

Engage360 | Episode 48: Participating in God's Redemptive Work through Cultural Engagement

Introduction: Welcome to Engage360, Denver Seminary's podcast. Join us as we explore the redemptive power of the gospel and the life-changing truth of Scripture at work in our culture today.

Dr. Don Payne: Hey everybody. Welcome back to Engage360. I'm your host, Don Payne. And for the last four weeks, we have been running some rerelease episodes, four episodes that were really well received during this last year. And this week we are going to end officially season one of Engage360. Beginning next week we will start season two and I'm really genuinely excited about this because we have a great lineup of topics discussions we're going to have. So you'll really want to want to make this a part of your listening routine. Thanks on that note. Thanks to those of you who have made Engage360 part of your listening routine at whatever frequency. We're really glad you've been with us. This week, we are going to end season one with a conversation with one of our favorite faculty members, Professor Patty Pell. Patty has served in a variety of roles with InterVarsity Christian fellowship, and also has been a college pastor and adult ministries Pastor, a Pastor of community outreach. She's got an MA in Old Testament from Denver seminary and joined our faculty in 2016 to direct the Justice and Mission Program, which over this past year was refashioned as the Cultural Engagement Program. Welcome Patty.

Patty Pell: Thank you. Thank you for having me as the end of season one.

Dr. Don Payne: Yeah. You get to tie the bow on this first illustrious season of the Seminary's podcast. Okay. You're over the MA in cultural engagement. So that's really one of the main things we want to talk about. And we'll just start with that phrase. In some ways that phrase cultural engagement has been kind of a popular topic among a lot of Christians over the last, maybe even a few decades. It wasn't always framed exactly that way, but it's been a popular thing, particularly for Christians whose background kind of emphasized separatism. So cultural engagement meant going to edgy movies, you know, and having worldview conversations about them or maybe having a beer with non-Christians or something like that. But it seems that cultural engagement now has taken on some heavier layers of meaning, especially in recent months. So start us down that trail. How, how ought we be thinking about this phrase cultural engagement?

Patty Pell: Yeah, that's a great question and really big question, but I think you're right. Initially cultural engagement may have been, how do we personally, or individually kind engage or interact with the culture around us? You know, like your example of, do I go to this movie or not movie or do I, you know, go to the bar or not? Those kinds of personal moral issues, ethical issues, but I think cultural engagement is really more about how does the church interact with the world around it? How does the church reflect theologically about the world around it and affect social change? So at least for me, as I'm thinking about cultural engagement, it's not just the kind of academic exercise of thinking

about and evaluating culture, but how do we actually get involved as the church in redemptive ways to affect social change, the term cultural engagement, and maybe we'll get into this in a little bit, but each of those terms, culture itself is really nebulous and kind of a large category. And there's disagreement about how to define culture and engagement has the same feel as well. What does engagement mean? That gets at historical conversations about the mission of the church, the role of the church? Not just in terms of kind of public policy, but the church's role in all realms of society in terms of media or the corporate world education, those kinds of things.

Dr. Don Payne: Yeah. I know as a professor, you probably have to introduce students to the range of meaning of both of those terms, but if you have to kind of settle on some meetings, particularly when you're advocating for particular kinds of change, how do you define those terms, culture and engagement?

Patty Pell: Yeah. I would say that culture has such broad definitions that I'm not sure. It's helpful to narrow it down to a very specific definition.

Dr. Don Payne: You don't settle at one place on that?

Patty Pell: I don't. Yeah, and I think I do that intentionally because there is such disparity, you know, do we see culture just as cultural expressions, like music, food language, those are all cultural expressions and we can get lost in that and forget the systemic aspect of culture. The procedures, the policies, the structural dimension of culture or vice versa. You can think of culture as just the way that we do things and the structures and the systems and forget the cultural expressions. So for me I locate a definition of culture in God's redemptive activity. So if God is in the process of redeeming all things, then it almost doesn't matter how we define culture. If God is redeeming all things, then the all things is a part of what we are thinking about and how the church interacts and is involved in that redemptive activity.

Dr. Don Payne: So we need to be thinking about it kind of at all those levels one, and particularly maybe to your point, the aspects of culture that are like behind the curtain or under the water level, whatever image you want to run with.

Patty Pell: Yeah, definitely. I think we've got to be thinking about how does the church theologically reflect, engage, interact, and, and effect change in all of those dimensions. And so if we, if we too narrowly defined culture then I'm my fear is that we ignore dimensions of the church's involvement in the world and God's redemptive activity. We limit that or narrow it and forget aspects.

Dr. Don Payne: Okay. Okay. Well, you've raised or alluded to a number of things I want to come back to, but what is it in your own background personally or in ministry that really developed your heart for all of this?

Patty Pell:

It's a great question. In my introduction to students you know, in that first week of class, I try to kind of draw together what I think are the threads of this area and these passions in my life. And that's been a fun exercise for me because I do feel like, you know, looking back at, Oh gosh, how did I get to this place from the context I came from, has been a fun exercise. And I would say there are numerous threads that God has woven together. One would certainly be the background of my folks. So my dad grew up in Chicago. My mom grew up in St. Louis. So they both came from very urban settings. And even though they moved to Casper, Wyoming, which I would not call urban you know, yeah, it was and I was born in Casper. So you know, they have been in Wyoming a long time, but they brought with them different experiences than perhaps folks in Wyoming had. So my exposure unconscious to me at the time, I think drew on both some of their experiences in the cities and in urban places, as well as kind of growing up in Wyoming. And then I got really involved in InterVarsity as a student and then spent 25 years or so on staff in different capacities.

And InterVarsity is an organization that has really committed itself and wrestled with all kinds of issues of justice, racial justice, global inequalities, all kinds of things. And so I was exposed to that as a student and then ongoing as a staff that developed in me all kinds of passion for justice. And I will say that I feel like InterVarsity has a holistic understanding of the gospel. And so my understanding of the gospel was, was that God was working redemptively and all of these areas and that constituted the gospel message. Yeah. And then, you know, all kinds of other threads, my old Testament degree here and my interaction Dr. Carol and his passion for justice. And then my pastoring experience where I did all kinds of stuff in the community related to working with the refugee population, immigrant population, church planting, with an ethnic minority group out of Burma. So all of those felt like practical applications of kind of what, what I was learning and growing in.

Dr. Don Payne:

Okay. You used the word I was going to lead us to anyway, because right now, when we think of cultural engagement, one of the big-ticket items on that agenda is justice. So well, how do we get into, how do we get into this? How are start us out this way? How do we begin to understand some of the current struggles and the current conversations about justice?

Patty Pell:

Yeah, that's a really important question. I'm frequently ask when I'm speaking on biblical justice, frequently ask people, you know, what comes to mind when you think of justice. And a lot of times people will bring to mind terms that are all related to the criminal justice system. So kind of this reattribute of justice the distribution of the punishment of society. And so we think of the prison system or courts and justice and that kind of stuff. And so particularly for, I think white Americans that think very individualistically or more individualistically than other people groups I'll come back to that in a minute, but we think of kind of criminal justice system and biblical justice goes way beyond that. And so I think for Christians who are trying to wrestle with and think about justice, it's understanding what biblical justice is, and that there is retributive justice, right? There is judgment. There is punishment for wrongdoing and scripture, but there

is a vast amount of scriptural context for what Steven Mont calls, distributive justice, which he explains as the distribution of the benefits of society. So the benefits of society, whether that's food, shelter, clothing, community participation, those kinds of things are the benefits of society. So how do we think about how those are distributed in our society? How do people acquire those or how are they blocked from those things?

That's all in this big, this distributive justice kind of category. And I think if we look at Israel's legal codes, there's a ton that really relates to distributive justice. So that's the broader understanding of biblical justice. I think it's difficult in terms of what's happening currently with some of the struggles with pandemic or some of the demonstrations and protests around racial justice in our country is that we tend to interpret reality through our own experiences. And so we can either dismiss reality because we've never experienced that. So it must not happen, or we can begin to embrace reality. But it kind of comes through our own experiences. And we have blind spots based on our own experiences. Right. And as I mentioned before, I think white Americans have a tendency to think more individualistically. And so we are less able to see and acknowledge the systemic inequality or disparity because if a system works for you don't notice the system. It's like the air. If I get up in the morning and the system works, I'm not even aware of it. And thinking about what's happening currently is an awareness a much needed growing awareness. For those of us who the system works better for that, Oh, this may not be the experience for everyone. And then what am I called to do in terms of kind of biblical justice related to all that?

Dr. Don Payne: Yeah, yeah. That really your comment about individualizing things really pertains to just a sense of responsibility. We can often say we, you know, many, many white Americans can often so individualize the notion of responsibility that unless we ourselves, you know, did something or are directly and explicitly party to something, you know, we don't have a hook to hang the notion of responsibility on.

Patty Pell: Yeah, which I think Don comes out of kind of and I will say that this probably is even more ingrained in the evangelical community kind of comes out of our freewill individualism and our understanding of a person as autonomous. So if I'm autonomous, then I'm in essence, separated from other people and the system doesn't affect me. I have the ability to kind of effect the system. And I'm an autonomous individual.

Dr. Don Payne: Yeah. Like insulated in a sense. Right.

Patty Pell: Absolutely. Yeah. Yeah. So then we get stuck in that place rather than seeing the interconnectedness and how the structures around us really do impact us and impact one another and how we're interconnected. We just have trouble with that. I think that contributes to this idea that if I didn't directly engage in some behavior that was harmful, then I'm not responsible. And there's no need for me to A, get involved or to confess or repent of that or to engage them.

Dr. Don Payne: Or maybe even to care all that much, you know, beyond a polite level, perhaps. You know, I recently heard Tim Keller refer to a book by a Harvard philosophy Prof, and I just ordered the book. I haven't gotten it yet. I'm looking forward to reading it, but it's and I even forget the title of the book now, but yeah. So this is all really helpful, right?

Patty Pell: It's a new one coming out.

Dr. Don Payne: That's a new one coming out by somebody whose name I can't remember. But his argument is that one of the reasons that justice discussions aren't getting anywhere these days is that there are so many different definitions of justice going in so many different directions that nobody can agree at the broad scale, nobody can agree on what justice means or implies because we're battling definitions of justice.

Patty Pell: Absolutely. So [inaudible] Wolf in Exclusion and Embrace, I think one of the first few chapters talks about how do we think when, how do we think and engage when there are conflicting justices, same idea. You know, when, when my sense of justice is different than someone else's sense of justice or people groups, you know, how do we go about moving forward? And it's a really important conversation, you know, and he goes through kind of different models and lands, on his double vision of embrace in terms of moving forward. But that is one of the great difficulties. It's like, what is the definition of justice? And for us as Christians, I think it is grounded in the biblical narrative of Shalom and an understanding of human flourishing that, you know, the picture of Shalom is that humanity has what they need to flourish. And there's right relationship, just rightness and wholeness. And obviously we see that in creation, which is Martin destroyed in the fall, but that God's moving towards that again. In the end in revelation, we see that again. So we're, you know, we're, co-laboring laboring with Christ to continue bringing about that redemption, but it is this idea of human flourishing and Shalom, and justice is embedded within that vision, I think.

Dr. Don Payne: Yeah. Human flourishing, that idea is getting a lot of traction, a lot of attention. And I think rightly so these days, and that's a conversation that has so much embedded in it that we can explore. And I wonder, I don't want to be grandiose about this, but I wonder whether the broader world outside the gospel really has the resources to dig in to the nuances, the fine texture of what it means, what human flourishing means. There's something about the gospel that ought to give us an entree into what that means that would not be, it wouldn't even make sense or be on the radar of people who are not anchored to the gospel.

Patty Pell: Yeah, absolutely. Yeah, because I think the gospel and the whole biblical narrative gives it gives us a picture of human flourishing that is holistic, right. Spiritual, emotional, physical social economic, all of the ways in which sin has affected who we are as people and how we live in society, you know, that that's all effected by sin. And if you take the Exodus story as kind of a framework for that, the Israelites were oppressed in all those realms, emotionally, physically,

spiritually, economically. And the idea of liberation, the model of the Exodus, which is ultimately fulfilled in Christ, and won't ultimately be fulfilled until the very end, but it is this redemption in all those areas. And I think what the world lacks is they may be working towards an understanding of human flourishing that gets at economic flourishing or physical flourishing, maybe even emotional, but the spiritual part of that is often ignored, right? Our right relationship with God, our right relationship with God through Christ. And so the gospel, I think, has to speak into that to say, no, if we understand God's redemptive activity as holistically redeeming everything, it's redeeming our sinful selves, spiritually it's forgiveness of sins, as well as all of these other realms. But I do think Don, it gives us a place of commonality too, right. That the church and the gospel can interact with the world and say, you know, the gospel answers questions that are being raised by the world. The gospel also raises questions for the world to think about in this holistic idea of human flourishing.

Dr. Don Payne: Yeah. And, you know, as I've listened to conversations largely through the media, but sometimes on a one-to-one ed conversations individually about all of this, it strikes me again and again, how stuck the conversations get there's a, either an overt or sometimes a real implicit sense of hopelessness because you realize this is simply going to just go around the block again and again, as it always has. And I wonder whether the gospel has the, not a wonder, I'm probably pretty sure this actually, that the gospel has the capacity to expose to us why we get stuck, when, and where we get stuck. Why does that happen? Which then opens the door for, you know, some, some traction.

Patty Pell: Yeah, absolutely.

Dr. Don Payne: You know, cause I'd wanted any way to have you kind of locate this conversation about cultural engagement and justice within the context of the gospel and you, you headed down that trail really well. And one of the, one of the phrases that personally I've grown a little tired of over the years is being a world changer. Yeah. Everybody wants to be a world changer. You know, you can get your tee shirt, your world changer t-shirt, you know, and your world changer desktop background or whatever, I'm a world changer. And I don't know if that this says something negative about me, but I wonder whether that is a little bit grandiose and maybe sets people up for hopelessness and discouragement when they're not changing the world. So what would be realistic expectations about getting involved and being a transformative influence on culture in a gospel way. If I'm not going to change the world

Patty Pell: Right, right. And I share the frustration with terminology like that. The difficulty I think is that there is something that's really helpful about terminology like that. And there's something that is really unhelpful and we kind of have to hold those two things together in that tension. And I guess I would ground this in our theological doctrine of the kingdom here, but not yet. I come back to that so often because I think unless we ground ourselves in that theological concept then we get into trouble. So if, if we don't remember that the kingdom is not going to fully be here, we can get sucked into this. Our call is to change the

world, ultimately. And that definitely leads to discouragement, disillusionment, burnout, because that's not going to happen. Right. This side of the new heavens and the new earth there, isn't going to be ultimate redemption. And so that idea of, you know, if I just get this degree and I do these things I'm going to change the world, is grandiose in that sense, because we think the kingdom can be here. The opposite side of that is if we don't remember that the kingdom is here, right. If we just think that the kingdom is not yet, then we're likely to not get involved at all, right. That the kingdom isn't here and I'm not really called to participate in God's redemptive activity or to work for justice.

It will all be at the end, the new heavens and new earth. And so then we don't get involved in changing the world at all. It's just the status quo. And for those of us, again, who kind of the system works better for, or who have more privilege or access to things that's a more comfortable place to be. Then for others, we can say, well, I don't have to get involved cause it's not too bad for me. Right. but that, that in no way comes alongside those for whom the system doesn't work and is oppressive. So remembering that the kingdom is here and God is active and redeeming, and we are co-laboring with Christ calls us into trying to change the world. And so it's the both, and we have to hold those both intention. We work knowing that we won't ultimately change the world. I think it was, I'm going to get this quote completely wrong so you can correct me.

Dr. Don Payne: As long as you're not quoting me, I won't know.

Patty Pell: Might've been Martin Luther that kind of said something to the effect of even if I knew it was all going to be destroyed, I'd still plant a tree today. That idea, right. Even though we know we're not going to ultimately change this, we still work for it. We can make the same analogy with our health, even though we know we are going to die at some point, we still take care of our health and make choices based on, you know, health today and in the present, even though we know that that's not ultimately going to save us.

Dr. Don Payne: Yeah. I'm glad you brought that up because that really is where our eschatology, our theology of how God's going to resolve everything in the end. That's where our eschatology is very, very practical actually. Because it's that eschatology, that assurance that knowledge that God will in fact, reconcile all things that gives us sort of integrity to the little things we can do, little or big, whatever we do, even if we can't track the long-term effect of it. And that's what I have found discouraging is. A lot of people is when they'll do something and then it seems to be undone, or it only lasts for a short amount of time. And they wonder, well, what's the point if it's not going to measurably add up to something, but our eschatology, which is basically God's promise to weave all that together, take all of that, and reconcile all things that gives us the freedom, I think, to do whatever the Lord calls us to do, that we can do that in some, in many cases we must do without the burden of having to trace the long-term effect and benefit of it. Or without having to see that this may, you know, this one thing I did made this enormous difference. Because there's, so there's integrity to it, regardless of the measurable effect of it, is that a fair way to?

Patty Pell:

Absolutely. There's value and worth in working for justice and working to create an environment where people can flourish. And even if it's not a linear progression, I think we get kind of trapped in this idea that change is linear and it's just going to kind of keep progressing right. Or getting better. And I don't think it necessarily works that way. So we, we don't necessarily help ourselves when we think about that. The other thing I will say too Don, is that our ability or effectiveness in being world changers really depends on who we are. God's call on our life. Our makeup in of spiritual gifts and personality and our circle of influence. There are some people who will work for justice and in redemptive ways in the church, outside the church, and they will end up with a very large circle of influence, right? They will be able to effect social change in bigger ways. And there are some people who are, I think, kind of called to work at that structural level. Other folks, because of who God has created them to be, who they are, their context the kind of present circumstances, will effect change on smaller levels. It will be more one-to-one, it will be more relational, less structural. And I think that's a hard journey for people too, because if we only talk about world changing or working for justice in these large structural systemic ways, the implication is that everyone can be involved and should be involved on that level. And we miss the incredible variety of ways that we can co-labor with Christ in redemptive activity. And yeah, I think it takes giving people the encouragement to be who they are and that they may be really called into personal relationships and effecting change that way. They may not be, you know, the legislature that works for more just public policy.

Dr. Don Payne:

Yeah. Yeah. Well, so that brings, brings us back to some of those theological themes. Like, you know, God's sovereignty over all and our eschatology and even spiritual gifts, where God's going to use all of us in a lot of different ways, but we're still challenged to maybe get in the game more than we thought we needed to or thought we ever could. Even if our contribution may seem to us to be rather modest. What is cultural engagement and maybe particularly justice, but even broader issues of cultural engagement, look like in perhaps some different settings? Rural areas or areas that are more homogenous, either ethnically or socioeconomically? Where a lot of the big conversations about culture and justice, that seem to be sort of big urban conversations, lots and lots of people across the country. And probably lots of people listening to this podcast think, you know, I live in a place where I, that doesn't even make sense to me. That's not on my radar. So what does cultural engagement justice look like in those areas that might seem to be more homogenous in one way or another?

Patty Pell:

Very important question. I would say that when we think about cultural engagement cultural engagement is always contextual. But I think always has a global dimension because of globalization and kind of our present reality, but it's contextual because the question of how the church interacts with the world around it, how it affects change in a redemptive way, how the church learns from what's going on around them, and what God is doing around them, all of that is very located in a context. So for instance, you know, when you're living in an urban context, that the issues, the questions of what is being redeemed,

what is God redeeming, what needs to be redeemed? Those may be a little bit different. The kind of basic human things that we struggle with in terms of our own sin, personal sin, that kind of stuff is going to be pretty general right across the board, but the structural, the societal issues are going to be different because you're in an urban context. And so the church, I think, has to be really aware of an attentive to its local context. What is God doing in this community, in this neighborhood? How do we engage the conversation with all of the folks around us, all of the disciplines? How do we think economically? How do we have conversations with our city officials and with the city leaders and with the school district, and all of that, and work collaboratively and with theological reflection to kind of get involved on what the contextual issues are. That's going to be the same, whether you're an urban context or a rural context.

Dr. Don Payne: Yeah. Because if there are people there there's going to be sin and brokenness there, and it's going to manifest itself some way, maybe we just have to train our eyes to see it and look for it rather than assume that, you know, Hey, if my life's not getting wrinkled, everything's fine.

Patty Pell: Right. Right. And I think, excuse me the church being very intentional to kind of seek what God is doing in the community and where he wants to redeem is really an important part of cultural engagement. In one of the justice omission courses in the spring, we did a whole unit on justice in rural communities. And I think students were very surprised because much of the conversation around justice has been centered in located on more urban settings. And there's such disparity and there's so many places of injustice and real suffering in rural communities as well. And I think it was eye opening for students to think about, Oh, what does justice look like here? And I may actually be called to a different kind of context than an urban context that I thought I might be called to. Yeah. But you know, the issues are different. I think, so both the contextual has to be really located in the local community, but I also think cultural engagement always has to have a global dimension because we're so interconnected, right. Whether it's food distribution cycles and how our food gets to our plate through so many different means and distribution elements, to how we use our energy and the effect on, you know the climate and the environment, to our politics and the impact on other countries. So we can't just think locally without having some understanding of the global dimension of our interconnectedness and how justice gets played out on the global scene as well.

Dr. Don Payne: Wow. Yeah. So for many listeners who are perhaps trying to find some handholds in this conversations, it might be new or shocking, or maybe a little threatening to them. Give us maybe a couple of a couple of key points for starting places. Or if not, places to start what are the key things we need to be thinking about moving forward in a real practical way?

Patty Pell: In terms of individually or?

Dr. Don Payne: Well maybe, maybe one on the individual level and one on the church level.

Patty Pell: Goodness. there's so many things I suppose individually, and again, I'm not sure we can separate that necessarily, but I would encourage people to seek out learning and places of learning in places that they haven't before I think because of the pandemic, because of the racial justice conversations and demonstrations in a different place today than perhaps it has been most recently, there's a need for us to learn and to reflect deeply. One of the difficulties is just when we talk and, you know, post things and throw things out there, right. Without really reflecting and thinking about it or learning and maybe learning how our perspective is incorrect or how our perspective needs to be changed. So one of my encouragement is just for people to take the time to pick up a book that is going to challenge them.

Dr. Don Payne: Or get into an environment or maybe have a conversation with somebody who's got a really different view on something and listen to them well.

Patty Pell: Yeah. And not assume that we understand humility would be key character trait right now. I think it always is. Right.

Dr. Don Payne: Yeah. But that may be real high on the list right now.

Patty Pell: Really High. Yeah.

Dr. Don Payne: What about churches work in churches that are just trying to get their around this? Where can they start?

Patty Pell: So I would say that the way that I approach cultural engagement is that it is practical theology, but at a different level. So practical theology has a history of being located more in terms of pastoral care, trying to address a particular kind of pastoral care concern with someone in the congregation or the congregation. And my personal cultural engagement is to take some of that methodology of practical theology, but apply it corporately or communally to social change. And so that looks at taking theology and social sciences and the learning and the wisdom that is in all of these other disciplines and reflecting on that theologically and then be able to move forward in terms of application. And so for churches, I would encourage them to begin asking key questions in their communities. And I would say the same thing for churches start to learn. You know, if your church really wants to effect change around the issue of affordable housing, then learn about the economics around that learn about the sociology. That is really important to understanding affordable housing and how we create zoning laws or, you know, all those kinds of stuff. So, dig into these, some of these other disciplines and reflect on that theologically in collaboration with other people.

Dr. Don Payne: Yeah. And maybe just find out where people in the community are struggling, that might not be really visible on the radar if the need doesn't scream at you,

Patty Pell: Absolutely. The conversation has to include people who are most effected by what you're trying to change, as opposed to Oh, folks who are not affected by it, thinking they can just come up with the solutions. Right. And yeah. And then kind of pronounce their next church initiative.

Dr. Don Payne: Hey, put in a quick plug for your new man cultural engagement program.

Patty Pell: I would love to. Yeah. So the new cultural engagement program takes a lot of the content that we've been doing in justice and mission, but again, kind of locates it in what I was just talking about, this framework of practical theology, but applied to social change and on more corporate level. So the program takes biblical and theological foundations of justice and of cultural engagement, grounds it in the biblical narrative. We ask questions and wrestle with all the different models of church engagement that we've had historically, you know, what's the mission of the church. What's the role of the church, not everybody agrees. So I wrestle with that. And then look at systems and structures, how do those things get changed? How do we approach that theologically and all the way through the program, students have a chance to take it something that they're really passionate about and keep building on that through each course. So they'll kind of choose an area that they really, really feel called to or passionate about. And they'll research it they'll do biblical and theological reflection. They'll do some social science analysis on that. They'll do theological reflection. They'll get involved with organizations that actually address or are trying to address that issue. So they'll get practical experience with those organizations. So they're all putting together a holistic understanding of that issue. So when they graduate, they will have demonstrated or something that they can pass along to show that they've really thought and wrestled with this from numerous angles and have come up with some, you know, proposals and some solutions, thinking in a way.

Dr. Don Payne: That's great, cause that will really pull together all of the classwork in a setting where classes and subjects can otherwise be really isolated from each other really integrates them.

Patty Pell: Yeah. We're trying really hard to provide pathways where students are building on their knowledge and they're adding dimensions to it in both the academic and really practical sense.

Dr. Don Payne: Okay, great, Patty, thanks. This has been great. Patty Pell, if you, you are somebody, you know, has interest in this new man cultural engagement see our website there's information on it there, and you can reach out to Patty as well through her email. You can find that on our faculty page of our seminary website. Thanks. Oh, I wanted to mention also Patty's got a number of books and study guides that have been published through InterVarsity Press on different topics and on some books of the Bible. So I'd encourage you to look for those and make use of those good resources she has published. I want to give thanks to the many of you who've communicated with us over this past year shared the Engage 360 podcast on your Twitter or Instagram account, or given

us a rating or review. And if you get a chance, I hope you'll make a chance to do that again, please. Thanks to all of you as well, who are connected in any way to Denver Seminary, students, alums, wherever you're serving donors, board members and other friends of the Seminary. We're really grateful for you and for the time you spent with us over this first season, we look forward to more of that. And finally want to thank again, our incredible production team for the work they do to and have done to make this first season possible. Our Seminary administration's support of all this and Dusty Di Santo, Christa Ebert, who is faithfully on the soundboard and does all the editing, Aaron Johnson, Maritsa Smith, Tessa Thompson, and Andrea Weyand. And they are just such good people to work with and really help this thing happen. We look forward to another great season starting next week. I hope you'll be back with us. Have a great week, take care.