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MAGAZINE

Spring/Summer 2022

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DENVER SEMINARY®

PRESIDENT'S LETTER

"I want the truth!"

"You can't handle the truth!"

I suspect that many of you remember this tense exchange between Tom Cruise and Jack Nicholson in the award-winning 1992 film *A Few Good Men*.

Can we handle the truth? That's an important question. If there were ever a group of people who should be able to do so, it ought to be evangelicals. We claim to worship and follow the one who calls Himself "the truth" (John 14:6). Yet, whether or not evangelicals can handle the truth has been called into question. Unfortunately, we're now more frequently aligned with those who deny the truth than those who affirm it. What a tragedy.

In order to handle the truth, we need to face the truth and then act on it. James 1:22–24 makes this abundantly clear. Using the metaphor of a mirror, he points out how absurd it would be for someone to take a good, hard look at themselves, see something amiss, and then do nothing about it. Though not stated directly, the first challenge is obvious: you have to be willing to look intently into that mirror and be honest about what you see. No makeup. No airbrushing. No photoshopping. Just you as you truly are. Then, after taking that good, hard, honest look at ourselves, we need to do something about what we see. How foolish, James implies, that someone, for example, would see a dirty face in the mirror and then walk away without washing it. Look at your face, face the truth, and then do something about it. That's handling the truth.

In this issue of our magazine, we're asking whether we evangelicals can handle the truth about what we've become as a movement. Are we willing to turn a steely-eyed gaze on the mirror and face the truth about how we look to ourselves and to the world? If we're not willing to do that, we can never become what we've been created and called to be.

So, take a deep breath and join us. You won't regret it.



Hospitality, Grace, and Love: From Deconstruction to Reconstruction

By Abby Perry

The beginning of this chapter in Anthony Pierri's life sounds a bit like a riddle: what do you get when you mix an eager, pre-campus-launch pastor with a global pandemic? Good question.

Let's back up a bit. Denver Seminary alumnus Anthony Pierri grew up in what he refers to as "just normal evangelicalism, nondenominational church style." That is, he grew up in this after his family spent time in a deeply conservative congregation where "hymns were too progressive," followed by a season in a heavily charismatic fellowship, and, finally, giving it a go in a church body that split in 1999 because half of the members were moving to a commune before the end of the world, also known as Y2K.

After all of that, though, Pierri says his family landed in a mainstream evangelical congregation they discovered after Pierri's sister visited the youth group. Years later, Pierri would work at that church.

And that's what brings us back to our riddle. It was early 2020, and Pierri was preparing to launch the church's fifth campus. Also preparing to graduate from Denver Seminary, Pierri was gearing up for an exciting new phase of his life. But then, of course, a global pandemic entered the scene. The church and Pierri had to put the campus launch on indefinite hold.

"All thoughts of a campus were out the window," Pierri said. "[We wondered], 'Are we even going to be able to keep our current campuses open?' At that point, I was helping with our online service and doing all sorts of random stuff. [Fellow church leaders] and I quickly realized, along with churches and pastors all over the place, that having people tune in and watch a live stream is not quite the same as having people in the room, and it's not the best substitute."

NOW COMES THE TIME TO BEGIN ANSWERING THE RIDDLE.

"What can we do instead?" Pierri remembers thinking.

He decided to try an online experience—or experiment—that took the live stream model and made it both more focused and interactive. Rather than inviting people to view a sermon on their screens passively, he shifted the medium to Zoom where viewers could be more participatory. Pierri

also decided to gear the gathering toward young adults, aged 18 to 30.

Pierri thought of it like a "big small group." About 15 people attended at first ("three of them were in my family," Pierri recalled). They tried facilitating sermon discussions on the Zoom calls, but the participants didn't seem to be all that interested in that approach. So Pierri decided to try something new—their own content.

Pierri and his team started to create short videos that addressed a singular question he thought the group may find relevant. Specifically, they chose questions that were externally focused and could appeal to someone who may have a negative view of Christianity.

"One of the weeks we talked about why there is so much 'judgment' in church," explained Pierri. "Or why does it seem like Christians are so hypocritical?"

As they shifted from sermon discussions to questions like these, Pierri noticed a change in the makeup of the group as well. But it was not necessarily the change he had expected.

"We started seeing that there were people coming on who previously had a very negative experience with church in their life," said Pierri. "They were maybe on the verge of leaving church altogether."

The online nature of their meetings meant that people from anywhere could both show up and open up. Participants seemed to feel some freedom to be vulnerable since the likelihood of meeting one another in person was relatively slim.





“We’re never going to run into each other in the grocery store,” Pierri put it. While the value of face-to-face connection can’t be overstated, Pierri’s experience with this unique group revealed that, for people who are processing church hurt, a bit of distance can create a sense of safety.

In order to meet the group’s needs, Pierri and his team began to focus their questions on what Pierri would later come to see as the deconstruction movement. They talked about the common feeling of wanting to leave the church, and they hosted breakout rooms where participants could engage in smaller conversations about these deep issues.

Eventually, the group began to invite guests to give talks or participate in live interviews. A friend of Pierri’s, for example, who had deconstructed from Christianity and now identifies as an atheist, shared why he left the faith. Many participants were stunned and encouraged that a pastor was willing to host such a conversation and allow someone who no longer shared their beliefs to speak about his experience.

Speakers and conversations also covered topics like the collapse of Mars Hill Church in Seattle and bisexuality—although, referring to these discussions as “topics” doesn’t quite cover it. A couple who had lived through the downfall of Mars Hill and was reeling from the trauma of it spoke to their experience. Scot McKnight hosted a discussion on his book *A Church Called Tov: Forming a Goodness Culture That Resists Abuses of Power and Promotes Healing*. A friend of

Pierri’s who identifies as a gay, celibate Christian shared his story of mistreatment by churches and parachurch ministries, and the ways the Lord had kept him close through those moments.

While the value of face-to-face connection can’t be overstated, Pierri’s experience with this unique group revealed that, for people who are processing church hurt, a bit of distance can create a sense of safety.

These examples are just a few of the many that show the nature of this digital place that became known as dotChurch. Issues were not just issues. Topics were not just topics. Instead, real people opened up about real aspects of their lives, and they found Christians who extended hospitality, grace, and love to them.

As the cultural conversation around deconstruction began to become more popular and polarized, Pierri found himself considering what it all meant through the lens of dotChurch. The trends that he saw in the group indicated that people were deconstructing for genuine, often heartbreaking reasons, which ran counter to much of the public discourse he witnessed about deconstruction, so often painted as just a fashionable way to leave the faith and live according to one’s own desires.



He said the people who joined him online were “deeply hurt in one way or another,” or were discouraged and confused in the face of so many public scandals—such as clergy sexual abuse—within American Christianity. Pierri wanted to allow these hurting individuals the freedom to wonder if sticking with Christianity was worth it. And then he wanted to help them answer “Yes, it is,” and guide them toward reconstructing their faith.

DRAWING UPON HIS DENVER SEMINARY EDUCATION

As Pierri thought about the needs and desires of the people in his care through dotChurch, he found himself drawing upon his Denver Seminary education. His professors had continually reinforced the concept of charitable orthodoxy—a generous posture toward the beliefs of fellow Christians even, and especially, in conflict.

For Pierri and dotChurch, that looked like approaching, and encouraging others to approach, the process of reconstruction with open hands. The group began to encourage one another toward a posture in which each person had convictions that guided them to live their lives for Jesus, but that were held with humility and an awareness that they may not be shared by all of their fellow believers.

It was around this time that Pierri and fellow dotChurch leaders began to wonder what the future of their experiment would look like. They had been the safe place for deconstructing to land, and now they were a hub for those people as they moved into the reconstruction

process. But now, something that may sound like a loss was occurring—and it was, in fact, the biggest win yet.

Their numbers were dropping. Not because people had given up on trying to rebuild, but because they were returning to local churches.

It hadn’t been mapped out explicitly, Pierri explained, but the group had essentially formed a cohort that was moving through various phases of faith deconstruction and reconstruction together. The leaders had never intended for dotChurch to be a forever home, rather, they had envisioned it as a halfway house where people could struggle in safety, rebuild, and prepare to re-enter the world. And now, it seemed the group was ready to move out of the halfway house.

Their numbers were dropping. Not because people had given up on trying to rebuild, but because they were returning to local churches.

Pierri and his team considered relaunching dotChurch to attract a new cohort. But, through prayer and discussion, they decided that the wisest choice was putting dotChurch on pause. It had, for a bizarre season in human history, fulfilled its purpose of caring for people who needed love, support, and guidance.

So, what do you get when you mix an eager pastor soon to launch a new campus he’ll lead with a global pandemic? A harbor for the harmed, a refuge for the reconstructing, and a season well spent.

Anthony Pierri holds an MA in Biblical and Theological Studies from Denver Seminary and is an editor at *The Pour Over*, a Christian newsletter reaching hundreds of thousands of subscribers. Anthony joined Denver Seminary on episode 81 of the *Engage360* podcast: “Moving from Deconstruction to Reconstruction,” and on the February 2022 *In Perspective* panel discussion, “Deconstruction: A Gospel Conversation.” You can find these on our website at [DenverSeminary.edu](https://denverseminary.edu).



WHERE DO WE GO FROM HERE?

THE NEXT EVANGELICALISM

By Dr. Mark Young

THE FUTURE OF EVANGELICALISM

An interview with Dr. Walter Kim

IN TODAY'S SOCIAL AND POLITICAL CLIMATE, WHAT DOES IT MEAN TO BE AN EVANGELICAL? CAN WE HANDLE THE TRUTH ABOUT WHAT WE'VE BECOME AS A MOVEMENT? HOW DO WE MOVE FORWARD AND FIND HOPE IN THE FUTURE OF THE MOVEMENT? IS THERE HOPE? OVER THE NEXT PAGES, DENVER SEMINARY PRESIDENT DR. MARK YOUNG AND NATIONAL ASSOCIATION OF EVANGELICALS PRESIDENT DR. WALTER KIM EXPLORE EVANGELICALISM AND OFFER A GLIMPSE INTO A FUTURE THAT IS HOPE-FILLED IN THE TRUTH OF THE GOSPEL.

THE NEXT EVANGELICALISM

By Dr. Mark Young

FOUNDED IN 1950, DENVER SEMINARY HAS BEEN AT THE CENTER OF THE EVANGELICAL MOVEMENT FOR OVER SEVENTY YEARS. DR. VERNON GROUNDS, WHO SERVED AT THE SEMINARY FROM 1951–2010 AS DEAN, PRESIDENT, AND CHANCELLOR, DESCRIBED DENVER SEMINARY AS A PLACE OF “VIBRANT EVANGELICALISM.”

Vibrant evangelicalism. What a beautiful phrase. We embrace that vision for our school and the entire movement.

Unfortunately, there's a lot of confusion today about what “evangelical” means. Historian Molly Worthen describes the problem well, “The term evangelical has produced more debate than agreement. The word is so mired in adjectives and qualifiers, contaminated by politicization and stereotype, that many commentators have suggested that it has outlived its usefulness.”¹ Worthen is right about the confusion around “evangelical,” but I don't agree with those who think the term has outlived its usefulness.

We have to be honest with ourselves about what evangelical has come to mean in the broader culture. Stripped of its rich theological heritage and meaning, evangelical is now more a political identity than a religious identity. It would be easy to stand back and blame others for the desecration of the term, but that would be cowardly. Our identity crisis is a self-inflicted wound. The broader culture sees us as a partisan political bloc because too many who call themselves evangelical have knelt before the Baal of political power and put their faith there more than in the redemptive power of the gospel of Jesus Christ. We've lost sight of what matters most—the hope of the gospel—in our misguided, quixotic, and idolatrous quest to “win” the culture wars through political ascendancy.

Given the confusion we've created around the term, is it worth holding on to “evangelical?” I think so, but only if we commit ourselves to making our identity more about the gospel than our politics. We have to redefine evangelical and remake a movement that has lost a clear sense of its identity and mission. We need to help spawn the “next evangelicalism”² as a credible and compelling gospel presence in our thoroughly secularized, overly politicized, and dangerously polarized society.

It's tragically ironic that evangelical means something other than gospel-centered. The

“Here is no unanchored liberalism—freedom to think without commitment. Here is no encrusted dogmatism—commitment without freedom to think. Here is a vibrant evangelicalism—commitment with freedom to think within the limits laid down in Scripture.”

word comes into English from the German, *evangelische*, itself derived from a Greek term used throughout the New Testament that is most often translated “gospel.” The root meaning of evangelical is “good news.” It was the word used by the New Testament authors to describe the announcement that sin, death, and evil have been defeated through the death, resurrection, and ascension of Jesus Christ. That's the gospel. And that's really good news. God has done something in Christ that no one else could ever accomplish. This “good news” embodies God's justice, mercy, and grace. It grounds the hope of redemption in the single most important event in human history, what Lesslie Newbigin calls the “Christ event,” namely Jesus' death, resurrection, and ascension.

The root meaning of evangelical is “good news.” It was the word used by the New Testament authors to describe the announcement that sin, death, and evil have been defeated through the death, resurrection, and ascension of Jesus Christ. That's the gospel. And that's really good news.

What would it take for evangelicals to be defined first, foremost, and solely by this good news?

Let me propose two starting points: a gospel-centered hermeneutic and a gospel-centered identity and mission.

¹Molly Worthen, *Apostles of Reason: The Crisis of Authority in American Evangelicalism* (New York: Oxford University Press, 2014), 3.

²I am grateful for Dr. Soong-Chan Rah, whose important book, *The Next Evangelicalism: Freeing the Church from Western Cultural Captivity*, introduced me to the possibility of a “next evangelicalism.”

A GOSPEL-CENTERED HERMENEUTIC

Hermeneutic is a fancy academic term that means a method of interpretation. It's the way we read and interpret the Bible. A gospel-centered hermeneutic reads the Bible as a story, the one true story about the one true God's engagement in human history. It's a redemption story that centers on the Christ event. We can think about it this way. In the Bible, Jesus' death, resurrection, and ascension are like the neck of an hourglass into which all the sand flows and from which it then flows out. From the beginning of Genesis, everything in the Bible flows toward the Christ event and finds its ultimate meaning there. And from that event until the end of the Book of Revelation, everything finds its ultimate meaning there as well.

Reading the Bible as a cohesive story centered on the Christ event rescues us from reading the Bible in a way that makes it say far less than it actually does. We often read the Bible like it is a handbook for happy living, a rule book to keep us from getting into trouble, and a guidebook to help us figure out the future. Indeed, the Bible contains wisdom for life, guidance for righteousness, and the promise of Christ's return. But if the Bible is the one true story of the one true God's redemptive engagement in human history, it is much, much more than a handbook, a rule book, and a guidebook. The Bible places the Christ event at the very center of all human history.

When the gospel frames the way we read the Bible, it begins to shape everything we think about God and his engagement in our lives. It centers our thinking on the single most important event in all of human history and directs our hearts to the one who conquered sin, death, and evil—Jesus Christ. Reading the Bible this way urges us to see ourselves first and foremost in the light of the gospel.

A GOSPEL-CENTERED IDENTITY AND MISSION

We all bear multiple identities—family, nationality, gender, race, profession, social class—and all of them matter. They form our sense of self and function socially to create ingroup-outgroup dynamics. Our identities spur us to build relationships with some and to separate from others, they create both comfort and discomfort, and far too many other polarities in our lives. All of our identities matter, but being the people of God matters most. We who have put our faith in Christ are the people of the gospel before we are anything else. Before our nationality, ethnicity, gender, occupation, even family, we find our primary identity in our relationship with Christ. (See Gal. 3:26–28)

Our identity in Christ is both personal and communal. Each of us has a relationship with Christ but that relationship was never intended to be solely individual and personal. We are gospel people called into a community of believers whose joy and purpose is to embody Jesus for a broken



world. A gospel-centered identity demands that we embrace, value, and celebrate our mission as God's redemptive presence in the world above all other identities.

A gospel-centered identity and mission demands that we critically assess how our embrace of other identities affects our ability to create a credible and compelling gospel presence. If we are known more for our politics than our gospel, we are embracing an identity that is far less redemptive and life-giving than the gospel. And we are failing to live into and live out who God created us to be. We are the people of God's mission.

Let's remake and redefine evangelicalism as a gospel-defined movement whose very presence brings life to the world. That's our passion at Denver Seminary. Join us in it.

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Dr. Mark Young

PRESIDENT OF DENVER SEMINARY

*Prior to joining Denver Seminary in 2009, Dr. Mark Young served as professor of world missions and intercultural studies at Dallas Theological Seminary from 1995–2009 and was the founding academic dean of the Biblical Theological Seminary in Wroclaw, Poland. Dr. Young has authored *The Hope of the Gospel: Theological Education and the Next Evangelicalism* (Eerdmans Publishing Company, 2022), and *One True Story, One True God: What the Bible Is All About* (Our Daily Bread Publishing, 2021).*



THE FUTURE OF EVANGELICALISM

An interview with Dr. Walter Kim, President of the National Association of Evangelicals

Edited by Jessica Schroeder and Andrea Weyand

IN A CULTURAL CONTEXT IN WHICH THE TERM “EVANGELICAL” HAS BECOME STIGMATIZED, IT’S NO SURPRISE THAT THE NOTION OF “EVANGELICALISM” IS OFTEN CONFUSING AND POLARIZING. MOREOVER, GIVEN THE INCREASING SECULARIZATION OF THE UNITED STATES IN PARTICULAR, MUCH IS SHAPING THE MOVEMENT. HOW ARE WE TO INTERPRET THE MOVEMENT AND LIVE INTO WHAT IT MEANS TO BE EVANGELICALS? HERE WE ASK DR. WALTER KIM, PRESIDENT OF THE NATIONAL ASSOCIATION OF EVANGELICALS, ABOUT THE CURRENT CLIMATE OF EVANGELICALISM. DESPITE THE DISCOURAGEMENT MANY MAY FEEL REGARDING POLITICS, SOCIETAL TENSIONS, CONCERNS RELATED TO DIVERSITY, AND SO FORTH, DR. KIM OFFERS A PERSPECTIVE FILLED WITH HOPE FOR BOTH THE INDIVIDUAL AND THE CHURCH AT LARGE.

Denver Seminary: What core issues are shaping the evangelical movement?

Dr. Walter Kim: Evangelicalism is not a single experience or uniform group of people. There is a theological core that evangelicals share, but after that there is a set of issues that speak to the diversity within evangelicalism. And that’s going to be very important for the future.

[Evangelicalism is] shaped by a couple of things—cultural posture and sociological expression. By cultural posture I mean theological beliefs: a high view of Scripture and conversion to Christ, and an active expression of faith. But beyond that, there’s a posture toward culture that asks questions like: How do I reconcile questions of faith and reason? Can I trust secular sources of information, and how do I interact with them? Those questions are critical to the responses people have on issues of creation versus evolution, how we understand vaccination, and the like. The relationship between science and faith is answered in evangelicalism with greater or lesser amounts of synthesis or wariness based on the individual. As we look at sociological expressions, what region you’re in, your racial or ethnic background, your denomination, even church size—those are deeply formative in the ways that we understand evangelicalism and express our faith.

When I think about the future of evangelicalism, I think about it as this mix of diversity within the evangelical movement, and then the question becomes: Which segments of evangelicalism will thrive and in what ways will they thrive?



Above all this, though, evangelicalism is at the heart of a renewal movement of God’s Spirit. And when I think about the future of evangelicalism, whatever the present challenges are, the future is really in God’s hands.

Denver Seminary: How do we reconcile our private and public faith in a space where people have such ingrained and polarized viewpoints?

Dr. Walter Kim: Churches are magnificent at certain types of discipleship. When it comes to



marriage, for example, they know how to do premarital counseling. They know how to do solemnized versions of weddings. And if your marriage is in crisis, they have classes, books, and seminars for you.

Above all this, though, evangelicalism is at the heart of a renewal movement of God's Spirit. And when I think about the future of evangelicalism, whatever the present challenges are, the future is really in God's hands.

But there isn't the same kind of discipleship when it comes to our civic engagement. There's a general ethos in our country that certain topics are meant to be private issues—e.g., politics and religion—that are publicly debated. How do we posture ourselves, not simply in the realm of politics, but our relationship to culture, knowledge, secular institutions, pluralism?

Evangelicalism will need a much more robust discipleship in our public commitments as Christians. That is going to be vital for public witness. As Christians, I think we sometimes get it backward. Evangelicalism doesn't need rebranding. It needs something much more fundamental. Evangelicalism needs a public discipleship of what it means to have a renewal movement, not simply of the soul, but of society.

Denver Seminary: What does this "renewal movement" look like?

Dr. Walter Kim: Look at the way Jesus introduced himself to the world in Luke 4, when He went into the synagogue and rolled open a scroll. He said He came to proclaim good news, not for the forgiveness of sins, which is what a modern evangelical would say. He proclaimed good news for the poor, for the blind, for the prisoner, for

those who are oppressed. In other words, it was good news for the fundamental social issues of the day. The good news is not an either/or; it's a both/and. It deals with our personal forgiveness and eternal destiny.

Evangelicalism will need a much more robust discipleship in our public commitments as Christians. That is going to be vital for public witness. As Christians, I think we sometimes get it backward. Evangelicalism doesn't need rebranding. It needs something much more fundamental. Evangelicalism needs a public discipleship of what it means to have a renewal movement, not simply of the soul, but of society.

But it also deals with the transformation of social relationships and the ordering of society as God intended. It is a renewal of all things. It's recapturing the breadth of biblical faith and its application. And it's working to detach moral principles from political partisanship. In the absence of good public discipleship, a lot of Christians have politicized faith because we understand that we need to get involved in society. And without good public theology and good public discipleship, we're going to be formed by the media and our peers rather than a biblical vision of what it means to be the peacemaking people of God.

Renewal shows up in the catechism of our children—in other words, the way that we spiritually form our children—and in looking at what we pray for. It will require us to build relationships across differences. The Black Church, for instance, has a long and robust tradition of public theology. I think the more we cut across differences of race, of ethnicity, of economics, we're going to see that there are pressing questions that different communities ask that need to be answered. And when we discover those questions, we discover that our faith right now is not sufficient to answer the breadth of what we are now encountering.

I'm excited about the future of evangelicalism because we are actually seeing a much more racially and ethnically diverse form of evangelicalism developing in this moment. And that diversity is bringing with it fresh questions, fresh demands on our responses of what biblical faith looks like. Our theological imagination is being stoked, but not because of political partisanship. It's being stoked because these are communities and friendships that we're developing—if these questions are important to you, they must be important to me.

Denver Seminary: These ideas are often seen as “us” versus “them.” How do we frame the future of evangelicalism as hopeful, rather than as if someone is being attacked?

Dr. Walter Kim: If we explore the Scriptures, we will realize the people of God have been in this situation before. In the Old Testament, people were persecuted by empire after empire in political turmoil. The books of Samuel and Kings are one long story of the people of God experiencing polarization. Look at the New Testament. The gospel flourished when it was a minority faith oppressed by the Roman Empire. Today you can look at some of the most vibrant churches thriving in nations of political persecution.

When I think about our situation in America, one of the things that gives me deep hope is that God’s people have been here before. They are currently here. And God has not abandoned them.

So, what will the Church in America do? The people of God have appeared throughout history and even now globally as faithful followers of Jesus under the most adverse situations, declaring in an even more profound and beautiful way that Jesus Christ is indeed the hope of the world. And that gives me tremendous hope. This is about evangelicalism. In this moment, we are seeing a realignment and reacquaintance of communities that are coming together and saying enough is enough. Let’s build some bridges.

Within the National Association of Evangelicals, we are beginning to see a kind of ethnic diversity and denominational diversity that seems robust. It is happening quietly, but it is happening. And to me, it promises a form of evangelicalism that I think is much richer, much sturdier, and much more capable to enter into this future.



There is the public turmoil that gets a lot of the attention, but, as is often the case, the mustard seed of God’s kingdom is planted quietly. It grows quietly until the moment it bursts forth in glory. And I am trusting that is in fact what is happening in this moment.

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Denver Seminary: Most of us aren’t privy to the hopeful information about the Church that you are. What can leaders do to continue to share this hope in churches or communities?

Dr. Walter Kim: Because of my position, I do get a front row seat to some of the most beautiful things that are happening within evangelicalism. And that’s a great privilege. This is not the story that is unfolding before a lot of people. There are a lot of churches that are undergoing crisis right now; divisions have riven churches because of political affiliations or issues of race that have come up. There is a balance between the pastoral and the prophetic that evangelicals have not gotten right. There are those who are in this kind of pastoral work that do see some of these wonderful changes happening, and they need to speak more prophetically to society at large. And there are those who are speaking prophetically that need to understand that there are challenges to society and to the evangelical community that will result not simply in a critique and a crumbling, but in a transformation. They will need to learn how, during that prophetic stance, to pastor people into that transformation.

There is the public turmoil that gets a lot of the attention, but, as is often the case, the mustard seed of God’s kingdom is planted quietly. It grows quietly until the moment it bursts forth in glory. And I am trusting that is in fact what is happening in this moment.

And there needs to be a convergence of both the pastoral and the prophetic because there’s not uniform evangelicalism right now. The pluralism that lives in our country is a pluralism that lives within the evangelical movement itself. We need to be more nuanced and rapid in our ability to be both prophetic and pastoral. And that means for some of us, we’re going to need to take a more public stance and we’re going to need to think about what our endgame is. Is the endgame to critique or to make a change?



Denver Seminary: What are some things that we can do as individuals to continue to demonstrate true evangelicalism?

Dr. Walter Kim: First, we need to be praying. I think American Christianity by and large is not a praying Christianity. There isn't the desperation that often exists in the global Church—many of our brothers and sisters throughout the world are reduced to understanding their own poverty, their own dependence upon God, and the absolute inability to strategize out of it. I think in America we are much more apt when faced with a challenge to try to find a book, seminar, or video to give us the right five-step plan in order to see change. I would say we need a deep, deep humbling of ourselves before God and a recognition that the American “can-do” spirit may, in fact, be to our detriment right now.

The second thing I would recommend is not only to humble ourselves before God, but to seek out what it means to listen to those who are different from you. Seek out conversation partners on the ideological spectrum, seek out people who are different from you ethnically, racially, socioeconomically, and learn what questions they have. There's not only so much to learn from those kinds of conversations in terms of what other people have to offer, but there's so much to learn about how much we have to grow. When we humble ourselves, we're much more open to God challenging us in our own self-righteousness.

And third, begin to make the causes of others your cause. Find out what makes others weep and what makes them rejoice. In that solidarity, begin to expand the breadth of what you understand as the scope of Christian faith.

Lastly, expand your diet of information. Have news sources that demonstrate a breadth of information. Read theological works that talk about the application of the gospel in deeper

spaces. If we want to grow in our public discipleship, then we need to read works that talk beyond, “How can I improve my prayer life?” and explore, “What does it look like to have a faith that engages with our social issues, that engages with the complexity of our moment?” That requires curiosity and humility.

And there needs to be a convergence of both the pastoral and the prophetic because there's not uniform evangelicalism right now. The pluralism that lives in our country is a pluralism that lives within the evangelical movement itself.

Denver Seminary: Where does theological education fit into this picture of our future?

Dr. Walter Kim: I think this is where theological education is going to need fresh models for the future. There's going to be a deep need for recognition that the formation of the person—not just individually, but the person within the context of culture and society—is a much more complex work. I'm hopeful that theological education is in this very fertile moment reassessing and realigning what it looks like to provide theological education. I have a deep desire and hope that theological education is able to send forth pastors who have been formed deeply, not simply in the leadership of pastoral care of private personal issues, but pastors who understand deeply because they have been discipled deeply in the public engagements of the Christian faith. We are going to need shepherds of the flock who have been formed and who are forming God's people for the future.

Dr. Walter Kim became the president of the National Association of Evangelicals in January 2020. He has spent nearly three decades preaching, writing, and engaging in collaborative leadership to connect the Bible to the significant intellectual, cultural, and social issues of the day. He serves on the boards of Christianity Today and World Relief. Dr. Kim received his PhD from Harvard University in Near Eastern Languages and Civilizations, his MDiv from Regent College in Vancouver, and his BA from Northwestern University, and he is a licensed minister in the Conservative Congregational Christian Conference.

To explore this topic further, listen as Dr. Kim joins Dr. Mark Young and Dr. Don Payne on episode 91 of *Engage360*, “Shaping the Next Evangelicalism.”

MISSION IN THE WEST AND THE REST

By Dr. Scott Klingsmith

RECENT MAN-ON-THE-STREET INTERVIEWS IN LONDON ASKED RESPONDENTS WHAT EASTER WAS. MOST PEOPLE HAD NO IDEA. ONE PERSON THOUGHT IT WAS MAYBE ABOUT THE BIRTH OF JESUS. (THE AUTHOR OF THE ARTICLE WONDERED WHAT HE THOUGHT CHRISTMAS WAS.) THE CHURCH IN WESTERN EUROPE HAS ALMOST DISAPPEARED, AS PEOPLE ARE GIVING UP THEIR MEMBERSHIP IN STATE CHURCHES BY THE THOUSANDS; MANY PREDICT THAT EUROPE WILL SOON BE A MUSLIM CONTINENT. IN THE UNITED STATES, CHURCHES ARE IN DECLINE. THE NUMBER OF THOSE WHO IDENTIFY AS HAVING NO RELIGION (THE “NONES”) ARE THE FASTEST GROWING SEGMENT OF THE POPULATION, PARTICULARLY AMONG YOUNG PEOPLE. IN SHORT, IT COULD SEEM LIKE CHRISTIANITY IS IN SERIOUS TROUBLE.

These are the sorts of things that most American Christians know or have heard. They attend churches that are struggling to find answers for the decline they are experiencing. They see young people leaving the Church in large numbers and not returning. Consequently, they are pessimistic about the future of the Church in the world, and they have concerns about whether the Church will survive as more than a shadow of its previous self.

CORRECTING MISCONCEPTIONS

Fortunately, this is not the whole story about the global Church. It may be true in the West (and to a large extent it is), but it is not the story of the Church around the world. In the last few decades, the center of gravity of the Church has moved from Western Europe and North America to Latin America, Africa, and Asia (variously termed the third-world, the two-thirds world, the majority world, or the global south). In 1900, over 90 percent of the world's Christians lived in Europe and North America. Today, over 65 percent of Christians live in the global south, with 25 percent in Africa, 25 percent in Latin America, and 15 percent in Asia, and the churches in those regions are growing rapidly. In addition, many of these younger churches have caught a vision for sending missionaries themselves, such that the global missionary force is more diverse than ever before.

This is eye-opening news for many. They assume that the American church is the global norm, and therefore what's happening here must be happening elsewhere. To learn otherwise is cause for optimism and joy. Reading books like *The Next Christendom* by Philip Jenkins can bring great encouragement.



CHALLENGES IN THE MAJORITY WORLD

While the growth of the Church in the majority world is good news, it is not without its challenges. In many countries, the growth is numerical more than spiritual. Often the level of teaching and discipling doesn't keep up with the growth, leading to the commonly-voiced opinion that the primary need of the churches is for trained leaders, and that the primary role of American missionaries should be in theological education and ministry training. “A mile wide and an inch deep” is a description of the Church in many countries. Related to this is the question of syncretism, the mixing of non-Christian and Christian ideas and practices. In certain contexts, ancestor worship, polygamy, and different kinds of animistic practices have been brought into the Church. In particular, the prosperity gospel is very attractive to people living in poverty and



struggling to meet their daily physical needs. This and other “heresies” make the need for theologically educated pastors and church leaders acute around the world.

In many countries, the growth is numerical more than spiritual. Often the level of teaching and discipling doesn't keep up with the growth, leading to the commonly-voiced opinion that the primary need of the churches is for trained leaders, and that the primary role of American missionaries should be in theological education and ministry training.

In this context, it is good to be reminded that conversion is a process that can take a long time. Spiritual transformation doesn't happen overnight, even among individuals, and the conversion of an entire people group will naturally take much longer. Andrew Walls, a Scottish church historian and missiologist, remarks that the conversion of a people will probably take several generations.

Two of my favorite fictional characters are medieval amateur detectives. Sister Fidelma is an Irish nun and lawyer living in the middle

of the 6th century. Brother Cadfael is a Welsh Benedictine monk based in the west of England in the 1140s. While both of these characters are probably better known for their solving of mysteries than for their spiritual devotion, their contexts tell us a lot about the process of conversion. In their stories many of the pre-Christian elements in their churches appear, even though in both cases the process of Christianization had been going on for a century or more. Eventually, reformers and revivals helped the Church in both countries develop more biblical characteristics (although a lack of teaching clearly allowed many non-Christian elements to remain). This can give us hope that, with appropriate discipleship, those heterodox aspects of some of the churches in the global south might be corrected (as might, indeed, many aspects of the Western Church!).

OPPORTUNITIES IN THE WEST

The growth of the Church in the global south is a very encouraging sign that Christianity is not dead or declining globally. At the same time, it is helpful to see that not all the news about the Church in the West is negative. Several factors come into play here.

The first is that the decline of institutional Christianity, especially among the established churches, means that Europeans increasingly don't know anything about Christianity. A new

paganism is appearing, which, rather than being a reaction against organized Christianity, knows little or nothing of the Church. Lesslie Newbigin in the 1980s lamented that this new paganism would be more resistant to Christian faith, since it was fundamentally a rejection of Christianity. However, as time has gone on, this negative response has diminished. Christianity has always had an easier time with folk- or non-religionists than with members of world religions, and the time may be coming when the gospel will encounter people who have no experience with the Church.

Second, under the radar of popular perceptions, evangelical churches are growing in Europe. In France, for example, the evangelical Church has grown from 50,000 in the post-WWII years to around 700,000 today, and from 800 churches in 1970 to 2,200 in 2019. A new church is being built every ten days, and evangelicals have reached over 1.6 percent of the population. Another example is Austria, where membership in the Roman Catholic Church has declined to around 70 percent of the population from over 90 percent in the early 1980s. And although evangelical Christians number only around 0.5 percent of the population, and day-to-day church growth seems very slow, a look backward shows significant growth in the past thirty years. Similar stories could be told throughout Europe.

Third, although immigration into Europe is usually seen as primarily Muslim, in fact a significant number of immigrants and refugees are Christian. Philip Jenkins, in his book *God's Continent*, offers hope that these Christian migrants will invigorate established European churches, and will establish a Christian witness that will be attractive to Europeans. The same thing is true for the United States. In addition to these sometimes unwilling immigrants, churches in the global south have developed a burden for taking the gospel back to those countries that sent them missionaries in previous centuries. Their zeal for the Lord, the enthusiasm of their worship styles, and their emphasis on hospitality can open doors to the gospel that more restrained American and European churches don't offer. While the US is still the leading sender of missionaries globally, it is also the country that receives the most missionaries.

HOW SHOULD WE RESPOND?

In light of these things, how should we in the West respond? First, with humility. We are not the center of the Christian universe anymore, and we need to move over and recognize leaders from the global south. Second, with optimism. God is still at work! Even when things seem bleak here at home, the gospel is spreading around the

world, and we can have hope that He will continue to work, even here. Third, by partnering with those missionaries who are coming from other countries. If we welcome them and help them understand our language and culture, they will be more effective in their own gospel outreach. Finally, by encouraging those ministries that are attempting to reach those here at home who have never encountered a good example of a living faith in Jesus. At Denver Seminary, our degree in Cultural Engagement and our new Gospel Initiative are efforts to understand our culture and find appropriate ways to present the gospel to our friends, families and colleagues.



Dr. Scott Klingsmith

MISSIONOLOGIST-IN-RESIDENCE AT
DENVER SEMINARY

Dr. Scott Klingsmith and his family served with WorldVenture in Central and Eastern Europe for over twenty years, working in theological and missionary education and encouraging the development of indigenous mission movements. He is the author of Missions Beyond the Wall: Factors in the Rise of Missionary Sending Movements in East-Central Europe.



CALLED TO A LIFE WITH GOD

By Rochelle Smith

W

“We’re called to Christ, and that’s going to look different every time God allows it to look different,” says Washington DC student Massawa Stevens-Morrison. “At the end of the day, we’re just called to do God’s work, and we’re called to life with God.”

Massawa began working toward her MDiv at Denver Seminary after experiencing the many directions her own calling took.

Growing up in a single-family home in New York, Massawa recalls feeling lost in a large urban high school. “I was slipping through the cracks,” she said.

At the end of the day, we’re just called to do God’s work, and we’re called to life with God.

After graduation, she realized this next step in her education would require her full commitment. Ready for the challenge, she double majored in English and psychology, and as part of her program, connected with a youth center.

“I fell in love with the kids. I saw their deep longing, a need to be known. It’s the same longing we all have,” Massawa says of her instant connection with the girls.

Following college, fueled by her newfound passion, Massawa discovered a program to train teachers who love working with youth but lack a background in education. “I wanted to be the grout...I wanted to be the thing that kept them from slipping through the tiles of a massive school system,” she says. “Especially for Black and Brown students trying to find their cultural identity, the classroom is a battleground.



Loving and guiding children is a picture of God’s unrelenting love for us.”

For ten years, Massawa taught in the classroom, pouring into the lives of students and creating environments for them to thrive. And, over time, God opened door after door. In addition to teaching, Massawa mentored new educators, helping them through the certification process that she had navigated on her own. She also began preaching and pursuing licensure as a minister, leading her to enroll in a local

seminary. But when her twins were born, she knew how her calling would change. She stepped out of the classroom and out of seminary to be more present with the twins. A few years later, Massawa and her family entered another season of transition, moving to Washington DC and answering a pull they sensed toward something new. Massawa describes this season as, “feeling like we were in the wilderness, trying to figure out where to go and what to do.”

Loving and guiding children is a picture of God’s unrelenting love for us.

When Denver Seminary partnered with First Baptist Church of Glenarden, she knew she was where God wanted her to be and that it was time to resume her seminary education. But she didn’t want to just complete a degree, she wanted to experience God’s Word. Denver Seminary’s focus on transformational education was the perfect fit.

“There’s something so special about learning the historicity of the Word, of knowing the Bible and

THE GOSPEL INITIATIVE

DENVER SEMINARY

allowing that to influence everything about life with God,” Massawa concludes.

But she didn’t want to just complete a degree, she wanted to experience God’s Word. Denver Seminary’s focus on transformational education was the perfect fit.

Her calling now? Reimagining what ministry to young people can look like today and asking: What does it look like to serve young people in a way that would let them understand the gospel if they have never been given the opportunity to hear about God’s purpose and vision for their lives?

It’s a new day for Massawa Stevens-Morrison. And at the end of the day, she knows she’s called to life with God. She also knows that life with God can look different every day.

Massawa Stevens-Morrison is an educator residing in Columbia, Maryland. She serves as the assistant director of Resident Experience with Urban Teachers DC, where she supports first-year teachers aspiring to have longevity in the classroom. She is married to Stanley Morrison and the proud mother of a set of twins, Langston and Toni. Massawa currently serves on the clergy team at Union Baptist Church of Harlem.



The 2021–22 academic year served to help launch The Gospel Initiative’s in-person and virtual conferences. Throughout the year, plenary speakers and panelists focused on the gospel and human sexuality, sexual identity, and gender identity.

Plenary speakers included Dr. Mark Yarhouse, director of the Sexual and Gender Identity Institute at Wheaton College, and Dr. Preston Sprinkle, president of the Center for Faith, Gender, and Sexuality. In addition, panelists included Dr. Dennis Hollinger, president emeritus and distinguished professor of Christian ethics at Gordon-Conwell Theological Seminary; Dr. Elizabeth Norris, assistant professor of Counseling; Dr. Joseph Dodson, the Craig L. Blomberg Endowed Chair of New Testament; Mrs. Sadie Dodson, Family Care manager with Project 1.27; and Dr. Julia Sadusky, licensed clinical psychologist and adjunct professor.

Event participants explored how the Christian view of human sexuality differs from the predominant views of sexuality in the broader culture, how engagement in public discourse about sexuality either enhances or hinders the credibility of gospel witness, and how Christians can nurture a healthy and life-giving understanding of sexuality within their congregations.

THE GOSPEL INITIATIVE RESOURCES

Resources from The Gospel Initiative research can be found at [DenverSeminary.edu/tgiresources](https://denverseminary.edu/tgiresources). These resources are intended to help pastors and ministry leaders navigate through the complexity of these issues, and imagine new strategies for gospel engagement.

2022–23 Events

October 2022

COMPELLING AND CREDIBLE WITNESS:
THE CHURCH AND ABORTION

January 2023

COMPELLING AND CREDIBLE WITNESS:
THE CHURCH AND IMMIGRATION

April 2023

COMPELLING AND CREDIBLE WITNESS:
THE CHURCH AND CLIMATE CHANGE

CHALLENGE AS INVITATION

By Nathan Scherrer

At the end of their course of study, Denver Seminary students are asked to reflect on their time as mentees and imagine the ways they would like to grow into becoming effective mentors in the future. Again and again, my students express a general apprehensiveness toward how they would respond to the responsibility of challenging their mentee.

I imagine that apprehension comes from myriad reasons: a fear of conflict, lack of confidence in their own expertise, desire not to push or prod their mentee too far, or more. While there are many helpful approaches to develop skills as an effective challenger, I'd like to share an approach I find particularly fitting in the mentored formation that takes place at Denver Seminary.

Often the pressures mentors feel to appropriately challenge come from a core belief that they as the mentor are the primary, generating force in the dynamic with their mentee. However, the best challenges are not engineered. In an adult mentoring model, mutuality and reciprocity cultivate the heart and energy of formation in the relational dynamic—the most transformational challenge is discovered, not produced.

While mentors often model skill sets to mentees, they also seek to aid mentees in discovering themselves. As the mentor attends closely to their mentee's whole life, they listen for gaps that exist, identifying spaces between who the mentee is and



who God is making them to be. These gaps may be discovered between what a mentee wants and where they currently stand, gaps between what they say they believe and what their behavior demonstrates, gaps between how they understand themselves and how their contexts interpret them.

The task for the mentor becomes one of both illumination and

invitation. They shine a light on the gap, gently showing their mentee what they are seeing. *"I've heard you say that you want to grow in your trust in the Lord, but lately you've expressed a lot of anxiety over trying to control your relationships at work and home. Do you see it that way as well?"* Then, the mentor invites the mentee to imagine what closing the gap could look like. *"If you were trusting the Lord in the ways you really hope to, how would you engage those relationships differently? Are you prepared to give that a try?"*

With a little guidance and wisdom from the mentor, mentees effectively self-generate necessary challenges appropriate to their experiences and aligned with their core motivations. The mentor no longer needs to decide what is necessary and produce what an effective challenge might be for their mentee. Instead, challenge becomes an act of discernment through which the mentor seeks to deeply know their mentee before they think they know who it is their mentee should become.



Nathan Scherrer is an assistant professor of Training and Mentoring. He has served students in the Training and Mentoring Curriculum since 2017. He holds degrees from Colorado Christian University (BA) and Denver Seminary (MA), as well as certifications from the National Outdoor Leadership Institute and Jerusalem University College. He has over thirteen years in multi-national leadership development programs. A teacher at heart, Nathan specializes in experiential education as applied in challenge-based andragogy to enhance the spiritual development of his students.

NOTABLE

News from the
Denver Seminary community



F.Y.I.

Dr. Joseph Dodson Named Blomberg Chair

Dr. Joseph Dodson was named the Dr. Craig L. Blomberg Endowed Chair of New Testament. "Dr. Dodson is highly respected for his knowledge and wisdom about the Bible overall and particularly the New Testament," said Dr. Don Payne, academic dean. "He brings unparalleled energy into the classroom and shares his unique understanding of Scripture and its work in our world today. In this role, Dr. Dodson is poised to continue to lead our students and the Seminary into the future."

The Craig L. Blomberg Endowed Chair of New Testament has been established to honor the legacy of Dr. Blomberg, who served as distinguished professor of New Testament, and to continue to build on his academic excellence.

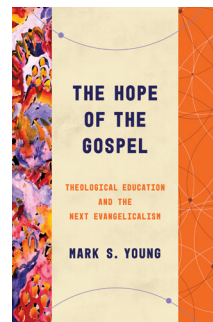
"Dr. Dodson is an outstanding teacher of biblical truth," said Blomberg. "He is equally at ease in the highest echelons of scholarship and in the local church's youth group, garnering rapt attention and profound appreciation in each setting. He also brings a wonderful sense of humor and a serious commitment to live out what he teaches."

Dodson studied at the University of Aberdeen in Scotland and the University of Tübingen in Germany. In addition to many academic and devotional essays, he has written a number of articles for top-tier, peer-reviewed journals such as *Harvard Theological Review*, *Novum Testamentum*, *the Journal for Jewish Studies*, and *Catholic Biblical Quarterly*. His most recent books include *The Things I Want to Do: Romans 7 Revisited* (forthcoming), *A Little Book for New Bible Scholars* with E. Randolph Richards (2017), and a co-edited volume with David E. Briones, *Paul and Seneca in Dialogue* (2017). Dodson's current research includes a Romans commentary in the *Brill Exegetical Commentary Series* and a Colossians-Philemon commentary in *The Christian Standard Commentary Series*.

If you would like to learn more about the Dr. Craig L. Blomberg Endowed Chair of the New Testament or make a donation to ensure we are able to fully fund this by 2024, please visit [DenverSeminary.edu/Blomberg](https://denverseminary.edu/Blomberg) or contact Chris Johnson, VP of Advancement at chris.johnson@denverseminary.edu or 303.762.6924.



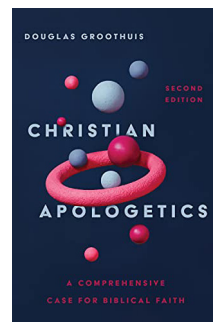
Faculty Publications



Mark Young, PhD
PRESIDENT, DENVER SEMINARY

*The Hope of the Gospel:
Theological Education and the
Next Evangelicalism*

Mark Young believes a revitalization of the evangelical movement must happen in our seminaries, where the shepherds of the next evangelicalism are being formed. *The Hope of the Gospel* takes readers through the history of evangelicalism and back to the present to make the case for how this can happen through a renewed vision of theological education.



Douglas Groothuis, PhD
PROFESSOR OF PHILOSOPHY

*Christian Apologetics:
A Comprehensive Case for
Biblical Faith, 2nd Edition*

Douglas Groothuis makes a comprehensive apologetic case for Christian theism—proceeding from a defense of objective truth to a presentation of the key arguments for God from natural theology to a case for the credibility of Jesus, the incarnation, and the resurrection. The second edition includes new chapters on the atonement, the argument from beauty, doubt and skepticism, and more, as well as updated chapters by Drs. Craig Blomberg and Richard Hess.

Denver Seminar Welcomes Two New Faculty Members



Dr. Teri Elliott-Hart

ASSISTANT PROFESSOR OF TRAINING AND MENTORING

Dr. Elliott-Hart holds a PhD in Practical Theology from Boston College, an MEd in Teaching and Curriculum from Harvard University, and a BA in Education Studies from Brown University. Her research interests include educating for racial righteousness, consumer culture and the contemporary church, and youth leadership development in multi-cultural contexts.



Dr. Cheryl Smith

ASSOCIATE PROFESSOR OF COUNSELING

Dr. Smith earned her PhD in Counselor Education and Supervision from Regent University, an MA degree in Marriage and Family Therapy with a specialization in Leadership and Coaching from Richmond Graduate University, and a BS in Psychology from Florida Agricultural and Mechanical University, where she also did postgraduate work in Community Psychology. Smith's clinical background includes work in a wide range of clinical settings such as in-patient psychiatric hospitals, private practice, community-based programs, K-12 schools, church and parachurch ministries, and college counseling centers. Her academic experience includes program development, administration, clinical supervision, and online instruction/supervision.



Denver Seminary Grieves the Loss of a Longtime Friend

Paul Lewan, longtime friend of Denver Seminary, went to be in the presence of the Lord on December 26, 2021. Paul is survived by his wife Marjorie; his children Kimberly (Abe), Matthew (Korrie), and Jennifer (Mark); seven grandchildren; and his brother Mark.

With a passion to make a difference in the world, Paul and Marjorie established the Lewan Family Foundation in 1995. Engaged in various ministry endeavors, Paul and Marjorie were able to further these partnerships at the local, national, and international levels by using their resources to bless others. Denver Seminary has been favored by their generosity, and is blessed daily by the Paul and Marjorie Lewan Resource Center, one of the many legacies they created. Paul will be dearly missed.

Washington DC Celebrates its First Ten Graduates

At the end of 2021, Denver Seminary's Washington DC extension campus celebrated the graduation of the first ten students, who completed their degrees in 2019–2021.

Congratulations, from left to right, front row: Seconda Hollinger, Tennille Blackwell, Debora Barr, Iantha Brown, Pamela Creekmur, Anthony Jones, Juanetta Swann, Felicia Murray. Not pictured: Tonya McCullough, and Pamela Pittmon, wife of George Pittmon.

Back row: Dean of Innovation Dr. Tim Koller, Rev. Dr. John Jenkins, Denver Seminary President Dr. Mark Young, Denver Seminary Academic Dean Dr. Don Payne.



Marshall Fire Compassion Fund

Thanks to the many generous donations to the Marshall Fire Compassion Fund, the Seminary's matching gift was exceeded and we were able to partner with four churches served by alumni—Calvary Bible Church, Discovery Church, Rock Creek Church, and The Well Church—that were engaged in relief efforts within the affected area.

In total, the Seminary received over \$45,000. One hundred percent of the gifts received in this fund went to various relief efforts through these churches, including providing housing, food, counseling, prayer, and financial resources to the affected families. Thank you for your generosity.



Denver Seminary Receives \$2.25 Million from Lilly Endowment, Inc.

Denver Seminary has received two grants from the Lilly Endowment, Inc.: \$1 million for the Pathways for Tomorrow Initiative and \$1.25 million for the Young Adult Initiative.

Through the Pathways Initiative, the Seminary will study the community and educational needs of the Black and Hispanic communities and churches. The institution will then partner with Black

and Hispanic scholars to design, develop, and deploy educational programs, which equip pastors and ministry leaders to serve the Kingdom as their authentic selves within their ministry context.

The Young Adult Initiative will expand on lessons and information gleaned throughout the Initiative's first phase and will share the findings with a broad audience. Additionally, the Young Adult

Initiative intends to deepen and expand its work with congregational ministries focused on young adults in both the Denver metro and Washington DC areas. The Lilly Endowment's Young Adult Initiative aims to help congregations develop and strengthen ministries that build relationships with young adults, nurture their religious lives, and foster their engagement with religious communities.

Day to Give 2022

Denver Seminary faculty, staff, alumni, and others came together to raise more than \$27,000 on May 3 during the third annual Day to Give: Reaching Further Together. Day to Give is a one-day fundraising event that brings the entire Denver Seminary community together in support of current and future students, by working to grow our scholarships. We are continually grateful for the support of our generous donors.

The next Day to Give will be held on May 2, 2023.



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