promise of Rideshare Technology

Personas Desconocidas, Vecinos y la Promesa Inesperada de la Tecnología de Vehículos Compartidos

낯선 사람들, 이웃들, 그리고 라이드 셰어 기술의 예상치 못한 약속

From Mark Labberton, President

Our lives are thickly technological, often opening unexpected possibilities for genuine personal contact. Rideshare platforms like Uber and Lyft have surprised me in this way. I use them regularly in my travels for Fuller, and while they are not perfect, they are remarkable. Often, a simple, technology-driven transaction becomes a life-changing encounter as an Uber driver takes me where I need to be while also teaching me what I need to know.

I am a tall, white, educated male, often dressed in a suit and folded into the backseat of a small car, reliant on a stranger to transport me from one location to the next. In the first few moments of that transaction, knowing only each other's names, neither of us knows exactly where we will travel together: the driver doesn't yet know my destination, and I don't know where our conversation will take us. Something like a magical mystery tour has begun.

Those who regularly use Uber, especially in larger cities, know that drivers are very often persons of color—frequently born outside the United States. A universe can open with a simple question: "I'm still getting to know this city—would you share your impressions?"

I have yet to hear a "no" to such inquiries: "What's it like to live here? Have you been here long? I grew up in Washington State—where did you grow up? How did you come to settle here? Is it starting to feel like home? What makes you feel free to be yourself? If you could change one thing about this city to make it better, what would it be?"

While mapping technology directs the car, setting a tight course, human interest guides the conversation that ambles with beautiful aimlessness. Many stories are told—hilarious and sobering—in a context where we are bound close together, both looking straight ahead and not at one another (except in the peripheral vision of the rearview mirror). The driver may be an immigrant mom making extra money for her children's school fees; a Nigerian linguist explaining the labyrinthine system of bribes required to import American cars into his home city of Lagos; a young African American musical theater student rehearsing his solos for me; or a gay PhD student earning money to buy a wedding

Nuestras vidas se han vuelto altamente tecnológicas, con frecuencia abriendo posibilidades inesperadas para un contacto personal genuino. Plataformas de viajes compartidos como Uber y Lyft me han sorprendido de esta manera.

Los utilizo a menudo en mis viajes con Fuller, y aunque no son perfectos, son increíbles. Con frecuencia, una simple transacción tecnológica se convierte en un encuentro transformador en el transcurso del camino en donde el conductor de Uber me lleva a mi destino y, al mismo tiempo, me enseña lo que necesito saber.

Soy un hombre alto, blanco, educado, a menudo vestido de saco y metido en el asiento de atrás de un auto pequeño, dependiendo de un extraño para transportarme de un sitio a otro.

En los primeros momentos de la transacción, conociendo talvez solo nuestros nombres, ninguno de nosotros sabe exactamente hacia dónde viajaremos juntos: el conductor no sabe todavía mi destino y yo tampoco se a dónde nos va a llevar nuestra conversación. Inicia algo así como un viaje mágico y misterioso.

Aquellas personas que utilizan Uber con frecuencia, especialmente en grandes ciudades, saben que los conductores a menudo son personas de color - muchas veces personas nacidas fuera de los Estados Unidos. El universo puede abrirse con una simple pregunta: "No conozco esta ciudad muy bien todavía - ¿me podría compartir sus impresiones?"

Nunca he escuchado un "no" a tales preguntas: "¿Cómo es vivir aquí? ¿Tiene mucho tiempo usted de vivir aquí? Yo crecí en el Estado de Washington - ¿dónde creció usted? ¿Qué lo llevó a mudarse aquí? ¿Se siente usted en casa en este lugar? ¿Qué le ayuda a sentirse libre para ser usted mismo/a? Si usted pudiera cambiar una cosa en esta ciudad para mejorarla, ¿qué cosa sería?"

Aunque la tecnología de mapas guía la dirección del auto en un camino definido, las intereses humanos guían la conversación, volviéndose así una ruta bella e impredecible. Se cuentan muchas historias - divertidas y dolorosas - en un contexto donde estamos muy próximos el uno del otro, ambos mirando hacia enfrente y no cara a cara (excepto de reojo en el espejo retrovisor).

La conductora puede ser una madre inmigrante haciendo dinero extra para los gastos escolares de sus hijos/as: un linguista nigeriano explicando el sistema de sobornos como un laberinto para importar autos americanos a su ciudad de Lagos; un estudiante Afroamericano practicando su música de teatro conmigo; o un estudiante homosexu-

우리의 삶에서 떼려고 해도 뗄 수 없는 기술, 이는 종종 진정한 개인적 접촉에 예상치 못한 가능성을 열어줍니다. 우버(Uber)나 Lyft(리프트)와 같은 라이드 셰어(rideshare) 플랫폼은 이런 식으로 저를 놀라게 합니다. 저는 풀러 일로 여행을 할 때 라이드 셰어를 자주 이용합니다. 완벽하지는 않지만 대단한 수단입니다. 종종 기술을 바탕으로 한 단순한 거래는 삶을 변화시키는 만남을 가져옵니다. 우버 운전사는 제가 가야할 곳으로 데려가 주기도 하지만 제가 알아야 할 것들을 가르쳐 주기도 하기 때문입니다.

키가 큰, 학식 있는 백인 남성으로, 저는 주로 양복을 입고 작은 자동차의 뒷좌석에 앉아서 저를 한 장소에서 다른 장소로 이동시켜 줄 낯선 운전사에게 의지하게 됩니다. 그러한 거래의 처음 얼마 동안은 우리는 서로 이름만 알고 있습니다. 둘 다 우리가 함께 어디로 여행을 하게 될지 정확히 알지 못합니다. 운전사는 아직 저의 행선지를 모르고 저는 우리의 대화가 어디로 흘러갈지 알지 못합니다. 마법의 미스터리 투어와 같은 것이 시작된 것입니다.

특히 대도시에서 우버를 정기적으로 이용하는 사람들은 많은 경우에 라이드 셰어 운전사들이 미국 밖에서 태어난 유색인종이라는 것을 알고 있을 것입니다. 간단한 질문 하나가 우주를 열 수 있습니다. "전 아직도 이 도시를 알아가고 있는데 이 도시에 대해서 어떻게 생각하시는지 말씀해 주시겠어요?" 이런 질문에 "아니요"라고 답하는 사람은 아직 한 명도 없었습니다. "이 도시에서 사는 것이 어떠세요? 여기서 오래 사셨어요? 저는 워싱턴 주에서 자랐습니다. 어디에서 자라셨어요? 어떻게 이곳에 정착하게 되셨어요? 이제 집 같이 느껴지시나요? 운전사 분을 자유롭게 만드는 것은 무엇이에요? 만약 운전사 분이 이 도시를 더 좋게 만들기 위해 한 가지를 바꿀 수 있다면 어떤 것이에요?"

네비게이션 기술이 자동차를 안내하고 빽빽한 코스를 설정하는 동안, 인간의 관심이라는 것은 아름다운 목적 없는 대화를 이끌어냅니다. 서로 밀접하게 연결되어 있는 상황에서 재미있기도 하고 진지하기도 한 많은 이야기들이 오고갑니다. 둘 다 서로를 보지 않고 앞을 바라 보면서(백미러의 주변 시야를 제외하고) 말입니다. 운전사는 자녀의 학비를 위해 여분의 돈을 버는 이민자 엄마일 수도 있고, 미국 차를 고향인 라고스로 수입하는데 필요한 복잡한 뇌물 시스템을 설명하는 나이지리아 언어학자일 수도 있습니다. 제 앞에서 솔로 파트를 연습하는 젊은 아프리칸 아메리칸 뮤지컬 학생일 수도 있고, 결혼 반지를 사기 위해 돈을 버는 게이 박사 학생일 수도 있습니다. 이 운전사들은 저의 선생님입니다. 저는 경청하는 것 외에는 다른 의도가 없습니다. 운전사들이 얼마나 자주 그들의 삶을 활짝 열어 저를 자신의 이야기로 초대하는지 계속 놀라게 됩니다. 그들의 솔직함, 충고, 좌절, 고통, 그리고 대담한 희망이 저를 감싸고 또 가르칩니다.

ring. These drivers are my teachers. I'm all ears, without agenda— except to listen. I am continually surprised at how often drivers will fling their lives wide open and invite me into their stories. Their candor, their advice, their frustrations, their pain, and their audacious hopes envelop me and teach me again and again.

"Breathtaken" is a word that captures what I have felt after such rides. Maybe we just crossed town, but we traveled a continent in a different, more eternal dimension of space. These digitally fueled pairings of driver and rider result in experiences worth far more than an Uber fare: I have met an extraordinary assortment of beautiful, thoughtful, observant, and yet ordinary individuals, hungering for "home," yearning for a positive future, and grateful to have been heard. I am often invited to linger in a stopped car that's arrived at my destination or to stand at an open trunk after retrieving my suitcase while my driver finishes a story.

Most rideshare drivers live at a thin economic edge, shot like pinballs by a digital plunger, pinging through random neighborhoods, times of day, and mashed-up American cultures. As they do so, they carry in themselves their own rich narratives—reflections of diverse persons, made in the image of God, trying to get by, living stories that glimmer in ways we are all usually blind to. I am humbled by the glimpses their brief life-tours give me, and always eager for them to know that their gifts are received and treasured.

Even though I have many friends, colleagues, and students who represent a wide diversity, Uber drivers teach me that my world always needs more perspectives like theirs. Who might have guessed that rideshare technology would bring me so much more than transportation, that along the way of where God is leading on any particular day, a stranger might become the "neighbor" I am to love as myself?

---

al cursando su doctorado ahorrando dinero para comprar un anillo de bodas.

Estos conductores son mis maestros. Soy todo oídos sin ninguna agenda - excepto escuchar. A menudo me sorprende cómo los conductores abren las puertas de sus vidas y me invitan a entrar en sus historias. Su candor, sus consejos, sus frustraciones, su dolor y sus esperanzas audaces me abrazan y me enseñan una y otra vez.

La palabra que captura lo que he sentido después de estos viajes es: impresionante. Talvez solo cruzamos la ciudad, sin embargo, en otra dimensión de espacio eterno cruzamos un continente diferente.

Esta combinación de conductor y cliente resulta en experiencias con mucho más valor que la tarifa de Uber: He llegado a conocer una variedad extraordinaria de personas bellas, amables, observadoras y sin embargo, ordinarias, añorando un "hogar" y un futuro positivo, y agradecidas de que yo les haya escuchado.A menudo me detengo en el auto que ya llegó a mi destino o espero al sacar mis maletas de la cajuela mientras mi conductor termina su historia.

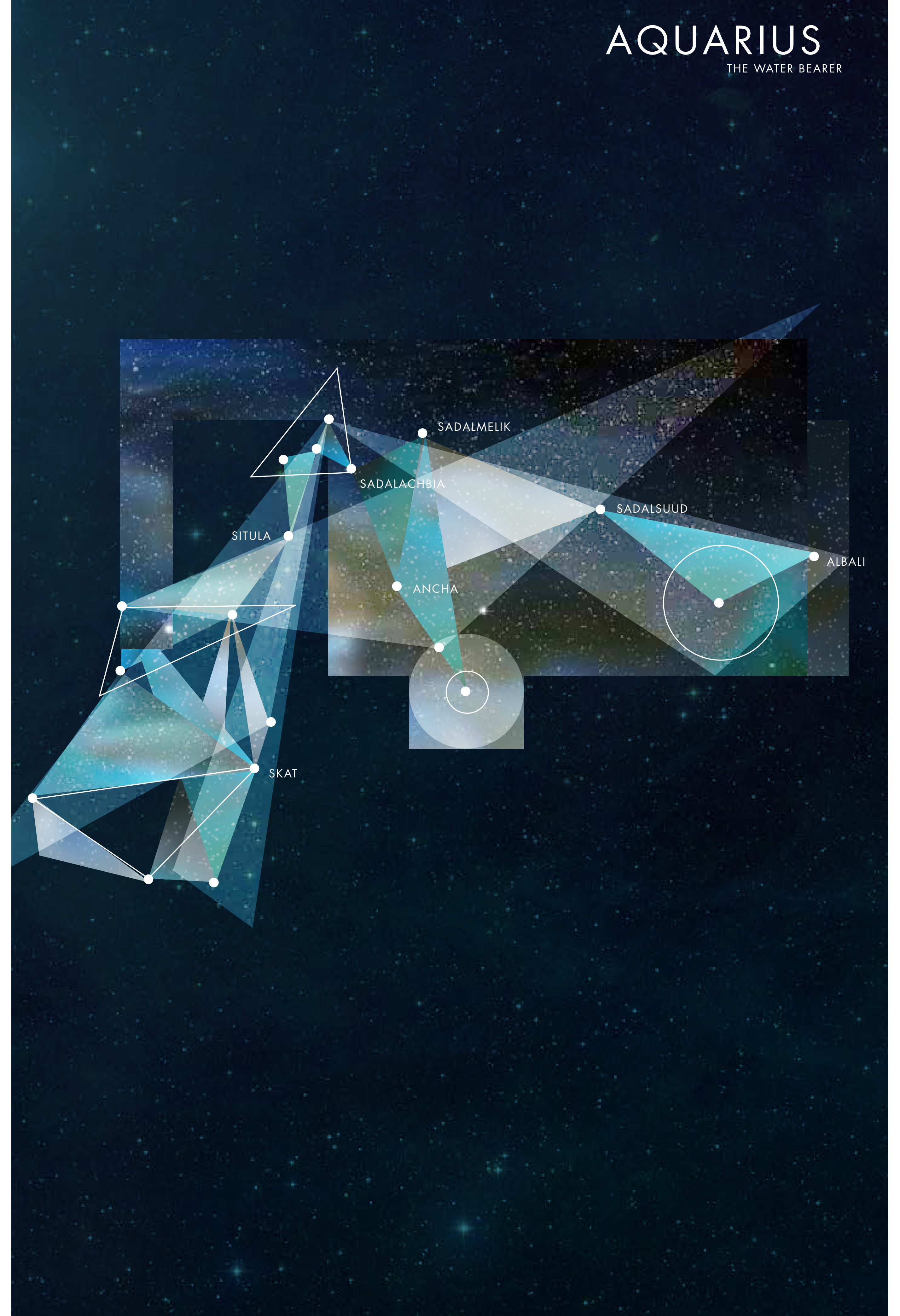
La mayoría de los conductores viven con una economía ajustada, lanzados como en una de esas máquinas de pinball, rebotando por todo vecindario, a toda hora del día y en una mezcla de culturas americanas. Al viajar por sus rutas, ellas y ellos conllevan sus propias narrativas enriquecedoras reflejos de personas diversas, hechas a imagen de Dios, luchando por vivir historias vivas las cuales brillan de diferentes maneras y a veces estamos ciegos a ellas. Me honra ver los destellos breves que me brindan de sus vidas, y añoro siempre de que ellas y ellos sepan que sus dones son recibidos y atesorados.

Aunque tengo una gran diversidad de amistades, colegas y estudiantes, los conductores Uber me enseñan que mi mundo siempre necesita más perspectivas como las de ellos y ellas. ¿Quién se hubiese imaginado que la tecnología de vehículos compartidos me iba a brindar mucho más que transporte, que en la ruta donde Dios me estuviera guiando en un día en particular, una persona extraña se pudiera convertir en mi "vecino/a" a quien amar de la misma manera que me amo a mí mismo?

"놀라움"이라는 단어가 그런 라이드를 하고 난 후에 제가 느끼는 감정을 잘 표현합니다. 어쩌면 우리는 단순히 도시를 횡단했지만 다른 차원의 더 영원한 우주의 차원에서는 대륙을 여행한 것인지도 모르겠습니다. 디지털로 맺어진 운전사와 승차자의 인연은 우버 요금보다 훨씬 더 가치있는 경험을 제공합니다. 저는 "가정"을 갈망하고, 긍정적인 미래를 갈망하고, 이야기를 들어주는 사람이 있어서 감사해 하는 이토록 아름답고, 사려 깊고, 관찰력 있고, 그러면서도 평범한 개인들로 이루어진 특별한 종류의 사람들을 만났습니다. 운전사는 종종 목적지에 도착해 정차한 차 안에서 또는 트렁크에서 여행 가방을 꺼내는 동안 자신의 이야기를 끝냅니다.

대부분의 라이드 셰어 운전사들은 경제적 벼랑 끝에 서 있고, 디지털 플런저가 쏘아 올린 핀볼처럼 무작위한 시간에 무작위한 동네를, 그리고 뒤섞인 미국 문화를 헤집고 다닙니다. 그러면서 그들은 그들 자신의 풍부한 이야기를 지니고 있습니다. 하나님의 형상대로 만들어진 다양한 사람들의 모습, 살아나가려고 노력하는, 우리가 보통은 볼 수 없는 방식으로 흐릿하게 빛나는 삶을 살아가는 이야기입니다. 저는 그들이 저에게 잠깐 보여준 인생의 여행을 통해서 겸손해지고, 항상 그들의 선물이 받아들여지고 소중히 여겨진다는 것을 그들이 알았으면 합니다.

저에게는 많은 친구, 동료, 그리고 폭넓은 다양성을 대표하는 학생들이 있음에도 불구하고, 우버 운전사들은 저의 세계가 항상 그들과 같은 더 많은 관점을 필요로 한다는 것을 가르쳐줍니다. 라이드 셰어 기술이 교통 수단보다 훨씬 더 많은 것을 가져다 줄 것이라고 누가 짐작을 했겠습니까? 어느 특정한 날에 하나님이 인도하는 길에서 만난 낯선 사람이 우리가 우리 자신처럼 사랑해야 할 "이웃"이 될지 누가 알았겠습니까?



+ Aquarius *by Liz Carver, 2014. This constellation can be observed in the month of October in the Northern Hemisphere. Find details about this project and the artist on p. 3, and see more constellations on pp. 78–79 and 98–99.*

art in placē

Through the In-situ residency, John Lui fosters community in Hong Kong by gathering artists from around the globe

Written by **JEROME BLANCO**
Photographed by **JOHN LUI**

IN SITU: FROM the Latin, meaning "in place." In-situ is also the name for the Hong Kong-based artist residency founded and run by Fuller alumnus John Lui (MAT '11). Established in the center of Hong Kong's thriving cultural scene, In-situ hosts visiting artists from all over the world for one to three months, providing them with studio space, networking opportunities with local artists, cultural immersion, and new perspectives on art, culture, and life—not to mention, John stresses, access to Hong Kong's mouthwatering cuisine.

John, who was born in Canada but spent years of his upbringing in Hong Kong, admits that running a residency wasn't exactly what he dreamed of doing when he was a younger artist. He was trained in design and photography at Pratt Institute and the Cranbrook Academy of Art, and he studied theology and the arts at Fuller. But he attended residencies during his summer breaks between school, and there he stumbled upon his love for these unique spaces. He says, "I found it really fascinating, this idea of community. It was really interesting to just live together and share different cultures." The intimacy not only among individuals, but among the peoples and places each artist represented, was apparent in these temporary yet close-knit fellowships. "That led me to work at an artist residency and to eventually starting my own."

John founded In-situ in 2017, after living in the States for school and working a stint at the world-renowned Red Gate Residency in Beijing. Since then, he's hosted artists from a variety of nations—like the United Kingdom, the Netherlands, New Zealand, and Canada.

"Even if it's for a short period of time," he says, "a bunch of artists living together for a couple of months means you're sharing different cultures. You're sharing what you like to eat. You cook for each other. You learn about each other through art and through conversation. You're hoping that kind of learning inspires new ideas." The artists, who find their own lodging around the city, share a 2,000-square-foot studio with individual work areas but also a communal lounge, conference table, and kitchen.

John recalls a meal one of his artists-in-residence prepared for the community. Rafael from Spain made tapas—chilled tomato soup with grilled asparagus, sautéed mushrooms, onions, and hard-boiled eggs—along with grilled pork chops and fried potatoes. "Apparently it was not as good as his mother's," John laughs, "but he was still pretty happy with the way it turned out." John explains that these moments are the heart of the residency: "It's times like this where we can come together and not only share a meal but experience each other's cultures in a meaningful way."

Of course, the art is a crucial element too. John prides himself on the intentionality he invests in selecting artists out of the program's applicant pool. He's always on the lookout for artists who are ready and willing to have their work—and their selves—changed by encountering a new place, a new people, and a new culture. People who are "open to new ideas," he says, and ready to receive. What one can get out of coming to a residency like In-situ hinges on this willingness to transform. And once these guests do arrive, John considers it his responsibility to make the best of Hong Kong available to them.

In addition to affording residents time and space for their research and work, In-situ prioritizes the connection between the visitors and the host culture. John takes his residents to local studios and art shows so they can see what kind of work Hong Kong artists are producing, and he invites local artists to participate in In-Situ's gatherings. John talks about a recent event he hosted in which emerging artists Andrew Luk, Angela Yuen, and Kwong Man Chun joined for a lively conversation. Of these meetings John says, "both visiting artists and local artists become exposed

to different artistic practices while finding common ground as creative practitioners."

John explains that Hong Kong is an especially ideal spot for this cross-cultural exchange to take place. "It's a very international city," he says, and he adds that the city's efficient transportation, thriving arts scene, tourist-friendly navigability, and wide use of English all foster the back-and-forth conversation that happens.

With the demands of running the residency, John says that it can appear like his own artistic pursuits have taken a back seat. But he says this isn't the case. Instead, the entire process of curating residents and facilitating a multifaceted cultural conversation has become his primary medium of artistic expression. "Some people see the residency as an art project. And I do see it that way. I put a lot of my own personality into the program."

And inasmuch as the work of In-situ is an art, John insists it is a ministry too. "One thing that really stuck out during my time at Fuller was the idea of incarnational ministry," he explains. "One aspect of sharing the gospel is sharing the gospel. And another is actually working within a community, changing the community socially as well. Being intentional about it." Everything John does in serving as host, guide, and friend to his residents is part of that ministry. It's his hope that the cultural exchange that comes out of the residency has deep and far-reaching benefits for everybody.

Artists who come to In-situ gain new perspectives and broaden their imaginative horizons from the experience the residency offers. They then take those new insights and cultural gifts home with them so that others around the world can experience a taste of it themselves. John guarantees that his local culture is left better for the experience as well. Hong Kong locals learn a thing or two about new cultures and ideas, having their worldview expanded without ever having to leave home. The process is mutually enriching. "The whole idea is that it's a conversation," he explains. In-situ "creates touch points between international artists and locals."

Because of his unique intercultural upbringing, John says he feels especially suited for this kind of work. His own life has seen its fair share of intercontinental transitions and displacement. He was born in Vancouver, where he lived with his family until his father passed away when he was six years old. He, his mother, and his sister then moved to Hong Kong—where his parents were from—before he ended up returning to Canada for boarding school. He wrapped up high school in an international school in Beijing, and he lived for years in the States, completing degree programs on both the West and East Coasts and in the Midwest. He returned to Beijing for work and then ultimately ended up in Hong Kong.

"I've always had to interact with different cultures," he reflects. "I always felt equipped." Of the continual transitions demanded by In-situ, he says, "For someone who isn't used to moving around, it can be a lot to handle."

Even then, he admits that the constant coming and going of residents can be difficult "because I've had to say goodbye to a lot of people." But he quickly adds that it is all part of the role in ministry to which he feels called: "The thing with being 'in place' and with 'incarnational ministry' is this idea of being present." He can miss those who leave or be looking forward to artists before they come, he says, "but I think for the most part I really focus on my time with the artists that are here and just try to be really present and live life together with them."

It's those small moments of connection, he explains, that make this work important. "And that's very gratifying," he says. "That's the best part about all this." ■

JEROME BLANCO *(MDiv '16) is a communications writer and social media strategist for FULLER studio.*

+ *Opposite page: John Lui (left) with 2018 artist-in-residence Ling Zhang (center) and Hong Kong-based artist Kwong Man Chun (right) during one of In-situ's open studio events. The other images show the In-situ studio and various works by resident artists.*

A HOME IN THE INTERSECTION

Broderick Leaks cares for USC students and their mental health by integrating psychology and faith

Written by **AARON DORSEY**
Photographed by **NATE HARRISON**

As a second grader in Memphis, Tennessee, Broderick Leaks (PhD '09) and his cousin attended a party with friends where they were the only Black children. He noticed his friend's grandfather was generally nice to the other children, but unusually cold toward him and his cousin. While all his friends enjoyed themselves, picking up toys and presents to play with, Broderick was reprimanded by the grandfather when he tried to play with the same toys. "Put that down! That's not your toy!" He ran home to his grandmother, who said, "I love you, God loves you, and God don't like ugly." Today, Broderick says that one statement forever changed the way he approaches race relations. "Even as a little second grader, that spoke to me."

As a child, with the guidance and support of his family, Broderick began learning the art of navigating the pervasive boundaries of race. Today, as a therapist and professor at the University of Southern California, Broderick not only continues to exercise that skill, but helps others learn how to navigate the complex spaces—the challenges of racial identity, the distinctions between religion and mental health, the struggles that attend major transitions—in their own lives.

Hanging on the wall of Broderick's office are a series of photos. In each frame is a group of young people—students of his course called Foundations of Self. "The class is open to all students, but the actual content is focused on men of color," he says. The course covers topics like identity development, leadership skills, and cultural analysis, and provides mentoring opportunities. "Some people are from different neighborhoods, then they come here and it's like they're on another planet. They're interacting with different people on a level they never did before," he says. "I love having those conversations—why this person is comfortable and this person is not—and then helping them work through that."

Foundations of Self allows Broderick to bring together all he has learned from both his experience and his scholarship to help students navigate a complex world. An opportunity to consider one's community and culture with thoughtful guidance can be an essential part of thriving in a new context, especially for minority students. Broderick's work revolves around those conversations; he situates himself in borderlands and then teaches others to find their way in contested spaces.

While working on his PhD in clinical psychology at Fuller, Broderick began to interact with the often fraught boundary between therapeutic work and spirituality. This has meant bringing the field of psychology and mental health into the church, even when churches are resistant. "There is a belief that if you have any kind of issue you should be able

to pray and God will heal it," he says. "I attend a predominantly Black church, and many of us trace our heritage to enslaved people, so we believe we are resilient and don't deal with anxiety or depression. But we do struggle with it like everyone else."

During Mental Health Awareness Month, Broderick spoke to the church in Pasadena where he and his family attend, encouraging them to see therapy as a means of God's healing work. "I and other mental health professionals are co-laborers with God," Broderick preached, stating that "when we cut off certain avenues of support, it limits our ability to access all that God has provided for us to achieve healing." Broderick encouraged the congregation to consider how God might bring healing and wholeness from the people they don't expect, to consider how God might use mental health professionals. "The cool thing was that a lot of people came up to me after the service, many of them in tears, saying they appreciated that mental health was addressed. They felt they could pursue treatment and be under God's guidance."

Just as Broderick seeks to bring the world of psychology into the church, he also creates space for faith in mental health. During a seminar on faith and psychology, he showed a recording of his sermon to his colleagues at USC and spoke about the connections and tensions between Christian identity, African American identity, and psychology. "Some of my colleagues had never been in a Christian church before; they never saw a service," he says. "If we're going to be working with students, it's best to see what their worship spaces are like and know what they are experiencing. That means visiting Buddhist temples, mosques, and Jewish synagogues as well as churches."

Much of what Broderick brings to his context is the willingness to always engage his full personhood, never leaving out his history, family, profession, or faith. "After I gave a presentation on faith and psychology, I was struck when a trainee came up to me and cried," he recalls. The trainee expressed how important it was to see faith brought up in a professional context. "They didn't even think it was okay to talk about their faith in this field, to really bring all of who they are into their professional roles."

Broderick's focus on the whole person helps his clients by providing space for them to bring their own faith experience. As a Christian in a large secular institution, Broderick has been able to help orient Christian students to their new environment. "I've noticed that students who come from very conservative Christian backgrounds have a real hard time when they get into non-conservative settings," he says. Having learned himself how to function in such spaces and still embrace his faith, Broderick is able to guide students in their own processes and ask helpful questions. "How do you engage the broader world while still holding on to your values? How do you engage people without outrightly dismissing them because they don't have the same belief system? How do you actually live life in an environment that is not overtly Christian or even pro-Christian and still be a meaningful contributor to the community without isolating yourself? How do you love on people?"

A good example, says Broderick, "would be some students come in and don't even associate with LGBT-identified individuals, don't talk to them. But then those students are like, well, my professor was actually pretty awesome and my roommate is LGBT and they're a good person." Broderick tries to help them think through that. For such a student and their particular values, what does

it mean to be in relationship with this person? "Different students will land differently—some will reject their previous teachings, others will hold on to their teaching but have a more nuanced approach," he says. Because he is willing to embrace all of his identities, including his faith, students trust Broderick to guide them in their own process of understanding their faith in a new context.

Broderick's willingness to discuss faith has not only created opportunities for Christian students to explore their religious identity, but it has also created those opportunities for students with other religious identities. A Muslim student* struggling with depression once came to Broderick's office. "I thought he hated me, but that was more a function of his symptoms," he recalls. "He did not trust authority, and came in looking at me kinda side-eyed like, 'I don't know you.'" After a year of steady growth, he asked if Broderick was a Christian. That conversation opened the door for him to begin considering his own faith background in his treatment. "He had several smaller turning points over the years we worked together, but the biggest turning point was when he brought up how he was disconnected from his faith," says Broderick. "So I really encouraged him to get back into his religious practices, because I know how powerful it is from a personal perspective, but also from a research standpoint. It really points to how effective genuine religious coping can be for people." As Broderick authentically engaged his own Christian faith, his client found the freedom to engage his Muslim faith. While he is cautious to never proselytize or preach in his professional role, Broderick invites his clients and colleagues to engage their whole self, bringing every tradition that shapes their identities into conversation.

The impulse to create such spaces for people led Broderick, his wife, Cynthia, and son, Maxwell, to move onto USC's campus so he could serve as faculty in residence in a residential college on campus. Their apartment, and the life they share as a family, is in the center of campus and the rhythms of student life. "What drew me to that was the ability to connect with students on a deeper level, live life with them," he says. Once a month, the family hosts "Wacky Wednesdays," where students visit "and we load them up with funnel cakes and cotton candy." Students are able to enter the Leaks apartment and find a place of stability amid the torrents of change that accompany the college experience. "One student visited our apartment—she was adjusting to her life as a college student—and told me about how much she appreciated my family living here," Broderick says. "She told me, 'It's so nice to live next to a family. It feels like home.'"

It's not so much that Broderick builds bridges, but that he has made a home in the intersection. It's not so much that Broderick is a psychologist at one moment and a Christian the next, but that these worlds and their stories mingle and intertwine in his person. These identities, and the collective experiences they represent, become the very home into which Broderick invites others to find rest. "One of the comments I get a lot is how measured I am when it comes to difficult conversations, or how I create safe spaces," he notes. "I get affected by stuff just like everyone else, but I'm approaching it from a lens of, 'we're all human.' I might think you're really misguided, but I'm starting from a place of love versus attack. Of course, I have a lot of work to do internally. But I know who I am, I know how valued I am in the kingdom, how much God loves me. So I'm not going to let someone make me question my identity and my value."

Having learned to embrace his own identities and move between worlds, Broderick has found a calling to help others learn that same art of navigation. Sometimes that looks like guiding a student through the therapeutic process. At other times, it is teaching a class on identity to students of color, asking them questions, helping them find mentors so that they can succeed in a new environment. "I love having those conversations with students and helping them figure that out. A lot of them have major crises when all these worlds are conflicting and I create a safe space for them to explore." In every context he provides a space of refuge, a home, so that people have a place to find their orientation, heal, and become whole. Then they can walk, as God created them, back into the world. ■

**Identifying information has been changed to protect this student's anonymity.*

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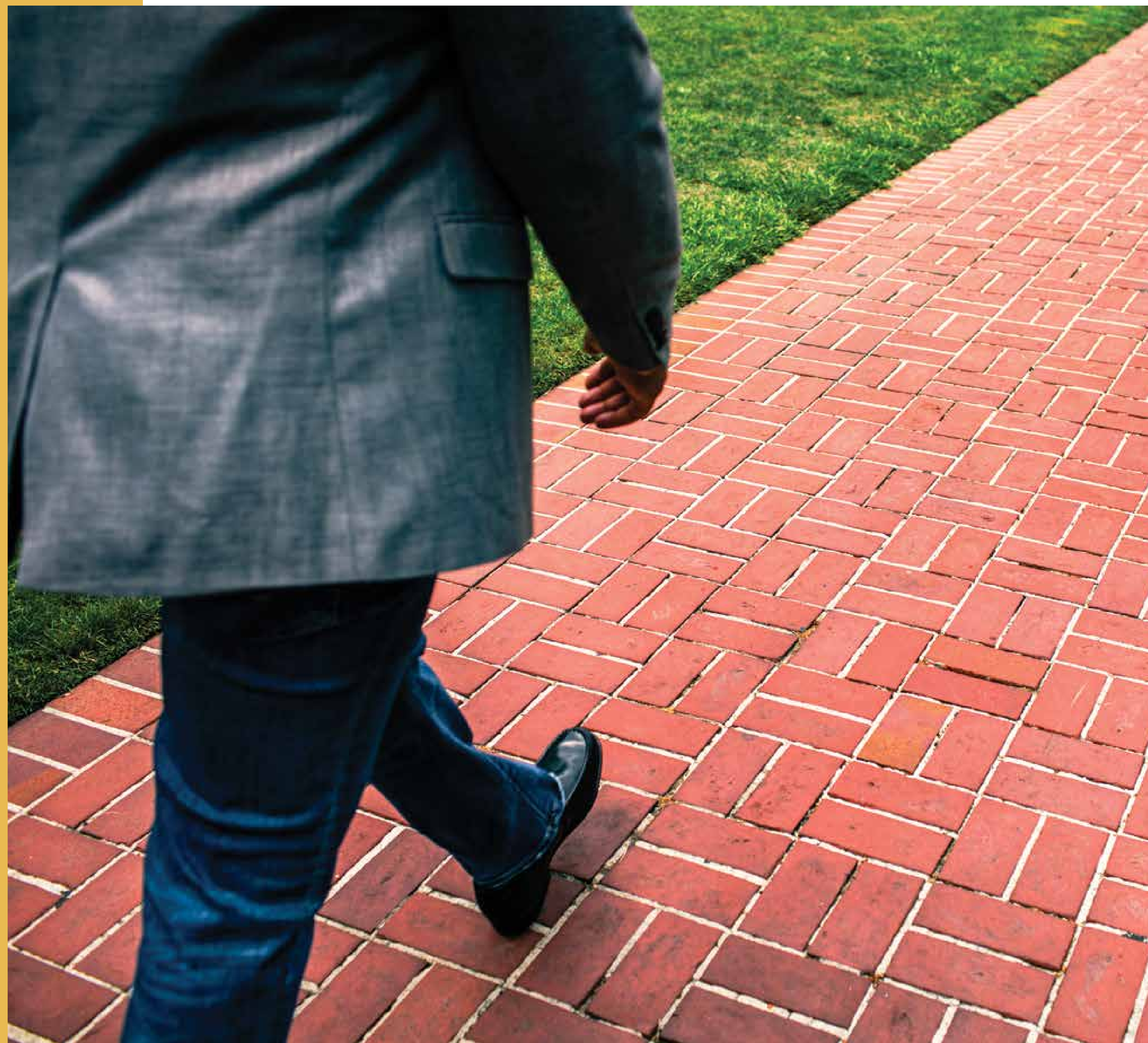
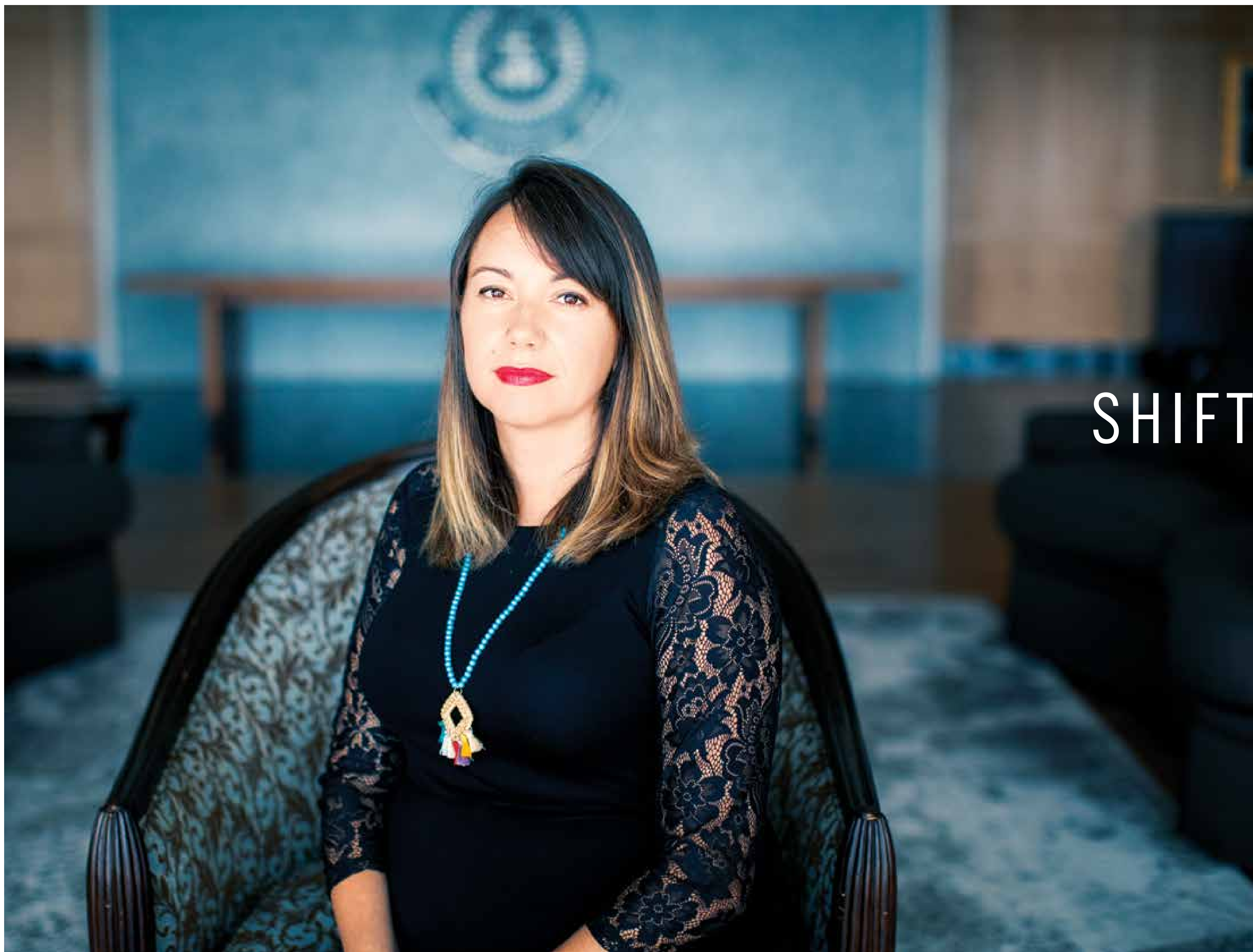




SHIFTING THE POWER

Priscilla Santos learns valuable lessons about advocacy as she comes into her own working in the young field of anti-trafficking

Written by **JOY NETANYA THOMPSON**
Photographed by **NATE HARRISON**

PRISCILLA SANTOS (MAICS '12) remembers exactly where she was when she first heard about the reality of human trafficking. Sitting in church in Gainesville, Florida, she listened as her pastor told the congregation about sexually exploited women and girls in India. The stories "sat so deep in my heart," says Priscilla, who was just out of college, that she immediately applied to travel to India for a trip with her church's partner organization. "I was ready to go within a month," she says.

But Priscilla didn't go to India.

Instead, she discovered that those same stories of exploitation were happening right in her own city. As part of a ministry with her church, she was spending several hours a week building relationships with women and kids in a low-income neighborhood just minutes from her apartment. As she became friends with different women and learned how they spent their days, she noticed common stories. "Many were single moms working multiple jobs and in dire situations," recalls Priscilla. "They had to exchange sex for money from the neighborhood men just to support their kids." Then she learned that some of the younger girls were doing the same thing, to bring in income for their mothers.

"It was happening in my community," she says. Further, she realized she could be more effective serving stateside rather than overseas. "I have fewer barriers serving people here in my community—I'm familiar with the culture, with the history, with the geography, and I speak the primary languages, English and Spanish."

But Priscilla quickly understood that she would need formal training to make an impact. "I could see right away that human trafficking is very complex and nuanced, and affected people in ways that I couldn't understand," she says. "I wanted to be as best equipped as possible." Having heard about Fuller from a friend, Priscilla visited the website and was moved by a video of School of Intercultural Studies (SIS) alumna Rachel Goble, founder of The Freedom Story (formerly The SOLD Project). Soon after, she moved across the country to attend Fuller at 25 years old. "I was really young, and pretty green," she says. "But I was formed very, very deeply at Fuller." One of the themes from her time in SIS was that of consistently acknowledging and assessing one's privilege, power, and "savior complex." "I learned that the way of Jesus is actually to give away your power and your privilege, and to walk alongside those who are marginalized in society."

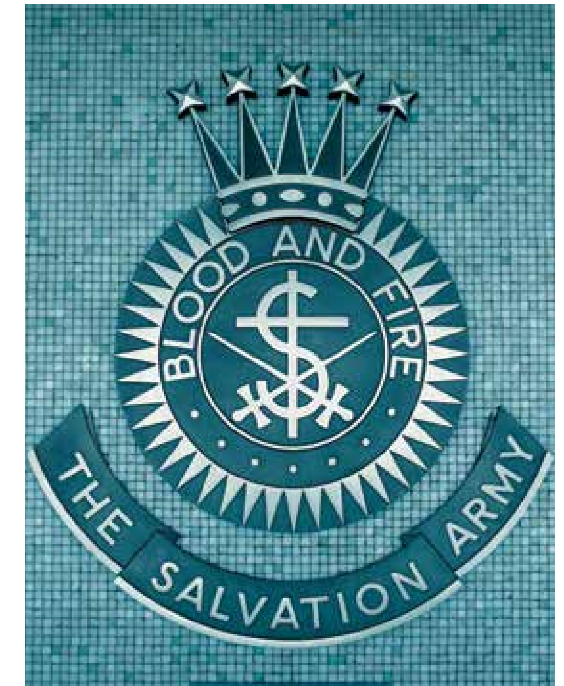
These lessons served Priscilla well when, upon graduation, she started working with the Salvation Army as a case manager with their anti-trafficking initiative in Orange County, California. "Case manager is the most on-the-ground position that exists," she explains. "You are the person who meets with the survivors and walks alongside them as they are coming out of their trafficking situation, as they're becoming stable, as they're trying to find resources, and hopefully all the way to thriving. You really are their go-to person."

Her first week on the job, she went to meet with a woman staying at a domestic violence center who had been referred by the police as a potential trafficking victim. After Priscilla met her and offered resources, the woman told her that the last person who had tried to help her was murdered by her abusive boyfriend. "There's no training or research or school that could prepare you for those types of conversations and experiences," Priscilla says.

Still, working with survivors is what has impacted her the most in her five years in anti-trafficking. "Working with people who have experienced this level of trauma and that are marginalized in society—it's made me a better person," she says. While Priscilla loved her time in the field, after a few years she was asked to take on a leadership role and tasked with creating a 10-year strategic plan for combatting human trafficking in the Salvation Army's Western Territory, which covers 13 states. She wrestled with whether to take the job. "It meant leaving the field, leaving my staff, leaving the survivors," she says. The deciding factor, though, was that Priscilla knew she had "a macro brain and a micro heart." She explains, "I have a heart for working directly with people, but my brain is wired for the bigger picture." Out of the chaos and fast pace of the field, she would be able to implement strategies that could multiply what she was doing. "Ultimately I knew that I would have a greater impact," she says.

Now, as the social justice initiatives coordinator for the Salvation Army USA Western Territory, Priscilla is able to "think more holistically," she says. "We realize that human trafficking is just one of the issues," and part of her job is helping people see how various systems interact with one another and how working for social justice is necessary in each area. She says as an example, "I see so many people now who want to fight trafficking, but they don't necessarily know that the majority of domestic sex trafficked girls in our community are coming out of the foster care system."

She's strategically laying the social justice "groundwork" by hosting regular webinars open to her territory's ten thousand staff on the topic "Jesus, Justice, and the Salvation Army," where she helps others see how Jesus lived out a life of justice, and also reminds them that social justice is in the DNA of the



"I learned that the way of Jesus is actually to give away your power and your privilege."

Salvation Army. "I do think as a whole there are a lot of misconceptions, especially in the church, around social justice. Some people see it as socialism. I'm really just connecting the dots for people about how pursuing justice is something that should branch out of living a life of faith, and seeing the way that Jesus did that in his life."

Priscilla realizes that in her work, she's often treading new ground. The anti-trafficking field is extremely young, especially in the US, where the Trafficking Victims Protection Act—the first anti-trafficking law—was passed only in the year 2000. Even then, the law was meant to protect foreign nationals being trafficked into the US. "Back in 2000, we thought that all human trafficking survivors were coming from other parts of the world," she says. "We didn't even realize there was domestic human trafficking happening in our neighborhoods." Research and specialized experience in the area of human trafficking has only been available for 20 years, she points out, and often refers to "promising practices" in her work because "we're not super confident yet to say these are 'best' practices."

The field has come a long way, she acknowledges, and the promising practices of having a trauma-informed, survivor-led, and culturally informed approach have yielded positive results. "Before, you just had someone with a big heart who would knock on brothel doors and try to get women out. But that's not safe and it's not necessarily the way it happens."

The language and imagery used to raise awareness has "changed tremendously" as well, she points out. When the conversation about human trafficking first started gaining traction, images of victims in chains and stories resembling the plot of films like *Taken*, with dramatic kidnappings of girls off the street, were more common. "The narrative has changed a lot," says Priscilla. "We have dropped the rescue mentality and see our job as walking alongside survivors; they're really the ones removing themselves from the situation. We are giving them back their voice on that." Further, the anti-trafficking movement has widened to acknowledge labor trafficking in addition to sex trafficking. "Now we know that, globally, labor trafficking happens way more often than sex trafficking, but it's harder to detect because it happens in plain sight."

One survivor of human trafficking, whom Priscilla calls Joanna, represents to her an example of the restoration that's possible as these promising practices are put into action in the real world. Joanna was trafficked with other women from the Philippines for forced labor in Orange County. After leaving her situation, she was part of the Salvation Army's program for several years, living in a safe house and receiving different services as she rebuilt her life. But after testifying at her trafficker's court trial and watching him pronounced "not guilty," Joanna despaired. "I remember getting a call from one of my staff, the day before New Year's," says Priscilla. "She said Joanna had tried to take her own life." Later, Joanna explained that she couldn't bear to live in a world where justice is not granted.

"That made me think deeper about social justice and its implications for how we serve survivors of trafficking," says Priscilla. "Perhaps we're not in control of the legal justice system, but we could be a part of creating opportunities for survivors like Joanna to experience social justice in ways that bring her meaning." Eventually, what brought justice to Joanna's life was the opportunity to share her story and educate others about human trafficking, "shifting the power back to her after her traffickers had stripped it away," says Priscilla. She remembers attending a church event where Joanna was part of a panel of survivors discussing human trafficking. "Watching her on stage, educating others—she exemplified such resilience, such grace, such bravery," she says. "I'll always be in awe of her and grateful for the opportunity to be in the life of someone like her." ■

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the WORLD *in a* ROOM

MAGL students visiting Pasadena reflect on the rich sense of community in a diverse cohort of pastors and activists before returning to their ministries around the world

Written by **MICHAEL WRIGHT**
Photographed by **NATE HARRISON** Portraits by **BRANDON HOOK**

After months of online discussions and a retreat in Colorado, the 38th cohort of the MA in Global Leadership program was about to meet in Pasadena for two weeks of class—their last time to be together in person. The day before, Bob Freeman, associate dean of the program, moved from seat to empty seat, praying. "This class is about submitting to one another and really listening. I don't know all the answers, but together we can ask good questions and find some answers," he says. "I sit in every chair and ask the Holy Spirit to do his work, and the Spirit always does."

Although it was their first time in Pasadena, the students entered the fluorescent-lit classroom the next day as if they were home. Two years of online coursework made them like family, sharing intimate laughter and chatting over coffee. Before he began, Bob walked from seat to seat, hugging and speaking with each student and smiling often.

Over the next two weeks, the students settled into a rhythm of personal testimonies, presentations about their own ministries, group prayer, and worship, trying to integrate what they were learning about ministry and organizational leadership into their own contexts. After each student presented on his or her own ministry, the group discussion turned to empowerment, laying on of hands, and prayer. "Just about everyone who has experience in ministry gets hurt in different ways, and many of them come to the program carrying personal pain," Bob says. "When you allow ministry people to come together in a safe place, they bond immediately. Even though their circumstances may be different, they really know what the other person is going through."

On the final day of the course, the students stood in a circle as Bob passed out bright autumn leaves he had collected for them. In that small circle were a senior pastor from a multiethnic Detroit church, a young nonprofit leader from South Los Angeles, a missionary from Nigeria, a founder of Italy's Youth for Christ chapter, and even a student on a video call from Indonesia who stayed up through the night to participate in real time. "At the end of a season," Bob said to them, "the green drains out of this leaf and leaves the true colors of what it actually is. That's what you're called to do when you leave this place—die to yourself and let Jesus be born in you and show through you."

Later that night, the students celebrated with an ad hoc pizza party, staying up late at a nearby home to share more stories and brainstorm ways to stay connected as they traveled back to their ministries around the world. "They were coming to the realization that they probably won't be together again in the same room," Bob remembers. "They were grateful for what God had done during this time."

+ *On the following pages, three students from this cohort share their experiences in their own voices and, taken together, offer a glimpse of an alumni network that spans the globe.*

When I was working on Hollywood film sets, I came across representations of people from socioeconomically disadvantaged communities that didn't honor the complexities of people's lives in the Los Angeles neighborhoods of my childhood. These one-dimensional stereotypes created barriers in the lived experiences of these residents, and it certainly wasn't our people telling our own stories. I decided to do something about it and partnered with community members to create a nonprofit organization called the Social Justice Learning Institute. As the creative arts director, I developed programs utilizing the arts as a tool for marginalized communities to reshape their own narrative in ways that lead to hope, action, and transformation. I've been able to help them reenvision their own lives despite their circumstances.

Art provides the tools to dream and imagine. It helps you to reflect on your life, your relationships, and pretty much everything around you. It's therapeutic for people to hear their story shared aloud and to revisit the darkest parts of their stories, and as they speak about their lives on camera or other media, they see that their stories are valuable enough to share with others. We want to remind them that they're made in God's image and that they have agency to tell their own narratives in ways that transform systems and people.

For the youth I work with, their environment tells them they're not worth anything. The media, overpolicing, underresourced schools, a lack of employment opportunities, liquor stores, the dilapidated buildings and lack of green space—everything you can imagine devalues their lives and strips away their humanity. It limits their ability to dream and reimagine something different. So we build school programs that help students reimagine their lives. We help them create media about the nuances of their lives and communities that aren't in the mainstream, and they spend time together at the institute practicing community. Before meals, for example, a student will call to the group, "Is my family ready to break bread?" Everyone responds, "I am my family's keeper," and the caller says, "Then let's break bread." It's the idea that we won't eat until everybody has something to eat; we won't begin until everybody has enough. It's a ritual that helps them understand the value of each other's lives and why community matters.

When I was in the MAGL class, I joined another community—one of pastors and nonprofit leaders like me, and I was inspired as we shared our own histories. By telling our stories, we learned from each other's setbacks and victories and how God develops you over a lifetime. Whatever work you're doing, even through your mistakes or uncertainties, God finds ways to redeem your story.

+ ***Daniel Castillo*** *(MAGL '18) recently transitioned out of the Social Justice Learning Institute to work with other community organizations throughout Los Angeles as a creative consultant helping them use art to empower local residents to create and share their own stories. He hosted an "Exegeting the City" day-long site visit for fellow MAGL students so they could examine his ministry in its context.*

Sometimes when you start things, you don't know where you're going. Yes, God calls you, but you may not know the specifics. I knew I had a heart for young people, especially unchurched young people, but I wasn't sure how to get involved. Most churches in Italy were waiting for them to come inside, but young people won't come to an evangelical church in Italy when their worlds are so different. As a church we need to go to them! That's what pushed me to get involved with Youth for Christ, and after my two years of volunteering, they asked me to start a regional chapter in Italy. I didn't have a strategic plan, so I tried theme parties, outreach in the park, and things like that. Step by step, the Lord made a way for us.

Now I travel to churches and conferences in the area, consulting them on what they could do. I'm an integrator and facilitator, trying to cast a vision and support that vision and the national team carrying it out. I've been doing this for 11 years, and now I'm starting to feel stuck. In a way the organization in Italy was built around me, as the founder and national director, and I'm starting to realize that the more time passes, the harder it will be to let it go—both for me and for the organization. At some point you need to inject some new blood so it doesn't die. So now we're wondering what succession would look like and designing a leadership transition.

Being with my MAGL cohort, I could tell that the spectrum was so broad politically, ethnically, denominationally. That was very valuable to me. The evangelical context I'm from in Italy is very divided and fragmented, and if you don't share the same theology, it's rare you'll be around other kinds of Christians. To be in a class with such diverse ideas and convictions, yet everyone loves the Lord—that was a gift.

At the end, we were all standing in a circle in the classroom and praying for the last time. I looked at all those faces and thought, "Wow, these are the people of God from around the world, and we won't see all of us together in one room again in this life." Until then, I'll miss the conversations and the openness, the way we weren't afraid to ask the tough questions. To experience that unity, to have the courage to speak up and say what you think while also respecting other people's views—that to me is the kingdom of God.

+ ***Ester Montefalcone*** *(MAGL '18) lives in Bologna, Italy, where she has led the Italian chapter of Youth for Christ for over a decade.*

I SPENT 25 YEARS of my life as a touring musician playing jazz and world music. I often was the minority as a white male playing with other cultures, and it was such a formative experience. We came together to create something larger than ourselves, and now I see that potential in our church community. With multiple cultures and ethnicities, God could create something that would look like the kingdom of heaven.

The church I pastor is in the middle of one of the most diverse cities in Michigan, and we dream of becoming a multiethnic, multicultural community. For the past five years we've prayed, "Lord, would you make our seats look like our city?" And that is what God is starting to do. In addition to our service in the main auditorium, we have a Chinese congregation meeting on Friday nights, a Portuguese-speaking Brazilian church meeting Sundays, and a Southeast Asian church meeting Saturday nights. All of these communities are starting to mingle, so how do we become one church?

My fellow MAGL student Daniel helped me as he took us on a tour through Inglewood. He shared the history of his city, and at one point showed us a block-long mural telling the story of God from the beginning of Genesis through the lens of the Black experience. I stayed quiet most of the day and just listened. I never have to think about many things in my privilege, but it's important to me that I let other perspectives inform the way I lead my own community. It was very eye-opening. Like a drop of red dye in a glass of water, it permeates and changes the water, creating something new.

Our classmate Alan wasn't able to leave Indonesia so he stayed up every night on a video conference call. At one point, he gave me a scripture from Isaiah 58 that brought me to tears. "You will be like a well-watered garden, like a spring whose waters never fail . . . you will be called Repairer of Broken Walls, Restorer of Streets with Dwellings." I'll never forget that—that scripture will sustain our church for two years, ten years, maybe longer. Because it's a vision from God of what I believe he is doing in our midst. That's what you long for—you long to be around people showing you different perspectives and reminding you of God's mission.

On our final night, a few of us stayed up late after dinner and talked for hours. When you take a two-year trek with people, you don't realize how you become family through Christ. There was a sadness, because you don't want it to end—but also a deep sense of gratitude. ■

+ *After decades as a touring musician, **Danny Cox** (MAGL '18) joined the staff of a Detroit megachurch. When he entered the MAGL program, he had just transitioned to lead pastor.*

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Theology for a New Day

Veli-Matti Kärkkäinen explores new frontiers of theology in the midst of the globalized world's shifting landscapes

Written by
JEROME BLANCO

Photographed by
NATE HARRISON

VELI-MATTI KÄRKKÄINEN (MAT '89), professor of systematic theology, has been a member of Fuller's faculty since 2000. In 2017, he completed a monumental five-volume project, *A Constructive Christian Theology for the Pluralistic World*, an extensive exploration of the traditional Christian doctrines that engages deeply with world religions and a breadth of contemporary issues. Since, he has also written two classroom-accessible textbooks based on the five volumes: *Christian Theology in the Pluralistic World: A Global Introduction*, released this past summer, and *Doing the Work of Constructive Theology: A Primer for Christians*, forthcoming in 2020 (all published by Eerdmans). We spoke with Veli-Matti about his groundbreaking work and how he envisions the task of theology today.

JEROME BLANCO: In the last few years, you completed a tremendous five-volume work on constructive theology. Your newest book, *Christian Theology in the Pluralistic World*, was released this summer, and you've got another one on the way. You've written that a goal of yours is to engage with issues largely ignored by many traditional systematic theologies—to more deeply engage with the cultural, ethnic, sociopolitical, and religious diversity in the world. Is this a necessary way of doing theology in today's day and age? How did you come to see the need for this type of scholarship?

VELI-MATTI KÄRKKÄINEN: I came to write constructive theology in a "new key" through several "conversions." I was first awakened to the need to write from an interconfessional—that is, ecumenical—perspective because no one Christian tradition has it all! The second conversion was intercultural, as I moved with my family to live and teach theology in Thailand, where even after learning Thai and teaching in it, I found it challenging to communicate theology to my Asian students. The third conversion was also initiated in Thailand, which is a multireligious country and a "homeland" to Theravada Buddhism. I realized there that theology had to be taught and written with an interreligious perspective. Engaging other living faiths is necessary, even when presenting and arguing for the Christian tradition.

Upon arriving at Fuller about 20 years ago, I soon realized that an interdisciplinary perspective had to be robustly adopted into developing Christian theology. How else could you speak, for example, about the doctrine of creation or of humanity? Sciences have much to say about the origins and workings of the world and us as human beings. I began to envision a totally new way of doing theology, namely constructive theology, which would incorporate these various perspectives into the standard theological discussion—which is based on biblical, historical, and contemporary theologies, as well as philosophy. At the same time, I noticed that the third millennium was calling theologians to take much more seriously the surrounding cultural milieu of the globalized world in which we live. Alongside cultural and scientific contexts, there are a number of issues that are deeply theological in nature even though Christian theology has ignored them by and large—particularly in typical systematic theology. These include the environment, poverty, violence and war, peace and reconciliation, gender, entertainment, and so forth. If God is the Creator of all—as we Christians believe—then nothing is outside the theological interest. Doing theology in this new key does not mean leaving behind or undermining the rich theological tradition based on the Bible, creeds, and cumulative doctrinal development. Even the most recent

constructive theology has to be based on and engage critically with tradition. At the same time, a keen focus on current issues also helps retrieve tradition in a more relevant and exciting manner.

JEROME: It makes sense that multiple factors over a long period of time shaped your understanding. In that vein, writing can often be perceived as a very solitary act, yet it took multiple influences outside of yourself to arrive at this sort of theology. Additionally, by engaging in issues like those you mention, you must have had to seek out an incredible number of conversation partners. Can you speak to the communal aspect of writing these works? What was it like to engage with so many disciplines and voices outside of your academic expertise?

VELI-MATTI: Sure, the actual writing process—particularly of this magnitude—is a solitary act. For the sake of curiosity, let me mention that rather than at my Fuller office or home office, I do all of my academic writing at one end of our dining room table! Years ago, when our children were still with us, the large dining room table also had them doing their homework and my wife, a teacher, working on hers. For me a "solitary" act of writing has this nuance!

That said, everything that goes into doing and writing theology gleans from wide and diverse scholarly engagement. Because I write in an interdisciplinary—and even interreligious—perspective, over the years I have had to consult, learn from, and discuss topics with experts in different fields of academic study. For example, when it comes to natural sciences, I have benefited greatly from collaboration with institutes and their scholarly networks of scientists, such as the Center for Theology and Natural Sciences at Berkeley, headed by Robert J. Russell. I have also learned a lot about neuroscience and philosophy of mind from having cotaught doctoral seminars with Fuller's own Nancey Murphy and Warren Brown, as well as in a semester-long interdisciplinary sabbatical at Biola's Center for Christian Thought. Regarding world religions, I have learned a lot from having cotaught the course that I created about 15 years ago, World Religions in Christian Perspective. Similarly, doctoral mentoring of students who have worked in the intersection of, say, Islam and Christianity, or Buddhism and Christianity, has enriched my own knowledge.

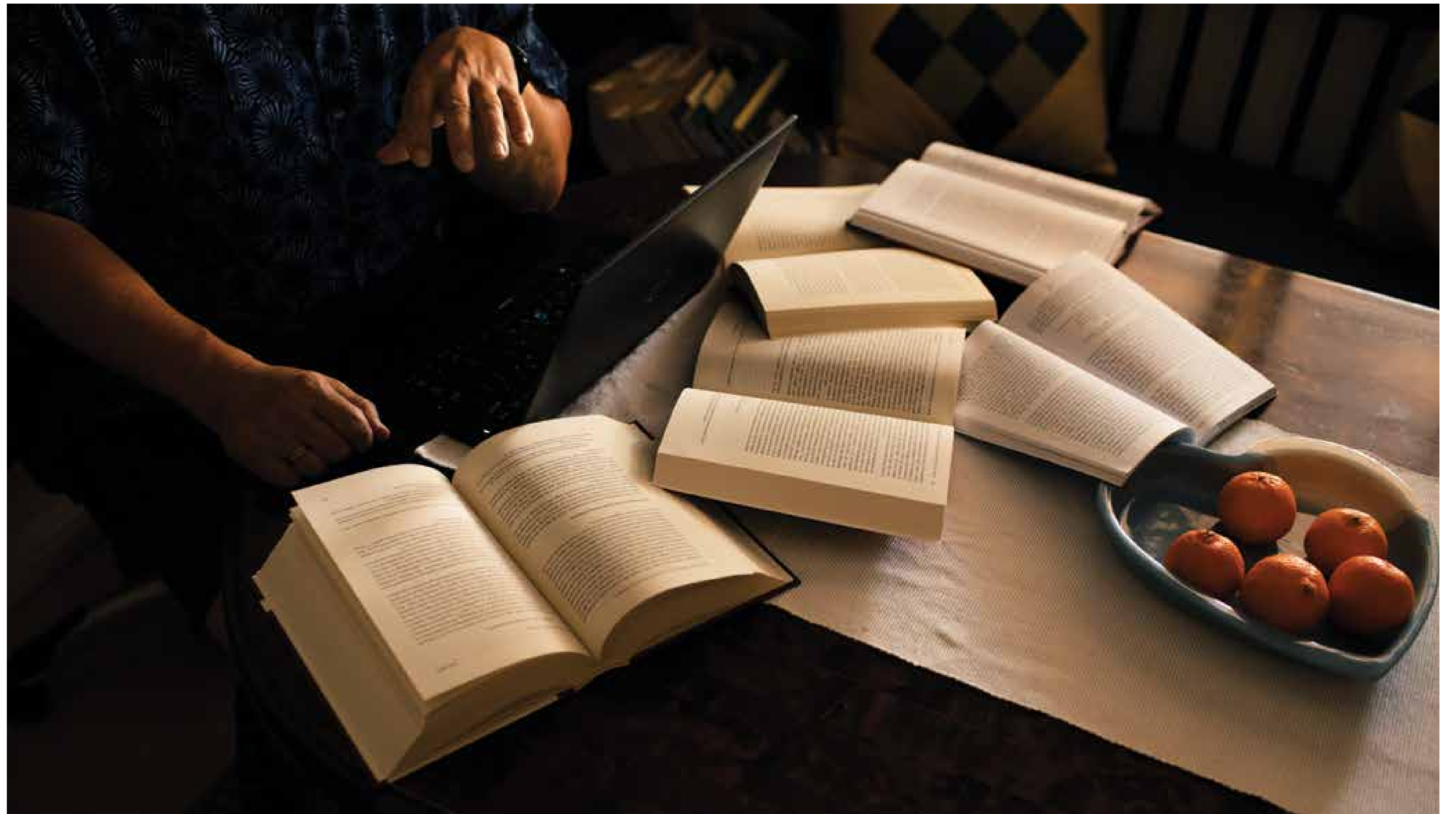
The six-year project of creating the *Global Dictionary of Theology* was particularly important for beginning to establish a wide network of scholars from all over the world. With my Fuller colleagues Bill Dyrness and Juan Martínez, almost 200 scholars from all continents worked together to write this massive dictionary. My continued teaching position at the University of Helsinki, my alma mater, also keeps me widely connected with European and continental scholarly networks. Similarly, my unusually busy international traveling to conferences, academic and theological/ecumenical consultations, and speaking engagements all over the world helps create and sustain scholarly relations.

In sum: I would not have been able to do anything like what the five-volume set is without these various scholarly communities and collaboration.

JEROME: The whole task is an incredible communal act then! As it should be, being a work done in, with, and for the church. Speaking of the wider church, your recent and forthcoming books are both textbooks, meant to be more accessible to wider audiences. People can sometimes be skeptical about the positive impact academic theology can have on the church on the ground. Surely you're no stranger to such sentiments. What have been your hopes for how your work can contribute tangible transformation to the wider church? How has the writing of your constructive theology transformed you not only as a scholar but in your everyday life as a Christian disciple?

VELI-MATTI: One of the things I am deeply concerned about in the current academic world is the often-too-thin connection between theologians and the church. This is an oxymoron, so to speak. What we nowadays call "theology" was birthed and developed for hundreds and hundreds of years by pastors, bishops, and other church leaders, rather than academicians. It was only after the Enlightenment that one could be a theologian without being a "church(wo)man." Particularly concerning to me is the rise of a new generation of younger theologians distanced from the church—sometimes even intentionally.

I am an ordained clergyperson in the Evangelical Lutheran Church of America and preach, teach, and do services and pastoral duties all the time, including mentoring pastoral candidates. I was first ordained in my native land—Finland—the very same year I finished my first academic degree in theology decades ago!



Since, I have been engaged in church work. I know many doubt the relevance of academic theology for the church. And we theologians are to blame for it to some degree. At the same time, we have to remember that "relevance" does not mean that you just learn some simple "things" that easily apply to ministerial problems. The relevance of theological education has to do with a lifelong shaping of the minister, and through the minister, the community. When I preach to the congregation—and I do so regularly, unlike most contemporary theologians—I do not "speak theology." I preach. But my sermons are formed by my lifelong study of theology. My counseling of the sick and the bereaved is similarly shaped by my studies, alongside experience. And so forth. A good pastor-theologian is able to educate and train leaders and volunteers in the church through the scholarship she or he has acquired. That kind of pastor is able to "translate" to the local context a high-level academic theology and put it into work. My own spiritual formation and church ministry have benefited tremendously from the lifelong study of theology. And I can't think of a better way to enrich, challenge, and develop the minister's aptitude than the continual study of theology, alongside active ministry and spiritual disciplines.

JEROME: Do you have hope that the church and the academy will be able to push back against this separation and distancing in some way? How would you address it?

VELI-MATTI: I think it is very important to see both the integral link between the church and theological

“If God is the Creator of all—as we Christians believe—then nothing is outside the theological interest.”

academia and their distinction. Regarding the former, I often ask my colleagues and students: What would you think of training medical doctors without continuing work and practice in the hospital? Could you be a professor in a medical school with little or no experience and continual work in the hospital? This same observation relates to training ministers and leaders for the church. I have fears about how a close connection with the church is not a requirement for the instructors and professors in theological schools. It is left to the choice of the individual professor whether to work in a congregation alongside their academic work. And too often, it is mistakenly assumed that the “practical” aspects of the training—especially in the MDiv—will be taken care of by one department of the seminary, namely the Division of Ministerial Studies, and that others (e.g., theology and history) do not have to worry about it. That is really a mistaken assumption and should be challenged. I am urging theological schools and educators to forge closer links with the church and church life. And I am encouraged by the growing calls to the same effect in various quarters of the theological training world.

Concerning the distinction (though not a separation) between the church and academia: Graduate school theological education has a particular task and mandate to teach theology based on high-level academic research and learning. That the theological school should be “relevant” for the church does not mean that therefore it should focus mostly on “practical” matters. In this regard, I am very proud of Fuller, where we value high-level research and academic publication, which is made possible to a large extent by our unusually generous research sabbatical program.

A part of the theological school’s academic, research-driven mandate is also to sympathetically critique, challenge, and at times even confront teachings, practices, and phenomena in congregations that seem to be problematic or erroneous. Critical thinking belongs to the very essence of academic work—and it does not have to be “negative” at its core but rather a tool for helping churches develop and improve.

JEROME: Circling back then to your recently published and forthcoming books, which touch on a wide range of issues, are there matters in the church today that you believe such critical thinking must most urgently address? Or, to put it another way, are there specific new or underexplored frontiers where you really hope to see such innovation in the church’s theological and ministerial approach?

VELI-MATTI: In my understanding, the single most important issue for the church and theological academia has to do with religious plurality. It is astonishing that, even today, major systematic theological studies are published, doctrinal presentations given, and church sermons delivered as if the world we live in consisted of only two kinds of people, the “sinners” and the Christians! That is of course not the case: the church and academia find themselves living in a deeply religiously pluralistic world and in a world in which secularism is also gaining a stronghold. My own five-volume constructive theology as well as the two most recent textbooks are unique in that they integrate the dialogue with other faith traditions into the matrix of doing “normal” Christian theology. I believe that something similar to what I have done, namely including interfaith comparisons into the discussion of all Christian doctrines, may well become the norm in the near future. The great challenge here is that very, very few theologians are knowledgeable about other faiths. Our theological education has to equip them with such knowledge.

And as I mentioned earlier, there are also topics that have been so far ignored in typical systematic theological investigations, including violence, the environment, gender, power, war, peace, entertainment, and so forth. Among the topics usually not included in Christian doctrine—alongside other faith traditions—is the relation of Christian faith to natural sciences. Sciences dominate the consciousness of the contemporary world and have extremely important lessons to teach us. Additionally, among many innovations at Fuller, I am extremely proud of our Brehm Center, which integrates theology with film, entertainment, literature, and pop culture. These cultural spheres exercise an amazing influence on the global world. All these things merit careful theological reflection, and they all belong to the “standard” theological menu. ■

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TECHNOLOGY

Introduction 44
Kutter Callaway, Guest Editor

The Yes (to Technology) in Our No (to Social Media) 46
Kutter Callaway

High Tech/High Touch: Sharing, Expressing, and Crafting Wisdom for Our Age 52
Erik Aasland

Telos, Technology, and Thriving 56
Pamela Ebstyne King

Parenting in Today's Digital Playground 64
Kara Powell and Brad Griffin

Accessibility and Technology as Hospitality 67
Bethany McKinney Fox

Natural-Born Cyborgs: Can Technology Supersize Christian Life? 70
Brad Strawn and Warren Brown

Re-membering the Dis-membered 74
Phil Allen

TECHNOLOGY

by Kutter Callaway
Guest Theology Editor

In his 1950 book on television technology, Edward Carnell, one of Fuller's former presidents, opens with a critical reflection on what he calls "mixture." By doing so, Carnell was able to make two prescient claims (among others) at a time when TV was barely a blip on anyone's radar. First, he highlighted the important role that Christians and theologians of his generation played in interpreting, understanding, and directing what was, and continues to be, a cultural innovation brimming with unrealized possibilities. Second, based on how pervasive he predicted it would be (little did he know!), Carnell also suggested that this emerging technology contained the potential not only to benefit society, but also to wreak unforeseen havoc on the least of these.

> *"Every piece of art, every cultural token, every invention—however enrapturing when first appraised—reveals, when minutely scrutinized, some areas of defection mottled in with the perfection. . . . Every piece of technology is miscalculated at some point. . . . Mixture, like the poor, is always with us."*[1]

The beauty of this or any kind of theological reflection is not that it implies a critical condemnation of innovation, but that it is fundamentally self-critical. It's about becoming more fully aware of our flaws and blind spots. But it's also about making important (sometimes technical) distinctions so that we don't throw the technological baby out with the bathwater.

Indeed, all the contributions in this theology section attempt to strike a critically engaged balance of exactly this sort. Whether the particular focus is thriving, accessibility, racial (re)membering, young adults, proverbs, therapeutic extension, or social media, each and every author navigates the tension between an unchecked, technological optimism on the one hand and a dystopian pessimism on the other. My prayer is that we all might take a cue from these wise guides, regarding not only what they say about our relationship with technology but the posture they assume in saying it.

1. E. Carnell, *Television: Servant or Master?* (Eugene, OR: Wipf and Stock, 1950).

TECNOLOGÍA

por Kutter Callaway

En un libro de 1950 sobre tecnología televisiva, Edward Carnell, uno de los ex presidentes de Fuller, comienza con una reflexión crítica sobre lo que él llama "mezcla". Al hacerlo, Carnell pudo hacer dos afirmaciones proféticas (entre otras) en un momento en que la televisión apenas era un punto en el radar. Primero, destacó el importante papel que los cristianos y teólogos de su generación desempeñaron en la interpretación, comprensión y dirección de lo que fue, y sigue siendo, una innovación cultural rebosante de posibilidades no aprovechadas. En segundo lugar, basado en lo atinado de su predicción (¡sabía mucho!), Carnell también sugirió que esta tecnología emergente contenía el potencial no solo de beneficiar a la sociedad, sino también de causar estragos imprevistos.

> *"Cada obra de arte, cada símbolo cultural, cada invención, por más cautivadora que se la aprecie por primera vez, revela, cuando se examina minuciosamente, algunas áreas de imperfección manchadas de perfección. . . . Cada pieza de tecnología está mal calculada en algún área. . . . La mezcla, como los pobres, siempre está con nosotros".*

La belleza de este o cualquier otro tipo de reflexión teológica no es que implique una condena crítica de la innovación, sino que es fundamentalmente autocrítica. Se trata de ser más conscientes de nuestros defectos y puntos ciegos. Pero también se trata de hacer distinciones importantes (a veces técnicas) para que no echemos las nuevas tecnologías con el agua del baño.

De hecho, todas las contribuciones en esta sección de teología intentan lograr un equilibrio crítico de este tipo. Ya sea que el enfoque particular sea el desarrollo, la accesibilidad, el repensar la raza, los adultos jóvenes, los proverbios, la terapia o las redes sociales, todos y cada uno de los autores y autoras navegan la tensión entre un optimismo tecnológico sin control por un lado y un pesimismo distópico por el otro lado. Mi oración es que todos y todas podamos seguir el ejemplo de estas sabias pautas, no solo con respecto a lo que dicen sobre nuestra relación con la tecnología, sino también con la postura que asumen al decirlo.

기술

커터 캘러웨이

풀러의 전 총장 중 한 명인 에드워드 카넬(Edward Carnell)은 자신이 1950년에 저술한 텔레비전 기술에 관한 책에서 TV를 "섞임"이라고 부르며 이에 대한 비판적 성찰을 제시합니다. 그 성찰을 통해서 카넬은 TV가 사람들의 관심 레이더에 거의 잡히지도 않았을 시대에 (여러 주장 가운데) 선견지명이 있는 두 가지 주장을 펼칩니다. 첫째, 그는 자기 세대의 기독교인과 신학자들이 실현 불가능한 가능성으로 가득 찬 문화 혁신이 무엇인지 계속해서 해석하고 이해하며 이끌어가는 중요한 역할을 한다고 강조했습니다. 둘째, 카넬은 이 신기술이 사회에 이익을 줄 뿐만 아니라 예상치 못한 혼란을 야기할 수 있는 잠재력도 가지고 있음을 제시했습니다. 이 신기술이 얼마나 만연할 것인가에 대한 자신의 예측에 근거한 것이었습니다(이렇게 대중화되리라고는 상상하지 못 했겠죠!).

> "모든 예술 작품, 모든 문화적 상징, 모든 발명품은 (처음 평가되었을 때는 매혹적이었을지라도) 자세히 조사해 보면 일부 영역의 결함이 완벽함 속에 묻어 있음을 보게됩니다. ...기술의 모든 부분은 어느 시점에서는 오판됩니다. …섞임은 가난한 사람들과 마찬가지로 항상 우리와 함께 합니다."

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THE YES (TO TECHNOLOGY) IN OUR NO (TO SOCIAL MEDIA)

Kutter Callaway

Kutter Callaway is associate professor of theology and culture and co-director of Reel Spirituality. He is actively engaged in writing and speaking on the interaction between theology and culture—particularly film, television, and online media—in both academic and popular forums. His most recent books are *The Aesthetics of Atheism: Theology and Imagination in Contemporary Culture* (2019) and *Deep Focus: Film and Theology in Dialogue* (2019). Past books include *Breaking the Marriage Idol: Reconstructing our Cultural and Spiritual Norms* (2018), *Watching TV Religiously: Television and Theology in Dialogue* (2016) and *Scoring Transcendence: Contemporary Film Music as Religious Experience* (2013).

I'm no Barthian, but as a fellow contrarian and over-corrector, I've always found Karl Barth's notion of "the yes in our no and the no in our yes" to be a helpful way of reflecting theologically on a variety of topics.[1] For instance, in my early exuberance for the deliverances of modern technologies, I was willing to say "yes!" when others might have been a bit more cautious. In my mind, blanket condemnations of emerging technologies and new media were not only reactionary and unhelpful, but they also seemed to gloss over the ways in which God was present and active in a variety of digitally mediated spaces.

But that same kind of optimism ran the risk of preventing me from making critical distinctions between and among the variety of tools, media, systems, and social practices that are often lumped into a single category called "technology." There are important differences, for example, between the technological devices we use (e.g., the iPhone), the multinational corporate entities profiting from the active manipulation of our online behavior (e.g., Apple, Google, Amazon), the various platforms organizing our social networks (e.g., Facebook, Instagram, Twitter), and the basic architecture—the superstructure—of the increasingly participatory, user-generated digital world we inhabit on a day-to-day basis. These differences matter, not only for people of faith attempting to be wise and discerning consumers, users, and developers of technology, but also for a broader society moving into an unknown (and in a very real sense, unknowable) future.

To put this all a bit differently, I was initially hesitant to say no to *anything* technological out of concern that it would, for all intents and purposes, be a no to *everything* technological—a complete and total negation of the yes embedded in every critique. But this is exactly why the practice of critical reflection (theological or otherwise) is so necessary at such a time as this, for it provides us with tools that help us break down this complex and convoluted thing we call "technology" so that neither our yes nor our no run roughshod over the other.

The need for more nuanced categories to engage technology theologically became painfully clear when I read Jaron Lanier's recent book, *Ten Arguments for Deleting Your Social Media Accounts Right Now*.[2] Lanier is not only one of the architects of the internet and Web 2.0, but he also happens to be one of my techno-heroes. Lanier isn't anti-technology nor is he suggesting we should all return to the age of analog. Quite the opposite. He is far more concerned with the damaging effects of social media as a particular (but nonessential) manifestation of our technological society. In fact, he's quite optimistic about our techno-future—*if* we can all muster enough courage to choose a more constructive and life-giving technological substrate upon which to operate.

Lanier doesn't just talk the talk. He walks the walk. Even though he maintains a robust digital presence and continues to be one of the key figures for developing our future technologies, there is no Jaron Lanier profile on any social media platform whatsoever (see what I mean about being heroic?). In his book, he offers 10 compelling arguments (including "social media hates your soul") that underscore not only why he has made this choice, but also why we should all pause and consider doing the same. Three arguments stand out as particularly helpful ways to think theologically about the relationship people of faith have with their technology: (1) social media is destroying your capacity for empathy; (2) social media is undermining truth; (3) social media doesn't want you to have economic dignity.

Because Lanier's arguments are focused exclusively on social media and not on technology more broadly understood, I want to consider his critiques of social media as the "no in our yes" to technology's theological possibilities.

1. EMPATHY: TO SAY YES TO TECHNOLOGICAL VIRTUE IS TO SAY NO TO FORMATION BY "IMPRESSIONS"

> *So then, let us pursue what makes for peace and for building up one another. (Romans 14:19)*

Based mostly upon gut instinct and anecdotal evidence gathered from informal conversations with other parents, I would imagine that many if not most parents feel a twinge of guilt when it comes to their family's technological habits. Some may be resigned to the fact that digital technology is a necessary part of contemporary life, even if they feel badly about how much time they and their children spend in front of screens. Others might see it in somewhat more positive terms, but still think of digital technologies as, at best, ethically neutral tools not unlike a refrigerator or car. (Parents: see Kara Powell and Brad Griffin's fantastic article on page 64).

I would also imagine that practically no parent is of the mindset that digital technologies might actually cultivate virtue, especially not with their kids. But that's exactly what a team of researchers in Fuller's School of Psychology are testing in their studies involving app-based virtue interventions with teenagers. In this particular instance, the virtues in question are patience, self-control, and emotional awareness.[3] They are examining whether routine practices prompted by an intentionally designed smartphone app can and do cultivate these virtues. They are also assessing if end-users whose identities are shaped by a community of faith are more likely to become more patient, self-controlled, and emotionally aware as a result of this technologically mediated practice.

Without hesitation, we can offer a resounding yes to technology that helps us cultivate virtues like patience, long-suffering, and empathy. What is more, people of faith should be actively (and perhaps fiercely) committed to developing new technologies that enhance rather than inhibit these virtues, especially as it concerns the ways in which virtue development of any kind is intimately bound up with one's identity as a member of a larger community of persons-in-relation.

But this affirmation of technology necessarily implies a no to a digital landscape that makes virtue development impossible. As Lanier points out, the world we see when we log in to our social media platform of choice is one that has been completely customized by algorithms that privilege "impressions" over everything else. Unsurprisingly, that which generates the most "impressions" are bits of data that either align with our hyperindividualized preferences, or are radically opposed to our preconceptions. Making matters worse, advertising dollars artificially amplify this polarization, which means that Facebook, Instagram, Twitter, Snapchat, et al., have sold our eyeballs millions of times over to corporations more than willing to show us only posts that either reinforce everything we already believe or represent the polar opposite. In the end, what emerges is our own fully customized (and hyperpartisan) view of the world to which no other individual has access. Neither can we see what anyone else's feed looks like.

If the cultivation of empathy begins and ends with our ability to see the world through someone else's eyes—even if just for a moment—then people of faith need to radically rethink our participation in social networking sites that make this empathetic gesture literally impossible.

In other words, it's a hearty yes to digital technologies that cultivate Christian virtue and help us see with the eyes of the other. And it's a hard no to platforms that profit by destroying our capacity for empathy.

2. TRUTH: TO SAY YES TO TECHNOLOGICAL INCARNATION IS TO SAY NO TO TECHNOLOGICAL EXCARNATION

> *Now the Word became flesh and took up residence among us. (John 1:14)*

Matt Lumpkin is an alum of Fuller Seminary who served for nearly a decade as Fuller's director of IT for web and mobile and as a user experience strategist. To put it in lay terms, Matt spent most days designing the user interfaces that all students, staff, and faculty use while navigating Fuller's intranet. He also designed and helped build the CharacterMe mobile app, the brain-training app used in the psychological studies I mentioned above.

Matt now works as a product designer at Tidepool, where he develops technological solutions for families living with disease. Matt's professional move from higher education to applied technology was in part driven by a personal frustration: after his youngest daughter was diagnosed with Type 1 diabetes, he discovered a glaring lack of thought for the experience of the patient in the available

technologies he used while caring for her. He is currently working on building a device called bgAWARE, which is a new way of using the sense of touch for ambient blood glucose awareness (see sidebar).

At first blush, it might be surprising that this is Matt's work, as a person who holds graduate degrees in theology. But it shouldn't be. In fact, if I were to put my speculator's hat on, I would say that, in the not-too-distant future, what he is doing will be the norm and not the exception for people pursuing a seminary education. Matt is not simply developing new or more sophisticated technologies; he is quite literally generating a new kind of intimacy between the technologies that support human flourishing on the one hand and our living, breathing, bleeding bodies on the other. Put differently, drawing upon his theological acumen and his expertise in user experience, he is designing incarnational technology.

This is no small matter, at least not for people of Christian faith. In fact, as the opening of John's Gospel suggests, reality itself is constituted by God's project of taking on flesh and dwelling with humans. The *missio Dei* is and always has been an incarnational mission—one that will be fully realized when God takes up residence with human beings (Rev 21:3). We collaborate with God in that incarnational mission anytime we make something of God's creation that leads us into a more fully embodied way of life. As Matt's work demonstrates, technological innovations are part and parcel of this collaborative, incarnational project.

The problem, as Lanier and theologians like Craig M. Gay have pointed out, is that no technology is neutral.[4] Every technology has a direction, a purpose—a telos. Many transhumanists, for example, are enamored with technology's promise of a wholly disembodied life. As the story goes, technology will one day provide the digital substrate upon which humans will upload our consciousness. Along with philosopher Charles Tayler, we might call this an "excarnate" vision of humanity's techno-future.

But we don't need to look to the future to see this vision playing itself out. Social media is already inclined toward excarnation and disembodiment. Actually, it's far worse than that. It's not simply that social media allows people to inhabit a world entirely detached from their own physical bodies or the bodies of others. It's that, in many instances, we're not even interacting with other human bodies at all. We're interacting with armies of digital bots masquerading as flesh-and-blood human beings. And it is undermining the truth of our incarnate lives. Lanier writes:

> *Leaving aside explicitly fake people like Alexa, Cortana, and Siri, you might think that you've never interacted with a fake person online, but you have, and with loads of them. You decided to buy something because it had a lot of good reviews, but many of those reviews were from artificial people. You found a doctor by using a search engine, but the reason that doctor showed up high in the search results was that a load of fake people linked to her office. You looked at a video or read a story because so many other people had, but most of them were fake. You became aware of tweets because they were retweeted first by armies of bots. . . . This is a difficult truth to accept, but because of the importance of social perception, it is true to at least a small degree that you have been living a fake life yourself. [This system] is making* you *partially fake.*[5]

It is a resounding yes to technology that is fundamentally incarnational and thus leads us toward rather than away from the truth of embodied life. But it's a no to technological excarnation and its undermining of truth.

3. ECONOMIC DIGNITY: TO SAY YES TO TECHNOLOGICAL LIBERATION IS TO SAY NO TO OPPRESSIVE SYSTEMS OF POWER

> *For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world rulers of this darkness, against the spiritual forces of evil in the heavens. (Ephesians 6:12)*

It's probably fairly obvious by now, but I am quite proud of Fuller's students, staff, faculty, and alumni, especially when it comes to matters of technological innovation. A perfect example is Phil Chen, an alum who has taken his theology degree from Fuller and used it to frame his work as a technologist and venture capitalist. After designing a mobile device that could deliver entire digital libraries to students in developing countries (what eventually became the first Barnes & Noble e-reader), and then developing one of the first attempts at a mass-market virtual reality headset (what eventually became the HTC Vive), Phil now works as HTC's decentralized chief officer. In this role Phil is spearheading the development of HTC's first blockchain phone, which, not insignificantly, is called "the Exodus."

In a recent op-ed about the Exodus phone, Phil makes the theological implications of his work explicit.

> *Much like the Israelites under the tyranny of Pharaoh, the users of the internet are being oppressed—slaves to large masters. . . .*
>
> *Internet users are being worked to generate and build modern treasure houses for their overlords, using their own data as bricks. Within the walls of these modern pyramids is all of our personal data, which empowers and wealthifies the modern-day Pharaohs: Facebook, Apple, Amazon, and Google (known, with the addition of Netflix, as the FAANGs), coupled with their Asian counterparts Baidu, Alibaba, and Tencent.*
>
> *The father of the world wide web himself, Tim Berners-Lee, has called for a new architecture that places security, privacy, and ownership of data back where it belongs: with the people. We are currently in a crisis of giving away our data and digital identity for cheap endorphins, and surrendering all of our attention and power to the Big Data monolithic cloud companies, which mine that data for artificial intelligent agents and advertising revenue. In some cases, our data has been used by bad actors to steal money or confidential information, but in the worst cases, it has gone as far as impacting and influencing democratic processes. . . .*
>
> *We are at the internet's burning-bush moment. We have been given a generational opportunity to utilize a new technology for good, and the ability to lead people away from being controlled to being in control.*
>
> *The promise of the internet was a world without borders, but corporate sovereigns have built multiple walls that now divide humanity. As in the Book of Exodus, we need to lead users to the promised land.*[6]

Phil is hoping to do nothing less than initiate a grassroots exodus with the Exodus phone. He is providing people with a tool that will enable them to escape not a geophysical place, but an entire digital architecture. In this way, he is echoing the Apostle Paul's words regarding the ways in which we struggle not against flesh and blood but against non-human systems and structures that are ruled by an ever-smaller number of centralized, global powers.

It might be tempting at this point to say that these systems and structures are broken and that the Christian calling is to work at fixing what's broken so that the poor, marginalized, and oppressed might regain some semblance of economic dignity. The only problem with this kind of vision is that the system isn't actually broken at all. It's working perfectly. It's doing exactly what it was designed to do. The current architecture is designed to profit off our free labor, while also convincing

us that there's no use pursuing liberation because there is nothing to be freed from. This is simply "the way things are."

Which is why we say yes to technological innovations that set the captives free from these finely tuned digital worlds. It is also why we say no to the oppressive technological systems (and their architects) that rob people of their economic—and human—dignity.

TAKING A TECHNO-SABBATH

> *Recall that you were slaves in the land of Egypt and that the LORD your God brought you out of there by strength and power. That is why the LORD your God has commanded you to observe the Sabbath day. (Deuteronomy 5:15)*

In the account found in the book of Exodus, the rationale for observing the Sabbath is that God rested on the seventh day of creation (Ex 20:11). In Deuteronomy, however, Sabbath keeping is connected to the Exodus from Egypt. Sabbath rest, it would seem, is about more than recovering the energy we expend during the work week. It has something to do with resisting the oppressive systems and structures within which we operate. Sometimes our participation in these power structures is willful, but more often than not, we are completely unaware of just how complicit we have become.

For this very reason, during the past Lenten season I chose to fast not from technology, but from social media in particular. I needed to observe the Sabbath. I needed to rest. I needed to resist. Of course, as my colleague and Fuller alum Aaron Dorsey says, "Fasting from social media is part of the modern world survival toolkit. Right next to using the do not disturb feature on your phone and YouTube tutorials."

But that's exactly the point of Sabbath keeping, isn't it? It's a routine (and somewhat mundane) reminder to ourselves and others that we are not to be held captive by life-denying structures of power, no matter the form they might take. It's to remember that it is God and not Pharaoh that we serve. In this particular case, to observe the Sabbath is to say no to digital platforms that demonstrate very little concern for our bodies, our dignity, or our basic ability to empathize with others.

The theological twist, however, is that there is always a yes embedded in our no, and this yes involves what is potentially a radical embrace of technologies that provide us with the means for pursuing "what makes for peace and for building up one another" (Rom 14:19). From this perspective we need not be cautious or concerned about technology. In fact, we can confidently affirm the transformative potential of technological innovations, especially those that help adolescents cultivate virtue, that allow families to manage chronic illness, and that liberate people from economic structures robbing them of their dignity and worth.

And at least in my book, that's something worth saying yes to. ■

ENDNOTES

1. K. Barth, *The Epistle to the Romans*, 6th ed., trans. E. C. Hoskyns (New York: Oxford University Press, 1968).
2. J. Lanier, *Ten Arguments for Deleting Your Social Media Accounts Right Now* (New York: Henry Holt and Company, 2018).
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4. G. M. Gay, *Modern Technology and the Human Future: A Christian Appraisal* (Downers Grove: IVP Academic, 2018).
5. Lanier, *Ten Arguments*.
6. Phil Chen, "The Journey to a New Internet: A Reading from the Book of Exodus," *Quartz.com*, March 29, 2019. https://qz.com/1582078/the-bible-holds-lessons-on-data-ownership-and-internet-privacy/

RESTORING AGENCY WITH DIGITAL THERAPEUTICS: A CONVERSATION WITH MATT LUMPKIN

KUTTER CALLAWAY: Tell me about how you went from being Fuller's director of IT for web and mobile to a product designer for Tidepool.

MATT LUMPKIN: I was 10 years into my tenure at Fuller as a user experience designer making new digital products when diabetes blew my family's life apart. The complexity and relentlessness of the burden of care that came with my youngest daughter's diagnosis at one and a half years old were overwhelming. I learned that people with diabetes are always 10 minutes of inattention away from a coma. Run your blood sugar too low and risk brain injury or death. Run too high and you do cumulative damage to your organs, nerves, and eyes. As a designer and hardware hacker, I couldn't accept the limitations and poor user experience I was seeing in all the tools we were given to deal with it.

Then I discovered Nightscout (a way to monitor my daughter's blood sugar in real time from anywhere in the world) and Loop (a DIY, open source artificial pancreas system that checks blood sugar and adjusts insulin dosing every five minutes, 24-7) and the #WeAreNotWaiting community that produced them. For the first time I saw the kinds of tools I needed and the true power of solutions that come from the people living with the problem. When I learned about Tidepool's project to take Loop through FDA approval and bring it to anyone who wants to use it, to give the same freedom and relief that we've experienced from it, I had to get involved.

KC: What are some of the key questions you ask when designing these kinds of devices?

ML: The idea of control and who's driving and who owns the choice—who's the agent or the actor—is the key question to ask when you're making devices to solve problems for people. You have to ask yourself: Whose opinion matters? Who gets to count? So good user-driven designers want to start with the person living with the disease.

Last year I took part in something called Disrupt Diabetes, a design challenge hosted by Stanford Medical School. We started with a person with diabetes, and then I brought my own experience as a diabetes dad and as a designer, then we added a clinician, and started asking questions about how we might solve some of these problems. It was an amazing experience because it was really about recentering the design process on the people living with the disease. And the kinds of solutions we came up with were different from what's currently on the market.

Loop came about through a very similar process several years before. Loop works on iOS to automate the endless process of managing diabetes. It was designed by a person named Nate Racklyeft who lives with Type 1 diabetes, and who was simply tired of waiting for pump companies to use the supercomputer that lives in his pocket to help him manage his disease. So, building on work others in the community had done to decode the pumps and make them remote controllable by one's smartphone, he just made the tool he needed for himself. What the tool does is, every five minutes, it reads your glucose data from a body-worn sensor, keeps track of what carbs are on board, and then adjusts the amount of insulin the pump is giving you to steer you back into range. You can also set different target ranges for different times of day and different activities—all from your smartphone. I'll never forget the first time we got it set up for my daughter Hazel. My wife and I sat on our bed, eyes glued to an iPad monitoring the system, weeping as we watched it adjust her insulin up and down all night, the job we had been doing for months. It was the first time we felt like we could relax since her diagnosis.

KC: What has been the most challenging part of designing this kind of technology?

ML: A little while ago I got a Facebook message from a high school classmate. It said, "Hey Matt, my 11-year-old was just diagnosed with Type 1. Someone told me you invented a system that is going to manage it for me. Can you give it to me now?" I was haunted by that request. I tried to explain, here's the docs so you can read about it. But he's not going to be able to make it. Even if he can get a pump, though it's increasingly difficult to get this kind; setting it up, running it, troubleshooting it, is going to be beyond his reach. For now. So how do we get from an open source project to an FDA-regulated product you can download in the App Store? That's where Tidepool comes in.

KC: What's one example of how this kind of patient-driven nonprofit approach enables new avenues for developing digital therapeutics?

ML: We've released the notes from our FDA meetings on Tidepool.org, which are actually really informative if you want to hear about this new direction the FDA is thinking about for digital therapeutics. But one new avenue opened up by this patient-driven approach has to do with taking real-world data of people using the software in the wild. That is something entirely new. I would argue if you are looking for scientific rigor, study the data from the wild, provided that you can validate that the sample roughly correlates to the population, which we're doing by comparing it with the T1D exchange data set. But study data from the wild—from people like my daughter, who go to events, who spill their drinks, who sneak strawberries from the refrigerator. If you can get real data from that kind of utilization, that's a better data set.

KC: As both a designer and a person of faith, how do you measure the success of the tech products you are developing?

ML: The broader metric that we all might want to consider is, does it actually empower the person? When I was talking about this to my friend Dr. Miyoung Yoon Hammer, a medical family therapist and MFT faculty at Fuller, she said, "The most critical task for people working to negotiate a healthy relationship with a chronic disease is that of restoring agency and communion." This idea of agency, of who is driving, who is in control, because the disease has already put you on your heels, and said, no, *I'm* in control of your life. And the path to long-term mental health with chronic disease is getting back a sense of that agency, both as an individual and as a community. That's how I measure success. Do the people who use the things you make feel their power return to them? More than any other metric, if you are working in trying to create solutions for people living with disease, this might be one you want to consider.

Matt Lumpkin (MDiv '11) is a product designer at Tidepool. His career in user experience and product design began at Fuller, where he designed and built eReserves, the Quad, the Employee Site, the Library Site and FULLER Formation. He has won design awards from Stanford Medical School and IDEO for his work on bgAWARE. Matt lives in Pasadena with his wife and three daughters.

HIGH TECH / HIGH TOUCH: SHARING, EXPRESSING, AND CRAFTING WISDOM FOR OUR AGE

Erik Aasland

Erik Aasland is affiliate assistant professor of anthropology at Fuller, specializing in digital anthropology, research methods, and folklore. He carried out five years of field research in Kazakh oral traditions in Kazakhstan, during which time he developed new methods of proverb research. The journal *New Directions in Folklore* recognized the innovative nature of his methodology in his most recent publication, which combined ethnographic interviews with methods from digital anthropology as well as corpus linguistics. He has a wife and four children and lives in Altadena, California.

More than 30 years ago, John Naisbitt wrote that high tech could only be embraced when there was an outside, counterbalancing, high touch response.[1] Naisbitt describes high touch as an expression of human potential and valuing of what is highly personal. For example, technological advances to extend life were complemented by a hospice movement. Fast forward to 2015: we have groundbreaking cultural research showing that social media effectively integrates high tech and high touch. Across the globe in a wide range of cultures, people are using social media in a way that fits their cultural distinctives and supports their personal as well as interpersonal needs.[2] In her ethnography of Chinese migrant workers' lives and social media use, Xinyuan Wang found that the ability to present oneself as modern in online postings made life more livable for migrant workers.[3]

Integrating high tech and high touch offers three unprecedented opportunities:

1. A means for people—no matter who they are or where they live—to connect and find community online.
2. New ways to research cultural development and change.
3. The opportunity for people to craft their own wisdom for daily life online.

Just a few years ago, I realized the potential of online media to build community. I had lived with my wife and four kids in Kazakhstan for over a decade, with the last five years spent doing field research concerning Kazakh proverbs. We returned to the US and settled in Pasadena in 2011, excited to enjoy time with family and get to know new friends. Still, we missed our Kazakh friends and wished we could stay in touch with Kazakh culture.

During this time, I was in the Bay Area presenting on my research about Kazakh proverbs at the Silk Road House, a cultural center in Berkeley.[4] Shortly before the presentation, a young Kazakh man who used the English name Kevin approached me and introduced himself. He was doing business in San Francisco and enjoyed coming to the Silk Road House for their various events. I commented that I was interested in getting together with Kazakhs in Southern California but had up to that point little success finding them. He recommended that I request to join his Facebook group for Kazakhs in San Francisco and the Bay Area. Once I was approved for his group, I could apply to join other Kazakh groups in my area. Within just a few days of following his advice, I was part of five Kazakh groups on Facebook. Through these groups, I have been able to attend Kazakh cultural events, get together a group of Kazakhs studying at USC as part of a research project, and even arrange for Kevin and two of his Kazakh friends to drop by our house for a spontaneous Kazakh feast. I am not unique in my experience of seeking out cultural contact online. A fellow anthropologist researched how Brazilians used social media to develop community while they were living in Belgium.[5] Further, Nell Haynes explored how social media is used to express a regional identity among the citizens of Alto Hospicio, Chile, far removed from the country's capital, Santiago.[6]

Anthropologist Daniel Miller emphasizes how individuals have the ability through social media to determine the level of privacy and the size of the group in which they participate (i.e., scalable sociality).[7] Rather than getting lost in the shuffle of the new technologies being introduced on a seemingly daily basis, people are showing that they can craft their online experiences and use them to create high touch experiences, as well.

My private world of staying in touch with Kazakhs via social media would eventually meet up with my research. However, to get to this juncture in the story, I first have to back up and explain how I became a specialist in Kazakh proverb research.

CAUGHT UP IN A REVIVAL

I will say half-jokingly that when I lived in Kazakhstan I could roll out of bed, step out my door, and enter into a world of possibilities for researching Kazakh proverbs. In the 1990s and the following decade a revival of the Kazakh language was underway. Kazakh proverbs could be found in conversations in the neighborhood, in schools, in the newspaper, and even on a primetime game show! Kazakhs view their proverbs as an entrustment and a resource for the future.[8] When the government considered how to reestablish character in post-Soviet Kazakhstan, they encouraged instruction in Kazakh proverbs from pre-kindergarten through secondary school.[9] I was struck by both the language revival and how Kazakhs were using their traditional proverbs to solve their everyday issues, both big and small.

Considerable work had been done since the early 20th century to gather and publish Kazakh proverbs, but few were really looking at the role these proverbs played in contemporary society. I began my research of Kazakh proverbs by interacting with proverb scholars and teachers for whom the use of proverbs was expected. One teacher commented that they were required to use proverbs for any situation that might arise. Next, I transitioned to researching how students in a technical university found these same proverbs useful. This became the topic of my dissertation at Fuller.[10] Then, when we moved back to the US, I had to shift my research once again. The most promising resource for exploring Kazakh proverb use was the internet.

I developed an approach that combined the best of both—a high tech/high touch approach to researching Kazakh proverb use.[11] I used ethnographic interviews along with the analysis of social media and databases of mass media publications to explore the meaning and cultural background of two Kazakh proverbial calls to action:

Еңбек етсең емерсің.
Eŋbek etseŋ emersiŋ.
if you work, you will nurse.

Заман тулкі болса таз боп шал
Zaman tuli bolsa taz bop shal.
if (your) era is a fox, then be a hound.

Based on internet searches and work with a Kazakh corpus of news articles, I discovered that one proverb operates in mass media whereas the other is limited to use in interpersonal conversation and online chat forums. The two proverbs operate in different spheres, or discourse ecologies as I refer to them. Such a situation could have both academic and societal significance.

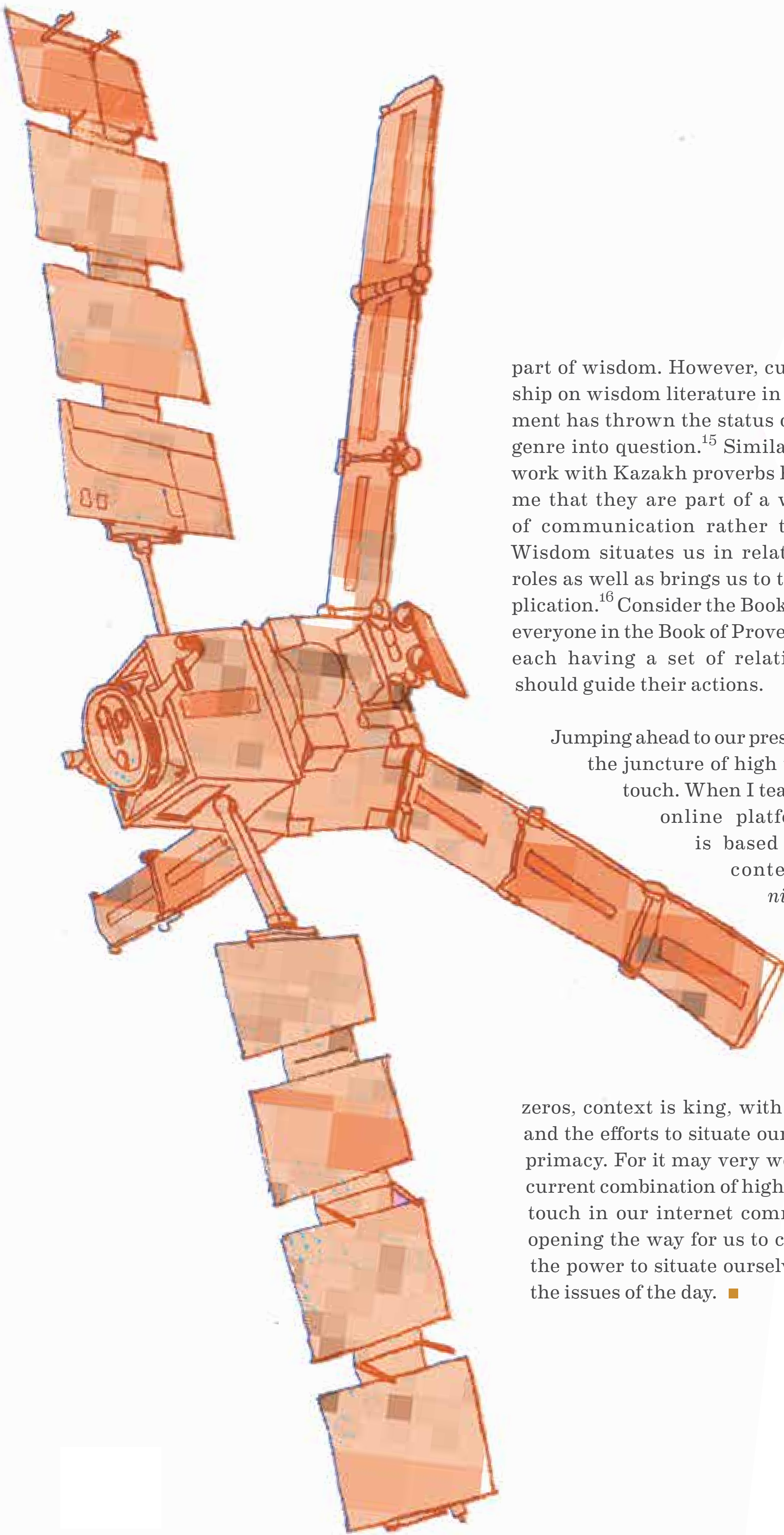
Building upon this earlier work, Gulnara Omarbeova, one of the scholars with whom I had consulted on an article, and I have a grant-funded project entitled "How Kazakhs Use Proverbs in Our Globalized World: A Discourse Ecologies Approach."[12] Our project investigates the use of proverbs by Kazakh speakers, as we map out the discourse ecologies that are actualized online and in person. We started by surveying 419 students and did interviews with 45 scholars from five regions of Kazakhstan. Our next step will be to research proverb use in the media and online through a social media and corpus linguistic approach.

Our ultimate goal is to explore Kazakh speakers' vibrant use of proverbs of the past in contemporary Kazakhstan. The discourse ecologies approach allows us to consider how this way of life could be pursued on the societal or mass media level as well as in close personal interaction. Our assumption is that this emerging, digitally mediated way of being will neither follow the Soviet past nor simply assimilate into a generic globalized culture. The Kazakh people are crafting new proverbs as they negotiate personal as well as societal challenges. In this way, my personal interest in using social media to join Kazakhs living in Southern California has met up with my proverb research that explores online use of proverbs in various media.

WISDOM AS A MODE OF COMMUNICATION

Whereas Kazakhs show a commitment to continuity with the past through their use of Kazakh proverbial forms, Western theologians broke with tradition as a key aspect of the Reformation. Tyndale argued that only the literal sense of Scripture should be accepted and all things proverbial or allegorical should be avoided.[13] Since then, Western theology has been dominated by the propositional mode (facts and reason), with the narrative mode also affirmed (testimonies and tales).[14] However, the wisdom mode of communication is largely ignored. Still, all three modes are mutually constituting in the most effective forms of communication. Consider Jesus' teachings and how he combines propositions with narrative and proverbs.

It may seem like a given that proverbs are



part of wisdom. However, current scholarship on wisdom literature in the Old Testament has thrown the status of the wisdom genre into question.[15] Similarly, extensive work with Kazakh proverbs has convinced me that they are part of a wisdom mode of communication rather than a genre. Wisdom situates us in relationships and roles as well as brings us to the point of application.[16] Consider the Book of Proverbs—everyone in the Book of Proverbs is situated, each having a set of relationships that should guide their actions.

Jumping ahead to our present day we see the juncture of high tech and high touch. When I teach on Fuller's online platform, success is based on excellent content *accompanied* by contact and connection. I am hopeful that in the one-dimensional forest of ones and zeros, context is king, with relationships and the efforts to situate ourselves having primacy. For it may very well be that the current combination of high tech and high touch in our internet communication is opening the way for us to craft wisdom—the power to situate ourselves to address the issues of the day. ■

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WORSHIP, THEOLOGY, AND THE ARTS ONLINE: A CASE STUDY OF TECHNOLOGY IN EDUCATION

Jason Min

In 2013 I was invited to be the full-time worship director at a church in downtown Los Angeles. It was a dream position for me—not only because of my background as a musician and worship leader, but also because I had been prayerfully considering a call to vocational ministry. The only problem was that my wife and I were living on the East Coast at the time, and all the seminaries I had interest in attending happened to be there. I was thankful when I discovered that one of these seminaries offered a distance education option that would allow me to complete my degree online. I could accept the position in Los Angeles and still get the education I wanted at the institution of my choice.

On the surface, the online program seemed nearly identical to the offering at the seminary's physical campus. But this was precisely the problem. In an attempt to maintain the "purity" of the educational experience, the institution had chosen not to evolve with the medium. All the courses offered were carbon copies of the courses one could take in person. The format and structure of the courses remained the same, and all lectures were simply low-quality audio recordings taken directly from the classroom. The little online interaction that did exist was extremely challenging to navigate due to the school's rolling registration system, which allowed students in the first week of a course to post in the same discussion forums as those finishing the last week. Trying to digest hours upon hours of audio lectures without the ability to ask questions or engage in thoughtful discussion was slowly taking its toll on me, and within a few years of the program, I found myself completely disconnected from my learning.

Fast forward to the fall of 2018 when, after much prayer, I made the decision to transfer to Fuller Seminary in Pasadena. Disillusioned by the idea of virtual education altogether, I believed the only solution that remained was to immerse myself in a "real" learning environment surrounded by professors and like-minded peers with whom I could explore my calling and process my learning. One can imagine my disappointment when I discovered that the first course that caught my eye—the Worship, Theology, and the Arts Touchstone—was only offered online. Still, the title of the course alone warranted the risk of being let down again, and considering I was already taking two classes on campus, I figured I had nothing to lose.

What emerged from my experience, however, was a complete overhaul of all of my existing biases and preconceived notions about web-based instruction. I realized that not all online classrooms are created equal and that there *is* a way to create a dynamic, embodied learning environment in the digital realm if we are willing to rethink how to utilize this unique space.

The following are five features of that Worship, Theology, and the Arts Touchstone course that speak to the ways in which Fuller's online educational culture is already reimagining virtual education in the 21st century.

1. **The course unfolds in real time** (rather than simply repurposing old and outdated content).
2. **The course blurs the line between teacher and student** (rather than maintaining a strict hierarchy between the student and the "sage on the stage").
3. **The course deepens student interaction by limiting it** (rather than operating in the manner of massive, open online courses).
4. **The course uses every opportunity to incorporate a human touch** (rather than assuming digital technologies inhibit genuine human interactions).
5. **The course evolves** (rather than remaining forever stuck in the format or modality that preceded it).

In my radically different online learning experience at Fuller, I learned there are numerous ways to deliver high-caliber education that fully leverage (rather than acquiesce to) digital learning management systems. This is not to say that there is a silver bullet that will magically solve all of the challenges that come with an online learning environment. After all, just like a geophysical classroom, there is more than one way to set up an educational experience in the digital realm, and not all of these are ideal. But virtual education no longer has to be a lesser alternative to a "real," in-person education. Sometimes it's even better. Technology has given us the means to customize a powerful online learning experience that can be just as embodied as what one might find in a physical classroom setting—if not even more so.

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TELOS, TECHNOLOGY, AND THRIVING

Pamela Ebstyne King

Pamela Ebstyne King is the Peter L. Benson Associate Professor of Applied Developmental Science at Fuller's School of Psychology. Devoted to understanding what enables youth to thrive and become all God created them to be, she coauthored *The Reciprocating Self: A Theological Perspective of Development*, coedited *The Handbook of Spiritual Development in Childhood and Adolescence*, and has been published in numerous academic journals. She completed her MDiv and PhD at Fuller, undergraduate studies at Stanford University, and a postdoctoral fellowship at Stanford's Center on Adolescence. She is ordained in the Presbyterian Church (USA).

As a faculty member in the Thrive Center in the School of Psychology at Fuller, I am often asked, "What does it mean to thrive?" The second question I am asked is "What about technology and thriving?" Everyone from Kaiser Permanente to Arianna Huffington, president of Thrive Global, is using the language of thriving. Yet, despite its popularity, it's hard to find a substantive definition of the word. With 10 years of theoretically predicated research and deep theological reflection, the Thrive Center hopes to move "thriving" beyond buzzword status. More important, we aim to promote the notion of thriving as a hopeful vision for all people.[1] After all, who wants a society in which people merely survive? To thrive in the deepest sense of the word is something far more life-giving and generative than mere survival.

The second question about technology and thriving is often asked with a knowing eye and a tone insinuating that technology is a threat to human thriving. No doubt current research reveals the negative effects of technology on the young and old alike,[2] but technology is not inherently problematic. Rather the ends to which it is used (whether intentionally or unintentionally) is the problem. Given the rapid proliferation of technological innovations from social media to artificial intelligence to transhumanism, there is no time like the present to pause and deeply consider how technology can help rather than hinder human thriving. The recent opening of the Stanford Center on Human-Centered Artificial Intelligence is an example of society's increasing desire for technology to promote not just human or individual thriving but societal and environmental flourishing as well. (For the perspective of one artificial intelligence expert, see the sidebar featuring an interview with my brother, Michael Ebstyne, director of AI strategy for Microsoft.) In the following, I discuss thriving from theological and psychological perspectives and identify three core resources for thriving that technology can promote.

WHAT IS THRIVING?

Thriving sure sounds good, but what does it mean to thrive? As Christians, it's never a bad idea to start with Jesus. After all, Jesus said, "I have come that you might have life and live it to the fullest" (John 10:10). What on earth or in heaven was Jesus talking about when he said that? I appreciate George Eldon Ladd Professor of New Testament Marianne Meye Thompson's suggestion: the abundant life to which Jesus referred is one lived at the intersection of the goodness and fullness of life in God's creation now and the surpassing fullness of eternal life.[3] Generally speaking, thriving is this abundant life or fullness. From this standpoint, thriving is an eschatological term—one that includes our life lived in the here and now among God's creation, but which does not come to completion this side of eternity.

Given that thriving involves the present but also a sense of eventual completion, I have found the term *telos* helpful. Telos is the Greek word for "purpose," "goal," or "completion." In both its theological and psychological senses, "teleology" refers to the study or understanding of the purpose of being human. As a psychologist, I draw on telos to understand the goal of human development. In other words, telos refers to the purpose of humankind. From my perspective the answer to the question "what is thriving?" involves understanding the purposes for which God created humans. I follow the trail of countless theologians and lean heavily on the doctrine of the image of God, or the *imago Dei*, to understand unique aspects of human creation (Gen 1:26).[4] Consequently, I understand the goal for humankind in three ways.

Conformity to Christ. First, as Christians we affirm that we are made in the image of God. The Bible tells us that Christ is the perfect image of God. Becoming like Christ is part of our telos (see figure 1). Being conformed to the likeness of the image of God in Christ is a shared telos among humans. Therefore, we take on the ways of Christ and grow toward the character of Christ. The life of Christ recorded in the Bible provides a pattern of redeeming, healing, freeing, and so on for us to follow. (I'm pretty sure that when Jesus said, "Follow me!" he was not referring to his Twitter handle!) Consequently, to thrive is to become more like Christ.

Human uniqueness. Second, although we are called to be conformed to the image of God in Christ, this call to conformity does not mean uniformity with Christ. The Bible never suggests that we are to *become* Christ; rather, we are to become *like* Christ as ourselves. I strongly believe that an element of our telos is to be and become more fully the unique person that God created us each to be. This involves developing our unique constellation of gifts and leaning into our deepest passions and sense of calling.

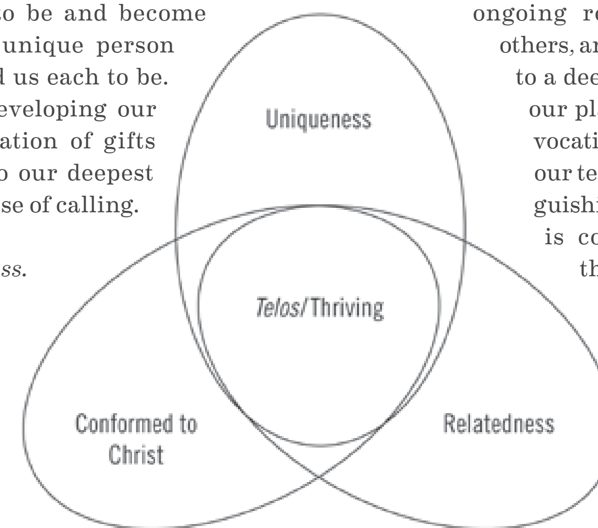


Figure 1: The Three Components of Human Telos

Human relatedness. As much as this telos concerns human uniqueness, it insists on relatedness. One of my early seminary professors, the late Ray Anderson, used to say, "God is being in communion." Created in God's image, we too are created to be in communion—in relationship—with God, humankind, and God's creation. All believers are called by God to be a part of a community, placed in the body of Christ by the Spirit (1 Cor 12:13). Thus, thriving is not individualism run amuck. It is not unbridled humanism. From a biblical perspective, we are not renegade selves that develop to our fullest potential without regard for one another. Thriving is not just about "me." In fact, it's the turning "me" on its head to find "we." For *me* to thrive, *we* must thrive.

Human telos involves understanding how we fit with the people and world around us. We are created to live in reciprocity with the people, societies, and environment that surround us. Frederick Buechner is often quoted in discussions like this. He states that vocation is the place where our deepest gladness intersects with the world's deepest hunger.[5] Not only is our engagement with the world part of our telos, but our ongoing relatedness to God, others, and the world leads us to a deepening discovery of our places of contribution, vocation, and ultimately of our telos. As such, a distinguishing aspect of thriving is contributing beyond the self—at all ages.[6] What this contribution looks like at different ages and in different cultures varies. The important point is that thriving is not just doing well, being successful, or even living up to one's own potential; it is also giving back as we are conformed to Christ.

Figure 1 illustrates this threefold understanding of telos and thriving. The overlapping ovals convey that thriving involves God's intention for us to become (1) more like Christ, (2) more and more our unique selves, and (3) more deeply related to God, humankind, and creation. Thriving occurs as we grow closer to living more fully at the intersection of our strengths and passions, relatedness, and meaningful contributions and become more like Christ.

At the overlap of these areas we get a "hot spot." It is where we feel animated and alive. It is where we are most aware of God working through us. It is where we feel joy and vitality, where we find resilience and the ability to overcome obstacles and suffering. Life lived in this zone matters—it is deeply connected to our truest selves and those around us. It is where we feel most aligned with God's Spirit. Given that thriving occurs uniquely for all persons in their own time and place, there are no universal absolutes or benchmarks of thriving. We all thrive in different ways based on how we become like Christ as our unique selves and how we connect with and contribute to the communities around us.

THRIVING AS DIRECTION

Thriving is not a destination, but it has a direction. Thriving is best understood as a journey of transformation toward our telos. In other words, thriving occurs on our way toward our unique telos through the ups and downs of life. Additionally, the concept of telos provides an important distinction from Merriam-Webster's definition of thriving: "to grow or develop vigorously; to flourish." As much as humans are captivated with

vigorous growth and vitality, it's important to ask, "Which direction is one growing?" For example, to grow in habits of addiction or cheating is not thriving. Telos provides a lens through which to view what is true thriving—growing toward what God intended—and to evaluate what promotes thriving.

TECHNOLOGY AND THRIVING

This framework of telos provides a means for understanding how technology can help or hinder thriving. From this perspective, technology—whether social media, virtual reality, or artificial intelligence—can help people thrive when it enables them to (1) become more authentic and to live more into their strengths; (2) connect and contribute in meaningful and life-giving ways to God, others, and our earth; and (3) grow in the character and ways of Christ and/or refine their ethics that guide their life.

This is a sharp contrast to most of the *New York Times* bestsellers, which promise to promote individual thriving or well-being. Thriving is not about self-fulfillment, but about fullness of life in Christ. A deep theological and psychological understanding of thriving insists on transcendence—and requires the self's relationship with ultimacy, humanity, and creation. As Christians, we understand transcendence in terms of our relationship with God through Jesus Christ, but in order to engage the broader public in a vision of thriving, we point people and communities toward pursuing thriving through growing in individual strengths, contributing to the greater good, and refining their ethics and source of meaning in a way that propels and guides them to become responsible and fulfilled adults.

In regard to thriving, technology needs to be viewed as a potential source of transformation, not mere information. Whether taking the perspective of science or spirituality, human transformation ultimately occurs through love—the process of being known and knowing another. This is true in the context of our relationship with God, with our families, friends, or even strangers. Perhaps it's worth a moment to reflect upon the most transformative moments in your own life. These experiences, whether pleasant or difficult, are often marked by ever deepening encounters with the self and with another in a way that brings about change—whether reordering of priorities, clarification of identity and values, identification of strengths or weaknesses, or a sense of inner freedom. How does technology enable these ends? Technology offers many opportunities for transformation toward telos, especially when it promotes these three essentials for thriving: relationships, beliefs and values, and practices that promote purpose.[7]

Distill, don't dilute relationships. My late mentor and namesake of the endowed professorship that I occupy, Peter Benson, used to say, "Relationships are the oxygen of thriving." Humans grow in and through relationships. We grow when we deeply know and are known by others. Thus, technology is an asset for human thriving when it distills rather than dilutes relationships. In other words, when it comes to relationships, more is not always better. When technology enables us to go deeper with God or with those we love and are loved by, technology is a friend to thriving. When technology dilutes our relationships, technology is a foe to thriving.

Unmitigated technology use is currently impacting our relational capacities by replacing time with actual humans and inhibiting the development of social skills. Such use spreads us too thin—beyond our relational capacity—among our many digital "friends," develops a false sense of emotional intimacy without the accountability of actual relationships, and promotes unchecked individualism that is compromising the development of civic virtues and responsibilities. Although increasing rates of depression and anxiety among adults are evidence of the ill effects of copious amounts of "screen time," young people with developing minds are also more at risk for social, civic, moral, and spiritual (de)formation. Research shows that optimal brain development occurs in the context of emotionally connected individuals. Thriving minds depend on having emotions mirrored through another person's facial expressions, movement, touch, and even scent; the experience of positive emotions; and a certain pace of interaction. Technology cannot fully replace the human encounter. However, technologies that can encourage a sense of being known, being loved, and mattering may be helpful to promote thriving.

TECH TIP ON RELATIONSHIPS: When reflecting on your use of technology, ask yourself: (1) Does it get in the way of or replace human interaction? Social skills are becoming a dying art form. (2) Is your use of technology promoting appropriate emotional intimacy? Does your engagement with social media simultaneously encourage transparency, vulnerability, and accountability? How and with whom? In your experience, which platforms promote your most meaningful encounters with others? Which platforms enable you to grow in authenticity and discover your strengths?

RECOMMENDATIONS: Although popular platforms like Facebook and Instagram can be used to cultivate depth rather than breadth of relationships, try exploring newer apps, like Riza ("root" in Greek), that are based on strength-based family systems and designed to cultivate a thriving digital ecology online (see www.riza.life).

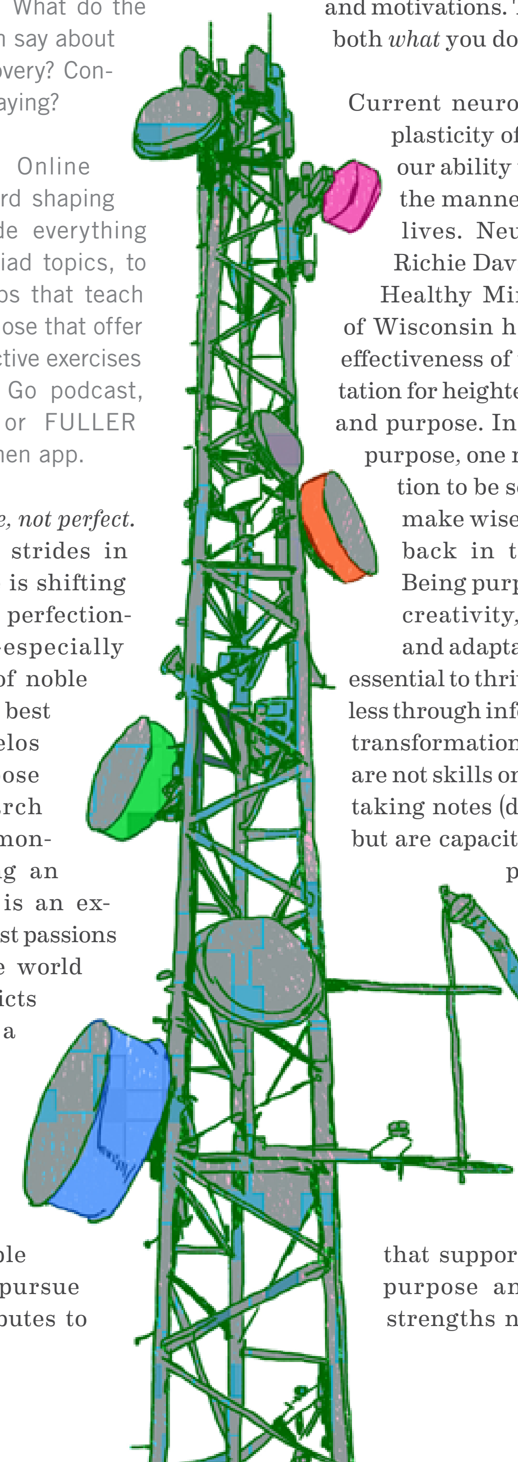
Explore, don't explode, beliefs and values. Essential to telos and thriving is having a true north and knowing what direction one is headed. If one does not know what truly matters, one will not be able to deliberately live a meaningful life—or thrive. Consequently, thriving involves clarifying one's beliefs and values throughout one's life. When it comes to thriving, I'm less concerned with telling people what to believe than insisting they believe in something.[8] A growing reality in our globalized and increasingly secular world is that ethical and spiritual homogeneity no longer exist. Parents cannot rest on the laurels of raising their children in a Christian culture. Families, schools, and congregations need to actively equip young people with the necessary skills to continually explore and refine their ideological commitments as they mature.

How can technology assist different ages in this process? Technology can be a fantastic tool for exploration; however, it quickly can be overwhelming. Beneficial technology exposes users to diverse beliefs and values in a developmentally sensitive manner, enabling the user to explore, digest, and assimilate beliefs and values effectively. This occurs at conscious and unconscious levels. Jamie Smith's explanation of cultural liturgies is extremely useful.[9] We are formed and shaped by the activities, rituals, and habits we engage in—whether that's participating in spiritual practices through an app or through playing Fortnight. We need to be mindful about how our screen time shapes and forms our being—our identity, narrative, values, and attention span. Although many technologies may influence our narratives indirectly, many other apps provide helpful exercises or assessments that intentionally assist the user in identifying their core beliefs and values about the world and also about themselves.

TECH TIP ON BELIEFS AND VALUES: How does your technology use shape and form you directly or indirectly? Take inventory of how much time you spent on which apps in the last week and consider how engaging in these "cultural tools" might be shaping you. According to Smith, "We are what we love." What do the apps you spend time on say about you? Are you into discovery? Connecting? Collecting? Playing?

RECOMMENDATIONS: Online resources geared toward shaping your worldview include everything from podcasts on myriad topics, to explicitly Christian apps that teach through the Bible, to those that offer more formative or reflective exercises like the Pray As You Go podcast, FULLER Formation, or FULLER studio's Prayer of Examen app.

Practice makes purpose, not perfect. One of the greatest strides in psychological science is shifting one's emphasis from perfectionism to purpose[10]—especially to the development of noble purpose.[11] In fact, my best understanding of telos is living one's purpose or vocation. Research overwhelmingly demonstrates that pursuing an attainable goal that is an expression of one's deepest passions and that benefits the world beyond the self predicts life satisfaction and a host of other positive outcomes at various ages. Consequently, using technology to intentionally cultivate practices or habits that enable one to clarify and pursue one's purpose contributes to thriving. From a psychological perspective this not only involves identifying activities that are meaningful, but also cultivating a deepening awareness of one's core desires and motivations. Thus, purpose involves both *what* you do and *why* you do it.



Current neuroscience points to the plasticity of the human brain and our ability to be intentional about the manner in which we live our lives. Neuroscientists such as Richie Davidson at the Center for Healthy Minds at the University of Wisconsin have demonstrated the effectiveness of various forms of meditation for heightening awareness, focus, and purpose. In order to pursue one's purpose, one needs sufficient regulation to be self-aware, stay on task, make wise decisions, and bounce back in the face of obstacles. Being purposeful takes initiative, creativity, stamina, resilience, and adaptability. These skills are essential to thriving and are developed less through information than through transformation. In other words, they are not skills one can acquire through taking notes (declarative knowledge), but are capacities gained through experiences (procedural knowledge) that often occur through practices or relationships.

Perhaps one of technology's greatest boosts to thriving is the way in which it grants access to practices that support the identification of purpose and the psychological strengths necessary to pursue it.

Technology is available 24-7, and many apps allow one to design a rhythm of practices uniquely suited to pursuing one's spiritual and psychological goals. Davidson draws the parallel between working out one's body at a gym and working out one's mind through contemplative practices. Whether using apps for prayer, *lectio divina*, or guided meditation, such practices can reduce anxiety and heighten mental clarity. In addition, practices of reflection and prayer can help users discern their sense of purpose or calling. For example, habitual participation in the Prayer of Examen, on- or offline, routinely calls to mind the themes of God's presence and finding joy in one's life. In addition, many apps are created to cultivate enduring character and psychological strengths (e.g., focus, empathy) that are necessary to live out one's purpose.

TECH TIP ON PURPOSE: Take a tech usage inventory. How does your tech use reflect what you love? How does it either reflect or inform your sense of purpose or calling?

RECOMMENDATIONS: Recent technological innovations provide opportunities to cultivate psychological skills that promote and sustain thriving. Work your mind out through the HealthyMinds app or try a free 10 days on Headspace. If you prefer platforms or apps that are developed by Christians for Christians, check out the many resources at www.prayasyougo.org or FULLER Formation. FULLER studio has produced and cultivated many visual meditations, as well as a Prayer of Examen app. If podcasts or videos can shape our psychological, moral, and spiritual lives, imagine how formative virtual and augmented reality experiences may be for intentional formation.

Research has demonstrated that unmitigated technology use shatters our concentration and sense of identity and scatters us among so many "friends" and followers in literal and virtual distant lands, that despite all our likes, we are isolated and often don't feel loved. That said, when technology can be used to distill and not dilute relationships, to explore and not explode one's values and beliefs, and to leverage practices to promote purpose, technology can be a resource for thriving. However, while technology may provide a rich digital ecology that promotes connection, character, and calling, it cannot replace the complexity and richness of human communities lived out in the goodness of God's creation.

Whether we're talking about the latest technological innovations or how to navigate the social media landscape in healthy ways, thriving involves being planted in fertile ground rich with ideological, relational, and transcendent resources that nurture and fortify one to grow into authentic, reciprocating, and more Christlike selves. Further, thriving matters because it provides a vision for humankind that does not just emphasize what Jesus has saved us *from*, but also points to what Jesus has saved us *for*: to participate in God's ongoing work in this world as our unique selves and as we become more Christlike. From that standpoint I recommend being purposeful about technology use and say, "Thrive on!" ■

ENDNOTES

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4. See P. E. King, "The Reciprocating Self: Trinitarian and Christological Anthropologies of Being and Becoming," *Journal of Christianity and Psychology* 35, no. 3 (2016): 15–32; J. O. Balswick, P. E. King, and K. S. Reimer, *The Reciprocating Self: Human Development in Theological Perspective*, 2nd ed. (Downers Grove, IL: IVP Academic, 2016); P. E. King and W. Whitney, "What's the 'Positive' in Positive Psychology: Teleological Considerations Based on Creation and *Imago* Doctrines," *Journal of Psychology and Theology* 43, no. 1 (2015): 47–59.
5. F. Buechner, *Wishful Thinking: Theological ABC's* (New York: Harper & Row, 1993).
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7. A growing body of research on thriving identifies these three practical resources as key components for thriving. See S. A. Schnitker, P. E. King, and B. Houltberg, "Religion, Spirituality, and Thriving: Transcendent Narrative, Virtue, and Lived Purpose," in *Journal of Research on Adolescence*, special section: Processes of Religious and Spiritual Influence in Adolescence, ed. S. Hardy and P. E. King (2019).
8. It is important to note that not all ideologies are created equal and many are destructive to the self or to others. The threefold framework of telos in this article can be used to evaluate the constructiveness of ideologies. Belief systems that promote individual, communal, and ethical flourishing are conducive to thriving. Given that irreconcilable differences between worldviews will always arise, humility and the conviction of human dignity are necessary to sustain civility.
9. J. K. A. Smith, *You Are What You Love: The Spiritual Power of Habit* (Grand Rapids: Brazos, 2016).
10. See B. Houltberg, "Moving from Performance to Purpose in Youth Sports," FULLER Studio, https://fullerstudio.fuller.edu/moving-performance-purpose-youth-sports/.
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INTERVIEW WITH MICHAEL EBSTYNE

I was grateful for the opportunity to catch up with my brother, Michael Ebstyne, director of AI strategy for Microsoft, soon after he returned from speaking at Oxford University, at a Templeton Worldwide Charity Foundation conference centered on the theme of "Citizenship in a Digital Age." It was fascinating to hear his reflections on the pitfalls and potentials of current and emerging technologies.

PAMELA EBSTYNE KING: As director of AI strategy at Microsoft, what do you work on?

MICHAEL EBSTYNE: I've worked at Microsoft the better part of the past 10 years, primarily on applied artificial intelligence—computer vision and speech services, including HoloLens, the world's first holographic computer. Now my focus is more broadly working on defining the next generation of AI and wrestling with the challenges created by old technologies. Ethics has rapidly become an integral part of my work.

PEK: Why ethics?

ME: Today, ethics is central to every technology conversation I'm a part of. Historically this wasn't the case. Now that digital technology is on the verge of mimicking humanlike behaviors, observing things and making decisions on our behalf, it's highlighting the importance of trust. There are so many unspoken assumptions about what being in a human community is truly about. When digital actors start to take on those roles, we find that people, rightfully so, have great cause for concern as to what alternative agendas the digital actors may be supporting. Our innate sense of safety is being challenged in a new way by technology.

PEK: You were recently speaking at Oxford University on "Citizenship in a Networked Age," funded by Templeton World Charity Foundation. Tell us about that.

ME: Recent technologies have amplified individualism at the cost of responsibilities or a sense of accountability. Without accountability, there can be no trust. Without trust you get an exclusive culture. When individuals feel excluded, you get poor decision-making and a poor personal experience. There is a direct connection between accountability, or duty, and trust. And higher trust environments perform better—creatively, financially, and all around.

This is as much a global issue as it is a corporate issue as it is a local issue. Today, it appears the hyperindividualism accidentally ushered in by smartphones and digital technology has strained communities at all levels. It is impacting nations, corporations, schools, cities, social groups, and families.

More information doesn't directly translate to more freedom. If it's practiced in a way that overamplifies individualism, then it appears to be reducing freedom. At the highest levels, we have reason to pause and contemplate whether democracy can endure the hyperindividualism that is unfolding. Is democracy dead and we best fend for ourselves in the new digital world? Or are we going to better manage what we have? The status quo doesn't appear to be working very well.

PEK: How does this impact one's daily life, and what can we do about this?

ME: Start by practicing trust. Take inventory on what it means to be a parent, a friend, a brother, a sister, a teacher, a manager, a citizen, a team member, and take honest stock of your accountabilities and leverage that connection and commitment and duty back into your life. You have to transcend the shallow veneer and reach a deeper shade of human. When in doubt, seek your heart for guidance.

Michael Ebstyne is director of AI strategy at Microsoft. His 20 years in technology have included his helping Microsoft's HoloLens move from concept to product and helping deliver it to the International Space Station. He has 11 patents in analytics and "mixed" reality. His mission is to unleash the hero within individuals, enabling them to achieve extraordinary dreams.

Kara Powell (PhD '00) is executive director of the Fuller Youth Institute and assistant professor of youth, family, and culture. Named one of "50 Women to Watch" by *Christianity Today*, she is the author or coauthor of several books, including *Sticky Faith*, and a regular speaker at conferences across the US.

Brad M. Griffin (MDiv '07) is associate director of the Fuller Youth Institute. A speaker, blogger, and youth pastor, he is the coauthor of several Sticky Faith resources as well as the book *Can I Ask That? 8 Hard Questions about God and Faith*.

PARENTING IN TODAY'S DIGITAL PLAYGROUND

Kara Powell and Brad M. Griffin

If you happen to be in your 40s as we are, you might remember your first Walkman. The very word evokes the memory of riding a school bus to a skating rink, cranking up Bon Jovi through the foam-padded headset wired to a box that was barely small enough to hold in one hand, fueled by the all-too-short life of two AA batteries. This was when our listening options toggled between either radio or cassette tapes, and "rewind" literally involved tape spinning in the opposite direction around a hub.

That world no longer exists.

Whether or not you miss skating rinks or the humming sound of cassette tapes rewinding is beside the point. For several decades, with ever-increasing momentum, families have welcomed one game-changing new system, appliance, or device after another into our homes. But what's causing parents some of our biggest headaches is the technology that lands directly in kids' hands.

Today those devices are almost universally digital, mobile, and ever-connected to the outside world—school buses and skating rinks optional.

Consider that among US households, 82 percent of today's teens, 72 percent of preteens, and even 70 percent of their *parents* report sleeping with their smartphones next to them at night.[1] This development alone signals the plethora of new questions about digital media that individuals and families face. As author and Fuller trustee Andy Crouch observes, "The pace of technological change has surpassed anyone's capacity to develop enough wisdom to handle it."[2]

Those of us who parent in this new world find these changes especially disconcerting. If it feels like you're making it up as you go along, it's because you are. Keep in mind that our kids are trailblazers too. But as adults, we hold perspectives from a world both with and without digital media. We remember our Walkmans while appreciating our smartphones. Our kids, on the other hand, are just trying to make sense of the only world they know—the digital one we've given them.

EMBODIED LIVING IN OUR DIGITAL PLAYGROUNDS

Generational differences manifest in the ways we use and make meaning around media, and understanding our different approaches can shed light on some of today's parenting dilemmas. For example, if we could experience digital media through our kids' eyes, it might look a lot like a playground.

Adults tend to use digital media as a kind of hybrid of other media—we do work, send email, watch videos, read articles, and listen to music and podcasts. When our kids use digital media, the experience is often one of play. In other words, where we might see an office, they see a playground. These distinctions matter.

Think about your experiences with kids at a physical playground. What we have learned to see as a jungle gym here and a swing set there, kids see as infinite opportunities for play. They might run laps around the swing set or shimmy up the pole rather than use the swings. The jungle gym's bars, platforms, and slides can be transformed instantly into a pirate ship, a castle, or a space shuttle.

This is why, even at an early age when outdoor and non-tech play continues to be developmentally important, kids are so drawn to digital media. Their young minds experience the interactive nature and seemingly infinite possibilities a lot like a playground where anything can be touched and altered. This experience of play extends into adolescence—what teens vaguely describe as "messing around" or "hanging out" is just their slightly more grown-up version of playtime.[3]

What we see on our devices as helpful new features and upgrades, our kids experience as new pieces of equipment on their playground. Endless possibilities to create, imagine, and explore await today's young people—and most all of these experiences are inherently social, tapping the deep longing of teenagers for connection.

The way teens seem to migrate from one new app or game to the next every few weeks or months reflects their quest for play. Once the feeling of amusement wears off, they get bored and move to a new site. It is only as we get older that learning how to use something new starts to feel like a chore. For kids, it's a fresh slide to slip down (or subversively climb up). Eventually our kids might settle into using media in certain routine ways like we do as adults. But in the meantime, they are using digital media to collectively explore possibilities.

While today's digital playground may look different from our play when we were kids, it helps to see the underlying motivations that haven't changed since then. For example, my (Kara) oldest two kids are very close and have many mutual friends at church, so they often end up on the same group texts. That means whenever a group member sends a message, not one but two devices beep or buzz in our house.

I'll admit it used to drive me crazy. I could feel my shoulders tense and my jaw tighten every time the chimes announced a new text—in stereo. Especially when it happened about every 20 seconds.

But then I remembered two realities: First, these are friendships that I hope grow. Second, when I was a teenager, my mom purchased an extended cord for our family phone so that every afternoon I could drag it into my room to talk to my friends. Even though I had seen those friends that day, we still "needed" to talk about homework, relive what happened in P.E., and make plans for next weekend. Now my teenage children "need" those same kinds of connections. They're just using different technology. Same need; different playground equipment.

HELPING OUR KIDS FIND THEIR WAY ON THE DIGITAL PLAYGROUND—FAITHFULLY

We have all come across adults whose treatment of the digital world looks nothing like the lighthearted innocent fun of a typical playground. These adults seem to vent their anger and frustrations from real life by sharing and posting online in ways that are obnoxious or offensive. The most hate-filled are appropriately referred to as "internet trolls"—anonymous users who post nasty comments in forums and on social media for their own amusement. The nickname fits because they can make the digital world an ugly, unhappy place for the rest of us.

There are also more typical social media users who seem to indulge themselves by behaving in less offensive or obnoxious, but equally self-absorbed, ways. When we were meeting with focus groups to develop our resource *Every Parent's Guide to Navigating Our Digital World*, Carrie, a mom of three, explained, "We adults use social media to tell the whole world that our families are successful. We use it to brag and show off, and I think the kids imitate that in their own ways."

Sadly, adults have set a pretty lousy example for kids when it comes to online etiquette. We've created an atmosphere that often feels like a race to the bottom. Adults use digital media to behave and interact in all sorts of ways that they never would in real life. Researchers have called this free-for-all the "online disinhibition effect."[4] Our society seems to have reached a consensus that this is okay, but our faith compels us to ask harder questions.

We want our kids to learn how to love their neighbors and live out their faith online as well as off. But what does that look like? How can we help young people get into the habit of being salt and light, and ambassadors for God's kingdom in the digital world? Perhaps one way forward is to emphasize two key traits as we raise thoughtful digital citizens: authenticity and empathy. These virtues are the hinges on which questions of "Can I?" become "I can, but do I want to?" and "Who am I becoming along the way?"

Authenticity: I want to be more honest online about my real life offline

Our biblical commandment against lying does not say, "Do not lie," though that may be how we're prone to remember it. Exodus 20:16 actually warns: "Do not testify falsely against your neighbor" (CEB). This image of a person witnessing to their side of a story before a jury or judge alerts us to how truth-telling isn't just "saying the right words." It is an embodied practice that happens in relationships, embedded within social networks. It bears consequences not only for us but also for our neighbors, friends, and even strangers with whom we cross paths.

As we've talked with parents, one mom gave this definition of authenticity as she described their family: "We're the kind of people who don't really have a home personality and then a public persona. This has always been clear to our kids. They just know who we are." This family has sidestepped the pervasive temptation to manufacture a virtual life that is something foreign to reality.

Authenticity in digital spaces means being

able to share and participate without caring so much about what others think or how they are measuring our worth by our posts. Online authenticity need not be flippant or disrespectful, but can carry a sense of confidence that our identities are rooted in Christ. Being authentic also means we don't fall into the common trap of overinflating the actual experiences of family life. As one grandmother observed to us, "I spend a lot of time with my daughters-in-law and my grandchildren. I love them all dearly, but after I spend a day with them, I check out what the moms have posted on social media. What really happened is a far cry from the 'sweetness and light' they project online."

Authenticity starts with us.

Another parent told us that he and his wife made a point of maintaining an ongoing dialogue with their kids about how they were presenting themselves online, and whether or not that lined up with how they lived offline. By doing this, they were able to join their kids in using social media as a tool in the identity formation process.

Empathy: I want to understand others and learn to feel with them

One of the most difficult things to teach kids, and remember ourselves, is that our actions in digital spaces may not seem permanent or have consequences from our point of view, but that doesn't mean they won't impact others in significant, lasting ways offline. Learning to practice empathy for the real people behind our screens and in our networks can be a game changer. This could mean teaching our kids not to jump to quick conclusions based on what we see scrolling through our feeds. We can model this by stopping to wonder out loud, "Seems like she might be going through a lot right now," or "I bet there's a story behind that picture. Next time I see him, I'm going to ask him to tell me more." Suspending judgment can make all the difference between a posture of empathy and one of aversion or even disgust.

PUTTING OUR RELATIONSHIPS IN THE CENTER

In today's digital playgrounds, parents can spend so much energy trying to keep up that we lose sight of greater values we hope to nurture in our families. Rather than letting media become something that divides us, we can make it a middle space—a common ground where families connect. Just like an entire family can have fun together on a playground, digital media can bring families together in ways we may not have anticipated. If you've ever played a few rounds of "Heads Up!" by passing around a smartphone in your living room, you know what we're talking about.

Hopefully we can use media together for embodied play sometimes, and choose other times when we agree to shut off the devices and play cards or go for a hike. However your family finds a way forward, let both authenticity and empathy shape your path toward a future that, if nothing else, will certainly be digital. Welcome to the playground. ■

Adapted from Kara Powell, Art Bamford, and Brad M. Griffin, Every Parent's Guide to Navigating Our Digital Word *(Pasadena: Fuller Youth Institute, 2018). Special thanks to Art Bamford for some of the original research for this article.*

ENDNOTES

1. Common Sense Media, "Social Media, Social Life: Teens Reveal Their Experiences," September 10, 2018: https://www.commonsensemedia.org/research/social-media-social-life-2018/.
2. A. Crouch, *The Tech-Wise Family: Everyday Steps for Putting Technology in Its Proper Place* (Grand Rapids: Baker Books, 2017).
3. See M. Itō et al., *Hanging Out, Messing Around, and Geeking Out: Kids Living and Learning with New Media* (Cambridge, MA: MIT Press, 2010).
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ACCESSIBILITY AND TECHNOLOGY AS HOSPITALITY

Bethany McKinney Fox

Bethany McKinney Fox (PhD '14) is adjunct professor of Christian ethics at Fuller and founding pastor of Beloved Everybody Church in Los Angeles. Her recently published book, *Disability and the Way of Jesus*, explores how our views about health and disability impact our interpretations of Gospel healing texts, and examines how accounts of Jesus' healing in the Gospels—too often used in ways that wound people with disabilities—might point a way toward real healing and mutual thriving.

Access Services at Fuller is an office tasked with making "accommodations" in our courses and programs to make them accessible to students with disabilities, ongoing medical conditions, or temporary impairments (whether from surgery or injury). However, it is up for discussion whether we are accommodating the student or the inaccessible structure of the course or program.

Accommodations include things like texts in accessible formats for students who are blind; captions on videos for students who are d/Deaf or have hearing impairments; extra time on exams for students who have certain types of learning disabilities; and adjustments to any other course elements that need them. This kind of logistical effort to remove barriers and make our programs accessible to students who learn and demonstrate learning in diverse ways is the most fundamental level of accessibility. It is also legally required for any school whose students receive federal funding, as ours do.

But here at Fuller, we don't provide accessibility primarily because we are legally bound to compliance (though this is certainly true). Creating an accessible learning environment goes beyond these kinds of responsive, individualized plans for modifying course components; it also means being a deeply *Christian* community that recognizes how much we need the gifts and full participation of each member of the body, understanding accessibility as an aspect of hospitality, welcome, and following in the way of Jesus.[1]

Beyond logistical modifications for accessibility of physical and pedagogical structures, creating real access means being a community that recognizes the theological importance of accessibility, and values the presence, experience, and God-given gifts of our students and other community members with disabilities and diagnoses of all kinds. Without reframing how we think about disability and access, we might incorrectly believe that accessibility simply benefits the students who directly need it, when in reality it benefits our whole community. Or we might regard accessibility-related tasks as chores we do only to meet legal requirements, or out of pity for people who we regard as lesser in some way. These ways of framing the issue create inaccessible, inhospitable learning environments.

As the person who currently runs the Access Services office, I strive to increase Fuller's overall accessibility in two directions. One direction involves individual supports like connecting students (and faculty) to technology, apps, and other strategies that allow them to take in information and demonstrate learning using multiple senses and modalities. Quite a few delighted exclamations have followed my informing people that Adobe—a widely used computer program for reading PDF documents—comes with a built-in feature to "read out loud," so they can access the words auditorily instead of, or in addition to, visually. This helps students who struggle maintaining focus when reading, students who have various kinds of visual impairments, and people who simply retain information better by hearing it.

In pursuit of the other direction of increasing Fuller's accessibility, I draw upon my PhD in Christian ethics, focusing on disability issues and what it means to engage the matter of accessibility in a way that reflects our deepest values as Christians. These values include the belief that every person is created in the image of God and essential

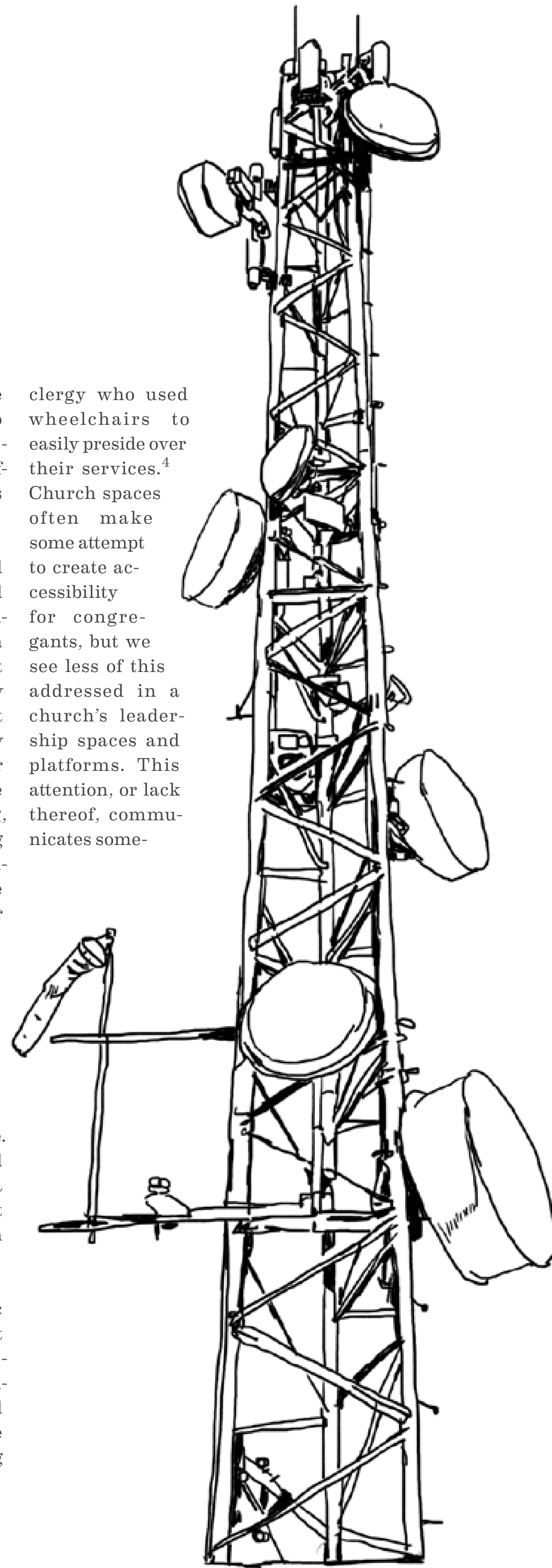
to the body of Christ with an important, God-given vocation. Hospitality is a practice we engage in to embody these values in our communities.

Hospitality and extending welcome, particularly to people whose presence and gifts have been previously excluded, is one key part of what it means to follow in the way of Jesus. We live out our faith commitments through hospitable community, making the body of Christ more whole by intentionally including all the parts. But a community cannot be hospitable without being accessible to everyone who's been invited. Accessibility is a necessary and foundational aspect of a hospitable community. If a person who uses a wheelchair or mobility device cannot smoothly join any space, if a person who has a visual impairment is not able to receive the information conveyed in the types of images or lecture slides used in class, if a person with a chronic pain condition cannot be given some degree of flexibility on deadlines during an unexpectedly lengthy flare—in short, if the fundamental physical and pedagogical structures of our educational institution are inaccessible—then we miss the opportunity to practice other kinds of hospitality.

Fuller needs a communal mindset that acknowledges all of our members, with every diagnosis and disability label, as possessing gifts and questions vital to our thriving as a truly Christian learning community. In terms of hospitality tools, we can utilize technology to make that community accessible, both in person and online. In our in-person learning spaces, Fuller is in an important moment now as we imagine how widespread changes in our campuses can reflect real accessibility and hospitality. There will be legally required architectural accessibility at the most basic level—ramps, elevators, accessible restrooms, and the like. But I wonder what it would be like to actually prioritize accessibility from the beginning? Can we find a design that is cost-effective and prioritizes radical accessibility as much as it prioritizes aesthetics?

That is the whole idea behind universal design, an approach that uses design and technology to create an accessible environment for people who navigate the world in myriad ways.[2] The Ed Roberts Campus at University of California, Berkeley, is widely known as a beautiful, functional space that takes universal design and accessibility seriously.[3] The campus was named after a student who attended UC Berkeley in the 1960s who had polio, slept in an iron lung, and revolutionized the independent living and disability rights movements. The elevators at the Ed Roberts Campus are one example of universal design. Each elevator is large enough to fit multiple wheelchairs at a time, has buttons that can be pressed with wheelchairs, crutches, hands, or feet, and also offers braille and voice accessibility. A large circular ramp ascends from the first to the second floor, so wheelchair users can move between floors even if the elevator is not working and can leave in an emergency when elevator use is unsafe. Further, the bathrooms have additional features to make them more accessible to a variety of users. This space doesn't just meet the requirements of the Americans with Disabilities Act, it exceeds them.

I think also of St. John Neumann Catholic Church in Lilburn, Georgia, where a priest was so deeply committed to creating an accessible worship space that he led the community in installing a pulpit, lectern, and altar (their table for the Eucharist) that were automatically adjustable by height, allowing clergy who used wheelchairs to easily preside over their services.[4] Church spaces often make some attempt to create accessibility for congregants, but we see less of this addressed in a church's leadership spaces and platforms. This attention, or lack thereof, communicates something about what we imagine our leaders to be like. I wonder how as an institution of higher education, especially as we imagine the architecture, furniture, and technology in a new campus, we might think about not only our students with disabilities, but also staff, administrators, and faculty who will be more deeply welcomed by a thoroughly accessible environment.



Fuller's Pasadena campus has a few buildings that are readily accessible and many others that are not. But making it technically possible for folks who use wheelchairs or have difficulty climbing stairs to get to every part of the building does not mean a space truly feels accessible or welcoming. Elizabeth Staszak, an MDiv student with some physical disabilities, was recently invited by Assistant Professor of Christian Ethics Erin Dufault-Hunter to speak about some of her experiences in a course centered on issues of life and death. As an assignment, Elizabeth invited the students in the class to take only the accessible routes as they navigated Fuller's campus in the week before her lecture. As the group reflected on that experience, student after student mentioned how much less convenient it was for them to get from place to place, and how even when they could get where they needed to go, often they needed to walk much further to find a route that didn't include stairs. A broad group consensus arose that it ought not to be this way.

Creating hospitable learning environments does not apply only to physical spaces, but to spaces for our ever-growing community of online learners as well. For some students (and faculty), especially those who deal with chronic illnesses or other kinds of unpredictable disabilities or health conditions, an online course can be more accessible than going to a physical campus to learn. An in-person class meets in a particular place at a particular time, and getting to the classroom location requires an expenditure of physical energy and effort. For people who may need to save their physical energy for other things, or who may need to work around their often-unpredictable levels of physical pain to determine when they are able to focus on a lecture or discussion, an online learning environment can allow deeper and more regular engagement. This way, a student may decide to watch the lecture video in their pajamas at 5 a.m. on a Saturday, the time when their energy levels and ability to focus are best that week. An online environment offers a level of flexibility that allows some people to participate in seminary courses who may have otherwise been unable. When we think of accessibility in this way, we see that what may initially appear to be unusual or nontraditional ways of accessing seminary education can actually be ways of living as a radically inclusive community in the line of the followers of Jesus—a beautifully diverse group of people, all on the road together.

There are further ways technology aids us in making an online learning environment a welcoming and accessible space for all teachers and learners. Thanks to current technology, it is becoming ever easier to create captions for videos, provide multiple options for how students can participate in group discussions (written post, audio clip, video clip), and offer real-time virtual office hours for distance-learning students who may need a space to verbally ask direct questions of clarification. These methods are relatively easy ways for Fuller faculty and staff to practice hospitality.

As an institution forming Christian leaders to live out their vocations proclaiming the grace and power of God in all the world, we should also provide models of faithful hospitality, inclusion, and accessibility these leaders can take with them from Fuller. How beautiful would it be if the churches, ministries, businesses, and other communities led by our graduates truly embodied this? Being faithfully accessible will benefit Fuller directly as we receive the gifts, participation, questions, and presence of students, staff, and faculty of all abilities in our own community. But we can also carry this practice of Christian welcome and hospitality into all the world through our community members who have been formed to value it and taught—through direct experience—how to practice it. ■

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Warren S. Brown is the director of the Lee Edward Travis Research Institute and professor of psychology in Fuller's School of Psychology. He has served at Fuller since 1982. Currently, he is most actively involved in neuroscience research related to the cognitive and psychosocial disabilities in a congenital brain malformation called agenesis of the corpus callosum.

NATURAL-BORN CYBORGS: CAN TECHNOLOGY SUPERSIZE CHRISTIAN LIFE?

Brad D. Strawn and Warren S. Brown

Words like "cyborg" and "supersizing" do not seem relevant to a discussion of Christian life; they seem to belong to some other domain of discourse. Consideration of the characteristics of people, however, does seem more relevant to how we understand Christian life. Nevertheless, terms like "cyborg" and "supersizing" are very much a part of the current discussions of the nature of the human mind, particularly in the work of philosopher Andy Clark. Over the past few years, we have been thinking about how the theory of extended cognition (promoted by Clark and others) is relevant to our understanding of Christian life, including its relevance to understanding the role of technology in Christian life and the life of the church.[1]

THE TELECARE STUDY

A great deal of research has demonstrated that chronically stressed individuals are at higher risk for depleted immune systems and physical illness. We know this not just from self-report measures, but also from studies of stress-related changes in the quantities of immune cells circulating in the blood. We also know that social support and self-disclosure of stress reduces the impact of chronic stress, helping sufferers experience both better physical health and improved psychological functioning. Finally, we know that caregivers of a chronically ill or disabled loved one are a highly stressed group and, due to the demands of caregiving, it is hard for them to get out of the house to receive the relational support they need. We know a lot—but what are we to do?

Some years ago, a group of students (including Brad Strawn) working with Warren Brown investigated a telephone-based (landlines at the time) method to intervene in the sorts of stress that can compromise immune function, which we called "Telecare." Participants would receive a weekly call from the same individual with no particular agenda other than to ask, "How are you doing?" We developed a Conversational Symptom Assessment to track general psychosocial and physical well-being over the telephone without intruding on the supportive nature of the conversation. We trained individuals in ways to be supportive in the context of the telephone conversation. Our question was not whether social support and disclosure of stress helps individuals—we already knew it did—but rather, could this kind of support be offered via the technology of the telephone?

Turns out it could! This intervention worked to significantly lower stress and increase well-being in a number of at-risk groups: persons diagnosed as HIV positive, persons with rheumatoid arthritis, high-stressed families in a congregation, and caregiver shut-ins. In the caregiver group, we discovered during a baseline period (i.e., a period of time during which the caregivers were not receiving calls) that symptoms of distress were increasing. Soon after the telephone calls began, we saw a significant reduction in overall stress and an increase in reported well-being—both emotional and physical. In addition, caregivers highly valued the calls, were sad to see them end, and rated their callers as caring. There were other benefits too: caregivers were exhibiting greater self-care, reaching out more to existing social support groups, grieving the loss (or potential loss) of their loved one, and even dealing with feelings of anger. They were disclosing their thoughts and feelings to the callers in ways that they had not to anyone else. These were exciting findings particularly because it suggested that we might be able to use the telephone to positively impact individuals in need in an efficient and expedient way.

A surprising discovery of our Telecare experiences was how easy and natural it was for persons to be self-disclosing over the telephone. Very soon in the process of the calls, caregivers became comfortable talking about things that they might not talk about in a face-to-face conversation. Perhaps the absence of eye contact releases interpersonal inhibitions in talking about their distress and caregiving experiences. While this may have been the outcome of training our Telecare callers well, we believed it also had a lot to do with the medium of the telephone—a technological device through which vocal cues of compassion can be heard without the distraction and self-consciousness created by eye contact.

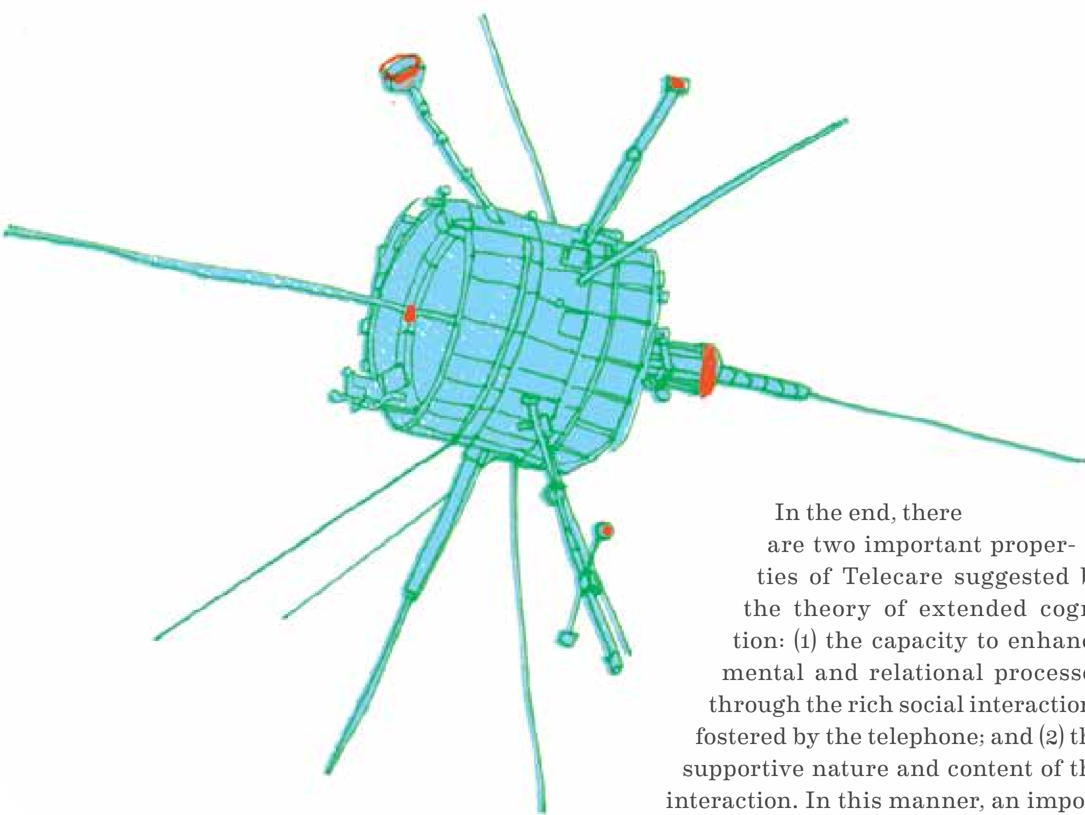
TELEPHONE CONVERSATIONS AS AN EXTENSION OF MIND

In the years since these studies were done, new developments in cognitive science and the philosophy of mind have helped us understand that humans are not creatures that are simply contained in a body and *use* external tools. Rather, we are creatures who are naturally wired to incorporate artifacts outside our physical bodies into our mental processes to enhance our mental capacities. This is why Andy Clark calls humans in the title of his 2003 book *Natural-Born Cyborgs*, since we seamlessly incorporate things (and other persons) into our interactive networks—which we then credit to ourselves as our own mental processing and intelligence.

The theory of extended cognition posits that human thinking is not limited to what happens in our solo brains or bodies, but involves interactions with things or other persons outside our bodies. We *know* what time it is because we have watches. We can *calculate* the solution to complex mathematical problems not because we can do it in our heads, but because we have paper and pencil (or computers). We can *remember* complicated schedules, to-do lists, and how to contact friends because we incorporate into our mental processes computers that we carry in our pockets or purses (i.e., our smartphones). And, just as amputees who wear prosthetics actually incorporate the prosthetic into the brain systems that map and control their bodies, so we all readily incorporate all sorts of human-created artifacts into our cognitive networks in ways that extend and enhance—supersize—our mental capacities.

Further, the sort of supersizing made possible by the incorporation of various artifacts and tools is even more powerful when we are joined in dialogue with another person. The interactively conjoined corporate cognitive network formed by the dialogue between two persons is so much more powerful than the minds of two persons functioning independently.

Our experience with Telecare described above illustrates the basic concepts of cognitive extension. Although the telephone is a powerful tool, in and of itself it does not supersize cognitive and interpersonal capacities. If there is no one on the other end of the line, the phone is inert with respect to extending mental processing. However, if there is someone to talk to, then the two persons in the conversation can become soft-coupled into a feedback network that serves to enhance cognitive processing with respect to whatever the topic of the conversation might be. Thus, a Telecare conversation supersizes the processes of coping with stress via engaging together with the caller within a shared network of reflections, emotions, and real-life problem-solving. However, one can imagine a telephone "conversation" in which each person talks, but without regard to anything said by the



other. This would not result in a larger interactive network that might enhance mental processing.

It is important at this point to entertain a caveat. While interactive coupling with artifacts (e.g., a computer) or another individual (e.g., a telephone conversation) will supersize the mental processing involved, the content of the interactive supersizing may be either good, helpful, productive, moral, ethical—*or not*. For example, social extension afforded by street gangs can enhance problem-solving with respect to crime and violence. We must always ask, "Extension for what and to what end?" Cognitive extension is neither good nor bad in itself, but a ubiquitous human phenomenon to consider. The use of the phone for supportive calls to caregivers can, due to the supersizing available in social interactions, lead to amelioration of the health risks associated with intensive 24-7 caregiving, but most of us have also experienced how a telephone conversation can, for instance, exacerbate interpersonal or family stress.

In the end, there are two important properties of Telecare suggested by the theory of extended cognition: (1) the capacity to enhance mental and relational processes through the rich social interactions fostered by the telephone; and (2) the supportive nature and content of the interaction. In this manner, an important congregational mission can be supersized using the medium of a telephone.

MEDIA AND EXTENSION OF THE MIND

We now live in a world where phones are not only ubiquitous, but also grant us unlimited access to many other forms of social media that foster widespread usage. What is to be said about these other forms of media from the perspective of extended cognition? Do they (and can they) extend and enhance the life of a church community in significant ways? We need to critically examine all forms of technology and social media with respect to their outcomes and best uses, rather than presuming that all communications enhance the community life of a congregation.

The Amish have an interesting relationship to technology. For example, they can use landline phones but eschew cell phones. Such decisions are based on a fascinating framework for thinking about whether or not to incorporate particular technology. When considering the incorporation of a new technology into their community, they ask a simple question: "Will this technology facilitate or impede community?"

Many churches and individuals in ministry are excited about the use of digital technologies and emerging media platforms, but perhaps, like the Amish, we need to be more discerning about the capacities and values of the different forms of media. The thinking that has surrounded the theory of extended cognition might give us some help. Based on our thinking about Telecare and extended cognition, we would ask two questions: (1) does the incorporation of a particular technology or media platform facilitate social extension and interaction in deep and significant ways; and (2) is the media being used in ways that are consistent with a Christian life and narrative?

First, with respect to the depth of interpersonal interactions and the possibility for the soft-coupling of individuals into shared life at least for the length of a conversation, certain forms of digital media are significantly limited. They typically restrict length of expressions (e.g., texts, tweets) or are not specifically interpersonal but broadcast unidirectionally to larger groups (e.g., Facebook). What interactive feedback is available is not immediate and often significantly delayed. The effort involved in typing messages also reduces robust interactivity. Most important, these media are severely limited in interpersonal bandwidth by eliminating tone and modulation of voice, and facial expressions that signal emotions—as media of social interaction they are deaf and blind.

Consider the social bandwidth differences in the following Sunday worship scenarios: Some churches encourage the congregation to text comments and questions during the teaching that congregants or the teacher can read, but in which there is no immediate interactive coupling between persons. Contrast that with a congregation of, say, 50 persons where the teacher asks questions or invites oral responses from the congregation: there is an opening for comment or other expressions from the congregation. In the latter case there is benefit of a medium (speaking out loud) that is not blind and deaf, and where speakers can be viewed and the interpersonal attunements of shared emotions experienced. There is momentary interactive soft-coupling between the speaker and the congregation. So, if we impose the criteria of the Amish—"does this facilitate community"—the latter case can be answered in the affirmative more readily than the former.

In the same vein, think about the difference between most social media and a telephone call. The phone is much more interactive. It creates social extension. While blind, it is not deaf. It allows for the sharing of emotion and fosters full expressions that are not cut short by the limits of the medium or the effort of typing (particularly the effort of typing on a smartphone). When we consider the communal life of the church, while social media might foster a morsel of cognitive extension, it is extremely thin and is best reserved for unidirectional information communication. In other words, digital technologies are only useful in building community when they foster robust person-to-person interactivity that is not blind and deaf. This creates the sorts of feedback and accountability that can foster community.

The second question about digital technologies has to do with what is communicated. For example, many churches have suffered significant damage to community life from congregants and ministers using social media in cruel and critical ways. Of course, the same can be said of some face-to-face interactions. However, there is a profound difference with respect to what one dares to say at the social distance and disengagement of texts, tweets, or Facebook posts. The physical (or immediate auditory) presence of the other individual in real time creates a level of awareness of the other that causes one (in most cases) to consider the immediate interpersonal and emotional impact and to moderate what is said. In fact, as we have argued above, two individuals involved in a telephone conversation can enter into a soft-coupled interaction where they become, for the moment, a single mental processing system where they are thinking and speaking as one.

First Corinthians 12:1–26 is an oft-overused passage whenever someone speaks of Christian community or church life. Despite its sometimes-glib use, from the lens of extended cognition, Paul's metaphor of the church as the body perfectly describes what a church should be. In these verses we see how members of the body (physical or congregational) function best when intensely interconnected, but can easily become disconnected. Frequently the church today is not a true body of Christ, but rather a "loose association of independently spiritual persons." To be the body is to become coupled into an extended life with one another, making use of the technologies available to us in a manner that fosters a congregation that is highly interconnected, and in ways that are deeply resonant with the narrative of the gospel. Such interactive extension can serve to supersize Christian life.

Describing a scientific study that used landline telephones now sounds quaint or even antiquated. Technology is advancing at a pace that we couldn't have imagined when we first set out to aid caregivers. Nevertheless, old fashioned telephones worked because they allowed individuals to interactively soft-couple with caregivers through conversations that extended and supersized their capacity to cope. Such processes are possible because humans are natural-born cyborgs, effortlessly incorporating things and people into our interactive networks. Paul's message to the church is as urgent as ever. While technologies offer us new and exciting opportunities to soft-couple with others in ways that extend our capacities, they don't do the hard work for us. For that we need our bodies, the bodies of others, and ultimately the body of Christ. ■

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ENDNOTES

1. A preliminary version of our thoughts in the area of extended cognition can be found in our book *The Physical Nature of Christian Life* (Cambridge University Press), and in our forthcoming book, *Supersizing Christian Life* (Intervarsity Press).

RE-MEMBERING THE DIS-MEMBERED

Phil Allen

Phil Allen is founder and pastor of Own Your Faith Ministries. At the core of his ministry is mentorship—life-on-life discipleship ministry—in an authentically multicultural context dismantling the racial walls of hostility and ambivalence. While pursuing a PhD in Christian ethics at Fuller, he is an author, filmmaker, teacher, poet, pastor, and guest chaplain for professional and college sports teams. His short film *Open Wounds: A Family's Story of Racism, Trauma, and Redemption* will release in 2020, with a companion book by the same name to follow. His passion is to see individuals, communities, and people groups come to realize their full potential in Christ as God has designed and preordained them to live.

One day I was sitting in Starbucks, my "second office." While reading and writing, I often take short breaks and just people watch. I noticed two teenagers come in and take a seat at one of the empty tables. They were doing what teenagers do, which is laughing and giggling while simultaneously operating their smartphones. They were immersed in whatever or whomever they were interacting with on their phones. For the next half hour, as I went in and out of reading and writing, I was mindful that they never said a word to each other. They typed as if they were texting friends who weren't present (or maybe each other). They laughed, apparently at videos. But they never spoke to each other. After 30 minutes went by, they got up and left. I've noticed this same phenomenon time and again, not just among teenagers but also among people of all ages who have adopted this new cultural practice. I have experienced countless meetings where the person I'm with cannot go more than a few minutes without picking up their phone even if no one is calling (I'm sure I've been guilty of this as well).

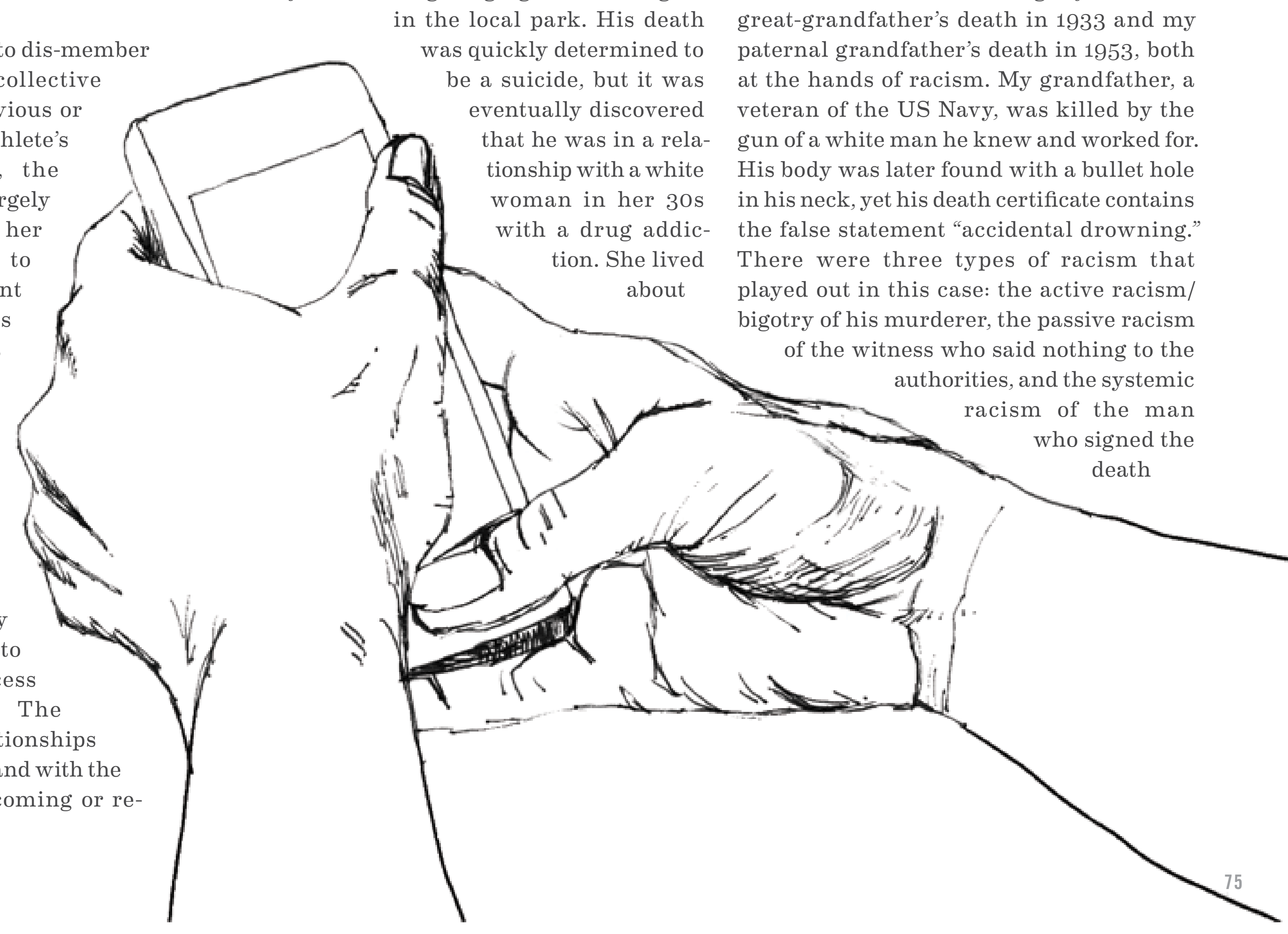
As a society, our relationship with technology really has changed. When I was young, the best I could hope for when it came to engaging friends or family members who lived across the country was a phone call, a letter, or, if I wanted to see their faces, a visit. Today, while I live in Southern California I am able to speak with my nieces who live in South Carolina via Facetime. Rather than being limited to hearing only their voices, I can see their faces and their body language to detect whether they are sad or in good spirits. In these instances, technology affords me the opportunity to witness their growth as young ladies, and in doing so, it brings me a great deal of joy.

We need to be honest about the impact technology has on our lives. As amazing as technological advances have been and as convenient as they have made certain aspects of our day-to-day lives, it is necessary to examine their pros and cons. On one hand, as with the teens in the coffee shop, it can disconnect (dis-member) us. But on the other hand, like with my nieces, technology connects (re-members) us to one another.

The Apostle Paul's insights are helpful in this regard, especially when he talks about Christian community in terms of the body. He reminds the church in Ephesus that they are the body of Christ, "the fullness of him who fills all in all" (Eph 1:23). In Ephesians alone, there are a total of 14 direct references and allusions to the church as the body of Christ—a body connected, functioning, and empowered by the Holy Spirit. Generally speaking, Paul's thematic development of the body metaphor focuses on the idea of unity, interconnectedness, and the value of each member that makes up the body (1 Cor 12:12–31). Though there are many individuals who serve as members, or body parts, the church is ideally called to function in synergy, just as human body parts work in synergy for optimal functioning. Even if one is not a Christian, Christ's death was for all (John 3:16), and the mission of the church is to invite, through our witness, all people to be a part of his body (Matt 28:19; Acts 1:8), to unite with those who would accept that invitation to participate in Christ through the gospel (Eph 3:6). Any unity, giftedness, or fellowship with God that is realized in the church, God desires for all of humanity (1 Tim 2:4).

When a part of the human body experiences physical trauma or injury, there is strenuous overcompensation by other body parts until that particular part of the body is healed. The human body will not function as it was originally designed when trauma disrupts the natural interconnectivity of body parts. In addition, the resulting bruising disrupts the blood flow necessary to transfer "life" to that part of the body. It's not just the trauma, it is also the lack of blood flow to the traumatized body parts that is the issue. When we think about the relationship between our (individual and collective) bodies and technology, we need to take seriously the ways in which certain technologies can and often do disrupt the body of Christ, the ways in which they dis-member this embodied community by stifling the transfer of life from one person to another.

Technology's capacity to dis-member our individual and collective body is not always obvious or even visible. Like an athlete's dislocated shoulder, the source of the pain is largely imperceptible. His or her arm is still attached to the body, but the joint is not securely in its place, which means the arm and the rest of the body cannot function as they should. Similarly, technology can give us a false sense of what it means to be genuinely related to others. Technology can encourage people to mistake constant access with connectedness. The result is that our relationships with others, with God, and with the past are at risk of becoming or remaining superficial because of the relative ease in which we can enter into and exit from these relationships through technological assistance. As Sherry Turkle warns, technology creates conditions in which we are "alone together."[1]



However, when placed in the right hands and deployed in the right context, technology can be the opposite of trauma; it actually can be a tool for post-traumatic growth. At the 2019 Sundance Film Festival I attended a screening of the documentary *Always in Season*. This film tells the story of an African American teenage boy from Bladenboro, North Carolina, whose body was found early one morning hanging from a swing set in the local park. His death was quickly determined to be a suicide, but it was eventually discovered that he was in a relationship with a white woman in her 30s with a drug addiction. She lived about 100 yards away from the young man, in the mobile home of a known racist couple. This and other suspicious evidence surrounded the boy's death and presented a case for homicide that law enforcement refused to investigate. In the film, the director, Jacqueline Olive, drew upon the history of lynching that Black people had to endure so that she could make real-time connections between the past and present-day events. The film's title, *Always in Season*, comes from a phrase made popular during those Jim Crow days of white terror upon Black bodies.

As I watched the film I became slightly distracted by how much the details resembled the events surrounding my maternal great-grandfather's death in 1933 and my paternal grandfather's death in 1953, both at the hands of racism. My grandfather, a veteran of the US Navy, was killed by the gun of a white man he knew and worked for. His body was later found with a bullet hole in his neck, yet his death certificate contains the false statement "accidental drowning." There were three types of racism that played out in this case: the active racism/bigotry of his murderer, the passive racism of the witness who said nothing to the authorities, and the systemic racism of the man who signed the death

certificate validating the lie of "accidental drowning" that would go unchallenged to this day, even when my grandmother attempted to reopen the case. My grandfather lived a few doors down from his murderer, like the boy in the film; like the case in *Always in Season*, there was no investigation. The mother in the film and my grandmother were both left with hopelessness and despair following the reality that these cases had been closed and justice for their loved ones had not been served.

The power of the film is that it reconnected me both to my family's traumatic past and to the traumatic past of countless other families just like my own. In other words, the film didn't simply provide me with a technological means for remembering a series of events. Rather, in a very real sense it "re-membered" me.

It was as if my grandfather's story was being told vicariously through this more recent tragic event. Although an open wound persists, the film was not only somewhat therapeutic for me, it also re-membered an entire generation of both white and Black attendees to the mistold history of this country. Those who have been historically disconnected from the legacy of thousands of lynched Black bodies had now entered into a space where they would be baptized into the painful reality of being Black in America. It is in this baptism that true cleansing, reckoning, repentance, and forward progress toward racial solidarity can be realized. Significantly, it was a baptism made possible by the technological medium of film—a technology with the potential to re-member a dis-membered community, connecting our common past and our shared present to our potential paths forward.

In stark contrast to my joyful experience of connecting with my nieces via video calls on my smartphone, the re-membering facilitated by the documentary is a painful one. The pain inherent to telling this kind of story is what causes many people to avoid or intentionally forget particular aspects of our/their history. When one generation disconnects, the likelihood of subsequent generations continuing the disconnect is high as they will often inherit the habits, practices, engagements, and avoidances of their predecessors. Yet, as unpleasant or disruptive as they may be for some viewers, documentaries such as *Always in Season* are necessary for authentic progress. They are like the initial disgusting taste of medicine that brings the body back to wholeness, or the sting of an antiseptic that precedes the healing of fresh cuts on the skin. As painful as it may be, there is hope that technology used in this way can, like medicine, initiate awakening and healing for individuals and communities.

To be disconnected from our past is to be rendered incapable of understanding who we are, where we came from, and ultimately where we are headed. My father recently shared with me that when he was 37 years old, he finally asked my grandmother to tell him about his father. Up until that point, the memory of his death had made it too painful for her to speak about him, even to her own children. My father made a tearful confession to her on that day, acknowledging that he didn't know anything about his father other than stories from people in the community. As a result, he said, "I don't know who I am." He was disconnected from a primary source of shaping his own identity. And if my father didn't know who he was, how could he impart any sense of a shared identity to his children? How could he convey a sense of self to me, his son?

Yet at Sundance, there I was, watching a story about the murder of another Black man, remembering and reconnecting with my father's story, his father's story, and my great-grandfather's story. In that moment, I became painfully aware of the ways in which the technology of film can serve as a device for re-membering fractured parts of our nation, our communities, and ourselves, even if only vicariously through the lives and stories of particular "others." Indeed, I encountered the redemptive and restorative potential hidden within this technologically mediated form of re-membering.

Films like *Always in Season* are necessary because they keep us from succumbing to a collective amnesia born of a more fundamental dis-memberment. In John Hanvey's contribution to *Understanding Human Dignity* he writes, "Where that imago *remains degraded or humiliated*, then so do we all; society itself remains unhealed, and it must bear the legacies of unreconciled [dis-membered] histories. When forgetfulness or silence is accepted, the relationality of our being in the present is weakened and we are rendered *ontologically insecure*."[2] Amnesia—dis-memberment—leaves all of us insecure about our beingness, in large part because the whole of our existence is interrelated, as Martin Luther King Jr. once wrote.[3]

Many find it difficult to comprehend how there can still be so much racial division today. But what they fail to understand is that the continued deaths and violent treatment of black and brown bodies is the legacy of a dis-membered past that too many have forgotten. And as my experience at Sundance made crystal clear, the time has come for us to set down the technologies that disconnect us from the body, and take up the technologies that help us re-member. ■

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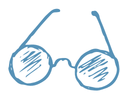
2. J. Hanvey, "Dignity, Person, and Imago Trinitatis," in *Understanding Human Dignity* (Oxford: Oxford University Press, 2013).
3. M. L. King Jr., "Letter from Birmingham Jail," April 16, 1963. African Studies Center, University of Pennsylvania, http://www.africa.upenn.edu/Articles_Gen/Letter_Birmingham.html/.

+ *Andromeda* by Liz Carver, 2014. This constellation can be observed in the month of November in the Northern Hemisphere. Find details about this project and the artist on p. 3, and see more constellations on pp. 11 and 98–99.



VOICES ON

Identity

"Humans are not defined in essential but relational terms. That is, unlike the philosophical stream running from Plato to Descartes and into the present, Scripture is not concerned with defining human life with reference to its necessary 'parts.' Nor does it concern itself with explaining in what we may regard as a philosophically satisfying way the nature of our physicality in life, death, and afterlife. Instead, Scripture presents the human person above all in relational terms. And it marks the human being as genuinely human and fully alive only within the family of humans brought into being by Yahweh, in relation to the God who gives life-giving breath, and in harmony with the cosmos God has made."

+ *Joel B. Green, professor of New Testament interpretation and associate dean for the Center for Advanced Theological Studies, in "What Are Human Beings? Perspectives from Science and Scripture" on* FULLER *studio*

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

"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."

+ *Terry Hargrave, Evelyn and Frank Freed Professor of Marriage and Family Therapy, and Sharon Hargrave, executive director of the Boone Center for the Family at Pepperdine, in "Restoring Identity" in* FULLER *magazine issue #6*

"Sometimes when I introduce myself at professional conferences, I say I am a Mennonite feminist evangelical. There are many ways of hearing this, such as that I am enamored with labels or that I am clearly confused. But what I want to convey by appealing to these descriptors is that I am not my own. Whatever hope I have to enjoy that eternal feast with Christ, it cannot come apart from joining myself to the bedraggled, ragtag family into which I have been baptized. . . .

I suspect for many a Fuller student, staff, faculty, and alum, claiming to be 'evangelical' sometimes drops from our lips only reluctantly. Perhaps like me, you might have a story of why that label both compels and repels you: It shapes the contours of your life and work, yet it also causes you to shift uncomfortably in your chair as you read an article, view a YouTube video, overhear a colleague's rant, or listen to certain preachers. Yet despite the unlikeliness of it from a human perspective, I need to claim and be claimed by others if I am to be Christian. When I allow it, Fuller teaches me how to embody these particular identities—Catholic-turned-Anabaptist, feminist, and evangelical—so that they shape me for faithfulness to Christ. Indeed, this last term must shape the other two, so that they foster not merely my desire to be 'cool' but rather direct me to the One who finally satisfies my desire to belong and forms me for faithfulness."

+ *Erin Dufault-Hunter, assistant professor of Christian ethics, in "Confessions of a Reluctant Evangelical" in* FULLER *magazine issue #2*

O Lord, you have searched me and known me!

You know when I sit down and when I rise up;

you discern my thoughts from afar.

You search out my path and my lying down

and are acquainted with all my ways.

Even before a word is on my tongue,

behold, O Lord, you know it altogether.

You hem me in, behind and before,

and lay your hand upon me.

Such knowledge is too wonderful for me;

it is high; I cannot attain it.

PSALM 139:1–6

"Ultimately, Jesus Christ is the image of God, the perfect image of God. And we are called to be conformed to the image of God in Christ. So . . . how do we become more Christlike? I believe that we're all created to be unique human persons—going back to Psalm 139. And so we are not all called to become uniform to Christ but conformed to Christ. And we're all conformed to Christ as our unique self. Pursuing and understanding our own unique spiritual gifts, our own passions, our competencies, our natural proclivities, I think, is very much part of our vocation and part of our calling to be humans and Christians."

+ *Pamela Ebstyne King, Peter L. Benson Associate Professor of Applied Developmental Science, in "Pamela Ebstyne King on Vocation" on FULLER studio*

"What if the stories we tell ourselves and others about who we are and who we are becoming aren't true? We for sure live in broken stories. We inhabit broken stories. But what if they aren't true? We understand our stories—our lives—narratively, in the context of story. And we acquire these stories very early in life—pre-memory, really, they begin—as a way to find meaning and to make sense of our experiences. Either real or perceived messages that we internalize and begin to believe about who we are in the world and to make sense of what this place is like. We organize our personalities, too, around these stories. They develop around these stories, these wounds. So we carry these wounds and these wounds become our stories. They're the stories we tell ourselves and others about who we are. Or the stories that we hide that we tell ourselves. But really they hold incredible influence over our thoughts and our feelings—and our actions. And they distort the lens through which we see the world. . . . The truth is we are multistoried people. There's not just one story 'storying' its way through our lives. We have lots of stories that we hear and believe from moment to moment every single day. Now some of those stories aren't bad. They're just lesser stories. And when you acquire one of these stories and make it the large dominant narrative of your life, then you are trapped in this constricted world. It's very important—and part of our sanctification if you will—that we find the thread of our own story amid the cables and the knots and the networks of our broken stories. That's in part our task."

+ *Ian Cron, speaker and author, in his talk "Finding Our True Selves" on FULLER studio*

"Somewhere along the way, I had fallen in love with the archetype of the Tall White Man. For almost 400 years, my ancestors have been conditioned to know a Jesus embodied in people who did not look like them. First, they fell in love with a Spanish, Catholic Jesus for 350 years. And then an American, Protestant Jesus for at least 50 more years. My love affair with the metaphorical Tall White Man started hundreds of years before I was born. I wanted to be the Tall White Man. I'm addicted to the 'atta girls' and 'good jobs' and A's and distinctions because deep in my psyche I actually believed that if I could just get the degree, the ordination, the title, and the grades, maybe I would actually achieve full maturation into whiteness. Maybe then I could be accepted. And because of the ways I have been slighted, overlooked, mistreated, infantilized, and underestimated, I also resented the Tall White Man. Christian academia has always been white-male-centered, but as hard as I've tried to mature into something else, I am today and will be tomorrow a short, brown woman who can't speak her mother's tongue. I always knew I was in a system built for someone else, but what I didn't realize was how much I believed that the system was right."

+ *Joyce del Rosario (PhD '19), in her sermon "Dying to Self" delivered at Fuller's All-Seminary Chapel and available on the FULLER sermons podcast*

"My mother's generation was one where, for the most part, everyone was calm. Their identity, who they were, was very much centered in how they took care of the home and what kind of childhood they gave us. My mother was dedicated to giving me this extraordinary childhood. She invested her whole self in me, so when I did not affirm her life choices by going someplace different—it was one of the big struggles for me. I had very few people at the time affirm the way that I felt I needed to go. But I had a lot of voices, my mother in particular, that were not supportive of my not being full-time in the home. I got a lot of grief about all the sacrifices that I was going to make because I was not going to be giving the same kind of childhood to my kids that my mother had given to me. It was going to look different, and that scared me half to death. There were some men who sat me down and said, 'You are going to destroy your kids' lives. You are making huge sacrifices,' and so many times throughout my life I would just hear those voices repeated in my head: 'I am making the biggest mistake of my life. I am going to destroy my kids.'

These decisions that we make around life/work balance . . . When I was starting out in ministry there was a very well-known organization in this country that was promoting that women's roles were to be full-time in the home and that was what women could do, and that's what women *should* do. Anything else was not biblical. It was difficult. There were people explaining that my choice to head up a nonprofit as a woman meant I was going to hell. I was just going to hell! I was having to work against that and having to work against my mom's voice that said, 'What do you mean you're not cooking homemade lasagna for dinner tonight?'"

+ *Meritt Sawyer, pastor and Fuller trustee, in "Story Table: Women" on FULLER studio*

"Born with cerebral palsy, I am a disabled woman with serious shame about my inability to work and be a productive member of society. This personal shame has often led me to question my value in the eyes of God. Am I only valuable to the kingdom of God because of the work I can do to further its presence on earth? What if I continue to have periods of being bedridden? Am I worthless then? Valueless? God has been patient with me as I continue to struggle with these questions. Recently I was made aware of Jesus' words to the people as he delivered the Sermon on the Mount. He spoke to them, saying, 'Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them. Are you not much more valuable than they?' I ask myself—and we might do well to ask ourselves—'What determines my value in the eyes of God, if not my productivity?' So often, I'm reminded that we love him because he first loved us. Our relationship with God helps us to see our value. We are worthy because God deems us worthy."

+ *Elizabeth Staszak, MDiv student, in "Where Do You Find Your Value?" on Fuller's De Pree Center's blog*

"Our different cultures pick out, for various reasons, certain aspects of human experience and cultivate them. It gives them names. It symbolizes them. Makes them feature in stories. Creates speech forms that will highlight them and so forth. These are the things that change over time. The cultural cues. So am I saying really the basic elements of the self are universal and it's just the cultural shaping that changes? Not quite. Because our cultural practices—including the symbols we use, the stories we tell, etc.—these practices will reinforce certain synaptic patterns in our brains and so make these connections stronger in our minds. So culture does in certain respects shape and reshape the brain and so makes us literally different people. If cultural practices give us words for various aspects of emotional and interior experience, if it gives us forms of speech that name and model acts of introspection, or puts before us characters who express and enact inner conflict or soul searching and repentance, then we begin to pay attention to the corresponding features of our own experience and value them and cultivate them. In that sense we do have a different self experience. We become different selves than we would be if we were equipped with different cultural resources."

+ *Carol A. Newsom, Charles Howard Candler Professor of Old Testament at Emory University's Candler School of Theology, in "FULLER dialogues: Sin, Spirituality, and the Self," originally delivered at the 2019 Payton Lectures*

"We tend to dismiss stories of our past. Why? We think they're irrelevant, uninteresting, embarrassing, hurtful, or shameful. However, our past can be our biggest asset. Those experiences tie us to history, to a specific moment in time. They tie us to our family and our ancestors. They make up who we are. Knowing our immigrant stories unlocks another layer of our identity. The United States is predominantly a nation of immigrants, whether they historically came enslaved or voluntarily. And so, unless one is a native First Person, most of our families have an origin story from elsewhere. We all have a story, a history of people migrating. Learning this story can help us empathize with other people groups, finding compassion through the shared struggles immigrants often face in coming to a new country. There are a variety of ways to trace our immigrant story. We can ask our eldest relative. We can look at church denominational family records. We can examine city records and census data or naturalization records. There are even online databases that contain records, such as immigrants who arrived via Ellis Island or Angel Island. Or we can join ancestry websites or submit our DNA for testing. Our past connects to our present, and those past stories and experiences help us recover a sense of who we are."

+ *Giovanny Panginda (MDiv '17), project coordinator at Fuller Youth Institute, in "Finding Abundance Through Reclaiming Our Immigrant Stories" on the Fuller Youth Institute blog*

"Every aspect of yourself, whether it's the most painful—maybe it's the most presentable—has to be fully transformed. And a lot of people who don't talk about identity are the people who are normative, who can say, 'Well, I'm just a person.' In America, it's actually people who are white, people who are male, who are heterosexual—people who are like, 'I'm just a person.' You're just a person? You know, I spend a lot of time at Fuller telling every single student, even the white students, 'It's so important you know the fact that you have a particular color, skin, [culture, and story]' . . .

Because all that you do—you're embodying the gospel with this thing—it's basically what's going to help you to be fully transformed. It's almost like you're working the gospel into the dough of your life. You're working every bit of it. Maybe there's some past, some structure, some history you don't want to know. It's not pretty, but it must be transformed by the gospel. Christ will have it all. He will have every part of you transformed. Even the part of you that you're like, 'This is just a liability, there's no point to this thing'—no, that too. He will have that transformed and used for God's kingdom."

+ *Daniel D. Lee, assistant provost for the Center for Asian American Theology and Ministry and assistant professor of theology and Asian American ministry, in "(You Don't) Know Yourself," delivered at the 2018 Urbana Missions Conference and available on the Asian American Center's website, Centered*

"We belong to God. We are his. In 1 Corinthians 3, Paul writes, 'We belong to Christ and Christ belongs to us.' And again in Galatians 3: 'So in Christ Jesus you are all children of God through faith . . . There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus.' As humans, we are created to long for and to be in relationships. Our trinitarian God, who created us in his image, has instilled in us a desire to belong to one another and to live interdependently. Belonging gives us security. It serves as a secure base from which we can live into our imaginations and flourish without fear. The many years of clinical and neuroscience research on attachment affirm this truth. That being attached to and belonging to another person is critical for biological, emotional, psychological, and spiritual survival—let alone thriving. Belonging to God, who loves us and is all-sufficient, results in a life of freedom and shalom."

+ *Miyoung Yoon Hammer, associate professor of marriage and family therapy and chair of the Department of Marriage and Family Therapy, in "FULLER dialogues on Relational Integration," originally delivered at the School of Psychology's 2017 Integration Symposium*

> *"As humans, we are created to long for and to be in relationships."*
>
> **-MIYOUNG YOON HAMMER**

VOICES ON

Hope

The following voices are excerpts, edited and adapted, of sermons delivered at Fuller's All-Seminary Chapel during the 2018–19 year. Each sermon can be listened to in full through the FULLER sermons podcast, on Fuller.edu/Studio or iTunes, Stitcher, and Spotify.

"At the tomb of Lazarus there are three words that describe and express Jesus' feelings. He was greatly disturbed. He was deeply troubled. And he wept. And all these emotions led those who were gathered at the grave of Lazarus to conclude, 'Oh, see how Jesus loved him.' Jesus' tears are for Lazarus, I believe, but also for Martha and Mary. And in this passage, I find it really beautiful that Jesus ministers so very differently to each sister. So very personally. He responds valuing and respecting the unique personhood of both women. For the pragmatic and down-to-earth Martha, he obliges this theological conversation to calmly reassure her that Lazarus will rise from the dead. For the deeply contemplative and inward Mary, he simply weeps with her. There are no words, just tears. And it reminds us that Jesus knows us. He is there for us—not in some general, abstract, universal, sentimental way, but personally, he is with us. In the way that you and I need him. Knowing who each of us is. That he gets us.

As I was contemplating this passage in John 11, the thought occurred to me that Jesus seems to say very little about hope. And if my research is correct, hope is mentioned, I think, 76 times in the New Testament. But there's only one reference of 'hope' in the four Gospels. The one reference being Matthew 12:21, where Matthew describes Jesus as the fulfilment of Israel, and in his name the Gentiles will hope. And so while the Gospel writers don't recall Jesus talking explicitly about hope, I still think it's there. Hope simply stands there. In the midst of hardship and oppression and suffering, Jesus stands there. In the face of death, hope stands there with Martha and Mary and Lazarus and their friends. Which means that before hope is a concept of longing or a theological construct, hope is first a person. Jesus is our hope. He is the resurrection and the life, he is the savior of the world."

Kevin Doi (MDiv '94), Fuller Seminary's chaplain, on the raising of Lazarus, hope in Christ, and healing as "a present sacrament of a future resurrection"

"Anxiety is complex and there's not one kind. And the sermon is not a therapy session. But anxiety in my life has felt like a present darkness and a pressing darkness. There are different sources of anxiety: the darkness of disease, the darkness of grief and loss, the darkness of job and food insecurity, the darkness of uncertainty, the darkness of change and our fear and resistance to change, the darkness of broken relationships, the darkness of addiction, the darkness of tragedy, the darkness of racism, the darkness of sexism, the darkness of mass incarceration, the darkness of the inhumane treatment of immigrants just down the road, the darkness of hate crimes against our Muslim or Jewish siblings. All kinds of darkness. You can just turn on the news for five minutes and have enough. We live in times of a very present, anxiety-inducing darkness.

Whatever the source of the darkness that is pressing us, I believe that Paul is not dismissing the darkness—he is not denying the darkness—but he is defying the darkness when he says do not be anxious. Jesus is not anxious about our anxiety. Jesus is near you in your anxiety. Anxiety does not indicate the absence of God. God's nearness is part of God's goodness in any and every situation, Paul says. God is near. And God is good. And in Philippians 4:6, between verse 6 and 7, we see this pathway to something—I believe that this pathway to peace is the rhythm of prayer, petition, and thanksgiving.

How does one pray in times of anxiety? In times of real and valid and difficult situations? I go back to my ancestors in order to learn a little bit about this. My *abuela*, my grandmother, was a mighty woman of prayer. She taught me how to pray and modeled when to pray. There was a hurricane that struck Nicaragua in the late '80s. And I remember that night very well. We all knew that the storm was coming. We had collected water, collected food. We had huddled in my house. There was no electricity. It was totally dark. The lights were out, but my grandmother was sitting in a rocking chair, and her grandchildren were around her feet. She was sitting there holding a flashlight to read her Bible. She was reading Psalm 91. My abuela took refuge in the shelter and found peace in the shadow of God's presence. God was her shelter, and she lived in his shadow. God was her shelter, and her prayers put her on a path to a person whose name is Emmanuel, God with us. She knew that Emmanuel. She knew him personally—that's how one prays through earthquakes. That's how one prays through hurricanes. That's how one prays through revolutions. That's how God sustains you in the shelter of the Most High God—and there ain't no high like the most high. God's peace is a peace that protects those hearts and those anxious minds even when the storm is raging."

Inés Velasquez-McBryde (MDiv '19) on the peace God's presence brings in the midst of our seasons of personal and public anxiety

"'Rejoice in the Lord always; again I will say, Rejoice' (Phil 4:4). How can we rejoice when there is so much dis-ease in our lives and in the world? How can we rejoice in the midst of grief and sadness that seem to follow us like a shadow? How can we rejoice in the midst of rapid change and transition that leave us anxious, vulnerable, and fearful of being deemed 'nonessential'? How can we rejoice in the midst of tragic bombings, unpredictable shootings, and polarizing politics?

For Paul, I think the answer is found in three words: in the Lord. In other words, the command to 'rejoice in the Lord always' is a command to stay rooted in the reality of the risen Christ who reigns and who will return to set all things right. This doesn't mean that we pretend to always be in a great mood. It doesn't mean that we fail to lament over the pain of our lives and our world. It doesn't mean either of these things. But it does mean that by the power of the Holy Spirit—the Spirit of love, joy, and peace—we remain rooted in the Lord, rooted in hope, rooted in the God of Israel's larger story of redemption. A story that is larger than the latest disappointment. A story that is larger than the latest doctor's report. A story that is larger than the latest failure in our life. A story that is larger than the latest news update. God's work of making all things new in the risen, reigning, and returning Lord Christ is the larger story that sustains our life.

And there's one key thing in Paul's words we don't want to miss. It's important to underscore that Paul is not giving the command to 'rejoice in the Lord always' simply to individuals in the church at Philippi. The word used for 'rejoice' is second person plural. He is saying, as we do in Texas: 'Y'all rejoice!'

In other words, God is not merely seeking a bunch of individuals who are content with their own private joy. No, God by the Spirit is seeking to form a community of joy. The church is to be a defiant community of joy. A community that is made up of people so rooted in the love of God, so rooted in the goodness of God, so rooted in the ultimate justice of God, that empowered by the Spirit they pray and dance and eat and sing and paint and serve and laugh even in the midst of the whirlwind.

This is not blind hope. This is not burying our head in the sand. This is not undermining the troubling of our soul, of our society, of our world. But it is an unrelenting refusal to allow the forces of despair to have the last word. Of course, for some of us—whether because of background or biology or brutal life circumstances—rejoicing may be inauthentic or even impossible. However, when I struggle to experience joy in Christ, there is a sense in which the community's joy can be my joy. The community's dance can be my dance. The community's song can be my song. The community's laughter, by some miracle of grace, can be my laughter. To put it another way, at their best, communities of joy rooted in Christ sustain both the joyful and the joyless. There is something of the joy of the risen Lord that enables communities to resist the forces of despair. It's a joy that is not achieved as much as it's something that is received, in Christ, by the Spirit, and in community."

+ *Trey Clark, pastor and PhD student, on Paul's imperative to rejoice against despair, with joy being rooted not in one's circumstances but in the truth of Christ*

"REJOICE IN THE LORD ALWAYS. I WILL SAY IT AGAIN: REJOICE! LET YOUR GENTLENESS BE EVIDENT TO ALL. THE LORD IS NEAR. DO NOT BE ANXIOUS ABOUT ANYTHING,

BUT IN EVERY SITUATION, BY PRAYER AND PETITION, WITH THANKSGIVING, PRESENT YOUR REQUESTS TO GOD. AND THE PEACE OF GOD, WHICH TRANSCENDS ALL UNDERSTANDING, WILL GUARD YOUR HEARTS AND YOUR MINDS IN CHRIST JESUS.

FINALLY, BROTHERS AND SISTERS, WHATEVER IS TRUE, WHATEVER IS NOBLE, WHATEVER IS RIGHT, WHATEVER IS PURE, WHATEVER IS LOVELY, WHATEVER IS ADMIRABLE—

IF ANYTHING IS EXCELLENT OR PRAISEWORTHY—THINK ABOUT SUCH THINGS. WHATEVER YOU HAVE LEARNED OR RECEIVED OR HEARD FROM ME, OR SEEN IN ME—PUT IT INTO PRACTICE. AND THE GOD OF PEACE WILL BE WITH YOU. **PHIL 4:4–9**

"How can we get to a comfortable space when so many of us often find ourselves waiting for something to happen—waiting for something to happen in a place called 'in-between'? In between broken relationships and reconciliation. In between sickness and healing. In between work and a paycheck. In between transition and suspension. In between disruption and continuity. In between the promises of God and the manifestation of the promise. How many of us find ourselves constantly in those in-between spaces?

It is amazing that God has created us to be able to wait in the in-between place, and to celebrate and be frustrated at the same time. To deal with anxiety and worship at the same time. And I believe that we are living in a season where God is simply saying to us as his people, 'I am up to something. I'm up to something, and it's going to be big.' I think that that is what he told Abraham, whispering in his ear, 'Get up and leave your country. Leave the people that you are familiar with, all the things that you know how to do well. Just get up and go.' And Abraham got up and went.

The Bible is so definite in letting us know how much time it took for Abraham to get to the place where the promise could be actually manifested in and through him. The in-between time that Abraham had was actually about 25 years—24 years and some change—and in that time things had to happen for Abraham to be actually considered the 'father of faith.' He didn't start out being the father of faith. He started out being simply Abraham who was obedient to God, and in the course of his journey he traveled, and then he did some things that were wrong in that in-between time. But I believe that the in-between time was one of the most important times in Abraham's journey.

For those of you that are suffering because of the in-between time, don't fret and fear that the promise that God made has gone away. In your anxiousness, don't get off track. In your anxiousness, remember that the faithful God is still there. And when it seems like it's not happening, I dare you to worship. I dare you to worship. I dare you to walk through your house and worship God in those anxious moments where it looks like something is happening that is not supposed to happen, or nothing is happening. Worship God, and let God fill your spirit in that moment of anxiousness, so that in that in-between time you don't get off track, but you stay with God, and you move with God. Because he loves you, and what he has called you to do is so much bigger than you—and that was the thing that Abraham had to get."

+ *Jean Burch, pastor of Community Bible Church of Greater Pasadena, preaches on trusting God's faithfulness and placing hope in God's promises during the "in-between times" of life, reflecting on the story of Abraham*

"I remember once that I was at a conference in South Africa with missionaries from all over Africa. And our brother who was sitting at the table—we had this question posed to us—the question came like this: 'When you suffer, how do you respond?' And our brother just looked at us and he looked at us and he looked at us, and he said: 'I don't understand the question, because suffering is life and life is suffering.' It's not about *if* we suffer, it's *when* you suffer, because suffering is life and life is suffering. So Paul in Romans is writing to a group of people that have experienced and will experience suffering. And he's saying when those times come, don't feel like you've done something wrong. Don't feel like you're heading the wrong way. Know that you are directly in the space where God has called you to be, because the work of the gospel is the work of suffering.

Paul is telling them: When you suffer, rejoice, because suffering will produce something in you. The church around the world expects trouble because of the context where they're living their faith out. People in Sri Lanka and in Nigeria, our brothers and sisters in Egypt. They are not surprised when suffering comes for the sake of their proclaiming and living the gospel in bold ways. They are not surprised, because the context of their faith is suffering. Many of us in systemically oppressed communities are not surprised at suffering. We're not surprised at what is happening on our streets and in our neighborhoods and with our children. We are not surprised. Because the context of our faith is suffering.

That's why we've got to keep our eyes on the global church—because they're living something and showing us something. That's why we've got to keep our eyes on this border right here—because they're showing us something and living something. That's why we've got to keep our eyes on our brothers and sisters in our neighborhoods—because they're showing us something about true hope. Hope is not weak. Hope does not put us to shame.

And so when people say to me, 'Where do you see hope?' I say, 'Oh, I see hope everywhere.' We ought to open our eyes and look at what God is doing. Not in 'the me.' Not in 'the us' just here at Fuller. Not in just 'the us' here in the US but in 'the we,' the global church where God is moving."

+ *Sandra Van Opstal, pastor, author, and activist, on the communal nature of suffering and the global church's witness of hope in the midst of it*

The Future of Fuller

CHANGES IN SENIOR ACADEMIC LEADERSHIP

Significant appointments and changes have been made in Fuller's senior academic leadership in the last year, beginning in January 2019, when Mari Clements was named the ninth provost of Fuller, after serving as acting provost for the previous year. She is the first woman to occupy the role in Fuller's history. In the same month, Ted Cosse, executive director of Fuller Psychological and Family Services, was selected as dean of the School of Psychology. And beginning July 1, 2019, Amos Yong became the first dean to serve both the School of Theology (SOT) and the School of Intercultural Studies (SIS), following the shorter terms of Marianne Meye Thompson as dean of the School of Theology and Peter Lim as acting dean of the School of Intercultural Studies. This reorganization will foster new levels of integration between SOT and SIS and an increased ability to respond to the diverse needs of students seeking degrees in theology and intercultural studies.

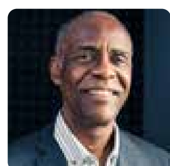
While it was necessary to develop a new structure to provide better cohesion and integration for students in SIS and SOT, it is also vital that we preserve the unique identity of each school and improve administrative and curricular functions. Thus an associate dean of SOT and SIS position was created to provide this academic and administrative oversight, and Dave Scott was named to that position in July 2019. Additionally, the position of director of the Center for Missiological Research (CMR) was converted to the associate dean of CMR, a role that has been filled by Kirsteen Kim as of July 2019. At the same time, Joel Green was named the associate dean of the Center for Advanced Theological Studies (CATS).

Further, in July 2018 Fuller added to its senior academic leadership Alexis Abernethy, appointed as the first to fill the role of associate provost of faculty inclusion and equity. This position is devoted to creating more concrete, intentional, and comprehensive strategies regarding inclusion and equity at Fuller. As part of that strategic approach, the directors of Fuller's ethnic centers—Daniel Lee of the Center for Asian American Theology and Ministry; Oscar García-Johnson of Centro Latino, the Center for the Study of Hispanic Church and Community; Sebastian Kim of the Korean Studies Center; and Clifton Clarke of the William E. Pannell Center for African American Church Studies—have each been elevated to the position of assistant provost. This status change gives the center directors, and the people under their care, unprecedented and guaranteed representation at some of the highest levels of institutional authority, and as full members of the President's Council.

The Fuller community is grateful to have these gifted scholars, practitioners, and administrators providing leadership, alongside President Mark Labberton, as we continue to navigate this significant season of transition and make our way toward the future of Fuller Seminary.

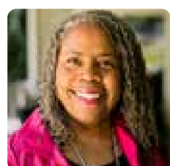
To learn more about these changes and other updates on Fuller's future, visit **FULLER.EDU/FUTURE**.

Mari L. Clements, PhD
PROVOST



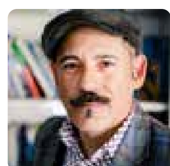
Ted Cosse, PsyD
DEAN OF THE SCHOOL OF PSYCHOLOGY

Amos Yong, PhD
DEAN OF THE SCHOOL OF THEOLOGY AND THE SCHOOL OF INTERCULTURAL STUDIES

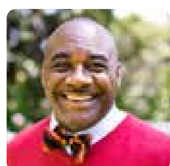


Alexis D. Abernethy, PhD
ASSOCIATE PROVOST OF FACULTY INCLUSION AND EQUITY

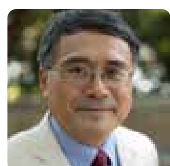
Daniel D. Lee, PhD
ASSISTANT PROVOST FOR THE ASIAN AMERICAN CENTER



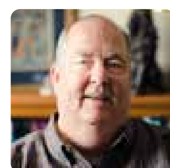
Oscar García-Johnson, PhD
ASSISTANT PROVOST FOR CENTRO LATINO



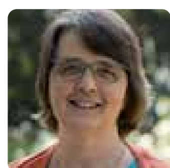
Clifton R. Clarke, PhD
ASSISTANT PROVOST FOR THE WILLIAM PANNELL CENTER FOR AFRICAN AMERICAN STUDIES



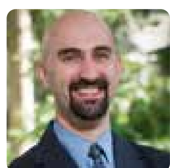
Sebastian Kim, PhD
ASSISTANT PROVOST FOR THE KOREAN STUDIES CENTER



Joel B. Green, PhD
ASSOCIATE DEAN FOR THE CENTER FOR ADVANCED THEOLOGICAL STUDIES



Kirsteen Kim, PhD
ASSOCIATE DEAN FOR THE CENTER FOR MISSIOLOGICAL RESEARCH



David H. Scott, PhD
ASSOCIATE DEAN OF THE SCHOOL OF THEOLOGY AND THE SCHOOL OF INTERCULTURAL STUDIES

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PRAYER OF EXAMEN

NEW FULLER FACULTY

DWIGHT A. RADCLIFF JR.

Director of the William E. Pannell Center for African American Church Studies and Assistant Professor of Mission, Theology, and Culture

Dr. Radcliff completed his PhD in Fuller's School of Intercultural Studies and his MDiv in the School of Theology. He completed post-master's studies at the Pontifical University of St. Thomas Aquinas and the University of Oxford. His research focus triangulates across three fields: homiletics, contemporary cultural studies, and hip-hop studies.

VINCE BANTU

Assistant Professor of Church History and Black Church Studies

Dr. Bantu holds an MDiv from Gordon-Conwell Theological Seminary, a ThM from Princeton Theological Seminary, and a PhD in Semitic and Egyptian Languages from The Catholic University of America. He specializes in the history of African Christianity and his research interests include racial reconciliation, non-Western Christianity, apologetics, community development, interfaith dialogue, and theological education in underresourced communities. He will primarily teach on Fuller's Houston campus.

RECENT FACULTY ARTICLES AND BOOK CHAPTERS

EUIWAN CHO, "Desert Spirituality and the Practice of Stability as an Alternative Pastoral Spirituality for Overcoming the Privatization of Liquid Fear," *The Gospel and Praxis* 52 (2019). **OLIVER CRISP**, "Luke's Preconscious Christ," *Philosophia Christi* 21, no. 1 (2019): 39–47; "A Parsimonious Model of Divine Simplicity," *Modern Theology* 35, no. 3 (2019): 558–573. **CARLY L. CROUCH**, with C. A. Strine, "Editorial Introduction: Jeremiah, Ezekiel, and the Social Scientific Study of Involuntary Migration," *Hebrew Bible and Ancient Israel* 7, no. 3 (2019): 285–288; "Before and After Exile: Involuntary Migration and Ideas of Israel," *Hebrew Bible and Ancient Israel* 7, no. 3 (2019): 334–358; with C. A. Strine, "Final Thoughts: Reflections on Methodology," *Hebrew Bible and Ancient Israel* 7, no. 3 (2019): 399–402. **ERIN DUFAULT-HUNTER**, "Reading Tragedy Through the Christian Story: A Mennonite Perspective," in *Religion and Ethics in the Neonatal Intensive Care Unit*, ed. R. M. Green and G. A. Little (Oxford University Press, 2019). **PAMELA EBSTYNE KING**, "What's God Got to Do with It? Nurturing Spirituality and the Ability to Thrive," in *Story, Formation and Culture: From Theory to Practice in Ministry with Children*, ed. B. D. Espinoza, J. R. Estep, and S. Morganthaler (Wipf & Stock Press, 2018). **BRIE A. TURNS**, with S. Smock Jordan, K. Callahan, J. Whiting, and N. Piland Springer, "Assessing the Effectiveness of Solution-Focused Brief Therapy for Couples Raising a Child with Autism: A Clinical Outcome Study," *Journal of Couple and Relationship Therapy* (February 2019). **R. DANIEL SHAW**, with J. Barrett, J. Pheifer, and J. Grimes, "Where the Gods Dwell: A Research Report," *Journal of Cognition and Culture* 19 (2019): 137–152; with J. Barrett, C. Foley, J. Grimes, and J. Pheifer, "Good Gods Almighty: A Report Concerning Divine Attributes from a Global Sample," *Journal of Cognition and Culture* 19 (2019): 273–290; "Forward," in *Guiding Light: Contributions of Alan R. Tippett Toward the Development and Dissemination of Twentieth-Century Missiology*, ed. K. G. Hovey (Pickwick Publications, 2019); "Review: Handman, Courtney, Critical Christianity: Translation and Denominational Conflict in Papua New Guinea," *Anthropos* 114 (2019): 155–156; "Review: Law, Samuel, Revitalizing Missions on the Cusp of Change: Complex Systems Science Mazeways for Mission Theory amid Twenty-first Century Realities," *Missiology: An International Review* 47, no. 2 (2019): 201–202.

RECENT FACULTY BOOKS

Analyzing Doctrine: Toward a Systematic Theology
Oliver Crisp (Baylor University Press, 2019)

Global Arts and Christian Witness: Exegeting Culture, Translating the Message, and Communicating Christ
Roberta R. King (Baker Academic, 2019)

Shepherding God's People: A Guide to Faithful and Fruitful Pastoral Ministry
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LET THE BUILDINGS SPEAK

As we move through a season of transition as an institution, we've invited all Fuller alumni to share some of their fondest memories from the seven decades we've spent in the buildings that make up the Pasadena campus. See more reflections and photos, and share your own stories, at **Fuller.edu/Building.**

In the summer of 1972 I was enrolled in the 12-week summer Greek class. Women students were not 'allowed' to live off campus. I took up residence in a large room in Slessor Hall with no access to kitchen facilities. I prepared food in a toaster oven and washed dishes in the bathroom (tub and sink) and had access to a fridge in the stairwell. I ate so many Subway sandwiches that I cannot face them to this day.

When Pasadena was sweltering, I carried a pad of blankets to the fire escape and slept there. Given the crime rate at the time in Pasadena, this was foolish but a lot cooler.

I lived in that space for one academic year before moving across I-210 for shared rent with my fellow student Beth Frykberg. By then I had painted the room a very hard-to-paint-over blue as a passive aggressive message to the administration that women students should be treated equally with their male counterparts.

That space would become Paul Jewett's office, with his fantastic octagonal desk, by the time I was a senior. Dr. Jewett was a great advocate for women students (there were three in my class!). Had I known what a problem that blue paint would be and the match-up with Paul, I might have made a different decision.

I was delighted to come back in 2012 and visit with Marguerite Shuster in another office in that building—one of the other women in the class of 1975.

—Cinda Gorman '75

Eucalyptus, the aroma of the campus. Eucalyptus has been called the healing tree. It heals the respiratory system, reduces inflammation, and has been used for centuries. In the midst of stress, sitting outside helped me find a sense of healing; my spirit, my soul recovered from the wounds caused by learning through fearless and fierce theological debates. I learned in a very diverse and multicultural environment. The structures of my simplistic belief system were replaced with truth. It hurt at times but I healed just smelling the sweetness of the campus. Thirty years later I give thanks to God for the opportunity to be at the Pasadena campus, and I still use eucalyptus essential oils to reflect and praise God.

—Hector Rivera-Velez '90

BENEDICTION: Acts that Speak the Good Word

The Arol Burns Mall at Fuller's Pasadena campus has long been a favorite dog-walking spot, thanks to its plentiful shade and, perhaps, abundance of squirrels to chase. But since last April, one dog has inexplicably captured the hearts of students, faculty, and staff. "Since she was 10 weeks old, I've made a point of exposing her to people of all ages and ethnicities," says Bernadette "BJ" Barber, Fuller's executive director of Human Resources and Organizational Development, of her golden retriever puppy, Oona. "I want her to be comfortable and confident; in the future I want her to be a therapy dog."

But Oona has already become a de facto therapy dog. BJ often brings the pup to Barker Commons to sniff around and practice tricks on the grass. Students drift toward them, and employees look down from their office windows and then come out to greet Oona, who offers them the gift of tenderness. Regularly, BJ says, people will hold Oona in their arms and start crying. "They'll say, 'I don't know what this is about; I can't not cry when I see her,'" she shares. "Dogs have this special gift of allowing us to be ourselves, to come out of the anxiety of the stressors we're trying to manage or the perfections we're trying to achieve or the people we're trying to impress . . . she allows an openness and release, a break for a moment to just be."

Recently a colleague, who had been grieving multiple deaths among her family and friends, called BJ and asked, "Is Oona here today? I'd like to see her." The colleague had just learned of yet another loved one's death. BJ went home at lunch to bring Oona back to campus, leaving the dog with her hurting friend for the afternoon. "Having Oona in her office allowed her to keep working, but also probably to lay on the floor with Oona and cry and do what she needed to do," says BJ.

"There's an impact dogs like Oona have on individuals," she reflects, "but there's also an impact on the relationships between the humans who are interacting with the dog." Oona becomes an access point, so strangers—whether visitors walking through campus, or Fuller students and employees—who would usually just walk by BJ stop and talk to her instead. "There's everything from the tentative inquiry about Oona to the people rushing over and just hugging her. But there's definitely that movement to another level of conversation."

Besides the dogs that frequent campus, BJ points out, "There are kids who grow up here, whose parents are students or employees or alumni; they play on the mall. Fuller has been a playground for many." Having dogs and children come through campus, she thinks, helps reinforce the wholeness of our lives that we bring to our work at Fuller. "We're here to live life together, and the dogs help us not just be cerebral about it, but actually learn to practice a faith and connectedness that is much more whole."

+ *By Joy Netanya Thompson (MAT '12), communications senior editor for* FULLER *magazine*

+ *Don't Miss*

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Fuller Seminary is an evangelical, multidenominational graduate institution committed to forming global leaders for kingdom vocations. Responding to changes in the church and world, Fuller is transforming the seminary experience for both traditional students and those beyond the classroom: providing theological formation that helps Christ followers serve as faithful, courageous, innovative, collaborative, and fruitful leaders in all of life, in any setting.

Fuller offers 15 master's and advanced degree programs—with Spanish, Korean, and online options—through its Schools of Theology, Psychology, and Intercultural Studies, as well as rich and varied forms of support for the broader church. Nearly 3,500 students from 80 countries and 110 denominations enroll in Fuller's degree programs annually, and our 44,000 alumni serve as ministers, counselors, teachers, artists, nonprofit leaders, businesspersons, and in a variety of other vocations around the world.

¿Quién es Fuller?

Fuller Seminary es una institución evangélica y multiconfesional que se compromete a formar líderes globales para las vocaciones del reino. Respondiendo a los cambios en la iglesia y en el mundo, Fuller está transformando la experiencia del seminario tanto para los estudiantes tradicionales como para los que están más allá del aula: proporcionando formación teológica que ayude a los seguidores de Cristo a servir como fieles, valientes, innovadores, líderes colaborativos y fructíferos en toda la vida y en cualquier entorno.

Fuller ofrece 15 programas de maestría y de títulos avanzado—con opciones en español, coreano y en línea—a través de sus escuelas de Teología, Psicología y Estudios Interculturales, así como formas ricas y variadas de apoyo para la iglesia en general. Cerca de 3.500 estudiantes de 80 países y 110 denominaciones se inscriben en los programas de estudios de Fuller anualmente, y nuestros 44.000 ex-alumnos sirven como ministros, consejeros, maestros, artistas, líderes en organizaciones sin fines de lucro, empresarios, y en una variedad de otras vocaciones alrededor del mundo.

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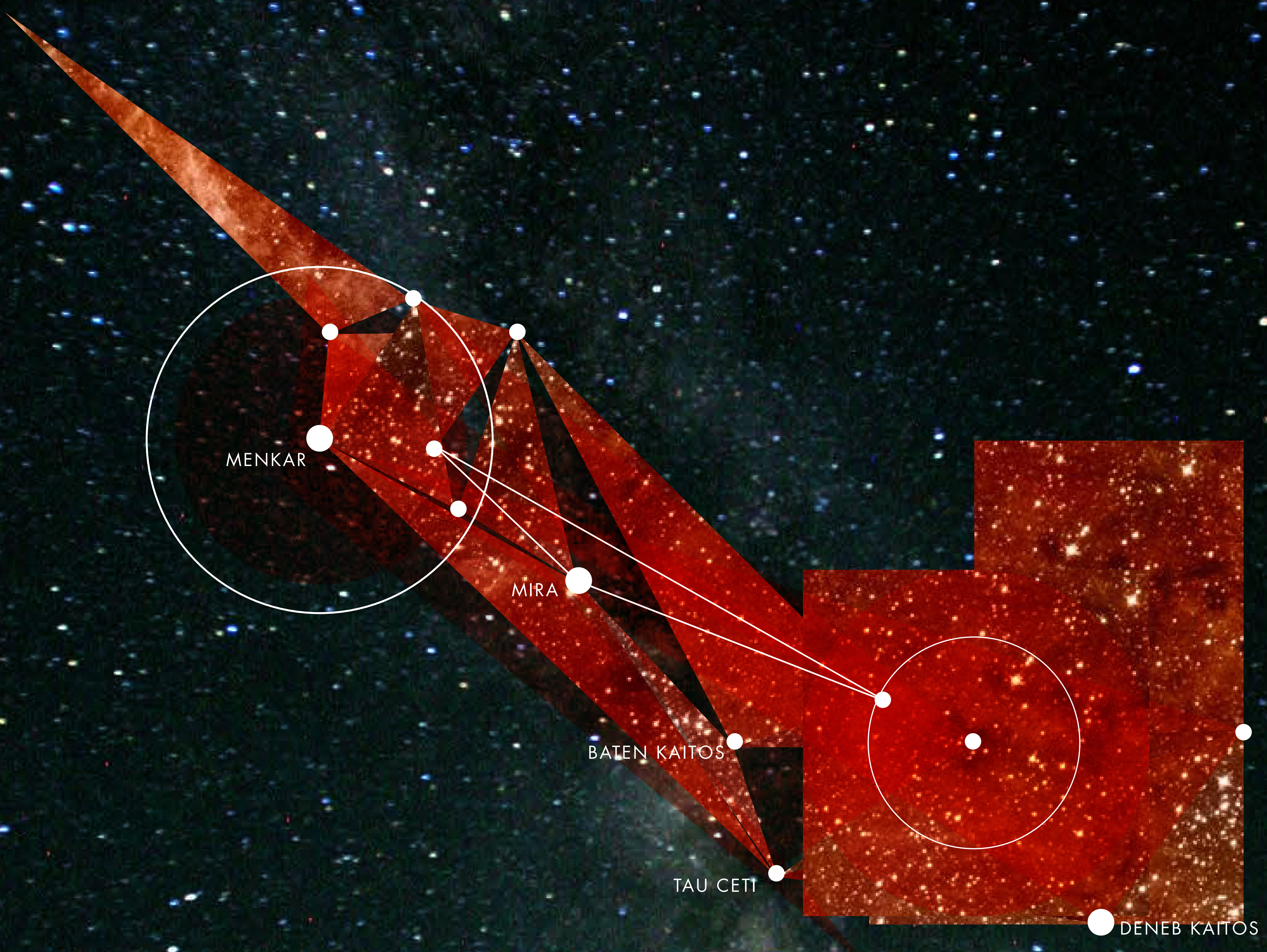
CETUS

THE SEA MONSTER



+ Cetus by *Liz Carver, 2014. This constellation can be observed in the month of December in the Northern Hemisphere. Find details about this project and the artist* *on p. 3, and see more constellations on pp. 11 and 78–79.*

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+ Priscilla Santos (MAICS ’12). Read her story on page 26.