

DENVER SEMINARY

FOCALPOINT

Volume 27, Number 3 • Fall 2004

THE EMERGING CHURCH

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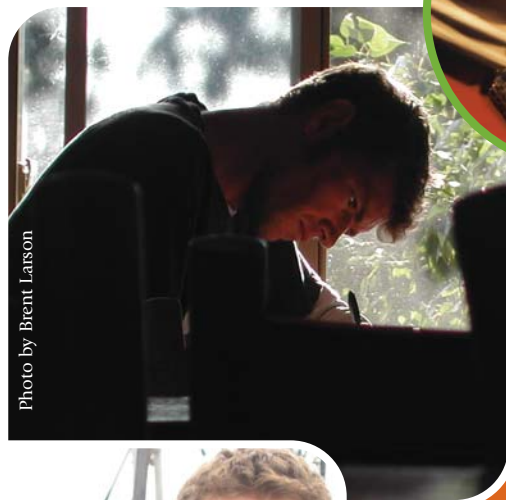


Photo by Brent Larson



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Vol. 27, Number 3, Fall 2004

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Focal Point is published free of charge four times per year by Denver Seminary for the benefit of its students, staff, alumni and friends.

Address corrections or subscription requests can be sent to:

Denver Seminary Advancement Office
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 or e-mailed to info@denverseminary.edu
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Focal Point (USPS 563-400) is published by Denver Seminary, 3401 S. University Blvd., Englewood, CO 80113. Periodical postage paid at Englewood, Colorado, and additional mailing offices.

IN YOUR CHURCH



Evaluating Who You Are (pg 5)

How do the concepts mentioned in Dr. Klein's assessment of his church apply to your church context? Talk through this at your next church staff meeting to continue to mold and solidify your unique church identity.

Keeping the Dialogue Going (pg. 9)

Becoming acquainted with—and keeping up with—new ideas that apply to the church can be tiresome. Ask around about emerging churches in your area, and enter into dialogue with emerging leaders to build friendships and have ongoing conversations.

Partnering in Prayer (pg. 15)

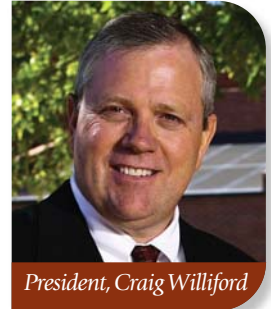
As the construction of Denver Seminary's campus continues to take shape, please pray for the Denver Seminary community and for this project as God leads!

Reading for Fun (pg.17)

Pick up these three very divergent books for your bookshelf. Topics range from exploring ethics, to studying God's Word, to "reclaiming" the church.



What is the emerging church? Some explain this current movement by describing strange new sights, sounds or smells and referring to the use of multimedia, loud music, candles and liturgy by some segments of the emerging church. Some say the driving force of these young leaders is the predictable stage of development in which young adults reject their parents' ideas in an attempt to validate their adulthood. So much is being argued about how the leaders of this new movement or experience are altering the way we do church and whether these changes are positive or negative. Perhaps the emerging church movement is better described as a varied group of church styles and passionate leaders who desire to more significantly impact the current non-Christian culture with the gospel of Christ.



In this issue of Focal Point, we introduce you to some current leaders, thoughts and values within this generation's expression of the emerging church. If (like me) you grew up in the builder/boomer generations, these ideas will probably stretch your thinking as they do mine. I hope you will join me in approaching these new ideas with prayerful biblical scrutiny, setting aside the tendency to reject new ideas due to personal insecurities or because it isn't the way we do church. Also, I encourage you to join me in embracing our responsibility to mentor and encourage these young, courageous and visionary church leaders. I think you will discover the hand of God in the lives of many of these gifted young leaders.

If you currently serve in an emerging church or see yourself as a potential leader in this movement, I salute your passion, creativity and willingness to follow Christ and take the church into unsafe but needed places. As a young leader, you will make your own mistakes just like I did and continue to do; however, if all of us can develop a posture of humble learner and follower of Christ, submitting to the Spirit's guidance, I judge the kingdom of God will benefit. I encourage you to seek the voice of wisdom and God in the lives and counsel of those who have preceded you as leaders in the church. Not all will embrace your ideas and passions — or even understand them. But you may also discover that some of these older believers — the leaders of the emerging church of their day — are young at heart and ready to embrace your ideas.

The church has been emerging since Christ first called it into existence. No past, present or future generation can claim to possess all that it means to be the church, or to be the most faithful expression of the Christ-honoring church. Each generation of church leaders carries the responsibility to step back from the activity of church, seek Christ with diligent prayer, carefully study the Scriptures, and intentionally reflect upon how Christ wants this generation of churches to express itself by courageously joining Him in His redemptive work. The church will continue to advance under the direction of Christ until He returns.

To suggest that current emerging church leaders demonstrate a lack of continuity with previous Christ-honoring churches or deny the existence of universal, objective biblical truth would be inaccurate, though it may be true of a few. I find that these young leaders accept the reality of a non-negotiable corpus of beliefs passed to us through the inspiration of the Scriptures, the person of Christ, the apostles' teachings and the preceding Christ-honoring church. In many ways they embrace the previous church on a much deeper level than in past generations.

Finally, Denver Seminary exists to serve both today's and tomorrow's church by equipping leaders to think biblically, live faithfully and lead wisely for a lifetime. Please pray with us that we might diligently follow Christ as an emerging seminary serving an emerging church.

For His glory,

A handwritten signature in black ink that reads "Craig Williford". The signature is written in a cursive, flowing style.

Craig Williford
President

Construction Begins on New Campus



The driver of this trusty scraper is hard at work preparing the way for Denver Seminary's new campus. In July, Saunders Construction broke ground at the future campus site, located at 6399 South Santa Fe in Littleton, Colo. Construction of the library/student center, administration/counseling center, classrooms/chapel and student housing will occur simultaneously. "The project has begun as expected and will begin to take shape quickly," said Jesse McDowell, project manager and consultant, of Colorado Realty Consultants. Because the project timetable for construction is one year, the 2004-2005 school year marks the last in which Denver Seminary will occupy the Hampden campus. In September, our ceremonial groundbreaking was held in concert with the Seminary's Founders Weekend activities. Construction of the new campus is progressing on schedule. At press, heavy machinery crews were installing underground utilities and completing the grading of the site. Foundations were complete for the administration and classroom/chapel buildings and were in progress on the Library. Steel had been delivered to the site and was being erected at the administration building. (See page 16 for more details on the weekend's events.) Look for weekly updates and pictures at www.denverseminary.edu as construction progresses.

Dr. and Mrs. Vernon Grounds Day

On July 26, the extended Denver Seminary community enjoyed celebrating Ann and Vernon Grounds' 65th wedding anniversary and Ann and Vernon's 90th birthdays. The Seminary welcomed over 500 people to campus for the celebration in the chapel. Guests included Dr. Grounds' friends and family; students from The Baptist Seminary in Johnson City, N.Y.; members from his church in Paterson, N.J.; and Denver Seminary faculty, staff, students, and alumni.

"Dr. Vernon Grounds has been spiritually presiding over Denver Seminary for 53 years," said President Craig Williford as he said a word of welcome. Presenters also included Mr. David Cauwels, close family friend dating back to 1937, and Lieutenant Governor Jane Norton. The Lieutenant Governor read a proclamation from Colorado Governor Bill Owens declaring July 26 Dr. and Mrs. Vernon Grounds Day in the state of Colorado! Senior Professors Dr. Bruce Shelley and Sarah Miller also spoke of the Grounds, recounting a long history of friendship and a legacy of ministry. Ann Grounds played a beautiful arrangement on the piano, for which she received a standing ovation. Dr. Grounds then addressed his family and friends. "May God make me equal to the good opinion of my friends. How can one thank God sufficiently for



what we experience in this life? And we'll never be able to thank him sufficiently for what He's done through Jesus Christ for the assurance of life everlasting. May your years be years of fruitful ministry for our Savior. I praise God for the privilege of continuing to serve the Seminary in the capacity of Chancellor." (Dr. Grounds noted that when he was offered the position, "not one of the board members could define the job of a Chancellor!") M.Div. alumnus, David Poole ('04) prayed for the couple, and Dr. Williford presented the two with a framed portrait. The program was completed with a rousing chorus of happy birthday, and the cutting of a wedding cake. Please join us in thanking God for Ann and Vernon Grounds, and for these significant milestones in their lives!

Second Annual Golf Tournament Raises \$35,000



"Denver Seminary's second annual golf tournament was a huge success again this year. With the help of over 100 community sponsors, we exceeded our second year goal by raising over \$35,000 for the Seminary Fund." remarked Director of Development, Brian Fort. The event was held at The Ridge at Castle Pines North on September 23, a beautiful 68-degree fall afternoon. Thirty-two foursomes, made up of participants and business leaders, students, faculty and friends of the Seminary, participated in this memorable day of golf.

Serving Hong Kong

Gary Hoag, Vice President of Advancement, along with Chi-Chung Keung, friend and supporter of Denver Seminary, traveled to Hong Kong from Sept. 3-10. The purpose of the trip was to encourage alumni serving in Hong Kong, build new relationships for the Seminary, and lay the foundation for strategic partnerships with Christian schools and organizations centered in that part of Southeast Asia. "We went into each of our appointments with many questions and learned much that will enable us to better serve our growing number of students who attend from this region, and we were well received," reported Hoag. The trip also paved the way for Craig and Carolyn Williford's trip to Hong Kong, which is planned for sometime in 2005. Hoag added, "The contacts we were able to make, many of them thanks to Keung's assistance, should provide a foundation for fruitful partnerships between Denver Seminary and ministries centered in Hong Kong."



Chatlos Foundation Grants Seminary \$50,000

Denver Seminary was excited and thankful to receive a \$50,000 grant from The Chatlos Foundation of Longwood, Fla. for the *Equipping Leaders, Increasing the Impact* campaign. This grant will be designated towards technology needs for the new campus. The grant will be used to outfit 16 multi-media classrooms, a high-tech computer lab, counseling rooms and

administrative conference rooms. Over the last five years, the Seminary has expanded the use of technology in the classroom through hardware and software purchases and upgrades in order to enhance the educational process. Almost all of this technology can be transported to our new campus, but our move will necessitate additional technology in order to outfit the larger campus.

The Chatlos Foundation has partnered with Denver Seminary in numerous capacities over the last decade. Their willingness to contribute to this campaign effort, through the tangible needs of the new campus, as well as through impacting the lives of students, will be invaluable to the future of the Seminary. We are exceedingly thankful to God for His provision through the generosity of The Chatlos Foundation!

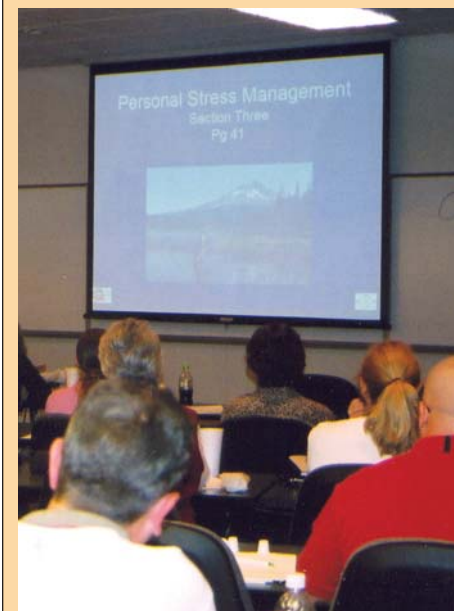
Day of Prayer and Dedication

On June 30, approximately 50 members of the Denver Seminary family gathered on our future campus site for a day of prayer and dedication. Led by President Williford, representatives from the board, faculty, administration, staff and student body offered thoughtful prayers of dedication and thanksgiving. Sam Myrick, Denver Seminary student; Phyllis Clerihue, dean of students; and Debbie Kellar, director of financial services, led the community in corporate prayer. Board member Jolene Ver Steeg, professor Craig Blomberg and Chancellor Vernon Grounds also asked God's blessing on our new campus. Thanks to Jesse McDowell of Colorado Realty Consultants, the boundaries of the buildings were clearly marked so that we could walk the property, pray at various locations and explore what the surroundings of the new campus will look like.

ICISF Conference

August 19-22, Denver Seminary once again co-hosted the International Critical Incident Stress Management conference. The International Critical Incident Stress Foundation, Inc. (ICISF) is a non-profit, open membership foundation dedicated to the prevention and mitigation of disabling stress. This ICISF provides education, training and support services for emergency service professions; continuing education in emergency mental health workers; and consultation in the establishment of crisis and disaster response programs for varied organizations and communities worldwide.

Courses included Pastoral Crisis Intervention; Suicide Prevention, Intervention and Postvention; Group Crisis Intervention; and Preventing Posttraumatic Stress Disorder. Denver Seminary is pleased to have the opportunity to serve as host for this conference, welcoming mental health and community workers from around the country. For more information on the ICISF, visit www.icisf.org.



Confessions of an Aging Baby Boomer in an Emerging Church



by Dr. Bill Klein, professor of New Testament

With apologies to St. Augustine I make these confessions as one who, while born in the first year of the post-war baby boom, attends a church largely populated by those in their twenties and thirties. Yes, if you go to the web site <http://www.emergingchurch.org/churches.html> you will find Pathways Church, prominently listed as one of the so-called emerging churches. My wife and I have attended for over three years. If the juxtaposition of a fourth century church father in one sentence with a website address in the next strikes you as jarring, welcome to the world of emerging churches!

Emerging How?

While I cannot speak confidently about the movement as a whole, I can make several observations from the viewpoint of a parishioner and elder of an actual sample emerging church. What are some traits of Pathways that qualify it for the category of emerging church?

Demographics: Pathways Church seeks to reach those emerging into the market place (20 somethings) and into positions of power (30 and early 40 somethings). The Christian subset of this group is attracted to Pathways because it is a place where they can reconstruct a faith they can live with and by, after having deconstructed it often in reaction to the churches they grew up in. Some of them have found a congenial place in emerging churches like Pathways.

Mission: Pathways seeks to meet the challenges required in speaking to this population: people who have adopted the culturally dominant epistemology of post-modernity, a kind of radical subjectivism; have been educated primarily by the media; and are essentially consumers in their orientation to life. Pathways seeks to do what Paul practiced as he explained, "I have become all things to all people, that I might by all means save some" (1 Corinthians 9:22; NRSV).

A Fresh Start: To reach such people, starting emerging churches has proven to be easier than transforming traditional churches. It is also less painful, as many veteran Christians find it difficult to change their basic church culture — a culture they find familiar and that works for them. Pathways began about eight years ago.

Creativity and the Arts: Pathways encourages creative approaches to worship while also highly valuing the arts. For a time, Volcanic Mass occurred each month on Saturday evenings providing opportunity for worship, artistic creations, loud music (complete with fog machine), and nooks for conversation and refreshments. Artists' evenings encourage expression and appreciation of God-given talents.

Commitment to Cultural Engagement: Instead of viewing the world as irremediably evil or its people as sinners to be shunned, Pathways encourages vital conversation and engagement with people to learn how God is at work in the world and how we might both learn from and contribute to others' lives. This point lays a foundation for the next two.

Blurred Labels: The gospel is regularly proclaimed by Ron Johnson who is a committed evangelist but the congregation of Pathways comprises a group of people on a journey (hence the church name Pathways). For example, Afterhours Groups consist of believers and unbelievers convened around interests, concerns, or shared activities, and no attempt is made to determine who is who. Some are farther along in their walk with Jesus, others are beginning to investigate such a commitment, while others are not yet aware of the possibility of journeying to and with Jesus.

Service: While including evangelism, local church multiplication, and overseas service, the mission of Pathways is wider than simply sharing the message of salvation. It includes feeding the hungry, volunteering at Habitat for Humanity, Project C.U.R.E., Urban Peak, Joy House, and Meals of Love! Currently there are about 200 people on the Serve Denver team.

Small Groups Focus: Because community and authenticity are valued so highly, Pathways teems with various kinds of groups and with different levels of commitment and spiritual focus.

Why Pathways?

Since we moved into the city we wanted to attend a church close to our home — one that was committed to reaching the people there. So location and mission were crucial, but other factors, more specific in nature, became important motivators.

First, Pathways is, and hopes to become, more multi-generational. Our small group is a prime example. Called the philosophy/theology study group, we include people in virtually every decade of life.

Second, Pathways does not embrace novelty for its own sake, but seeks a creative mixture of ancient, recent, and present in ways that work for our culture. We may recite ancient creeds, include a Charles Wesley hymn (perhaps with an updated musical score), and songs written by members of Pathways.

Third, Pathways places a high value on mentoring. Lead Pastor Ron regularly mentors emerging pastors. Several church elders and members mentor others in the congregation as well as seminary students.

Fourth, Pathways is not a fad church, or a veiled attempt to be a cool church. Nor is it "seeker driven," as if to say that it waters down the message in order to attract people, which is a common accusation. I am attracted to Pathways because it seeks to be an authentic church for a generation that has largely written off traditional varieties.

Fifth, Pathways targets generations that are materially wealthy, but spiritually poor. Jesus observed, "I tell you, it is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God" (Matt. 19:23-24). Paul adds: "But those who want to be rich fall into temptation and are trapped by many senseless and harmful desires that plunge people into ruin and destruction" (1 Tim. 6:9). They may be most reachable when they find themselves in places where Ecclesiastes rings true in their lives so that in their hunger and lostness they are ready to hear the good news.

Sixth, Pathways enjoys strong lay involvement and initiative in a way that reclaims the biblical and reformation principles of the priesthood of all believers and that Christ calls all his followers to engage in ministry. Certainly, those in charge of the nursery are always seeking more volunteers, but the overriding ethos is one of empowering people to engage in ministry.

Dangers and Cautions

Of course, no church has it all together, and Pathways is no exception. It faces several challenges and pitfalls which other emerging churches probably contend with as well.

First, its leaders face the danger of arrogance — looking down on the residual churches that are not emerging in keeping with this new paradigm. In reading some of the literature coming from this movement, one senses an arrogance, as if the traditional churches are hopelessly lost in the past, content with the old, worn-out wineskins. The solution: follow God's call to be faithful in reaching their generation with the gospel as many in past generations did and as many other churches traditional or otherwise are now doing. *Continued on page 17*



CHURCH ALIVE

Chad and Allison Wible attend and serve at Pathways Church, like Dr. Bill Klein, (featured on page 5). We thought it would be interesting to hear their thoughts on the church, from a student point of view.

From Chad:

Initially clueless about the emerging church movement, I fell headlong into it. A good friend of mine from Seminary introduced me to an opportunity to serve on the staff of Pathways Church, a church I had never stepped foot in. At the time, I was happily attending and serving at a local Presbyterian church, not looking to make a change. However, the opportunity to serve on a church staff and establish an income to support my studies was attractive to me, so I checked it out. That was over two years ago. Shortly after joining the staff, I began to fall in love with the church. The mission and values struck a cord with some of my deepest desires.

It was obvious that the leaders of Pathways desired and cultivated an ethos that created opportunities for people to openly and honestly share stories of their faith journey with each other. Doubts, struggles, and hard questions were allowed and invited, and no one was looked down upon for harboring skepticism about Christianity. The leaders weren't tied down to one way of doing things, which often made for some lively debates at staff meetings. In the end, most of my knowledge of the emerging church movement comes through the lenses of my involvement with Pathways Church.

From Allison:

My first experience with this emerging church came on a Palm Sunday four years ago. I had just moved back to Colorado and was looking for a church home. That particular Sunday, Pathways offered a service of worship through music, prayer, and ritual. It took a few hours before I realized there had not been a sermon. I was drawn to Pathways and continued to attend, eventually becoming a volunteer leader in women's ministry and leading community groups. This was due in large part to two factors. The first was that I discovered a community of people who were authentic in their faith — with their words, faith and actions. The leadership, in sermons and one-on-one conversation, were honest about their struggles and joys, and

that same authenticity was reflected in members of the community. The second factor that attracted me to the church was that it invited participation. Speakers posed thoughtful questions and encouraged discussions. I was further drawn in by the worship experience, which incorporates artistic aesthetics and creative ritual. Attention is given to the space in which we meet — in addition to the wooden pews and stained glass of the sanctuary built in the early 1900s, candles are lit in a darkened sanctuary,

artistic slides are used to display words to the worship songs, and banners painted by some of the resident artists are hung. Even the physical space felt alive and reverent.

I love that liturgy is included in the form of responsive readings and corporate prayers. Rather than leaving behind traditions of the church, they are incorporated in a new and relevant way that enriches the worship experience.

From both of us:

As with many emerging churches, Pathways has a young group of people that attend. Though the church is slowly maturing in age, the majority are in their twenties and thirties and either single or recently married. In addition, we have found that the vast majority of people that attend Pathways either have no church experience in their background or they have been away from church for a long time due to a negative experience in the past.

Pathways Church ministers in an urban context and is welcoming of people from all walks of life. The church strives to help people to become fully, devoted followers of Christ. And, followers of Christ are encouraged to live missionally in their daily lives, which is a big part of the reason that about 90% of new visitors come as a result of a friend inviting them. Denver Seminary has definitely helped equip us to better serve Pathways in leadership roles. (Bill Klein, Professor of New Testament has taken an active role as a leader himself as an elder at Pathways Church.) The Seminary has embraced the emerging church movement by fostering open communication in the classroom and by supporting students in their ministry in emerging churches. For that, we are thankful.



Mentoring in a World of Change

by Don Payne, associate dean
and assistant professor of
theology and ministry

They thought this automobile thing would never last; just a passing novelty! Why did we need to replace the means of transportation people had relied upon for hundreds, if not thousands, of years? That encroaching, monumental transition took its toll on many people. Yet, here I sit with my Honda in the parking lot.

What has mentoring to do with the emerging church? Since its inception, the Training and Mentoring aspect of Denver Seminary's core curriculum has been driven by a value that is crucial to the leadership needs of the emerging church, i.e., training lifelong learners who can adapt to a rapidly changing world. Some things never change, like our sinful, alienated human condition and the Gospel. Yet, our current Denver Seminary students will deal with those realities in a world full of questions nobody is even asking yet. How does a person learn to do that?

Emerging churches are boldly tackling the seismic culture shifts that keep us from getting stale or routine in our ministries. Some cultural changes witnessed by previous generations were variations on a theme. However, post-modernism has introduced a whole new framework. Aldous Huxley probably said more than he realized with his book title, *Brave New World*. What a breathtaking adventure to minister in this milieu. That's where the real power of mentoring can emerge.

Two key features of a mentor-intensive approach to

theological education make it particularly well-suited for leaders of the emerging church as they encounter this rapidly changing world. First, mentoring is intrinsically relational. We can endure, adapt, and even thrive in change if we have relationships that absorb the risks of failures, embodying God's grace and freeing us to hit it again. We simply cannot think creatively and make progress when we are crippled by fear of misfires and rejection. Strong mentoring relationships provide the safety net we need in order to face challenges.

Second, mentoring utilizes and cultivates the kind of knowledge we use to do our most creative work. Philosopher/physicist Michael Polanyi calls this tacit knowledge: structures of knowledge that we use intuitively even before we can articulate what we know. (How did you learn to ride a bicycle, after all?) Intentional mentoring relationships foster moments of creative serendipity when fresh ideas seem to emerge out of nowhere. The mentoring context, sometimes inscrutably, bubbles that tacit dimension (thanks Polanyi) to the surface with innovative solutions to previously intractable problems.

A mentor-intensive approach to theological education provides resources for emerging church leaders to face a changing and confusing world; it may be the ONLY way to do theological education! It's a way of being, a way of relating, a way of understanding the relationship between changing questions and unchanging answers, without which we will be found polishing harnesses when everyone is driving automobiles!

All over the Denver Seminary campus, students are engaging their mentors to discern the contours of Gospel-faithfulness in a confused and confusing world. You will meet some of these students and mentors in this issue. Their journeys incite me toward more engaged and creative faithfulness to Christ. I pray the same for you as you engage your own mentors.

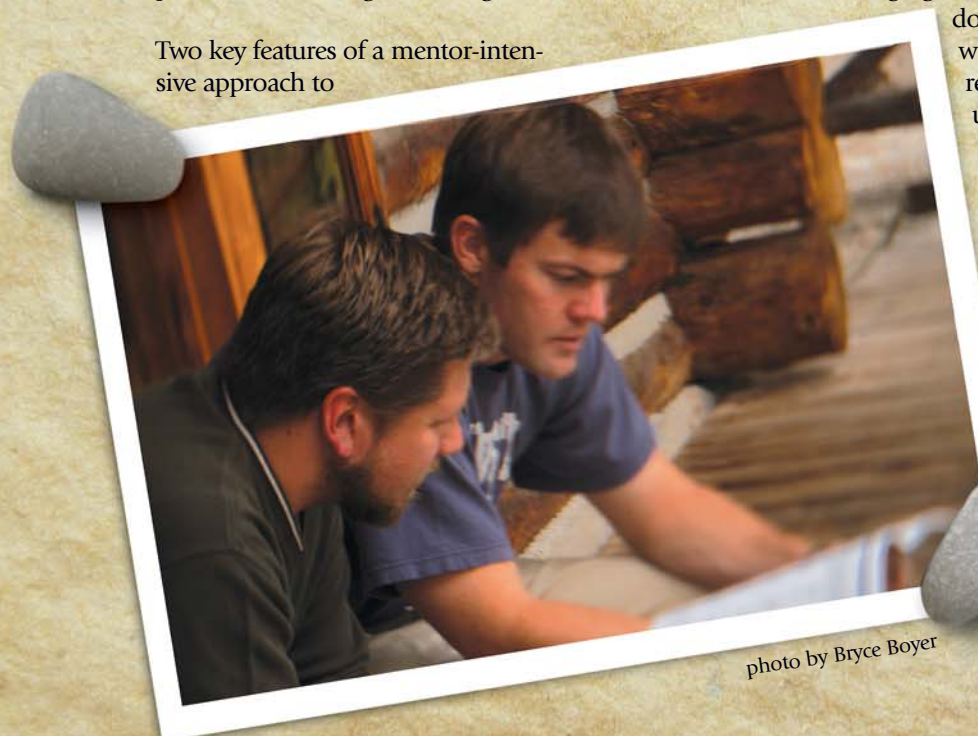


photo by Bryce Boyer

EMERGENT DIALOGUE:

President Williford and Emerging Church Leaders



Jason Smith

People who attend emerging churches are about as varied as the churches in which they find themselves. We assembled a group of students and alums who lead in local emerging churches, along with President Williford, to hear where they weigh in on the emerging church. Brian Gray, current student, is the Connecting Pastor at Denver Community Church; Alumna Mariam Kamell spearheads education and spiritual formation at Scum of the Earth Church; Alumnus Wes Roberts is an author and leadership consultant; Jason Smith, student, is a pastoral intern at Celebration Community Church; and Dave Terpstra is an alumnus and the Teaching Pastor at The Next Level Church. For a complete transcript of this conversation, visit www.denverseminary.edu/focalpoint

While people in the emerging church movement are generally uncomfortable with defining "emerging," many are not familiar with the term. Can you describe it?

Brian: It's an attempt to redemptively approach culture. A church that's maintaining moral purity while not being irrelevant to the unchurched, and to a generation that hasn't completely embraced the style of church from those before them.

Wes: I think there's a willingness to rethink and reinvestigate a number of issues theologically, and that's important because our culture in the last 50 years has been acculturated in what we call the evangelical church. It's not throwing out the cores of our belief, but it is asking "how does theology impact our society and life?" There's also an emphasis on living the Kingdom of God.

Jason: The emerging church is the church, and the emerging part of it has to do with leadership and what the twenty and thirty somethings are thinking about as they

move into this leadership role. It's also admitting the reality that we live in a post-Christian society.

Dave: I think the term emerging church can be somewhat misleading because ultimately I think it's about an emerging culture and churches that are interacting with that.

What is the movement reacting to, if anything?

Dave: Our church is 11 years old, and originally we were part of a movement that was simply youthful rebellion. Everybody had this sense that something was changing in the culture, and none of these old guys were getting it, and so we would go out and do church the right way.

Churches are still defining themselves by what they're not instead of by what they are. At TNL, we've made an effort to say, "Let's stop just saying what we're not. What are we standing for?"



Mariam Kamell

Mariam: I think a lot of what we're reacting to is the traditionalism and exclusivism, and the idea that if you want to ask questions, that's not ok. A lot of time it's also a reaction to the church people grew up in.

Brian: I'll give you a list for brevity. A response against a perception of inauthentic personal experience with God. A response against the Christian life being lived more narrowly through mental assent and knowledge of the Bible. A response against an imbalance in what's perceived as



Wes Roberts

kingdom priorities. A response against a mentality of us/them in a church and unchurched culture.

Jason: Rebellion against a non-incarnational ministry model.

And what I mean by that is the senior pastor gains celebrity status. The mentality has been, "If you come to our church, you're going to solve all your problems, and life's going to be grand." And as the 21st century dawned on us, we all said, "that's a lie." And so the reaction has been "We're on this journey together, life is hard and let's do it together."



Dr. Craig Williford

The term "post-evangelical" has been used. Is that accurate?

Dave: I would prefer the term younger evangelical. I'm planning on still carrying the evangelical torch. I think that the previous generations who carried evangelicalism created a particular sub-culture, and we're looking to keep the core of evangelicalism, which is ultimately our belief system, but not the culture of evangelicalism.

Jason: The thing is, within the emerging church, there's danger. There are people messing around with stuff that's not truth; stuff that's messy. Syncretism. It's out there, and it's part of the conversation. At one level, this is a fight for truth for us, and that doesn't get said a lot, because the truth thing is not the popular piece of the conversation. And the younger evangelicals thing is right on.

Wes: That's why the first two chapters of Robert Webber's book *The Younger Evangelicals* is one of the best gallops through church history I've ever read. I encourage people who are in the angst of this to just read that much of the book and understand what has happened over time.



Brian Gray

Many in the Emerging Church (EC) talk about deconstructing and reconstructing Christianity—including theology, worldview, churches, etc. Explain that idea.

Wes: A lot of my peers freeze up when they hear the words deconstruction and reconstruction. But we are in a different era, we are in a different culture and we have to contextualize the culture as it is now and as it's coming. And so to fight postmodernity is a silly fight because we are here. Now, what we don't want is to have a postmodern theology that does not take into account our core beliefs, but we are in a postmodern culture. We can't ignore that.

Jason: There's a big danger too because a lot of philosophical terms are being thrown around that mean a million things. And so you say postmodern, and that could mean architecture or countless other things; you say deconstruction, and people start thinking about Derrida. And so young folks are throwing around philosophical terms that aren't exactly the right forms of language to be using, but nobody's created a new language. And we end up rebelling because the older generation just doesn't get us, and that hasn't been the healthiest thing either.

Craig: The leaders of the church in my generation and Wes' generation need to repent of our sin of hindering the development of leaders who understood how to relate to the culture in a way that was different than ours. And I think we did that because of our own insecurities of investing our lives for generations in a particular way, and now being told that way is no longer valid or good. But we need to be the appropriate Pauls for the Timothys who are emerging and who are going to engage this culture in a way that is different.

Brian: But that's a two-sided issue. The pendulum has swung to the other side, and the response is we will deconstruct; "we will reconstruct and we will fix the past sins," and I think that's blindly and arrogantly disregarding the past as the previous generation might have disregarded the future.



Dave Terpstra

While there is sometimes an emphasis on historic or apostolic Christianity, some believe that emerging leaders often disregard past traditions of the church in the process of deconstruction.

Wes: I find that people of all ages are hungry to learn, even in an older evangelical context. I think people are realizing that there is a great cloud of witnesses out there that we need to pay attention to between the beginning of the church and now.

Jason: I think a lot of the younger evangelicals are saying, "We're deconstructing, and we're rebelling against authority and tradition," and then we realize, "oh, but those guys really know some things and we need to talk to them." The reality is that we still need to have these conversations.

Mariam: I think it helps for us that our pastor is an older pastor, so we have credibility with the existing church. I think there is a danger within the postmodern ministry mindset that we can end up rejecting all tradition. It's a line that a lot of emerging churches are walking. How do we question, how do we change?

What do you say to the reader who is asking what this movement means for their church? Is this an indictment against the existing church?

Wes: I would hope people wouldn't submit to indictment but that they would expand curiosity to ask, "What needs to be happening better, further, richer in my own community or culture?"

Jason: I would say too that the missional piece is a really important conversation across the board for the church right now. What's going on in the Gospel and Culture Network is some of the healthiest stuff. That's where I would really encourage the traditional or established church to go. Because reading Brian McLaren is fun, but the guys at Gospel and Culture Network are saying, "Here's how McLaren's writing plays out in the traditional church." (see www.gocn.org)

Mariam: It's important for us to not get exclusive about what our church looks like or to say "this is the only way to do it." We have a Bible study called Appreciating the Body; every month we visit another church all over the city of Denver and talk over lunch afterwards. So there is awareness that the Body of Christ is bigger than just Scum. Other methods of doing church are equally valid, but I do think that the church needs to constantly reevaluate the "why" of why we do things the way we do.

Comment on two common terms used in EC's. First, authentic community:

Mariam: Relationship is key to ministry. There's just a push towards being real and being yourself, and knowing people before you try and change them. It is the reaction of our generation saying "accept us as we are."

Dave: One of the terms we use at TNL is voluntary displacement, meaning that we will displace ourselves inside of communities that don't look exactly like us. So, our Sunday night groups are geographically based. People are not driving all the way across town to join a small group with their friends who look just like them.

Brian: I think community has been organized around where our kids play baseball, or we work together, versus — let's just be really honest — "I'm in ministry, and every now and then, I struggle." And people sin. The pastor sins also. And if we organize authentic community around the reality of our positive commonalities versus our harder commonalities, I think that's authentic.

Jason: But that's hard work. As I look around and have friendships, I have to be intentional about it and enter into community with these people and ask these hard questions. And people in our culture aren't willing to do it.

Wes: For three years, my wife and I have been part of an intentional spiritual formation group. Can we come together and listen on behalf of each other to what the Father, the Son and the Spirit may be saying as we do life together? It's trusting the fact that I may have something to offer and somebody else may have something to offer to me.

Craig: I'm hoping that the emerging church can express a new kind of community beyond the small groups approach. It has not produced community the way we thought it would. Don't take our form. Find a new way.

Second, common denominator: missional mindset

Brian: There's a question as to whether or not you're going to reproduce the gospel in your culture or the culture of the gospel. If we're going to do something different, the culture of the gospel is reproduced in the church, and now we're going to try to reproduce the gospel into the culture both inside and outside of the church.

Wes: I think missions too often implies this: whether consciously or unconsciously, someone else is going to do something in my place somewhere else, and I'll give them a dollar to help them do it. Where mission is part of my daily responsibility as I live in my relationship with the triune God and others. I think it's understanding calling.

Brian: We sent our leadership into Wash Park and asked people, "If there was a church in your area, what could that church do to serve you?" And one guy said, "go away." And that has driven what we do more than any other thing. Being missional means he doesn't want us to go away.

What are your thoughts as EC leaders on the Seminary? How can the Seminary and the Emerging Church work together?

Dave: Honestly, there are a number of people in our church who have said to me, "I'm thinking about going to Denver

Seminary," and I both cheer and cringe. If they can go in there and get what I got, great. Because I knew what I wanted out of Seminary, and I didn't need it to tell me what I needed, so I was able to use it exactly how I wanted it. But I don't want someone to come here and turn into an academic.

Jason: I think Denver Seminary needs to think now about who we are bringing in, who are the people who are thinking about this stuff, and who we can bring here. Several seminaries have started alternative D.Min and M.Div. programs. The Seminary needs to get its mind around the emerging church. There are some great opportunities.

Mariam: The best thing I think I took from Seminary is my relationships with various professors. Numerous faculty members have spoken at Scum, and when they've opened themselves for questions, the questions last over an hour. I think the Seminary as a whole could benefit by more people volunteering to aid the learning within the Emerging Church.

Brian: The highlights for me at Seminary are this: What is it that Danny Carroll gets on his soapbox about when his notes get shoved aside and he leans over the podium and is passionate? That will influence my ministry heavily. Before Protestant theology class, I would go to Tokyo Joe's with Dr. Buschart. You can't pay your seminary profs to be great guys in the coffee shop all the time, but I think part of the job description needs to be heavily valuing student contact.

Craig: One of my hopes for the emerging church is that you folks will be really effective in equipping leaders — and not just pastoral leaders — and that's one of the things we're trying to figure out at Denver Seminary. How can we come alongside the church and provide theological education in degreed and non-degreed ways to equip leaders to be effective? A couple of other hopes that I have: One is that the Emerging Church will better embrace the female voice as a trusted voice of God. My other hope is that the Emerging Church will be more reflective of the kingdom of God and be more multi-ethnic and not just white. I want to be a part of helping you, and I want to move the Seminary in that direction too. I feel like I've been an Emerging Church leader since 1973 when I started my own church and was fighting the culture of the church way back then! And in a way I think the Emerging Church joins a group of voices that God has called in all generations.



Emerging Church:

Missional Christianity

Dr. Randy MacFarland, Vice President/Dean

Emerging church leaders are passionate about re-thinking church, and impacting our culture with the Gospel. Denver Seminary must continue to ask what educational processes and curriculum will best prepare emerging leaders to lead churches that will produce communities of disciples who have a heart for God, for people, and for the issues that break God's heart. While not every church would or necessarily should view itself as an emerging church, leaders must be equipped to help congregations rethink church.

A good theological curriculum that trains emerging leaders will be increasingly integrated. Not only giving appropriate credit for intentional work to develop character and competence, but always pushing theological reflection that asks how biblical truth must shape and define both character and competence. The educational process will value learning in community, equipping everyone to be a life-long learner. Churches and mission organizations will be genuine partners in the equipping process. Learners will develop the skills of integrating theology and practice in the context of diverse communities. The truth of Scripture will focus and encourage creative expression.

Denver Seminary has adapted and will continue to adapt our methodology for equipping leaders for the emerging church without compromising our commitment to the Scriptures. Required reading and reflection in the works of more diverse writers, and consistently

encouraging theological reflection in all courses are part of the challenge that must be embraced. We are redesigning courses to reflect that reading the Scriptures through the lens of believers in third world countries is important. We are recognizing that teaching communication and conflict resolution must now be intercultural communication and conflict resolution if we are to equip leaders for increasingly multicultural ministry settings. We anticipate adding even more creative globalization/immersion opportunities for students.

In addition, the Training and Mentoring Program enables the church to increasingly inform the Seminary and shape the curriculum for emerging leaders. Custom-designed (under the watchful eye of local church mentors) learning experiences that encourage living biblically and leading wisely involve church leaders in the training. Mentoring by emerging leaders in emerging churches will help contextualize the necessary preparation for pursuing God's call to lead in a church that eludes definitions and formulas. Required spiritual formation groups recognize that learning in community and being shaped in community are a necessary part of preparing those who will lead communities.

Denver Seminary hopes to continue to do a better job of equipping emerging leaders by encouraging a missional Christianity, a Christianity where mission is at the heart of identity as God's people. Leaders of churches that are both orthodox and culturally relevant will reach out to increasingly disconnected people, and invite connection to God through faith in Christ.

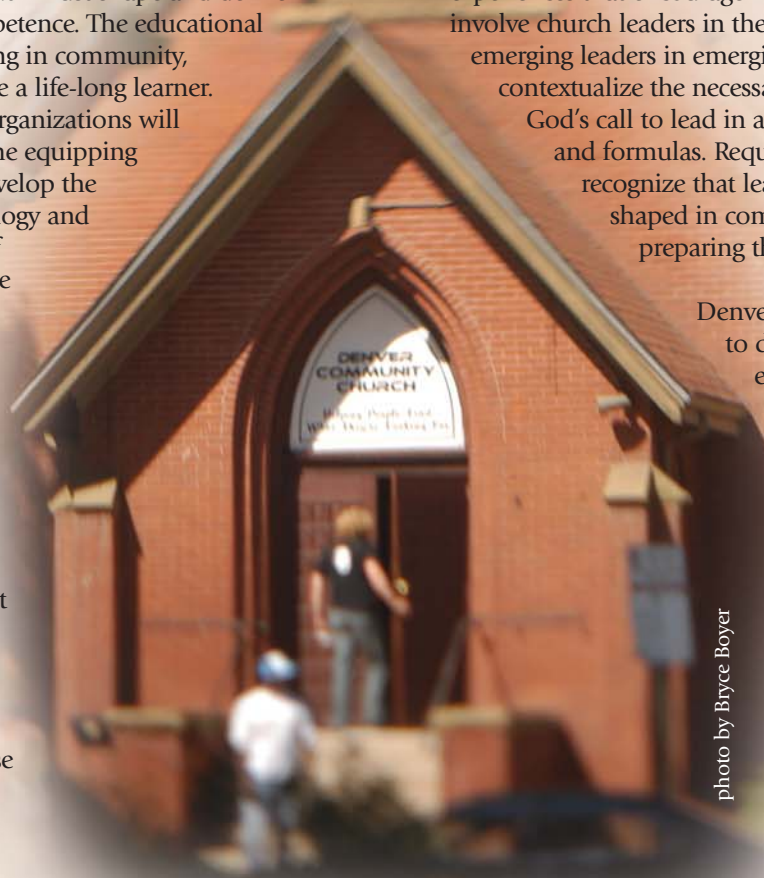


photo by Bryce Boyer

Vested Interest: How Daughters Influence a Professor's Outlook

Dr. David Buschart, associate dean and professor of theology and historical studies



One of the occupational hazards of being a systematic theologian is the temptation to engage in detached, professional analysis and critique of the church. God has, however, provided me with a wonderful resource to help me deal with this kind of temptation — my two daughters. Meredith, our dancer, is 15 years old and a sophomore in high school. Amanda is 18 years old and has just entered the university to study international relations. As I participate in and reflect upon the changing landscape of evangelical churches, it is often with the vested interest of a parent. What kind of church will my daughters be a part of when they are my age?

The church that I desire for them is like the church many Christians long for. I desire for them a community of people guided by single-minded devotion to God in Christ, empowered by the Holy Spirit. I long for a community that reflects true community, Christians caring for and caring through one another. I hope for a community of integrity that knows and teaches the truth, and that lives in a way that is in the world yet not of it.

So, when someone asks me what I think about this or that contemporary trend or movement in the church, I often ask myself, "If this trend continues, what kind of church might my daughters be a part of when they are my age?" If it's a church like the one many Christians long for, God will be honored, Christians will be nurtured and in turn they will serve, and God's kingdom will be advanced. If it's a church like this one, I'll be happy for my daughters regardless of what it's called.

Beyond the Status Quo

Dr. Don Payne, associate dean and assistant professor of theology and ministry



I first saw the phrase "emerging church" in the early 1990s. Dr. Ray S. Anderson envisioned a church whose life and mission are shaped by the power of the risen Christ rather than by an obligation to the status quo. Recently, several Denver Seminary students and mentors have helped me understand this fascinating, multi-faceted, yet somewhat undefined wave. The jury is still out on all the details, but all of us who follow Christ will certainly find our hearts racing at the prospect of our churches experiencing more of Christ's transforming resurrection power in their worship and witness!

I grew up the son of a bi-vocational pastor who served small churches in small towns. After graduating from Denver Seminary, my wife Sharon and I embarked on a church plant, then moved to the pastoral staff of a large suburban church. These and subsequent ministry endeavors have given me countless occasions to witness both God's life-changing power and the sometimes numbing effects of church life. So, the emerging church resonates with me because I want church to be a place where I can know his incomparably great power for us who believe (Eph. 1:19). What does that entail?

First, the emerging church movement is presenting fresh models for our perennial struggle for worship that is simultaneously God-honoring and personally enriching. Also, our five senses and creative capacities are recognized as legitimate factors in our ability to know God. (Finally, right-brained Christians have a voice!) Struggles and uncertainties are acknowledged as part of a healthy, growing Christian faith. And relationships are recognized as central to (not just helpful resources for) our Christian lives.

None of us can predict the long term fruit of the emerging church. There will doubtless be miscues, just as there will be great gains. I'm thrilled to be working with students captured by this vision and privileged to be part of a seminary so strongly tethered to the Center that we can look with fresh eyes at how God does His creating and re-creating. This is exactly what our world hungers for — reality with beating heart.

Engaging With What Is Coming

by Sam Myrick, M.Div. student

I stumbled upon Tim Keel's website while looking for blogs (short for "web log," a blog is like an online journal) from others in the Denver Seminary family. Tim is the founding pastor of Jacob's Well Church in Kansas City, Mo. and a 1994 M.Div. alumnus. Tim is involved in the Emergent network (emergentvillage.com), which he describes as "a group of friends, mostly pastors, seeking to create space to engage theologically with one another, our communities, and our culture, particularly in the interest of missional engagement." As a fellow blogger, I wanted to pick Tim's brain about the emergent movement.

What types of churches did you grow up in?

I started in a Methodist church, went through adolescence as a Southern Baptist (while attending an Episcopal youth group), and became a disciple while in an Evangelical Presbyterian Church. In college I interned in a PCUSA church and worshipped at an independent, charismatic church. Deeply suffused throughout my faith journey was a para-church influence as well: Young Life, K-Life, Kanakuk Christian Sports Camps, and Icthus Christian Fellowship, to name a few.

How have those experiences influenced the church you founded, Jacob's Well?

The diversity I have experienced has caused me to be open to a lot of voices speaking and shaping our ecclesiological identity. Even now I'm being influenced to a large degree by monastic spirituality and communal living. At one point our nascent community was loosely affiliated with a denomination, but we are now independent, or non-denominational...but we use that term loosely because "non-denominational" has become a denomination of sorts.

How was seminary valuable to you?

For me the value was the opportunity to sit under the teaching of some extraordinary men and women who have been tasked to plumb the depths of one specific discipline for the benefit of the Church. That was what I came to seminary for, to sit under the teaching and lives of brilliant men and women and go deep.

The largest living organism in the world is a grove of aspen trees in the Wasatch mountains in Utah. I use this as a metaphor to explain the experience of seminary. I came with a bunch of saplings that seemed disconnected: New Testament, Old Testament, counseling, philosophy of religion, leadership, preaching, to name a few. What I came away with was a tree that looked marginally more mature on the surface but had grown infinitely more complex and connected below the surface. What I understand of the Old Testament narrative influences how I counsel people, which influences how I lead, which alters my philosophy of religion.

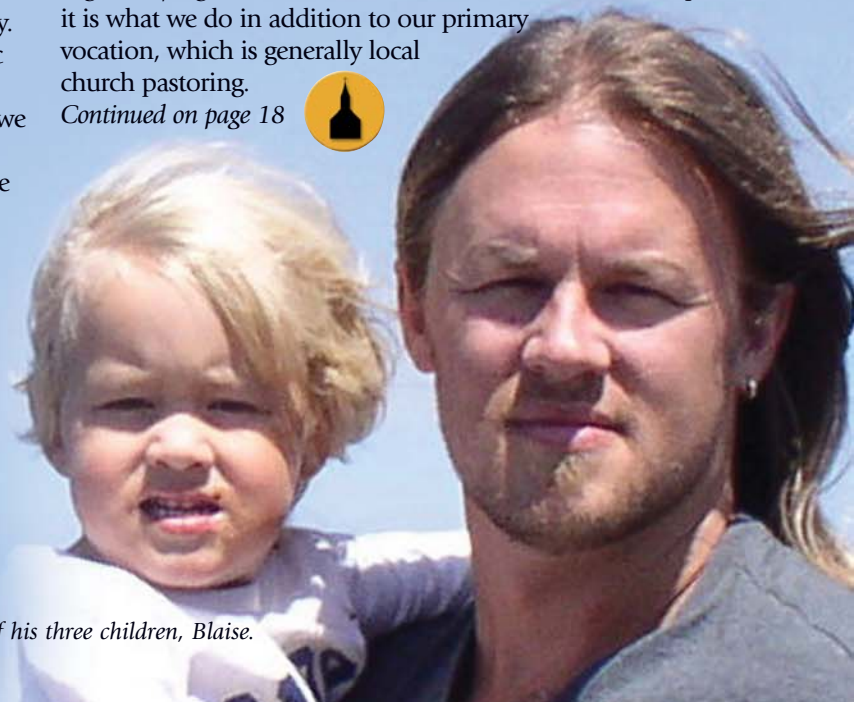
How did you get involved in Emergent?

I attended a gathering in 1996 that connected me to some people who were observing some of the same dynamics in ministry and culture. Many of us had attended seminary and yet felt inadequately trained to deal with these challenges. I participated in roundtables and forums, and then six of us decided to organize our own 501(c)(3). We said we were primarily a friendship because friendships change the world. We weren't critics sitting on the sidelines. We had put our lives on the line to help mid-wife something more hopeful and real, locally and nationally.

What does your role as a member of the Emergent coordinating group entail?

Generally it means gathering a small group of folks together a couple times a year for thinking, planning, building community. We try to host an annual theological gathering for 80 – 100 people. I try to be at most of the events we put on or co-host and do some speaking. We spend a lot of time coordinating with e-mail, etc. Emergent is a fairly loosely structured organism/organization. For all of us involved in leadership, it is what we do in addition to our primary vocation, which is generally local church pastoring.

Continued on page 18



Tim with one of his three children, Blaise.



FOUNDERS' WEEKEND



On Friday, September 24th, 2004, over 400 from the Denver Seminary community gathered at the new site on Santa Fe Boulevard in celebration of our future as we took shovels to the dirt during a historic ceremonial groundbreaking. President Craig Williford welcomed local civic and community leaders as well as many alumni, Seminary friends and Board members who arrived from around the nation to enjoy this day of festivities. Faculty, staff and students joined our guests, as Chancellor Vernon Grounds, President Craig Williford and Board Chairman George Richardson presided over the ceremony.

Dr. Grounds shared the Seminary's history. "This school was started precipitously. As I look back, I think to myself that it never should have begun. But that group of Baptists was convinced that God would enable them to establish a seminary in order that students might be equipped to preach the gospel at home and overseas," said Dr. Grounds. Dr. Williford shared the vision for the Seminary's future, focusing on three strategic initiatives: building a learning community of the future, strengthening our integrated educational experience, and expanding our partnership with the church. The ceremony concluded with the breaking of the ground by Chancellor Grounds, President Williford and George Richardson.

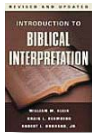
Following the ceremony, two faculty members gave challenging lectures. Dr. Scott Wenig, associate professor of applied theology, discussed Biblical preaching in a post-modern era. Dr. Danny Carroll R., professor of Old Testament, gave a bi-lingual talk in English and Spanish titled "Broad Horizons, New Challenges." A celebration lunch followed at Hudson Gardens. Old pictures of the original campus at Cheesman Park and past graduating classes were on hand to view as a fun reminder of our rich history.

This celebratory day was capped off by Denver Seminary night at Coors Field, as nearly 200 from the Seminary community watched the Colorado Rockies take on the St. Louis Cardinals, culminating in a post-game fireworks display. Founders' weekend came to a close with an alumni gathering that took place Saturday morning welcoming over 60 from classes from almost every decade. This memorable weekend not only served as a reminder of God's blessings on Denver Seminary in the past, but also confirmed his continued blessing as we prepare for the future.

For more pictures of this historic weekend, please visit www.denverseminary.edu/foundersweekend.



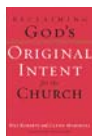
Resources



Introduction to Biblical Interpretation: revised and expanded

by William W. Klein, Craig L. Blomberg, Robert L. Hubbard (Thomas Nelson, 2004)

The authors of this book have combined years of expertise and devotion to Scripture to provide a truly unique volume that sets forth concise, logical, practical guidelines for discovering the truth in God's Word. Ten years after its initial publication, the authors now have thoroughly updated it in light of the latest scholarship.



Reclaiming God's Original Intent for the Church

by Wes Roberts and Glenn Marshall (Navpress Publishing, 2004)

The church started as a fringe, radical movement; today the church has become a large, bureaucratic institution. In the process, the modern church has lost much of its focus, power, and original intent—which has slowly deadened its impact on culture. Looking at the history and purpose of the early church as their guide, the authors offer a renewed vision for the church. *Original Intent* is not a how-to book to make churches better; it is a treatise on where we are, how we got here, and how the church can meet the needs of the coming generations.



Theory and Practice in Old Testament Ethics

by John Rogerson, edited and with an Introduction by M. Daniel Carroll R.
(T & T Clark International, 2004)

In the last two decades, there has been a resurgence of interest in the value of the Old Testament for modern ethical questions. John Rogerson is a scholar who has dedicated much of his academic life to probing the possibility of the abiding significance of the Old Testament for moral issues today. This volume brings together for the first time many of his contributions—both published and previously unpublished -- to Old Testament social ethics. This volume can serve both as a general reference work as well as a textbook for classes in Old Testament ethics at seminaries and theological colleges.



To Everyone an Answer: A Case for the Christian Worldview

Edited by Francis J. Beckwith, William Lane Craig and J. P. Moreland

This book includes essays covering all major aspects of apologetics, including: faith and reason; arguments for God's existence; the case for Jesus; the problem of evil; postmodernism; religious pluralism and Christian exclusivism. Preeminent in their respective fields, the contributors to this volume offer a solid case for the Christian worldview and a coherent defense of the Christian faith. Denver Seminary professor Dr. Doug Groothuis has a chapter in this book titled "Facing the Challenge of Postmodernism."

Confessions of An Aging Baby Boomer

Second, there is the perennial danger of being caught up in the forms and styles of *how* they do church such that they lose their focus on what really matters. New ways are fun and can be addictive. But the new can become just as fossilized as the old; they can become the hollow shells of a lifeless, albeit new, paradigm. The solution: focus on the message, not the medium; the substance, not the forms.

Third, in their desire to meet felt needs of this generation, emerging churches may fall prone to losing their center. In an age where many people eschew religion but desire spirituality, it may be a temptation to provide spiritual experiences that appeal while losing the point of true spirituality. The labyrinth is an ancient form of worship that became meaningless for many even as they retained its practice. The solution: stay God-centered and Spirit-led.

Fourth, it is dangerous to champion praxis apart from orthodoxy. Many in emerging churches have rejected the sterile orthodoxy affirmations of Christian belief without biblical praxis that they perceived in other churches. Emerging churches rightly prize *doing* as an essential element of biblical Christianity. The danger is to lose sight of the requirement of discipleship and growth in the faith. The solution: biblical content and the full range of Christian teaching, that is, discipling according to Matthew 28:19-20, must be emphasized.

Fifth, in believing that spiritual formation is organic and communal, emerging churches risk leaving too much to chance. They often react against the old spiritual formation paradigms: the highly-programmed discipleship programs, with appointments and books to complete and tasks to accomplish. But in entrusting growth to happen more organically

Web Resources

The web pages below offer an overview of the Emerging Church, as well as links and additional resources.

www.emergentvillage.com

www.gocn.org

www.emergingchurch.org

www.theooze.com

Continued from page 17

as the Spirit works through community and relationships, they face the risk of not having it occur at all.

Will the emerging church movement last? Probably not; a new wave will eventually take its place. But I hope and pray that Christ's followers will always seek creative and biblically authentic ways to reach their generation with his good news.

Continued from page 15

Engaging With What Is Coming

Do you think pastoring looks different in an emerging church like Jacob's Well than it does in a more typical evangelical church?

In some ways it has to. The Modern age was ruled by science in which the humanities were relegated to the margins. In a post-modern context, the humanities are beginning to reassert themselves, not in terms defined by science but in their own language. Part of this language set is a highly intuitive set of competencies. Much of traditional seminary training for the pastorate has revolved around cognitive faculties and so has attracted people with greater sensing capacities (from Meyers Briggs type indicator: intuitive versus sensing). The pastorate needs people with imagination and creativity.

Can you tell me a little about the history and ethos of Jacob's Well?

I co-led a student-led campus ministry in the late 80's where a number of people had some pretty life-changing experiences. Integration with a secular university environment and a strong community created a vital, missiological and organic way of living as disciples of Jesus. Then everybody graduated and entered segmented, disintegrated modern American life. Jacob's Well was begun with the conviction that my best days as a follower of Christ were not behind me. I, with a small community of people, set out to discover where the Spirit of God might be active and do whatever it would take to join in with his life and activity. Our ethos? Hard to boil down but I'd include words like community, depth, authenticity, creativity, neighborhood, worship, imagination, city, justice.

For more from Tim Keel check out his blog at <http://jacobswellchurch.org/tim>. Sam Myrick's "Mile High Musings" are at <http://sammyrick.typepad.com>.

Chancellor's Corner



Unity Beneath Diversity

Dr. Vernon Grounds

Dr. Grounds, recently celebrating his 90th birthday, has seen generations of church renewal movements rise and then evolve into something different. Here are his reflections on the Emerging Church emphasis in church life.

As a mere child probably six years old, I was staying for a few days one summer with my paternal grandmother. She, a very dedicated Christian, took me to her church one Sunday morning. The service was charismatic with much enthusiastic singing, praying and testifying, and with a rhythmic march around the meeting hall. When later I returned to my own home, mother asked me how I had liked the service. Innocently, I gave my reaction: "All the people crazy." The worshippers had of course been singing, "All the people praise Thee." Having in my young life attended only sedate Lutheran and Methodist churches, I thought grandmother's service extremely strange.

Later on in my Christian experience, I came to realize that there are many modes of divine worship and practice different from those of traditional Protestantism. Even a superficial acquaintance with past and present Christendom makes us aware of the astonishing spectrum of those styles and ways through the ages and around the world. Ask missionaries about that!

Why be surprised, then, if Christian groups today differ radically in their corporate and individual expression of the same basic faith? Why not thank God for fellow believers who are praising and serving our sovereign Lord in modes of which we disapprove, especially those of us who are older and whose tastes are more traditional and formal?

However radical the differences, we are instructed, therefore commanded by none other than Jesus to worship in spirit and in truth (John 4:24). That's the divine concern — not the externals but the heart-attitude beneath the grimy sweatshirt or the resplendent choir gown.

Vernon Grounds

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FALL 2004 FACULTY TRAVEL SCHEDULE

Dr. Jim Beck

Oct. 21: Regional meeting of American Baptists, Ft. Collins, Colo.

Dr. Craig Blomberg

Oct. 15-16: Seattle Institute for Christianity and World Cultures, Wash.

Nov. 14: Ravi Zacharias in the Mormon Tabernacle, Salt Lake City, Utah

Dr. Terry Burns

Nov. 24-27: CBInternational all Brazil field conference, Sao Paolo, Brazil

Nov. 29-Dec. 3: Latin Global Leadership Team, Sao Paolo, Brazil

Dr. David Buschart

Sunday mornings, Sept. 12-Nov. 14 (local): Teach and moderate "Seminary Sampler" adult education series at Cherry Creek Presbyterian Church, Englewood, Colo.

Nov. 17-23: Evangelical Theological Society and American Academy of Religion, San Antonio, Texas.

Dr. Danny Carroll R.

Oct. 15-22: Triennial assembly of the Association Evangelica de Education Teologica en America Latina, Lima, Peru.

Nov. 19-23: Annual meetings of the Institute for Biblical Research and the Society of Biblical Literature, San Antonio, Texas.

Dr. Bruce Demarest

Oct. 9-10: Rockland Community Church, Golden, Colo.

Oct. 21-23: General Assembly Theology Committee, EPC, Lavonia, Mich.

Dr. Rick Hess

Nov. 16-20: Participant at the American Schools of Oriental Research Annual Meeting and the Institute of Biblical Research Annual Meeting, San Antonio, Texas

Nov. 20-23: Lecture on "The Female's Second Search and a Poetic Form of Focus at the Turning Point (Song 5:2-8)," Society of Biblical Literature Annual Meeting, San Antonio, Texas

Dr. Jan McCormack

Oct. 9: NASCAR Race, Erie, Colo.

Oct. 15-17: NASCAR Race, Bakersfield, Calif.

Oct. 21-24: American Baptist Churches Regional Annual Session, Ft Collins, Colo.

Nov. 6: Prepare/Enrich Training, Denver Seminary, Denver, Colo.

November 10-14: Association of Clinical Pastoral Education National Conference, Portland, Ore.

Nov. 16-17: ABC Churches USA 2005 Biennial Planning Committee, Green Lake, Wis.

Dr. Elisabeth Suarez

Oct. 22-24: The Present is Mestizo: Consultation for Hispanics/Latino(a)s in Theological Education, Association of Theological Schools, Pittsburgh, Penn.

Nov. 18-21: National Latino/a Psychological Association, Scottsdale, Ariz.

Dr. Philip Towner

Oct. 15-22, 2004: Teaching at BST in Wroclaw, Poland

Nov. 20-23: Annual meetings of the Institute for Biblical Research and the Society of Biblical Literature, San Antonio, Texas.

Dr. Craig Williford

Oct. 11-17: New Hampshire, N.Y. (meet w/ potential board member, and other campaign donors)

Dec. 3-10: ATS Presidential Leadership Intensive, Santa Fe, N.M.



From left to right: Jim Beck, Paul Gunadi, Steve Toews and daughter Sharon Toews

Unofficial Indonesia Reunion!

On his recent ministry trip to Indonesia, Dr. Jim Beck, professor of counseling, did not expect to participate in an unplanned alumni meeting, but that is exactly what happened. Jim was scheduled to preach at a Sunday evening service at the International Church in Malang, Indonesia. There, he met Steve Toews (M.Div., '83) and his daughter Sharon, who happened to be visiting the same church on the same Sunday! Steve pastors a Mennonite Brethren church in Hesston, Kans. Jim's host, Paul Gunadi (M.A. '83) joined Jim and Steve for an informal photo op. Yes, it is a small world!

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