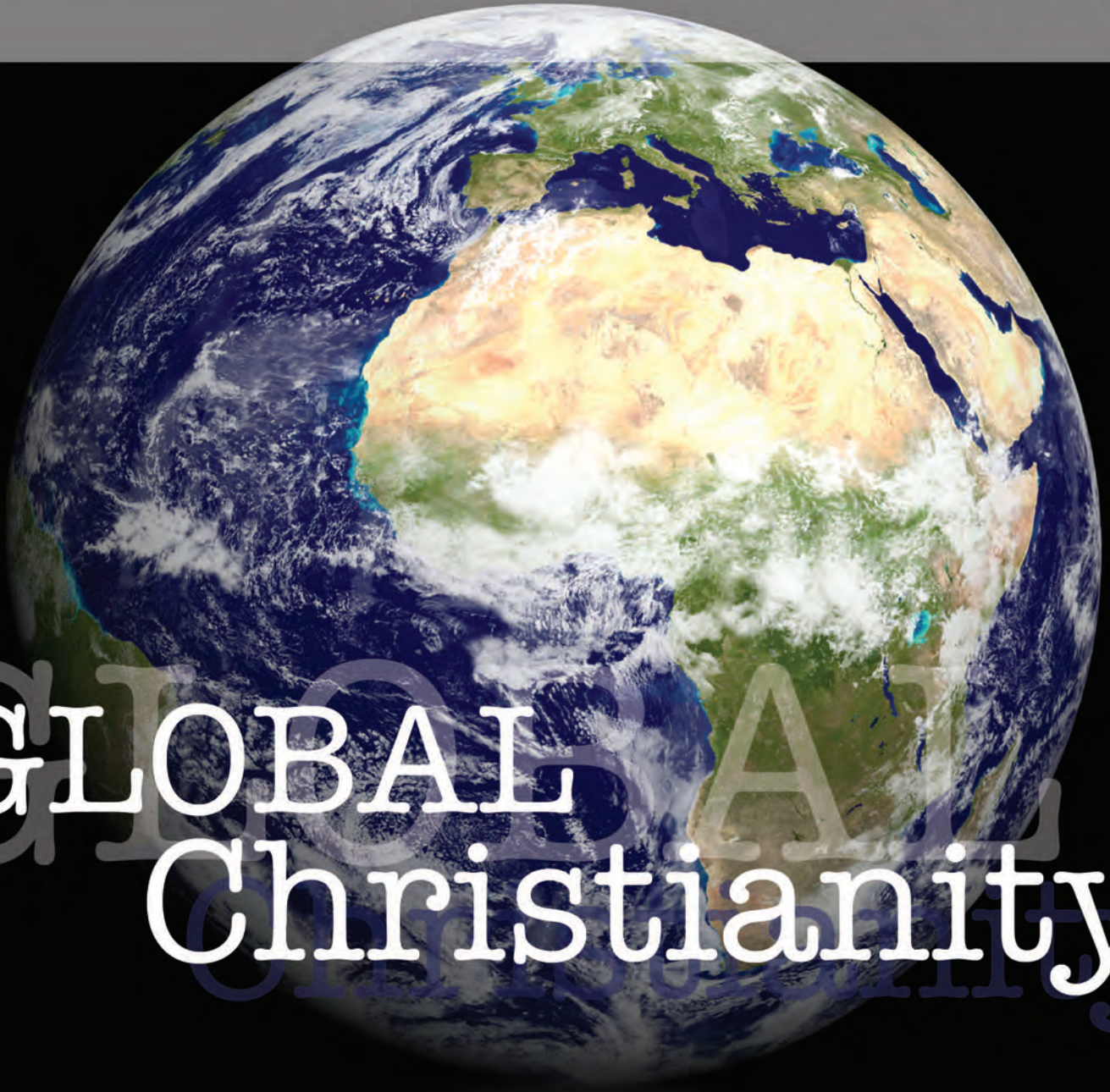


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GLOBAL Christianity



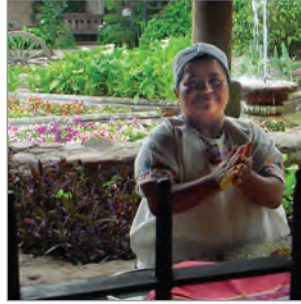
DENVER SEMINARY

WINTER 2007 • VOL. 3 NO. 4

departments

- 3 Campus News
- 7 Student
- 8 Alumni
- 11 Student
- 12 Faculty
- 14 Educational Programs
- 15 Advancement
- 17 Resources
- 18 Chancellor's Corner

5



Latin American Christianity: Then and There, Here and Now

Dr. M. Daniel Carroll R. traces Christianity in Latin America from its foundation as a largely Roman Catholic force to today's culture of multiple faiths.

By M. Daniel Carroll R., Ph.D.

9

Hope for Africa

DJ Turner sheds light on the faith of those living on "the forgotten continent" through an interview with Tony Weedor, alumnus (M.Div., '97) and native of Liberia.

By DJ Turner



14



Instilling a Global Perspective

Dr. Randy MacFarland explains how the educational program of Denver Seminary is changing to intentionally address the growing need for those in ministry leadership to lead with increased sensitivity and skill in multicultural ministry settings.

By Randy MacFarland, D.Min.

16 Share the Value: A Denver Seminary Education

Today we have more than 900 students who are preparing for ministry around the world. Share the value of a Denver Seminary education by investing in today's students who are tomorrow's Christian leaders. Give to the Seminary Fund.



DENVER SEMINARY MAGAZINE STAFF

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in your church

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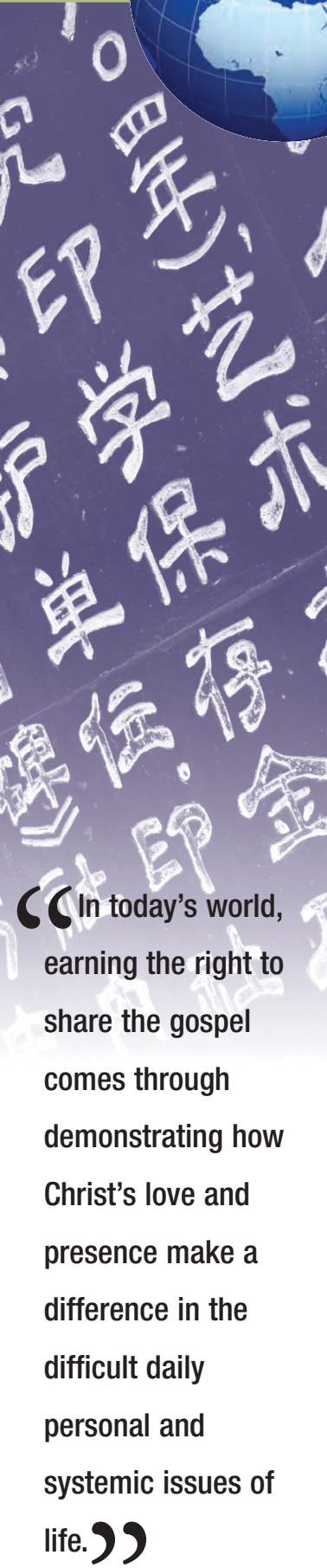
in the next issue...

Coming Spring 2008, *Denver Seminary Magazine* will complement this issue by exploring Christianity in America. If you would like to interact with DSM, or if you'd like to send comments or thoughts to the editor, please visit www.denverseminary.edu/magazine.



president's message

by Dr. Craig Williford



While God has called all of His followers to work in His kingdom, church history demonstrates that He has chosen to use particular peoples of the world as the primary face of His mission at differing times. In the early centuries, God used church leaders from North Africa in major ways to spread the Gospel. Britain and parts of Europe were primary vehicles for spreading the Gospel for several hundred years. In the last hundred years or so, God has used North American churches, leaders and resources as one of His major means to spread His Gospel throughout the world.

Following this pattern, it seems that another shift is occurring. Recent research shows that the new face of Christianity in today's world and the years ahead is primarily Asian, African and Hispanic. If the reports of the numbers coming to Christ are reasonably accurate, the majority of the world's Christians are from the Southern Hemisphere, are poor and live in rural areas of the world.

Although U.S. churches and organizations currently send the largest number of missionaries and resources around the world, South Korea and India are a close second and third. Experts project that within the next decade the United States may move lower on this list. In a major shift, North America is now increasingly viewed as a mission field itself with missionaries coming from all regions of the world to spread the Gospel here. "Missions" is now *from everywhere to everywhere*.

Additionally, due to global and regional political and social factors, the urban areas of the world continue to grow at alarming rates and create massive challenges. The number of those in fierce poverty continues to increase. More and more people groups within these expanding urban areas are being forced into close proximity to one another with no training or little assistance in how to relate to each other in healthy ways. In today's world, earning the right to share the Gospel comes through demonstrating how Christ's love and presence make a difference in the difficult daily personal and systemic issues of life. Graduates of Denver Seminary are using some creative and Spirit-filled strategies based on godly relationships and community to minister in the name and love of Christ. In this edition of *Denver Seminary Magazine*, we try to help our readers see and understand these new patterns and become acquainted with some of these graduates who are trying to embody the Gospel in action and word.

Christianity has always been at its best when we serve in the broken places of our society; when we seek justice, love and mercy; and when we walk humbly while going into all the nations, making disciples and baptizing them in the name of the Father, Son and Holy Spirit and teaching them to obey God's commands. Like the experts in this phenomenon, I have to wonder if there is more behind these shifts. Could God be using these forces and trends to bring the world under the influence of the Gospel?

Sincerely,


Craig

“In today's world, earning the right to share the gospel comes through demonstrating how Christ's love and presence make a difference in the difficult daily personal and systemic issues of life.”



Come to Israel with Denver Seminary

This spring Denver Seminary is cooperating with Jerusalem University College in offering a three-week study course in Israel. The course is entitled "The Geographical and Historical Settings of the Bible" and will run from May 12 to June 1, 2008. Dr. M. Daniel Carroll R. will be leading the group from the Seminary. The cost of the course (room and board, transportation, tuition and fees) is around \$2,500 plus airfare. Students will visit many sites in Israel—from Dan to Beersheba, the Jordan and Jezreel Valleys, the Dead Sea, and much more! For an additional fee, it is possible to extend the trip for three days to visit sites in Jordan. If you are interested and desire more information, please contact Dr. Carroll R. as soon as possible at danny.carrollr@denverseminary.edu in order to reserve a spot in the course and a seat on the plane! Auditors are welcome, though there is no difference in the price.



Women's Forum Update

The Denver Seminary Women's Forum kicked off its second year in September 2007. Former Lt. Governor Jane Norton returned as our first guest speaker on Sept. 25 and continued her discussion on being a Christian woman in leadership. She touched on the lives of the five women mentioned in the lineage of Christ in Matthew 1. Former Lt. Governor Norton currently serves as the executive director of the Denver Police Foundation and as a board trustee at Denver Seminary.

Distinguished professor of Old Testament Dr. Danny Carroll R. led a fascinating discussion on Christians and the immigration issue for the Oct. 17 forum event. Through what lens do we see this controversial topic: political, patriotic and/or religious? While there are no easy answers to be found, the early Old Testament writings give us an idea of how "aliens" and immigrants were treated during that time period. Dr. Carroll's book on the topic, "Christians at the Border: Immigration, the Church and the Bible," will be available in May 2008.

The Denver Seminary Women's Forum is a series of stimulating lectures designed for women in the community to wrestle with hot topics of today. Each event is free and open to the public. For those unable to attend, all lectures are available on our website at www.denverseminary.edu/friends/womens-forum.

Please register online for our future events at www.denverseminary.edu/friends/womens-forum.



Fifth Annual Golf Tournament

On Oct. 1, 2007, Denver Seminary hosted its fifth annual golf classic at Lakewood Country Club with funds raised in excess of \$32,000—which directly benefits students through scholarships and educational programs. It was a tight finish with a scorecard playoff as two teams came in with an incredible score of 56. First place went to Peter Allis, Keith Robinson, Byron Johns and Bob Miner. The close second went to Jeff Johnson, Kyle O'Brien, Daves Dines and Mark Branish. Third place finished with a score of 58 and included Andy Limes, Chris Bouck, John Roberts and Jim Michas. A warm thanks to all of our participants, volunteers and sponsors who helped make this event a huge success!



First place team (from left to right): Peter Allis, Bryon Johns, Keith Robinson and Bob Miner

Thank You to Retiring Board Members and Welcome to New Board Members



Rev. Mark Haywood

Rev. Mark Haywood Joins Board of Trustees

Denver Seminary is pleased to announce the addition of Reverend S. Mark Haywood to the board of trustees. Rev. Haywood is the pastor and founder of God's Household of Faith in Houston, Texas. In addition to his pastoral duties, he serves as the vice president of student affairs and services, dean of students, and assistant professor at the College of Biblical Studies (CBS) located in Houston.

Rev. Haywood holds a Th.M. Degree in pastoral ministries from Dallas Theological Seminary (DTS), a Juris Doctor from John F. Kennedy University, and a Bachelor of Arts in social welfare from San Francisco State University. Additionally, Rev. Haywood can be regularly heard on KHCB FM Radio and seen on the "Up with the Son" television program shown in Houston in the early morning.

Rev. Haywood and his wife Jackie have three sons (Erick, Cameron and Mark II) and one daughter (Jacquel). We are happy to welcome Rev. Haywood to the Denver Seminary board and know that his gifted service in ministry will be a great addition to our community.



Sam Kim

Sam Kim Joins Board of Trustees

Denver Seminary is pleased to announce the addition of Sam Kim to the board of trustees. Kim was born and raised in Korea and immigrated with his family to the U.S. when he was 14. He majored in business, receiving a bachelor's degree from San Francisco State University and a Master of Business Administration (MBA) from the University of Colorado.

Mr. Kim owns a men's formalwear and uniform manufacturing and wholesale business and is currently working to expand his business in other areas. He and his family are members of New Life Mission Church in Denver, where he serves as an elder, works with high school-aged kids and leads Sunday morning Bible studies. He has been taking classes at Denver Seminary for the past two years.

Mr. Kim and his wife have three daughters and one son. We are pleased to welcome Mr. Kim to the Denver Seminary board and are confident that his extensive business experience and his humble service to God will complement our board well.



Eulalie Hartman

Eulalie Hartman Retires from Board of Trustees after 15 Years of Service

Eulalie Hartman joined the Denver Seminary board of trustees during a time of institutional change and growth. Her desire has been to support the Seminary in carrying out its mission and ministry of

training people to serve God. She has been an inspirational member of the board as well as a great encouragement to the administration, faculty, staff and students.

We will miss the infectious joy of her spirit, her candor and commitment to improving Seminary programs and her dedicated service to this institution. We pray that God will bless Eulalie and her husband Jim as they continue in their personal ministry of expanding God's Kingdom.



George and Ginny Condos

George Condos Retires from Board of Trustees after 15 Years of Service

George Condos brought many years of expertise and experience to our board of trustees. With a tremendous background in finance and business, George offered a wealth of knowledge to pivotal dis-

cussions. As a member of the finance committee of the board for many years, his counsel proved invaluable in many crucial decisions.

We are grateful for his years of faithful service, and we pray that God will empower him and his wife Ginny in continued fruitful service for the Kingdom.

Seminary Grad Named President of National Association of Evangelicals

The National Association of Evangelicals (NAE) has formally named Denver Seminary alumnus Leith Anderson (M.Div., '69) as president, a post he has held in interim since November 2006. Anderson is the senior pastor of Wooddale Church in Eden Prairie, Minn. and is a well-known pastor, author, seminary lecturer and missions leader. Visit www.nae.net for details. Please pray with us that his impact on evangelicalism in America will be God-glorifying and far-reaching.



Latin American Christianity

There and Then... Here and Now

Latin America

Estimated Population:

Over 561 million

Religion:

Predominantly Roman Catholic, though membership in Protestant churches is increasing; other religions include Buddhism, Judaism, Islam, Hindu and indigenous religions.

by M. Daniel Carroll R. (Rodas), Ph.D.

Distinguished Professor of Old Testament

A Brief History

Christianity arrived on the shores of Latin America more than 500 years ago with the Spanish *conquistadores* and those Roman Catholic clergy who accompanied them.¹ This was a militant Christianity, sent by a newly unified monarchy that launched the Inquisition and succeeded in expelling the Moors from the Iberian Peninsula after 800 years of Islamic rule. There was a focus on the baby Jesus of the manger and the bloody Jesus of Good Friday—the Jesus described in John MacKay’s classic *The Other Spanish Christ*² – and a deep veneration of the Virgin Mary. This also was a religion permeated by the popular beliefs of Spain, with all of their pageantry and superstitions. The indigenous peoples of the New World were subdued and forced to convert, but in many areas what resulted was a syncretism of their ancient faiths with this new religion.³

The Catholic Church dominated the religious, social, political and cultural life of Latin America for centuries. Freedom of religion was denied even into the 19th century, except to immigrant Protestant communities; proselytism and the sale of Bibles were forbidden. In time, however, Protestant missionaries from the historic denominations, such as the Presbyterians and Methodists, were allowed to enter (the history is different for each country). In some cases, the invitation came from national leaders who were trying to curtail the influence of the Catholic hierarchy. Independent faith missions and smaller evangelical denominations, like the Church of the Nazarene and the Plymouth Brethren, made their way to the continent toward the close of the 1800’s, and Pentecostal groups arrived in the opening decades of the 20th century.

For many years there was very little growth among evangelicals and Pentecostals. The sharp increase in numbers that we see today began around 1950. What caused this extraordinary expansion? There are

several reasons. One is that there has been a worldwide movement of the Spirit of God that has generated what Philip Jenkins calls the “next Christendom.”⁴ He points out that the demographic center of Christianity recently has shifted to the South—to Africa, Asia and Latin America. This new global Christianity is theologically and morally conservative, evangelistic, and truly believes in the supernatural. The effects of this work of God are clearly evident in Latin America. Serious political unrest, devastating natural disasters and economic woes have impelled these traditionally religious people to listen to the good news of the Gospel. Millions have sought an alternative to the historic Catholic religion and have flocked to evangelical and Pentecostal churches, which have proliferated into hundreds of denominations and organizations. In some countries, such as Brazil, Chile and Guatemala, these now represent at least one quarter of the population. Interestingly, anthropologists were some of the earliest to bring attention to this phenomenon.⁵

Latin American Christianity

As one might expect, Latin American Christianity is very complex. To begin with, the Roman Catholic Church, although theoretically united under one ecclesial banner, can be subdivided into at least three sectors: the conservatives loyal to the pope and traditional teachings, the charismatic renewal movement, and the practices of the more folk variety alluded to above. Of course, a large percentage are nominal adherents, who usually limit attendance to certain ceremonies and rites of passage like First Communion, weddings and funerals.

Another group, largely Roman Catholic and prominent in the 1970’s to the early 1990’s, championed Liberation Theology.⁶ Liberation Theology understood that the primary task of Christians was to live in solidarity with the poor and to be committed to the struggle against oppression. All of theology and church life were reoriented from this perspective.



The social sciences, more specifically strands of Marxist thought, were used to analyze the problems of Latin America and to point to the structural changes that were needed to offer the masses a better future. Liberation Theology never acquired a large following among the very ones it desired to serve, but, as we shall see, its social concerns had a broad impact.

The landscape of Protestantism is even more complicated. In Latin America, Protestants of all stripes are called *evangélicos*. This term is not to be equated with those in English called evangelicals, yet *evangélicos* are overwhelmingly evangelicals and Pentecostals. These two groups hold much in common (salvation by faith in Christ, a high view of the Scriptures), but the latter emphasize speaking in tongues and healing from sickness. It is estimated that 75 percent of *evangélicos* can be categorized in one way or another as Pentecostal.⁷ The world of Latin American Pentecostalism is not limited to established Pentecostal denominations (Assemblies of God, Church of God—Cleveland, Four Square Gospel, etc.). New groups have sprung up that stress the prophetic and often are led by a charismatic leader. These “Neo-Pentecostal” churches are the new and growing mega-churches, some of which have huge buildings, radio and TV stations, and schools.

Evangelicals and Pentecostals are fervent in worship and are steadfast evangelists. Faith in Christ has revolutionized the personal life of many by reducing male alcoholism and sexual license and by reinforcing the importance of the family. The broad participation of lay people in church services has provided significant leadership opportunities for young and old and has empowered women in new ways. What is more, Latin America is now assuming the missionary mandate and sending its own missionaries around the world.

A weakness of this activism is that its passion can be biblically uninformed and inadequately grounded in sound ethical principles. This lack of theological preparation and character formation has been obvious, for example, in the attempts by church leaders to enter the political

arena,⁸ and several have been accused of fraud. There is, however, a significant segment of evangelicals who take the context seriously and try to engage these realities within the contours of biblical faith. They appeal to the great European evangelical social reformers of the past as inspiration for today and search the Scriptures to offer an alternative to Liberation Theology. In summary, there is much to celebrate, but, at the same time, the challenges to nurture a strong church are huge.

U.S. Hispanic Christianity

One of the most striking new realities in the United States over the last two decades is the explosion in the number of Hispanic immigrants, both documented and undocumented. What many do not appreciate is that among the tens of millions of Hispanics that now reside in this country are millions of Christians. Some come to faith after their arrival, but many bring the shades of Christianity that they experienced in their home countries. In other words, the scenario of Latin America is duplicating itself. Hispanics are revitalizing the Catholic Church, while evangelical and Pentecostal churches are springing up everywhere and growing at an unbelievable rate. An entire subculture of Christian publishing, recording and conferences in Spanish is developing across the country.

The Catholic Church and Protestant denominations are awakening to this new presence and to the need to reach those who do not yet know God. They are providing space for worship and beginning training programs. This is uncharted territory within the Lord’s vineyard!

Denver Seminary and Latin American/Hispanic Christianity

How is Denver Seminary responding to these many challenges in Latin America and the U.S.? The winter 2005 and summer 2007 issues of *Denver Seminary Magazine* (denverseminary.edu/magazinearchives) talked about the partnership with El Seminario Teológico Centroamericano (SETECA) in Guatemala City. In August, Sarah Rymer from Denver Seminary joined David Suazo from SETECA for a trip to Cuba to consult with church leaders launching a

new seminary in Havana (see the fall 2007 issue of *Denver Seminary Magazine*). What a wonderful fruit of this budding cooperation!

The Seminary’s Spanish IDEAL program (Instituto para el Desarrollo y Adiestramiento de Líderes) is designed to meet the needs on the Front Range in Colorado and is entering its third year of classes in basic Bible and theology. Soon we hope to have a full-time Director of Hispanic Initiatives in place to expand our efforts even more. Latin American Christianity is fascinating. It has a long history, and a new chapter of that saga is unfolding all around us... here and now! May God grant us eyes to see and a heart to respond. **DSM**



¹ For a helpful introduction to the Christian faith in Latin America, see Emilio A. Núñez C. and William D. Taylor, *Crisis and Hope in Latin America: An Evangelical Perspective* (Pasadena: William Cary Library, 1996).

² John MacKay, *The Other Spanish Christ* (New York: Macmillan, 1932).

³ Latin American Roman Catholicism is very unlike that of North America. See M. Daniel Carroll R., “The Evangelical–Roman Catholic Dialogue: Issues Revolving around Evangelization. An Evangelical View from Latin America,” *Trinity Journal* 21, no. 2 (2000): 189–207.

⁴ Philip Jenkins, *The Next Christendom: The Coming of Global Christianity* (New York: Oxford University Press, 2002); idem, *The New Faces of Christianity: The Coming of Global Christianity* (New York: Oxford University Press, 2006).

⁵ Pioneer studies include David Martin, *Tongues of Fire: The Explosion of Protestantism in Latin America* (Oxford: Basil Blackwell, 1990); David S. Stone, *Is Latin America Turning Protestant? The Politics of Evangelical Growth* (Berkeley: University of California Press, 1990).

⁶ M. Daniel Carroll R., “Liberation Theology: Latin America,” in *The Oxford Illustrated History of the Bible*, ed. J. Rogerson (Oxford: Oxford University Press, 2001), 316–29.

⁷ Edward L. Cleary and Hannah W. Stewart-Gambino, eds., *Power, Politics, and Pentecostals in Latin America* (Boulder: Westview, 1997).

⁸ Paul Freston, *Evangelicals and Politics in Asia, Africa and Latin America* (Cambridge: Cambridge University Press, 2001).



Dr. M. Daniel Carroll Rodas, who celebrates his heritage from both Guatemala and the United States, is the distinguished professor of Old Testament at Denver Seminary. Prior to his appointment at Denver Seminary, he was professor of Old Testament and ethics and director of graduate studies at El Seminario

Teológico Centroamericano (SETECA) in Guatemala City, Guatemala. He remains adjunct faculty there.

For more information about Latin America or for discussion thoughts and questions about this article, please visit our web site at www.denverseminary.edu/magazine.

The Fundamental Factors for Christianity in South Korea

by YoungSung Lee

South Korea

Estimated Population:

49 million

Religion:

While there is no dominant religion, great percentages of South Koreans are either Christian or Buddhist. However, nearly half of the population claims no religion at all.

There is no “official” or dominant religion in South Korea. Shamanism, Buddhism, Confucianism and Christianity, as well as a whole spectrum of new religious movements, coexist peacefully in one of the most religiously pluralistic countries in the world. Nonetheless, there are more than 160 Protestant denominations in nearly 60,000 churches, as well as 1,100 Roman Catholic churches, making South Korea the most Christianized non-Western country, except the Philippines, in the world.

Since its introduction in 1884, Protestant Christianity has become the nation’s largest religion with over nine million followers, representing more than one-fifth of the total population. Protestants and Catholics thus make up close to a third of the total population. The rapid growth of Christianity in South Korea is all the more astonishing given that the imported faiths successfully penetrated and took roots in a land dominated by traditional religions, including Shamanism, Buddhism and Confucianism. The country’s Christian success story is also remarkable in light of the fact that only about four percent of the total Asian population is Christian, and that Christianity, both Catholic and Protestant, has failed to take root in Japan and China—neighboring countries with strikingly similar social organizations and shared cultural traditions—where less than one percent of the population has converted to Christianity.

This strong religious impulse has continued in a vastly modernized and urbanized society. Indeed, Christianity remains vital in a society that has been swept into much that is associated with modernization and Western materialism. Upon closer examination, it becomes clear that the vitality of Christianity in South Korea is due to the Church’s role as a principal agent of the economic, political and social modernization. This factor has surely sustained Christianity’s preeminence in South Korea in spite of rapid modernization, manifesting the continuing relevance and importance of religion in the lives of people in a contemporary setting, while challenging the notion that modernization inevitably leads to the decline of religion.

From early on, Christianity provided the first and most continuous impetus to modernization in Korea. In education, the missionaries were the first to establish a complete system of education, from kindergarten to college, and they were the first to implement modern curriculum, including modern and medical science, in schools. Taking over from the missionaries, Korean Christians have been

committed to enriching the educational life of all South Koreans. Politically and largely through Christianity, Koreans first became acquainted with several key values that mark modernity, such as freedom, human rights, democracy and equality. The prominence of Christians in politics throughout the last hundred years, either in the independence movement or in the democratic movement, has further fueled this connection. Economically, postwar relief aid, much of which was channeled through missionary agencies, included not only modern goods that were distributed to the needy, but also modern technologies that were subsequently used in the government’s major economic drives of the 1960’s and 1970’s. Socially, it was the missionaries who introduced institutional philanthropy by founding the nation’s first orphanages and schools for the blind. The Korean churches have followed in their footsteps by maintaining an extensive network of social services, including those for the poor, the elderly and the mentally or physically challenged.

Because the Church provided the basic tools of modernization and assumed a central role in the economic, political and social modernization of South Korea, many Koreans viewed the acceptance of the Gospel not only as a means of entry into modern society but as an access to what is believed to be a more advanced civilization. In this way, Christianity held out a vision of how things might or ought to be, and in due time, conversion to Christianity came to mean enlightenment, inspiring the proselytized to do away with many superstitious or backward aspects of their traditional worldview and behavior. The identification of Christianity as a gateway to modernity and success, both personal and national, acquired more momentum during the period of rapid economic development from the early 1960’s to the end of the 1980’s. Koreans’ admiration of Western culture and its economic achievements played a decisive role in encouraging such identification.

As a result, Korean Christianity has grown rapidly. God continues to challenge Korean Churches and Christians so that His Kingdom can spread. **DSM**



YoungSung Lee is from Korea and is pursuing an M.Div. at Denver Seminary.

To learn more about Korea or for discussion questions about this article, please visit Denver Seminary online at

www.denverseminary.edu/magazine.



Christianity in India: An American Perspective

by DJ Turner

India is a land of diversity and disparity. From economics to religion, the disparities that exist when more than one billion people share a country should not be a surprise. But it is in these disparities that worldviews can be molded and in which God might choose to reveal Himself. Tim Sullivan, an alumnus of Denver Seminary (M.A. '94), and his family spent 11 of the last 12 years in India. They worked alongside local Christians to reach out to a segment of the more than 151 million Muslims living in India.

Sullivan and his wife had been to India for several short-term missions trips prior to moving there, but he admits that growing up in Boulder, Colo., did not fully prepare him for what they lived and saw on a daily basis. "India has the world's largest number of billionaires and millionaires, and it also has one of the largest populations of desperately poor," Sullivan revealed in a recent interview. "And it all goes together. In our American worldview, there are communities with covenants to keep poverty at bay, but in India, they want it all together. Who else is going to do your housecleaning and get your tea, or do all the labor things you want done? So all over India you see the most incredible palaces surrounded by shanty little lean-tos and huts." While he admits that his experiences could in no way reflect the entirety of life in India, it is through this kind of incongruity that Sullivan's worldview expanded; it is often in the midst of the extremes that one can see Truth.

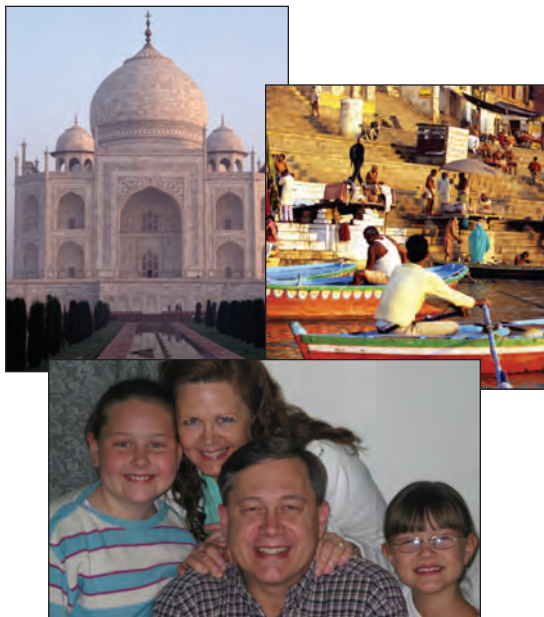
One of the most poignant observations Sullivan made about his time with Christians in India was their very loose hold on the things of this world, even amid their poverty. He credited it to the fact that they take quite literally what's in the Bible, and he admitted that this perspective is becoming a part of his own life. "It's amazing when we talk about 'we have not because we ask not' and how quickly that becomes a second home or a third car. But I watched these people who gave things away as though it wasn't theirs to hold on to—well go figure, the Book says it's not," he recalled. "What a tragedy that we miss out on seeing God's provision so much, because rather than asking, we just go buy it." Sullivan believes that because of their situation, Indian Christians are 10 times richer than Americans: "They get to see Him do things in ways that we never will—because we never *ask*, because we don't *need*. It's amazing how true and how relevant the Scriptures are when you're in that

context." Sullivan admitted that this is not the case for all Indian Christians. In India, as here, there are varying levels of faith, but Sullivan said that, "for those I met that are genuine in their faith, they don't have any other alternatives, and because of that, they get to be in situations in which they are forced into dependence." A growing dependence on God is becoming an active part of Sullivan's life, too.

However, it is the *relationships* he had with the Christians in India that seem to have impacted Sullivan the most. He realized that, "When God says He wants a passionate love affair with His people, it means that He is dead serious about intimacy with us." Sullivan stated that it was this type of intimate relationship—both with God and with each other—that he witnessed in his Indian friends; "How can you be around that kind of people and *not* have it change your view of God?"

"Telling those people goodbye was by far the most painful thing I've ever done in my life," he said as we concluded our interview. "Relationship makes all the difference in the world. Certainly that's not a distinction between us and the church [in India]. No, this is about people who really understand what the Church is about anywhere. But to be able to connect with people like that in a culture like India where life is so relational, it really was an amazing blessing." **DSM**

To learn more about India, please visit Denver Seminary online at www.denverseminary.edu/magazine.



Tim Sullivan with his wife and two daughters.

India

Estimated Population:

1.13 billion

Religion:

Predominantly Hindu with increasing numbers of Muslims; others include, in small percentages, Christian, Sikh and other unspecified religions.



Hope for Africa

by DJ Turner

Africa

Estimated Population:

843.7 million

(In Liberia: 3.2 million)

Religion:

Accurate statistics are difficult to conclude as sources vary dramatically.

A majority of Africans appear to be Muslim or Christian, with many still practicing indigenous African religions and small percentages practicing Judaism or Hinduism.

(Over one-third of Liberians are Christian with an equal percentage holding to traditional, indigenous beliefs.

Though not as great in numbers, the Muslim population is growing.)

"I must confess equally boldly that my own solid hopes for the well-being of my country depend, not so much on her navies and armies, nor on the wisdom of her rulers, nor on the spirit of her people, as on the persuasion that she still contains many who love and obey the Gospel of Christ. I believe that their prayers may yet prevail."

— William Wilberforce, from *Practical View of Christianity*

Often referred to as the "forgotten continent," in recent years the world has opened an eye toward Africa. With publicity stemming from the political and social activism of Bono, lead singer of the popular band U2, and with two recent Oscar®-nominated Hollywood films, "Hotel Rwanda" and "Blood Diamond," the travesties and tragedies of a continent torn by corruption, violence and poverty are finally coming to the light. In the Denver Seminary community, few know of these tragedies better than Tony Weedor, alumnus (M.Div., '97) and native of Liberia. Though Weedor and his family currently live in Littleton, Colo., there is no doubt of the passion and love he feels for his homeland.

Liberia was founded by slaves who were freed from the U.S. in 1822, and the country gained its independence in 1847. These slaves who had been delivered back to the "promised land" were referred to as Americo-Liberians, and although they made up only 4-5% of the population, until 1980, only Americo-Liberians could become president of Liberia. These freed slaves took back with them the culture, religion, government and social structures that had been familiar to them in the U.S. Unfortunately for those who lived in that part of Africa, that also included enslaving and selling the native people. Weedor describes the role of Christianity to these early Americo-Liberians: "Here in America, they used Christianity for endurance—that God will take them back to the 'Promised Land,' Africa being the 'promised land' in all the negro spirituals — those are the things they used here to survive. But when they went back to Liberia, they used Christianity to enslave the people—to oppress the people... They were very corrupt because they saw the slave masters here were corrupt."

But the corruption in Africa was not only brought back from slaves who were mistreated in America. Until 50 years ago, large parts of Africa were under colonial rule. The colonial masters from France, Britain, Portugal, Germany and other countries also left their mark — from slavery to torture and wrongful imprisonment. Education, however, was *not* one of those marks. Several African leaders over the past 50 years have had only a 6th-grade education or less. Weedor laments that many of the leaders in Africa "are not supposed to be leaders." While many African nations were established as republics, few of them have been able to sustain any type of stable democratic government. From the early 1960's to the late 1980's alone there were 70 coups, often leading to a military dictatorship, and 13 presidential assassinations in Africa. Add to that the rise of AIDS, leaders who try to maintain their power by fanning ethnic conflicts either in their own country or neighboring countries, and other horrific forms of violence and corruption, it may seem that little hope could be found in the second largest and most populous continent in the world.

"The only hope for Africa," says Weedor, "is not Islam; it is not the African traditional religions; it is Christ."

Beyond its Troubled History to its Spiritual People

When peeling away the layers of corruption and fear, one sees the African people as a whole as being incredibly relational. "Africans are very friendly, welcoming, hospitable and respectful," says Weedor fondly. He describes the people from his home as being very people-oriented and not at all time-oriented, "If you go to visit, you just visit and visit. No one is going to say, 'It is time for you to go.'" It is not uncommon for church services in Africa to last upwards of four hours. He adds, "They just enjoy people."



It is because of this very relational worldview that Weedor believes Islam is growing at exponential rates in many parts of Africa. "Islam embraces the culture. Islam comes within the culture and says, 'You have two or three wives – then you can take five more. And if you go to the witch doctors, you can still go to them.' Where Christianity confronts culture, Islam embraces it." The fact that religion is passed from parent to child adds to that as well. "I met a man in Liberia," Weedor recounts, "who had 25 wives, 69 children and 36 grandchildren – that's a whole church, just for one person. The Muslims are giving birth physically and they are 'giving birth' spiritually." The other big difference between the movement of Islam in Africa versus Christianity stems from training and money. Converts to Islam who are trained to be leaders are given a mosque and a paycheck. Most evangelical pastors in Africa receive little or no money and many walk three or more days to get to a church to preach. Weedor sheds more light on the challenge: "The [evangelical] missionaries go build compounds; the Muslims go and rent a house among the people. The American missionaries go to the village; the Muslim missionaries go to the university where they will be able to influence the people. Islam is growing because they embrace the culture; they embrace the people."

Africans as a collective believe in the spirit world. There are very few, if any, atheists or agnostics in Africa. As one tribal chief said to an evangelical missionary after hearing a two-hour sermon trying to convince listeners of the existence of God, "Our problem is not with His existence. Our problem is which one should we worship?"

Fear is another spiritual factor for many African Christians. Weedor describes this dark side: "Two things Satan has done for the West and Africa. One, he has convinced the Americans and the Western Europeans that he does not exist, and you believe him. And then he turns to the Africans and he tells us that he is more powerful than God, and we believe him. We live in fear, even as Christians, because of Satan, that he's going to do something to us."

Philip Jenkins, in *The Next Christendom*, suggests that "If there is a single key area

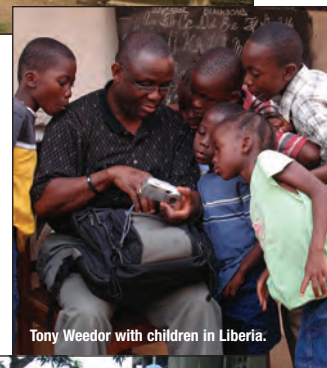
of faith and practice that divides Northern [hemisphere] and Southern [hemisphere] Christians, it is this matter of spiritual forces and their effects on the everyday human world. This issue goes to the heart of cultural definition and worldviews." Weedor tends to agree, "So we [Africans] live in fear. This is where the gospel must be clearly presented. One almost has to undo the damage that the worldview has done in order to build and establish a *biblical* worldview." He adds that the challenge faced by many evangelical missionaries is the pressure to produce numbers. He believes the church in the West desires large numbers of converts and needs them fast, because missionaries have to show donors that their money is producing something.

Giving Africans a biblical worldview is what Weedor's organization, CenterPoint International Foundation, is all about. "In 1994, the genocide in Rwanda started in Bible schools among Christians. In the war in Liberia, Christians took guns and started killing people. I ask myself, 'Which Bible are these people reading?' You can go from place to place, be it Sudan, Rwanda, Sierra Leone, Somalia, Uganda or most of these places, and our loyalty tends to be more to our tribal groups than it is to Christ. And that is sad. That's what I want to change in Africa." For his work with CenterPoint, Weedor tries to return to Liberia once or twice each year; his next visit is scheduled for February 2008.

Nominal Christianity runs rampant through Africa, just like many other parts of the world. It is easy for the typical African to view Jesus as just another powerful witch doctor, or the spirit who will heal, protect from dogs, or give money if only one screams His Name loudly enough. But when an African, when a Liberian, understands who Jesus *really* is, Weedor describes it as being one of the most exciting relationships to witness. "The government will let you down," he said, "as will your parents, but *Jesus* will always be there for you. Committed African Christians understand that He is the source of *everything*." To further emphasize this point, he shares, "I know Liberians and I know Africans who actually pray for our daily bread, because it is not there. When they say 'Give us this day our daily bread,' they are

waiting for it. That's how dependent they are on God." While many Africans may twist this to a wealth and prosperity version of the Gospel, Weedor reminds his fellow Africans, "God will never use His power to glorify you; He will only use it to glorify Himself. That is what we need."

As a final thought, Weedor adds, "This is why I am working overtime: like Wilberforce said, the answer to the problems of *my* country is Jesus. And if my people understand who Jesus is, that will be the end of corruption; that will be the end of the spread of AIDS; that will be the end of civil war. There will be only caring and loving." **DSM**



Tony Weedor with children in Liberia.



For more information about Christianity in Africa, including more about Tony Weedor's CenterPoint International Foundation, please visit our web site at www.denverseminary.edu/magazine.

For discussion questions or additional thoughts on this and other articles in this issue, please visit our website at www.denverseminary.edu/magazine. You can also read about other Denver Seminary alumni at www.denverseminary.edu/alumni.

Be of Good Courage

by Sandy Widstrom

Taiwan

Estimated Population:

Nearly 23 million

Religion:

Overwhelmingly

Buddhist/Taoist with a

small percentage of

Christianity and even

smaller percentages of other religions.



Ruth Febriana is a Christian Studies student who recently spoke with us about her faith journey and passion for the people of Taiwan.

DSM: Tell us about your childhood and God's call on your life.

RF: I am third generation Chinese, but I was raised in Indonesia. My mom is a Christian. She brought me to church every Sunday; I also attended a Methodist school. Like most Chinese people, my dad is Buddhist. When I was in fourth grade, my teacher said that all other religions were bad and that those people would not be saved. She made me angry and sad because she was speaking of my father.

When I was 13 I realized that only Christ could save my life. I wanted to be baptized which upset my dad. There are not many Chinese Christians in Indonesia, and he thought I would not find a husband—he knew I would not marry a Buddhist and worship the ancestors.

In high school, I took my faith seriously. I wanted to dedicate my life to God, but it was hard. For one year I did not pray because I lived in my uncle's Buddhist home; I did not want to offend him. But after a church retreat I began to openly pray and read my Bible. I also began to work with the children at church.

DSM: When did you decide to attend seminary?

RF: Before graduating from high school, I heard a voice in the night saying, "I want you to serve me." I never knew this kind of thing could happen. My first response was, "It's God calling—oh no, I don't want to serve you because it might mean full time ministry. I love you, God; I'm satisfied to serve the children. I don't want to be a poor pastor." In Chinese families, the older child cares for everyone; I did not want to betray my family. Then the voice said, "I will provide." I thought fast and said, "I'm not good in speech." The voice replied, "Remember Moses—it is me who led him, and I will lead you, too." After that I decided to go to seminary.

My dad was upset when my mom found a letter from an Indonesian seminary. He said, "You are the hope of the family," and pressured me not to go. He wanted to send me to Taiwan and see the world—hopefully I would change my mind. So out of respect, I went to Taiwan and prayed for God's plan.

After one year of language school and four years of university, I was offered a job in business. The voice came again and said, "If it is not enough to see what I have provided during these five years, then it will never be enough." I couldn't run anymore—I would go to seminary. My father thought I was crazy to come to America; but if God opens the door, no one can close it.

DSM: What are your plans after graduation?

RF: I always prepare my heart to go back to Taiwan. Christianity is only 2 percent of the population—traditions are so strong. You will not survive if you do not follow the gods. If you are Christian, you betray your family. If you work in a company and do not sacrifice to the gods, bad business is blamed on you. Also, my generation wants to enjoy life and not worry about responsibilities. We're called the "Strawberry Generation": We look good on the outside, but we're soft on the inside. Many people want to go to China where the "harvest" is fast, but my heart is in Taiwan.

DSM: When you pray, what do you say to Jesus?

RF: I pray that the Chinese people will grow in their knowledge of God. I pray for people to love Taiwan and help bring revival. I pray that I will be of good courage. **DSM**



Ruth Febriana, M.A., Biblical Studies



Sandy Widstrom is a public school educator and writer living with her family in Highlands Ranch, Colo. Her husband, Dr. Brad Widstrom, is associate professor of youth and family ministries at Denver Seminary.

To learn more about Taiwan or for discussion questions about this article, please visit Denver Seminary online at www.denverseminary.edu/magazine.

Filipino Christianity

by Heather Davediuk Gingrich, Ph.D

The distorted sounds of microphone feedback, emanating from a Karaoke machine turned on full volume, fill the air as 100 Filipinos gather outdoors under the shade of a tarpaulin to worship God. Straining the capacity of the sound equipment is a strategy for evangelizing those who live in the neighborhood. For the most part the adults ignore the children who are chasing each other between the rows of white, plastic stacking chairs. It is extremely hot and very humid, but no one seems to notice as the service begins. What the worship team and congregation lack in musicianship is compensated for by the exuberance with which they sing and play. The music is a Filipinized version of Western contemporary worship music sung in English, although the sermon that follows is in Tagalog or one of the local languages.

In stark contrast to this scenario is that of the worship service at a mega-church in Manila. In a newly renovated facility, 1,200 people are packed into an auditorium where PowerPoint slides of contemporary Christian choruses are flashed onto three large screens. The worship band is of professional quality rivaling the best that the Western evangelical world has to offer. Another 1,000 people participate in the service through closed-circuit T.V. in two movie theatres in the huge shopping mall across the street. This is only the first of six services that will be offered this Sunday.

Christianity in the Philippines is rife with such disparities. As a result of a couple of centuries of colonization by Roman Catholic Spain, the Philippines has the distinction of being labeled the only “Christian” nation in Southeast Asia. Over 80 percent of Filipinos consider themselves Roman Catholic, while estimates of up to 15 percent identify themselves as evangelicals. Another 5 percent or so of the population are Muslims.

Unlike North America, where in public settings Christianity is downplayed in an attempt to not offend an increasingly diverse population, in the Philippines there is a great deal of openness to Christian forms of spirituality. For example, clergy tend to be deeply respected and both public and private prayer assumed. An atheist would likely feel out of place.

Ironically, while viewed as a religious, primarily Christian society, the Philippines also has a reputation for high levels of graft and corruption at all levels of business and government. Perhaps in a

developing country where the majority of the people live at a subsistence level, it makes sense that temptations related to money would be particularly difficult to resist.

Another paradox of Filipino Christianity is rooted in the cultural split between an originally imposed Christianity and indigenous religious practices. A Filipino Roman Catholic priest and psychologist, Jaimes Bulatao, coined the term “split-level Christianity,” to describe the syncretistic nature of Christianity within the Philippines¹. He describes how Filipino Christians have superimposed Christian beliefs onto pagan ideas and superstitions, so that their resulting spirituality is actually a combination of the two. For example, it is not unusual for a Filipino to initially ask for prayer for a sick family member, only to turn to the *abularyo* (native healer, similar to a witch doctor) if there are not immediate results. This practice is not limited to Roman Catholics, but is also an open secret among many evangelicals.

So what is the state of the Filipino Church? In many ways it is alive, vibrant and growing. Over 100 years after the first evangelical missionaries came to the Philippines, Filipino churches are now sending their own missionaries to both unreached people groups within the country as well as around the world. Overseas Filipino contract workers often have exciting, unique opportunities to share Christ as tentmakers in countries closed to Westerners. There are numerous Bible colleges within the country, and several world-class seminaries. So in many ways the Church is very healthy. The biggest challenge facing Filipino Christians may be the same one faced by those of us who live in the West; to let Christ penetrate our lives in such a way, that our values, thoughts and behavior are integrated rather than “split.” We then have the power, with the Holy Spirit’s help, to transform our own cultures. **DSM**

¹Bulatao, J. C. (1992). *Phenomena and their interpretation: Landmark essays 1957-1989*. Manila, Philippines: Ateneo de Manila University Press.



Dr. Heather Davediuk Gingrich is associate professor of counseling at Denver Seminary. She and her husband Dr. Fred Gingrich, chair of the counseling division, taught at Alliance Biblical Seminary in Manila, Philippines, for eight years prior to their appointment to Denver Seminary in August 2005. They have two sons, Brandon, 15, and Nathan, 14.

For discussion questions about this article, please visit our website at www.denverseminary.edu/magazine.

Philippines

Estimated Population:

91 million

Religion:

Predominantly Roman Catholic with small percentages of evangelicalism and other Christian denominations. There are also small populations of Muslims, Buddhists, Hindus and Sikhs.



Identified with Christ

by Sandy Widstrom

Caribbean

Estimated Population:

Jamaica—2.7 million

Haiti—8.4 million

Religion:

(Jamaica):

Predominantly Protestant Christian with small percentages of Roman Catholic. There is also a notable percentage of those practicing “other” or indigenous beliefs. Approximately 1/5 claim no religion at all.

(Haiti):

Predominantly Christian

Dr. Dieumeme Noelliste is professor of Theological Ethics and director of the Vernon Grounds Institute of Public Ethics. In this interview Dr. Noelliste shares his heart and vision for the global Christian community.

I grew up in a very poor family in Haiti—not even in a town but in a village—with a family of seven. Three of the children died in infancy and my father died in his mid-forties. My mother remarried but that husband died after four or five years. [After that] my mother was just trying to keep us alive.” It was during these early years that young Dieumeme began to understand God’s power and ability to do immeasurably more than one can ask or imagine.

As a youngster, Dieumeme witnessed a mother wholly devoted to Jesus. “She had us in devotions twice a day—in the morning and in the evening—and her devotions were in the Scriptures. Of course she did not know how to read, so as in an oral culture, my mother memorized the Scripture.” Eventually Mother ran out of verses she knew “and that’s how I went to school—just to learn enough to read the Scriptures—just a one- or two-year project, no more.” Twenty-eight years later, a devout and sacrificial mother watched her son graduate from Northwestern University as Dr. Dieumeme Noelliste.

Other models of obedience and devotion to Christ and the Scriptures would follow including Zenas and Esther Gerig, missionaries to Jamaica. “These missionaries were ahead of their time. They lived a simple lifestyle... like the people they served.” Dr. Noelliste would minister with the Gerigs for 10 years, watching “integrity in practice.” Dr. Noelliste says it is this integrity, the blending of belief and behavior, which should permeate all those who call Christ Lord, and further, should define the church community around the world. “In Acts 11 people dared to follow and be identified with Christ—to live under the power of his lordship and the Holy Spirit.”

Dr. Noelliste goes on to say that it is this “common ground that defines us—no matter who we are—our relationship and identification with Christ, his person and his work on our behalf.” In the Caribbean, this church community “seems more cosmopolitan. People come from all over the world to this little basin.” The churches, according to Dr. Noelliste are diverse: “You don’t see just black churches, white churches, or mulatto.” As in the Caribbean society, the churches are not fragmented

along ethnic lines as they often are within the United States. People are just people. Further, the Caribbean churches are less denominationally conscious and government leaders freely interact with the church community.

Romans 14 tells us to accept one another, knowing that there are differences. It is this “mutual acceptance that is crucial to Christian community.” Dr. Noelliste states that when we give “prime of place to distinctives—tradition, history, or whatever—we begin to develop attitudes towards those who don’t look like us and that impacts mutual acceptance. We have to go back to what the Church is: Christ-centered, and that applies to the Church wherever it is. The vast multitude in Revelation 7 is defined by their response to Christ’s work on the cross. At that place the ground is level—there is a multiethnic, cosmopolitan, multiracial community.”

The Christian faith, according to Dr. Noelliste, is not defined by Coloradan, Jamaican or Haitian culture. Our core belief must be in Christ and our commitment to the gospel. Further, each one of us should pray like David when he said, “Search me, O God, and know my heart; test me and know my anxious thoughts. See if there is any offensive way in me, and lead me in the way everlasting.” When we allow the Scripture, which transcends cultures, to judge us, we must then be willing to repent—even of the sins that would divide His Church. **DSM**



Dr. Dieumeme Noelliste

Sandy Widstrom is a public school educator and writer living with her family in Highlands Ranch, Colo. Her husband, Dr. Brad Widstrom, is associate professor of youth and family ministries at Denver Seminary.



For discussion questions about this article, please visit Denver Seminary online at www.denverseminary.edu/magazine.



Instilling a GLOBAL Perspective

by Randy MacFarland, D.Min.

As the center of world Christianity continues to shift from the West to the South and East, and our own country becomes more ethnically diverse and less Christian, equipping students with a heart and perspective for the world is both a biblical mandate and a leadership imperative.

Professor Andrew Walls, in his chapter, "Globalization and the Study of Christian History" in *Globalizing Theology*, comments that for Western students, and for many Western scholars, "nothing in their theological education has prepared them for intelligent participation in a church that is principally African, Asian and Latin American in composition, or enabled them to realize the changed place of Western believers within that church."¹



Dr. Randy MacFarland, D.Min.

"How are we intentionally addressing the need for classroom environments that will provide a lens for looking at the world in a different way?"

The educational program of Denver Seminary is changing to intentionally address the growing need for those in ministry leadership to lead with increased sensitivity and skill in multicultural ministry settings. How are we intentionally addressing the need for classroom environments that will provide a lens for looking at the world in a different way?

Hiring professors whose background is non-Western provides attention to application of biblical and theological principles in settings outside suburban America and enriches the learning environment.

Requiring textbooks and collateral reading from non-western scholars provides an important voice for formulating positions on various issues. Dr. Craig Blomberg, our distinguished professor of New Testament, underscores the need for "every interpreter to subject his or her views to the scrutiny of persons from very different backgrounds to see what additional truths may have been missed or distorted and to assess what may have been put forward as biblical which is in fact merely cultural."²

Providing opportunities for students to select mentors from ethnic and cultural backgrounds that are different from their own.

Encouraging faculty sabbaticals that involve ministry and teaching outside of the United States benefits all of our students when professors return to campus.

Having a welcoming environment in the classroom that invites interaction by students from different ethnic backgrounds can raise new questions on a number of topics.

Including a globalization awareness component in every degree program requires students to intentionally wrestle with ministry

needs in different contexts. A Native American reservation, the inner-city of Denver and Guatemala City are decidedly different places and each will expand a student's worldview.

Establishing partnerships with seminaries in different parts of the world allows students to experience learning communities different from their own.

Theological education in North America has the opportunity to provide a learning community that better reflects the reality of the global body of Christ. We desire by God's grace that we would be a place of "globalizing theology." Craig Ott defines this as "theological reflection rooted in God's self-revelation in Scripture and informed by the historical legacy of the Christian community through the ages, the current realities in the world, and the diverse perspectives of Christian communities throughout the world, with a view to greater holiness in living and faithfulness in fulfilling God's mission in all the world through the church."³ **DSM**

¹ Andrew Walls, "Globalization and the Study of Christian History," in *Globalizing Theology: Belief and Practice in an Era of World Christianity*, ed. Craig Ott and Harold A. Netland (Grand Rapids: Baker Academic, 2006), 79.

² Craig Blomberg, "Implications of Globalization for Biblical Understanding," in *The Globalization of Theological Education*, ed. Robert A. Evans, David A. Roozen, and Alice Frazer Evans (Maryknoll, NY: Orbis Books, 1993), 226.

³ Craig Ott, "Conclusion: Globalizing Theology," in *Globalizing Theology: Belief and Practice in an Era of World Christianity*, ed. Craig Ott and Harold A. Netland (Grand Rapids: Baker Academic, 2006), 314.

Dr. Randy MacFarland is vice president and dean of Denver Seminary. He serves as an elder at his church and volunteers for the Parker, Colo. food bank. He has written, led seminars and consulted internationally in the area of mentoring.

To learn more about Denver Seminary's global initiatives or how the Seminary works to instill a global perspective into the education of our students, please visit our website at www.denverseminary.edu/globalization.

2007 Year-End Giving Opportunities

Stock Gifts

Based on the progress of the market, consider making a stock gift before Dec. 31, 2007. Example: Bill and Jane have 100 shares of XYZ Corp stock valued at \$100 per share. They purchased the stock 10 years ago for \$10 per share. If they were to sell the stock, they would pay long-term capital gains tax on the difference between what they paid for the stock and what they sold it for. By gifting the stock to Denver Seminary, they avoid paying capital gains taxes and help our students get the vital ministry preparation they need.

IRA Rollover Gifts

To benefit from the giving provision of the Pension Act of 2006, you must contact your IRA administrator and direct a contribution before Dec. 31, 2007. Example: Tom and Sue have a \$100,000 IRA from which they do not need the income for their current needs. They decide to direct \$10,000 of their IRA to benefit Denver Seminary students. By having their IRA custodian direct their gift to the Seminary they have stewarded their gift to avoid it being counted as taxable income.

To make a stock or IRA rollover gift before Dec. 31, 2007, please visit our website at www.denverseminary.edu/friends/stocks or call Brian Fort at 303-762-6924. *PLEASE NOTE: This summary was prepared as an educational service and is not intended as legal or tax advice. Consult your own legal or tax advisor before making any decision based on this information.*



Prayer Partners: The most important thing that any friend of Denver Seminary could do for us is pray—pray for the students, pray for the faculty and administration, pray for the staff. In the words of our beloved Chancellor Dr. Vernon Grounds, “Without prayer, the Seminary simply could not survive.” We believe God answers prayer and we would be grateful to you in being diligent in interceding on our behalf.

If you would like to join us in praying for the needs of the Seminary and the Seminary community, we invite you to join our monthly Prayer Partner mailing list to receive these lists in your email automatically each month. Please visit us on the web at www.denverseminary.edu/friends/prayer.



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are Denver Seminary alumni?

They are just a few clicks away!

Denver Seminary alumni are invited to go online at www.denverseminary.edu/alumni for the online directory and alumni stories. Create a login account to access the directory and connect with other alumni. An alumni account also gives you access to features exclusive to Denver Seminary alumni. For more information, please contact Sarah Rymer at 303-762-6884 or visit the website at www.denverseminary.edu/alumni. We look forward to seeing you online!



Leave Denver Seminary in your will.
www.denverseminary.edu/estateplan
for more information.

Inaugural Scholarship Luncheon

On Oct. 31, 2007, Denver Seminary hosted its inaugural scholarship luncheon. The luncheon was an opportunity for givers to meet and hear from students who are benefiting from their support. It also was a wonderful time for students and givers to connect over a meal. Student body President Jason Dubord gave a thoughtful charge to both students and friends of the Seminary on the need for student scholarships and the impact the funds have on the students for the cause of Christ. If you would like to endow a scholarship or learn of ways to support Denver Seminary students go to www.denverseminary.edu/friends/giving or call Brian Fort at 303-762-6924.



Don and Janell Robinson with Erin Swanstrom (center)

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Denver Seminary has more than 4,500 graduates serving God around the globe. Their lips speak truth, their lives give testimony to the Gospel of Jesus Christ, and their training has been made possible by gifts to the Seminary Fund from thousands of alumni and friends.

Today we have more than 900 students who are preparing for ministry. They need help to continue and complete their degrees. Share the value of a Denver Seminary education by investing in today's students who are tomorrow's Christian leaders.

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Africa Bible Commentary

Tokunboh Adeyemo, editor (Zondervan, 2006)

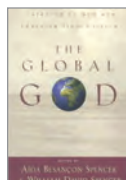
The *Africa Bible Commentary* is unique. Written by African theologians and produced in Africa, it is the first one-volume commentary ever created to help pastors, students and lay leaders in Africa apply God's Word to distinctively African concerns, and its fresh insights have a universal appeal.



The Blessing of Africa: The Bible and African Christianity

Keith Augustus Burton (IVP Academic, 2007)

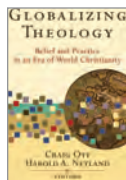
According to some estimates, Africa will soon have the highest concentration of Christians in the world. But African Christianity has had a long and conflicted history. In this book, Burton invites readers to discover anew the relevance of the biblical narrative for African Christians as well as Scripture's influence on African Christianity. This invigorating work places the story of the Bible and African Christianity in a wider global context and challenges readers to think differently about history and the biblical world.



The Global God: Multicultural Evangelical Views of God

Aída Besançon Spencer & William David Spencer, editors (Baker Academic, 1998)

A global Christian manifesto in which contributors examine attributes of God—the ones that are most understood in today's culture and the ones that need to be more fully apprehended.



Globalizing Theology: Belief and Practice in an Era of World Christianity

Craig Ott and Harold A. Netland, editors (Baker Academic, 2006)

One of the most powerful forces in the 21st century is the increasing phenomenon of globalization. Christianity has become more aware of global realities. Church leaders must grapple with the implications for theology and ministry in an ever-shrinking world. This book contains articles from leading scholars, including Tite Tinou, Kevin Vanhoozer, Charles Van Engen, M. Daniel Carroll R., Andrew Walls, Vinoth Ramachandra and Paul Hiebert. Topics covered include: the challenges that globalization brings to theology, how we can incorporate global perspectives into our thinking, and the effect a more global theology has on a variety of important issues.



The Next Christendom: The Coming of Global Christianity

Philip Jenkins (Oxford University Press, Red. Exp. edition 2007)

The first edition of *The Next Christendom* has been hailed as a landmark in our understanding of modern Christianity. Renowned religious scholar Philip Jenkins was the first to document Christianity's dramatic demographic shift to the Southern Hemisphere and to recognize the larger significance of that previously-overlooked phenomenon. In this new and substantially-expanded second edition, Jenkins continues to study the remarkable expansion of Christianity in the global South, in Africa, Asia and Latin America.



Voices from the Margin

R.S. Sugirtharajah (Orbis Books; 3rd Rev. Exp. edition, 2006)

This book examines a variety of theological perspectives that have arisen out of Third World nations. Ranging in topics from the plight of South African women to whether or not the Bible proves that the land of Israel really belongs to the Jewish people, the overriding theme is one of liberation.

To view the faculty travel schedule, please visit www.denverseminary.edu/faculty-travel.

Putting the “book” back in **B O O K S T O R E**

If you're looking for books, check out Denver Seminary's bookstore. We offer 15 percent off the list price on most books, and if you bring this magazine into the store with you, we'll give you an extra 5 percent off! Either visit us on the Seminary campus or call us at 303-762-6885 today!





Dr. Vernon Grounds

A SPIRIT-GUIDED Development

When Denver Seminary was launched in 1950, its Baptist founders and original faculty members took “Majoring in Missions” as an operational guideline. While one of its primary purposes was to prepare biblically-oriented graduates for all aspects of homeland ministry, the vision of its organizers was global. After all, Jesus had mandated that the Gospel be proclaimed to the whole world. Though there was a controlling emphasis denominationally on Baptist distinctives and agencies, the Seminary was a training center for students who were being equipped to engage in cross-cultural ministries.

As the years passed and with more and more non-Baptists enrolling, many from overseas, the Seminary’s name was changed to reflect its transdenominational and transcultural nature. There was no shift whatsoever from its solid biblical foundation, but there was a steady awareness that the Christian task is indeed planetary in every sense. Though the Seminary was of course located at a specific place in the United States (relocated to a new Colorado campus in 2005), it became and still is a global agency with alumni in many countries who are demonstrating the relevance of Christian faith to every aspect of personal, family and church life. Its diversified student body continues to be a contemporary enfleshment of Galatians 3:28 showing to Earth’s multiplicity of peoples the universal scope of the Gospel. Today, Denver Seminary, with its 4,500 alumni serving everywhere, is a significant concretization of that well-known chorus:

*Jesus loves the little children,
All the children of the world;
Red and yellow, black and white,
They are precious in His sight,
Jesus loves the little children of the world.*



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2008 International Conference on Mentoring: *Maturing in Mentoring* April 3-5, 2008

Fresh mentoring initiatives continue to emerge: personally and institutionally, formally and informally. Other mentoring processes and relationships grow and navigate new phases of life. In all these instances, whether mentoring or being mentored, we face unanticipated challenges and discover fresh resources. At the same time we need to remain anchored in the basics of good mentoring and an ever-growing clarity about the theological character of mentoring. Join us at the 2008 International Conference on Mentoring as we explore together the time-tested resources, the new challenges and fresh perspectives on how God changes and builds people through mentoring.

Keynote speaker: Roberta Hestenes

Registration includes dinner and keynote address on Thursday and workshops and interactive sessions on Friday and Saturday. Early Bird registration: \$189 through March 21, 2008 (\$219 after March 21, 2008).

Get more information or register at www.denverseminary.edu/mentoring-conference or by contacting Luanna Traubert at 303-762-6929 or luanna.traubert@denverseminary.edu.

Women's Forum

CHALLENGE THE MIND, EXPAND THE HEART

- Feb. 27 7 p.m.** Dr. Craig L. Blomberg
How Wide the Divide? 11 Years Later, Mormons and Evangelicals in More Conversation
- March 13 7 p.m.** Dr. Richard Hess
Continued Discussion on the Mid-East Crisis
- April 17 7 p.m.** Dr. Hélène Dallaire
The Role of Women in Ministry

Join us for our second year of stimulating lectures and discussions designed for women in our community to wrestle with relevant issues of today, cultivate their own worldview and pursue a deeper relationship with Christ. To register or listen to past lectures, visit us at www.denverseminary.edu/friends/womens-forum.

LEADERSHIP LUNCH

Tuesday, Dec. 11 Monday, March 10
Monday, Feb. 18 Tuesday, April 8

Meet President Craig Williford and members of our faculty and staff. See into the lives of the leaders of tomorrow by hearing from some of our students. Find out how you can partner with us in equipping leaders by becoming a prayer partner, volunteer or financial supporter. Complimentary lunch begins promptly at noon. Campus tour follows at 1:00 p.m. RSVP one week prior to each luncheon you plan to attend at www.denverseminary.edu/friends/leadership-lunches or 303-762-6949.

Common Ground Chapel Schedule

- Jan. 28-29 Spring Common Ground Welcome and Worship
- Feb. 4-5 TBD
- Feb. 11-12 Dr. Valerie T. Green, Chaplain, Mary Dod Brown Memorial Chapel, Lincoln University PA
- Feb. 18-19 Conference for World Christians, Dr. Delia Nuesch-Olver
Associate Professor of Global and Urban Ministries and Director, Global and Urban Ministries Program
- Feb. 25-26 TBD
- Mar. 3-4 Senior Preachers
- Mar. 9-10 Senior Preachers
- Mar. 17-18 Senior Preachers
- Mar. 21 Good Friday Service

Chapel is held at 11 a.m. in the Simpson chapel and is open to the public.



If Denver Seminary has
made an impact on you...

**Imagine what we
could do for your
friends and family.**

If you know someone who might benefit from a Denver Seminary education, visit www.denverseminary.edu/referrals and fill out the short referral form, or ask them to visit our website at www.denverseminary.edu. We'll get them started on the journey of discovering how Denver Seminary might have an impact on them, too.



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