

# GATEWAY

OFFICIAL MAGAZINE OF GATEWAY SEMINARY

2020 VOL. 57

*grief + hope*



"THAT YOU MAY NOT GRIEVE AS OTHERS DO WHO HAVE NO HOPE."  
1 THESSALONIANS 4:13b





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A LETTER FROM THE EDITORIAL TEAM

As an editorial team, we were worried this issue of the Gateway magazine would be bittersweet, or perhaps exclusively bitter. This year has been difficult and we didn't want to shy away from the challenges many of us have faced.

However, we found the stories and articles to be largely full of hope. Gateway professors, alumni, and students have responded to the challenges of 2020 with thoughtfulness, ingenuity, and, most importantly, gospel readiness. Throughout it all, Gateway people have continued to find ways to love their neighbors and to extend the gospel into new territories.

In the communications office, we are fond of referring to members of the Gateway family as 'maniacs.' There is a wild streak running through Gateway folk—a kind of reckless abandon that follows the footsteps of William Carey, who said, "Expect great things from God; attempt great things for God," regardless of the circumstances.

That is why this issue of the Gateway magazine isn't a downer. It takes a special kind of crazy to look at the bitterness of 2020 and respond to it with the sweetness of the gospel day in and day out.

So read through these stories and be encouraged! Then go out with the gospel yourself and make 2020 less bitter.

COVER PHOTO

Steve Cabrillos, pastor at Anthology Church in Studio City, California, helps sort donations at a food drive co-hosted by the church and a local school to benefit the North Hollywood Interfaith Food Pantry.



PG 24  
Kobe: Understanding a City in Mourning





DR. JEFF IORG, PRESIDENT

# GRIEVING WITH HOPE

## 소망을 가진 애도

### LLORANDO CON ESPERANZA

We have experienced a number of profound tragedies in 2020. Civil unrest resulting from racial tension, extensive isolation due to the Coronavirus pandemic, and the loss of a sports icon in Los Angeles have each impacted our churches and our personal lives. For the Gateway family though, the most intimate loss was the passing of our friend and colleague, Dr. Lisa Hoff. I had the opportunity to preach a short message during her memorial service. In my sermon, I reminded listeners the Bible affirms grief. But it also instructs Christians how to grieve. Paul says in 1 Thessalonians 4:13 that "they may not grieve as others do who have no hope." Put simply, as Christians, **we grieve with hope.**

On campus in Ontario, the sense of grief was palpable. For several days following Dr. Hoff’s death, when I walked through the building I came across small groups of staff and students weeping as they expressed their profound loss together. That was an appropriate response. We ought to experience the depth of pain associated with loss. It is our hope in the person, resurrection, and love of Christ that allows us to find comfort in that pain. Hope doesn’t nullify grief; it isn’t a zero-sum game. Hope puts grief into an eternal context.

Remember that as we deal with our present sufferings. It’s okay to be upset about the pandemic. It’s right to grieve the stain of racism on our national soul. It’s good to be saddened at our public and private losses. But we must also remember the hope found in Christ, “For from him and through him and to him are all things. To him be the glory forever. Amen.” (Romans 11:36 CSB)

2020년 우리는 여러 가지 엄청난 비극을 경험하였습니다. 인종 간의 갈등과 코로나바이러스 팬더믹으로 인한 장기적인 고립은 사회 불안을 초래했습니다. 또한 엘레이 스포츠 아이콘의 죽음은 각 교회와 개인의 삶에도 영향을 주었습니다. 특히 게이트웨이 신학원 가족에게 가장 큰 상실은 우리의 친구이자 동료인 리사 호프 박사의 사망이었습니다. 장례식날, 저는 간략히 말씀을 설교할 기회가 있었습니다. 설교를 통해 성경은 슬픔을 인정한다는 것을 청중들에게 상기시켰습니다. 또한 성경은 기독교인이 애도하는 방법을 지도합니다. 바울은 데살로니가 전서 4장 13절에서 말합니다, “이는 소망 없는 다른 이와 같이 슬퍼하지 않게 하려 함이라.” (개역 한글) 간단히 말해서, 기독교인인 우리는 소망과 함께 슬퍼합니다.

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동안은, 빌딩을 지나갈 때마다 소그룹의 교직원과 학생들이 함께 깊은 상실감을 표현하며, 울고 있는 모습을 발견하였습니다. 적절한 반응이었습니다. 사망과 관련된 고통의 깊이를 경험해야 합니다. 그 고통 속에서 그리스도의 인격, 부활, 사랑에서 위로를 찾는 우리의 소망이 있습니다. 소망은 슬픔을 무효로 하지 않습니다. 제로섬 게임이 아닙니다. 소망은 슬픔을 영원한 맥락에 담습니다.

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그러나 우리는그리스도 안에서 발견된 소망을 기억해야 합니다. “이는 만물이 주에게서 나오고 주로 말미암고 주에게로 돌아감이라 영광이 그에게 세세에 있으리로다 아멘” (롬 11:36 개역 한글)

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# *grief + hope*

LISA HOFF

A LIFE LIVED FOR THE GOSPEL

COVID-19

THE CHURCH IN A TIME OF PANDEMIC

KOBE

UNDERSTANDING A CITY IN MOURNING

RACE AND THE GOSPEL

AN APPROACH TO RACIAL TENSIONS  
IN 2020 AMERICA





## A LIFE LIVED FOR THE GOSPEL

Lisa Hoff, professor and former missionary, died September 21, 2020, after a sudden illness.

Dr. Hoff served the seminary most recently as the director of the Kim School of Global Missions and as associate professor of intercultural studies. She was an alumna of Gateway Seminary, having earned both a master of divinity and a master of intercultural studies in 1998.

Prior to her faculty appointment at Gateway, Dr. Hoff worked in East Asia for 15 years as an educator, intercultural trainer, and business entrepreneur. She also served on the board for two global training organizations and provided seminary education to Christian leaders in countries around the world.

“Lisa was committed to serving Jesus Christ and equipping others to do the same. Her life demonstrated a resolve, intelligence, and sincerity in sharing the gospel which inspired us. Her untimely death is a devastating loss for all of us,” said Jeff Iorg, president of Gateway Seminary.

Hoff assumed leadership of the Kim School in August 2020 after teaching for more than ten years in the department. She served twice as a professional-in-residence (PIR) at Gateway, first in 2006 and again in 2010. Following her second stint as a PIR, Hoff was appointed as a full-time faculty member at Gateway in the Kim School. Drs. David and Faith Kim established the school to prepare students to share the gospel in increasingly diverse cultural settings. The Kim School launched in 1996, Hoff’s second year as a seminary student.

While studying at Gateway, she planned and led short-term mission trips to East Asia for fellow

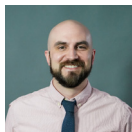
seminary students. She also led ethnographic research excursions in both West and South Asia.

Dr. Hoff received the William O. Crews Leadership Award, the highest honor the seminary bestows on a student, when she graduated in 1998. She also received the Jack O’Neal Award in Intercultural Ministry for outstanding service in cross-cultural ministry as a student.

After seminary, Hoff relocated to East Asia where she supervised the work of multicultural and multinational teams engaged in strategic planning and cultural engagement throughout the region. This experience eventually led Hoff to pursue a Ph.D. in intercultural studies through Biola University. Her doctoral research focused on sociological consequences of rapid urbanization in one of East Asia’s fastest growing urban centers.

“Dr. Hoff brought a high level of professionalism to her role as a faculty member and director of the Kim School of Global Missions,” said Don Dent, Baker James Cauthen professor of world missions at Gateway and former director of the Kim School.

“However, it was her concern for students and their future impact on the world that stands out in the minds of so many. Lisa was for many of us, the very best of our own students who were now investing in the next generation,” he said.



**TYLER SANDERS**  
*Director of Communications;  
Gateway Alum,  
Master of Divinity, 2014*

**You can watch a recording of the service at [www.gs.edu/hoffmemorial](http://www.gs.edu/hoffmemorial)**

If you would like to make a donation in honor of Dr. Hoff, please consider donating to the IMB’s Lottie Moon Christmas Offering or the Hoff House at Gateway Seminary by going to [gs.edu/hoffhouse](http://gs.edu/hoffhouse)





*Covid-19*

**THE CHURCH IN A  
TIME OF PANDEMIC**



PASTORING DURING A PANDEMIC

When the stay-at-home orders went into place last March, Gateway student, Brian Simms, thought his church, CrossPointe Fontana, would have to “fight and scratch to stay alive.” CrossPointe, however, is no stranger to adversity.

The church has a unique history. CrossPointe is the product of a merger between two churches eleven years ago - First Baptist Church Fontana and Northwinds Church. The church has a broad age demographic and has made many adjustments to blend established traditions with new and innovative ideas.

“One of the things that my church knows about me is that I don’t have a whole lot of ties to tradition, and I am not afraid to make the necessary changes,” he said.

Simms is the senior pastor of CrossPointe and a native of Fontana, California. At the age of 20, he started his relationship with Christ. He has served in ministry at the same church for ten years.

Before the coronavirus pandemic, CrossPointe attendance was typically just under 100 on a Sunday morning. Though some members were initially reluctant about the transition to a remote service, against all odds, Simms says the church has “begun to thrive online.”

“We have a sizable senior adult group so I didn’t know how things would translate over for them. But the shutdown

kind of made us get our act together online.”

“We now have about 140 households viewing online from all over California, the United States, and even overseas,” he said.

Furthermore, that isn’t the only way Crosspointe has been growing. “We’ve experienced a miracle of God—our giving has also increased during the pandemic,” Simms said.

In fact, the church has seen a 15% growth in tithes over the past several months. This is an impressive statistic considering the stark difficulties many churches are currently facing. Some experts predicted churches would see a decline in giving during the pandemic. Bill Wilson, director of The Center for Healthy Churches, anticipated churches would suffer a 33% decline in giving in 2020.<sup>1</sup>

Simms attributed their recent growth to the grace of God. The church has been abundantly blessed during this time, and they have adapted to new challenges presented by an ever-changing world in crisis. Now they are reinvesting their resources into the people in their community.

“We are looking for ways to be a blessing to others during these difficult times,” Simms said. One action CrossPointe took in direct response to COVID-19 was offering practical support to frontline healthcare workers. The church provided lunch, cards of encouragement, and prayed

over the workers at both a COVID-19 testing facility and a dental office in Fontana.

In addition to physical needs, CrossPointe has been working to meet the great spiritual need in their community as well. Before the pandemic began, Simms was working to personally reach the people around him. Although he had a passion to share the gospel, his efforts were relatively unstructured. “I didn’t really have a consistent evangelism strategy until I took Basic Evangelism with Dr. Pate,” he said.

During the eight-week course, Simms was able to have eight intentional gospel conversations and was able to help lead five people to the Lord. After the pandemic began, Simms found that his evangelism strategy worked well online using Zoom software.

Despite the challenges the world is currently facing, the Holy Spirit is still at work. Transitioning to online ministry has been challenging for many congregations. But as Crosspointe and Simms have demonstrated, it is still possible to share the good news of the gospel.

“We’re gearing up to go through [at least] the end of the year online,” Simms said.

“We are going to stay on this track and will hopefully continue to thrive.”



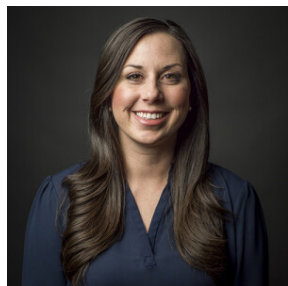
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1. [faithandleadership.com/will-church-financially-survive-covid-19-pandemic](https://faithandleadership.com/will-church-financially-survive-covid-19-pandemic)





# COMMUNITY DISPERSED



**DR. KRISTEN  
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*Director of Online  
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In the initial days and weeks of shutdowns across the world due to the COVID-19 pandemic, churches, ministry leaders, and organizations grappled with how to be the church dispersed. Instantly, ministry leaders had to learn not only how to deliver a sermon digitally but wrestled with how to build needed community when God's people could not gather. At Gateway Seminary, our strong emphasis on online education that seeks to not just inform, but transform, has provided us many years of theological, theoretical, and practical tools for developing community and content from a distance. Our faculty have been delivering biblical content and fostering community with students from around the world for well over a decade. It was out of the great need we witnessed among churches and from our own understanding of online education that we felt compelled to create helpful, instructive, and encouraging resources for the dispersed church.

Access more resources at [gs.edu/community-dispersed](https://gs.edu/community-dispersed)

## CARING FOR THE DEAF COMMUNITY DURING THE CORONAVIRUS LOCKDOWN

My little church has about 75 or 80 attenders, about 35 members, and a Deaf ministry. Yes, I know, you normally see Deaf ministry in larger churches, but we have Derek Foddrill. Derek is a college student with a passion for the Deaf. He has learned to interpret American Sign Language (ASL) and invites his friends who are Deaf to attend our worship. Our church is slowly learning to communicate with them.

The Coronavirus has most of us working at home, avoiding all gatherings, and trying to find simple ways to minister to and care for each other. At times like these, it can be easy to overlook those who are difficult for us to communicate with—and that certainly includes the Deaf. As your church moves to online programming, consider how you include those who can't hear.

### 1. Closed Captioning

Adding captions to a video of your sermon is incredibly helpful. YouTube will caption the video for you, though it lacks punctuation and often makes errors. You can upload a written transcript of your video, and YouTube will add it as subtitles. This gives you the advantage of making the language more accurate, but it may not always sync with the audio in the video. The most effective way to add captions on YouTube is to edit the video, add subtitles, and type in the words as you watch the video. After you have entered the words, YouTube allows you to adjust the box in which the subtitles appear to line up with the flow of the video. In addition to adding words spoken (or sung), adding special explanations in brackets (e.g., [piano plays softly]) give the Deaf observer a better picture of what is happening on the video. A number of expensive programs that can add subtitles for you are available, but YouTube gives you an inexpensive way to do this.

### 2. Translation into ASL

During your live online worship services or your recorded videos, adding a box with a person translating as you speak is even more helpful to the Deaf participant. The box should not take up more than about one quarter of the screen. As with translation into any language, a good translator doesn't just communicate the words said but translates the meaning. So, "raining cats and dogs" may be confusing to a Deaf person, but a good interpreter would simply sign "rain, rain, rain." YouTube will also allow you to upload a file with interpretation onto a video. Just choose "American Sign Language" as the language you use for subtitles.

### 3. Ask

The biggest thing to keep in mind as you attempt to care for those who are Deaf in your church (or in your community) is that you need to ask them. Deaf members need to be included and considered as your church makes plans and implements ministries. They can tell you what is most helpful to them in studying Scripture, listening to a sermon, or having social or physical needs met. Email the Deaf members of your congregation with these questions or, even better, get a Deaf translator to get online with you on Zoom and have a conversation.

As you are seeking ways to care for those in your congregation, dealing with their fears, caring for their needs, and continuing their discipleship, don't forget those that may be least able to communicate their needs. In many cases, that includes the Deaf community. Who knows? COVID-19 may give you the first opportunity to begin to truly care for Deaf persons around you.

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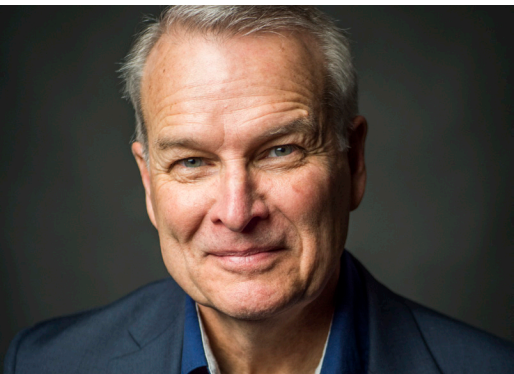
Special thanks to Derek Foddrill



**DR. PAUL G. KELLY**  
*Chair, Educational Leadership  
Professor of Educational  
Leadership*

Dr. Paul Kelly serves as professor of educational leadership. In addition, he is the senior editor of the *Journal of Youth Ministry* and a well-published author. Kelly's doctoral research focused on similarities in youth ministry objectives across cultures. He continues to minister cross-culturally as a regular guest professor in countries such as the Philippines, the Ivory Coast, and Armenia.





DR. RODRICK K. DURST  
Chair, History/Theological Studies  
Professor of Historical Theology

Dr. Rodrick Durst has served as professor of historical theology and a variety of administration roles at Gateway Seminary since 1991. Dr. Durst tests what he teaches in his local church and ministers in churches in the west. From 1978-1991 he was a pastor in Santa Rosa and Vallejo. He loves cooking, hiking, and art. He and his wife, Kristi, live in Lake Forest and have three adult children and three grandchildren.

## CHRISTIAN FAITH AND PESTILENCE

The biblical biographies of Jesus describe that he came preaching, teaching, and healing. That three-fold ministry is then passed to his church. So James writes, “is anyone sick? Let him call for the elders of the church...” (James 5:14). More broadly, scripture teaches that the Lord makes provision for healing and for containing pestilence. His desire is that “none of these diseases” come upon his people. Elements of the mosaic law and the office of the priest function to contain infectious disease from the community (Ex. 15:26; Lev. 13:1-17). Despite these biblical instructions, the church has a mixed reputation in dealing with disease over the last 2000 years. Yet regularly, “plague saints” have arisen to set the bar high for Christian response in health crises.

### Plague Ships and Plague Saints

The gospel has guided Christian response to plagues for 2000 years. When a plague ravaged Carthage in 250 CE and Alexandria in 259 CE, Christians in those cities risked their own lives to care for the sick and dying.<sup>1</sup> Bishop Eusebius of Caesarea, writing in the fourth century, tells of the unique response of Christians during the third century pestilence in the reign of Emperor Maximinus Thrax in 235-238 CE.

“...the universal zeal and piety [of Christians] became manifest... For they alone in the midst of such ills showed their sympathy and humanity by their deeds. Every day some continued caring for and burying the dead, ... others in one place collected those who were afflicted by the famine, throughout the entire city and gave bread to them all; so that the thing became noised abroad and they glorified the God of the Christians.”

“Most of our brother Christians showed unbounded love and loyalty,

never sparing themselves and thinking only of one another. Heedless of danger, they took charge of the sick, attending to their every need and ministering to them in Christ, and with them departed this life serenely happy; for they were infected by others with the disease, drawing on themselves the sickness of their neighbors and cheerfully accepting their pains. Many, in nursing and curing others, transferred their death to themselves and died in their stead.... The best of brothers lost their lives in this manner, a number of presbyters, deacons, and laymen winning high commendation so that death in this form, the result of great piety and strong faith, seems in every way the equal of martyrdom.”<sup>2</sup>

A century later, the pagan Emperor Julian wrote to Ascarius, high (pagan) priest of Galatia, “that the recent Christian growth was caused by their ‘moral character, even if pretended,’ and by their ‘benevolence toward strangers and care for the graves of the dead.’” In a letter to another priest he wrote, “The impious Galileans (Christians) support not only their poor, but ours as well, everyone can see that our people lack aid from us.”<sup>3</sup> These observations motivated Julian to institute pagan charities, “but for all that he urged pagan priests to match... Christian practices, there was little or no response because there were no doctrinal bases or traditional practices for them to build upon.”<sup>4, 5</sup> Sociologist Rodney Stark concluded that the gracious response of Christians within the Roman Empire was a significant factor in the rapid growth of the Christian faith in its first 400 years.<sup>6</sup>

When the Bubonic Plague followed famine in Milan, Italy, in the 16th century, Archbishop Charles Borromeo assumed governance of the care extended to the stricken and dying. When the regional governor and nobility fled

the city, Borromeo issued guidelines to control the outbreak, organized make-shift hospitals, used his own fortune to feed the hungry and personally attended the sick.<sup>7</sup> Borromeo lived the words of Christ: “...I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me, naked and you clothed me, ill and you cared for me, in prison and you visited me” (Matt. 25:35-36).

When plague struck Rome in 1591, the young Jesuit, Aloysius Gonzaga sought permission to serve in the hospitals. Papal permission was granted, but because of his nobility status and ongoing health issues, Gonzaga was assigned to a hospital for non-plague patients only. However, when one of the patients he lifted into bed actually did have the plague, Gonzaga became infected and died soon after at age 23.

With Bubonic Plague threatening Wittenberg in 1527, Martin Luther answered a friend’s letter on Whether One May Flee (Spencer Weinreich calls this ‘Flight Theology’<sup>8</sup>) - “He shall be greatly to be blamed, which rashly casts himself and his into the danger of infection, when as the Apostle bearing witness, he is worse than an infidel, which has not so great care over his, as ... he ought to have.”

“What applies to these two offices [pastor and magistrate] should also apply to persons who stand in a relationship of service or duty toward one another. A servant should not leave his master nor a maid her mistress except with the knowledge and permission of master or mistress. Again, a master should not desert his servant or a lady her maid unless suitable provision for their care has been made somewhere. ... Likewise, fathers and mothers are bound by God’s law to serve and help their children, and children their fathers and mothers. ... Yes, no one should dare leave his neighbor unless there are others who will take care of the sick in their stead.”<sup>9</sup>

On August 12, 1866, the renowned Baptist preacher, Charles Spurgeon, spoke on the perspective of Christian faith during the outbreak of Cholera in London.

“It seems to me that this disease is to a great extent in our own hands, and that if all men would take scrupulous care as to cleanliness, and if better dwellings were provided for the poor, and if overcrowding were effectually prevented, and if the water-supply could be larger, and other sanitary improvements could be carried out, the disease, most probably, would not occur; ... The gospel has no quarrel with ventilation, and the doctrines of grace have no dispute with chloride of lime. We preach repentance and faith, but we do not denounce whitewash; and much as we advocate holiness, we always have a good word for cleanliness and sobriety. We would promote with all our hearts that which may honour God, but we cannot neglect that which may bless our neighbours whom we desire to love even as ourselves.... It is admitted that it would be most foolish to neglect the appointed means of averting sickness; but sneer who may, we believe it to be equally an act of folly to forget that the hand of the Lord is in all this. The singular manner in which this disease seizes frequently upon unlikely persons, and turns aside from its expected path, should show us that there is an unseen hand which directs its gloomy circuit. Let the wise man work below, but fix his hope above; let him cleanse and purge away the hotbeds of death, but let him look up to the Lord and Giver of life for success in all his doings.”<sup>10</sup>

Following the end of apartheid in South Africa in 1998, Baptist churches around Cape Town began to put up tent clinics next to their worship buildings for those ill and dying with AIDS and with nowhere else to receive care and treatment. Bestselling biographer, Eric Metaxas, writes, “Now as then, this power [for Christian service]

confounds and confuses Christianity’s critics. A recent article... acknowledged that many of the people fighting the Ebola epidemic in West Africa were missionaries. The writer, Brian Palmer, admitted that he ‘[didn’t] feel good about missionary medicine, even though [he couldn’t] fully articulate why.’ He knew that he shouldn’t feel this way but he did. Ross Douthat of the New York Times suspects that Palmer’s misgivings have something to do with the fact that the selflessness of the missionaries ‘unsettles’ his ‘secular and scientific [sic] worldview. ... ‘helping people is what governments and secular groups are supposed to do’ But that’s not how it works. Palmer, like the Emperor Julian “the Apostate” in the late fourth century, is seeing that “the impious Galileans support not only their own poor but ours as well.”<sup>11</sup>

1 E. Glenn Hinson, *The Early Church*, Abingdon Press, 1996), p.171

2 Eusebius, *Ecclesiastical History*, Bk. IX, Ch. VIII, 14

3 [https://en.wikisource.org/wiki/Letters\\_of\\_Julian/Letter\\_22](https://en.wikisource.org/wiki/Letters_of_Julian/Letter_22)

4 <https://oaklandcitychurch.org/going-deeper-rodney-stark-and-the-early-christian-response-to-epidemics/> accessed 3.18.2020

5 <https://www.thegospelcoalition.org/article/what-early-church-teach-coronavirus/> accessed 3.18.2020

6 Rodney Stark, *The Rise of Christianity: How the Obscure, Marginal Jesus Movement Became the Dominant Religious Force in the Western*

*World in a Few Centuries* (HarperCollins, 1997): 256,272.

7 <https://www.franciscanmedia.org/saint-charles-borromeo/> accessed 3.18.2020

8 <https://academic.oup.com/shm/advance-article/doi/10.1093/shm/hky102/5212595>

9 Martin Luther’s *Basic Theological Writings*, Timothy Lull, ed., Minneapolis: Fortress Press, pp. 736ff.

10 <https://www.spurgeon.org/resource-library/sermons/the-voice-of-the-cholera#flipbook/>

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DIGITAL WITNESS

Salt Lake Valley is surrounded by mountains—the Oquirrh Mountains to the west, the Traverse Range to the south and the Wasatch Range to the east. The valley is 500 square miles and contains more than one million people, many of whom reside in Salt Lake City and its suburban sprawl.

Brigham Young and his followers traversed the challenging terrain and settled in the valley in 1847. Since then, Mormonism has been as predominant as the nearby peaks in defining the region. In 2014, the Pew Research Center found 55% of adults in Utah identify as Mormon, while Evangelical, Mainline and Catholic Christians accounted for 18% combined.

“God has told us to go, but we sat here in our churches and said, ‘Come.’

One may imagine the Coronavirus pandemic would have made reaching Mormons with the gospel a more imposing task. Instead, Gateway student Tim Peery has found the opposite true. “This is our generation’s Acts 1:8 moment,” Peery said.

“God has told us to go, but we sat here in our churches and said, ‘Come.’ The ability to reach the masses through social media has been around for several years but we haven’t been doing it,” he said.

“God used persecution back then. He’s using a pandemic now, but the message is still the same. Go.”

Peery is senior pastor of Alta Canyon Baptist Church in Sandy, Utah, 15 miles south of Salt Lake City. Alta Canyon is not a large church.

Before the pandemic, they averaged 60-70 in attendance each Sunday—up from five members when Peery was called to the church in 2011. Peery was serving as a bi-vocational minister in Boise, Idaho, before relocating to the Salt Lake area. He owned a mortgage company, but was forced to close it after a few tough years following the 2008 financial crisis. In the moments before he shared the bad news with his wife, Peery received a call from a member of Alta Canyon.

“The last place I was looking to pastor full-time was in Salt Lake City, and I went from never thinking about it to all of a sudden getting a call from a gentleman who asked me to come and preach in view of a call.”

“I had been trying to get out of the mortgage business anyway and into full-time ministry,” he said. “It was clearly a God thing.” Two weeks after receiving the phone call, Peery was preaching his first sermon at Alta Canyon.

In March 2020, Peery transitioned the church to remote services to prevent members from being exposed to COVID-19. Their first service earned 57 views on Facebook Live.

“The second week we had 120. The next week, we ended up with, I want to say it was 288. And then the following week was Palm Sunday and on Palm Sunday, it was a fiasco,” Peery said.

Producing weekly services was a family activity at Alta Canyon. After a potential Coronavirus exposure in the sanctuary, Peery quarantined the premises. Only his wife and two sons were able to assist in person for a few weeks. Through YouTube tutorials, assistance from fellow Gateway students, and some guidance and lent equipment from another nearby church, the quality of Alta Canyon’s digital services continued to improve. Still, Palm Sunday was beset with technical glitches and a tumbling tripod. Peery thought it would discourage people from watching the next week.



Instead, the church logged around 1500 views on Easter Sunday. More than 85% of the views came from the Salt Lake area Peery said.

“How many of those are LDS people who can now stick their head into a Southern Baptist Church... and hear the gospel?” he asked. It is a significant question. Peery said Mormons risk much by physically walking into an Evangelical church. They could lose family relationships, income, and housing. “These people have questions and they can’t be seen coming in [a church],” he said.

They have to know “what [they are] taking on is better than what [they are] giving up,” Peery said. “Now they get an opportunity to come and nobody knows who they are.”

The anonymity of a digital service allows Mormons the opportunity to hear the gospel apart from preventative

social and cultural mores. It gives space for seeds of faith to sprout in rocky ground.

“This is our opportunity to go and share the gospel like these people have never heard it before—no strings attached. That’s the beauty of it,” he said.

The pandemic opened up new channels for gospel engagement at Alta Canyon. It is a positive change; one that Peery is fully committed to.

“I told our church we are never going back. We will be live on Facebook every Sunday, forever.”



TYLER SANDERS  
Director of Communications;  
Gateway Alum,  
Master of Divinity, 2014

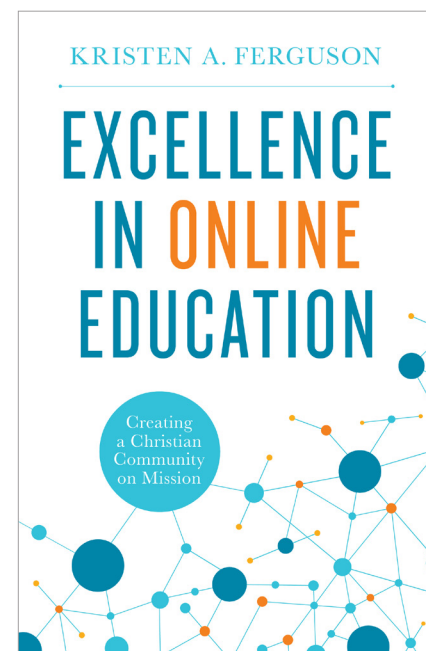




## DR. KRISTEN FERGUSON

Director of Online Education  
Associate Professor of Educational Leadership

Dr. Kristen Ferguson's doctoral research at The Southern Baptist Theological Seminary investigated evangelical faculty perceptions on online theological education. Her continued research focuses on online course design, blended learning, and online teaching best practices. Dr. Ferguson has presented at conferences including the Online Learning Consortium annual international conference, the Society of Professors of Christian Education, as well as the Technology in Theological Education Group of the Association of Theological Schools.



## FACULTY PUBLICATION SPOTLIGHT

### EXCELLENCE IN ONLINE EDUCATION: CREATING A CHRISTIAN COMMUNITY ON MISSION

As we survey the methods used to establish community in the Bible, we can see that both physical and mediated presence built a community of believers from a variety of locations for the sake of the mission. Hebrews 10:24–25 says, “And let us consider one another in order to provoke love and good works, not neglecting to gather together, as some are in the habit of doing, but encouraging each other, and all the more as you see the day approaching.” This passage requires believers to gather physically for encouragement and good works. Likewise, the new believers of Pentecost devoted themselves “to the fellowship,” meaning they met together to learn, pray, and break bread (Acts 2:42). Indeed, many commands directed to the church necessitate physical presence, such as visiting the orphan and widow (James 1:27), providing for the needy (Rom 12:13), visiting the sick (James 5:13–15), taking the Lord’s Supper (1 Cor. 11:23–25), and many more.

These passages tell us that physical presence among the local body of believers is necessary. To neglect it consistently is to disobey direct commands of Scripture. The local church is the hot spot for gospel living and learning and the launching point for the global expansion of the gospel message. Although pandemics, persecutions, and physical limitations may cause temporary isolation, the local

community of believers in the church should exist in a physically present, unmediated community, as soon as it becomes possible.

The Bible, however, also provides examples of mediated presence that connects God’s people to him and to one another. In the Old Testament the prophets mediated God’s presence by declaring his words to the people. Those words were recorded as a means of communicating with future generations, further illustrating God’s mediation of his message and care. The priests mediated the people’s prayers to God, and animal sacrifices bore their sins as a mediated offering. Kings ruled in God’s name as mediators of his rule over humans. Then Christ—the God-man—fulfilled all offices as one Mediator between God and humanity. The mediated interactions between groups of believers and individual believers through letters encouraged them to know God and make him known.

For example, Paul’s letters serve the church in teaching, communicating love, exhorting, warning, and encouraging the body of believers, even while he cannot be present physically. As he heard reports about the faith or error of a local church, he employed the use of mediated presence to influence them in their knowledge of the things of God and their mission.

In this way, he built community between himself and the churches, between the churches themselves, and between the churches and God’s mission. Indeed, although Paul desired to interact in person with the churches (Rom. 15:18–22), God’s mission took precedence in such a way that made mediated presence necessary, desirable, and effective for the growth of the global Christian community. Therefore, we see that mediated presence is God’s ordained means of creating community when the mission of making disciples of all nations demands it. Mediated presence is not a concession but a strategic tool for a community that is on mission.

The method of community, as presented in the Bible, requires a physically present, unmediated community of believers who grow together locally while on mission globally. At the same time, it also portrays a global community of believers who communicate through mediated means. In that mediated community, believers support, pray for, send, and receive one another as God’s mission moves throughout the world. Physical presence and mediated presence both have a role to play. The use of either physical or mediated presence depends on the missional need. Christian community exists in both as Christ’s disciples work together on mission to make disciples.

Institutions of higher education can honor the church as God’s primary method of community and mission but also see ourselves as aiding that community and mission in important ways. When students are physically

present in our classes, we can seek to help them know God and make him known. In our class community we apply the Word to students’ context, direct them to invest in the church community, and equip them to live out God’s mission. When our presence with students is mediated by technology, we prioritize our interactions through available means so we can intentionally help apply the Word to their context, direct them to a local church, and equip them to live out the mission.

Our appreciation for and adoption of online education grows out of love for the local community of believers, the church, wherever it exists around the globe. Like a heart pumping blood to the arteries, Christian online education should pump biblically rich content and gospel-centered interactions from the global body of believers, found in this case in an online classroom, into the local body of believers. Letters were used in the early church for building community; educators today have countless technologies that enhance the immediacy, visual presence, and frequency of mediated interaction. As our students engage in our online communities, they can know God more and make him known, wherever they are. Thus, online educators can make a vast, global impact for the sake of God’s mission as they influence students in the Christian community they build within their online course.

*Excerpted from Excellence in Online Education: Creating a Christian Community on Mission, Kristen Ferguson, B&H Academic. Used by permission.*





kobe

UNDERSTANDING A  
CITY IN MOURNING





**DR. DEBBIE STEELE**  
*Professor of Christian Counseling*

On the way to a youth basketball tournament, Kobe Bryant, his daughter, and seven others died when their helicopter crashed into a hillside outside of LA. Kobe's death was an intensely personal experience to his family and millions of fans around the world coping with the loss of a true sports legend. When this level of celebrity dies, there is a global, complex grief experience that can best be explained and understood by our need for connection. We were created for connection and designed to be attached to God and to one another (Mark 12:30-31). Whether a casual observer or a die-hard fan, Kobe's life bound people to him through a spectrum of shared emotional experiences. For example, Lakers fans felt exhilarated each time Kobe led them to five of their numerous NBA championships. Conversely, these same fans experienced profound communal sadness whenever their team lost on the court. Everything Kobe did, both on and

### Sharing communal emotional experiences with others is how God binds us together in life and in death.

off the court—emotionally, intellectually, financially, and socially—affected and touched those he knew and those who “knew” him. Sharing communal emotional experiences with others is how God binds us together in life and in death.

Devastating and intense emotions surrounding celebrity deaths create a unique “community of mourning” within and among cultures. In the case of Kobe, his followers journeyed to Staples Center and created a shrine populated by an overflow of flowers, cards, and fan-specific memorabilia in a public display of community mourning.

This pilgrimage allowed strangers to bond together through their shared devotion to a man most of them never knew personally. What they all held in common was a powerful emotional connection with their sports celebrity—someone they believed in, trusted, and admired because of who he was. Kobe

is inarguably one of the best basketball players of all time. His amazing abilities elevated him to superstar status. His Spartan talent caused simple sports fans to morph into idol worshipers of a man so disciplined he would shoot a thousand baskets each day of his two-decade career. No wonder he was the all-time leading scorer in Lakers' franchise history.

There is a massive sense of loss when celebrities like Kobe, not yet halfway through life, are torn from family, friends, and fans. For so many, he was a hero, an inspiration, and a symbol of strength, perseverance and hope. As Kobe prepared for retirement, he wrote a poem entitled “Dear Basketball” expressing his love for the game and his sadness at stepping off the court. In the same way, Kobe's death brings up a similar emotional experience for others, whether the relationship is personal or from a distance. Grieving the 'Kobe Konnection' is not only a measure of loss but a measure of love, respect and hope. Honoring our grief honors these

things as well. Pushing past it, minimizing it, or explaining it away only invalidates our grief and our tie to that God-created part of our shared human experience. “Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforts us in all our affliction, so that we may be able to comfort those who are in affliction, with the comfort with which we ourselves are comforted by God” (2 Cor. 1:3-4).





**DR. JOSEPH J. KIM**

*Associate Professor of Intercultural Education*

Superstars and superheroes like Kobe Bryant, who are larger than life, are supposed to be untouchable, invincible, and indestructible. The tragic and sudden death of the beloved Lakers star along with his 13-year-old daughter, Gianna, and seven others on that fateful January morning shook the world. But even more so, it devastated local Angelenos—diehard Lakers fans—that considered Kobe one of their own.

Like many Angelenos, Kobe was a transplant. Born in Philadelphia, he spent some of his earliest years in Italy, where he learned the language and culture while his father played pro basketball. Kobe was a fluent speaker of multiple languages; a resident of the world. But he was most closely identified with LA, where he spent all 20 years of his professional career with the Lakers.

Kobe Bryant was the soul of LA; a legend in this city. His approach to basketball taught Angelenos that with hard work, a person can be the best at anything. He had a contagious work ethic that inspired LA's large immigrant community, its young entrepreneurs, and the numerous artists drawn to the city to pursue their dreams. The Mamba Mentality, described by Kobe as "focusing on the process and trusting in the hard work when it matters most," reached across cultures, generations, and gender barriers.

Kobe's life and death showed us the importance of living each day to the fullest. Each day matters in how we work, how we love, and how we make a difference. Kobe was by no means perfect; he was far from

it. He was a ruthless competitor to a fault and could be a selfish teammate. He also dealt with significant marital troubles over the years, estrangement from his parents, and the Colorado sexual assault incident forever marred his career. These flaws in his character and stumbles in his life, however, humanized Kobe among his fans and showed Angelenos that even in our imperfections and troubles we can strive to be better and even come out stronger.

Kobe's death is especially heartbreaking knowing what he was capable of and what he might have accomplished in his post-NBA life whether in Hollywood, publishing books, charity work or owning a local sports team. He was already well on his way.

Less than four years into his retirement, Kobe was seizing new challenges and working to inspire his daughters' generation through sports and storytelling. It didn't take long for Kobe to make an impact in Hollywood. He won an Oscar for best animated short as a producer of "Dear Basketball," based on a poem he wrote before he retired from the court.

Angelenos witnessed Kobe's arrival as a brash and awkward 17-year-old basketball prodigy. We marveled at his artistry as he dominated his sport for the next two decades. His gracious and multifaceted transition into his post-basketball life was something the world had never seen. Thank you for representing Los Angeles well, our adopted, superstar-hero son. The life and legend of LA's own Kobe Bryant will live on in the hearts of Lakers fans wherever they may be around the world. Mamba out!

**He had a contagious work ethic that inspired LA's large immigrant community, its young entrepreneurs, and the numerous artists drawn to the city to pursue their dreams.**







**D.J. JENKINS**  
*Pastor at Anthology Church of Studio City, Calif.  
 Gateway Alum, Master of Divinity, 2020*

“Oh my gosh...”

It was an otherwise normal Sunday in January, before the global pandemic—which seems destined to define 2020—had reached our collective consciousness. Church leaders and a handful of volunteers were cleaning up from our weekly service in Studio City, an influential neighborhood in Los Angeles. Then, I got a notification alert on my phone.

“Oh my gosh... Kobe’s dead,” I said as I read the alert in disbelief.

“What?!” several people shouted out after I read it out loud.

The initial shock turned into long minutes of searching online to verify the story. Then it turned into hours, days, and weeks of city-wide mourning for one of LA’s most beloved icons.

As a Southern California native, I’m a Lakers fan by birth. As a church planter and pastor in Los Angeles, I have made it my business to know my city for the past eight years. Kobe’s death had a greater impact on the city than any other celebrity’s passing in my memory.

There is something emotional and communal about sports that transcends mere entertainment. Ask any fan who has been caught up in the fervor of a playoff run, who has shed tears when their team had a miserable collapse, or who has run up and down their dormitory hallway celebrating a last-second victory. Sports can have an almost spiritual effect on us. And no single sports figure in my lifetime affected LA like Kobe Bryant.

I remember being a teenager and watching Kobe’s first games with the Lakers while my mother worked to raise me as a single parent. I remember being in college with some of my now

closest friends, seeing Kobe and the Lakers win the 2000, 2001, and 2002 championships.

I remember silently celebrating in June 2009 as the Lakers won another title while pushing my sleepy, one-month old daughter on a swing. My wife was next to me quietly laughing at me the entire time.

**There is something emotional and communal about sports that transcends mere entertainment.**

I remember watching his final game in 2016 with my then much older daughter. He scored 60 points in his final outing, and I told her, “This is what it was like! It was amazing to watch him!”

Other friends told me similar stories—spending hours next to their fathers watching the Lakers. Cherished memories, intrinsically bonded to Kobe’s victories and defeats. In short, many lives in LA were marked by moments of common grace provided by God through this man’s career.

That is why his death, poignantly in a period during which he embraced fatherhood, left such a profound wound in the city. The countless murals which have sprung up throughout LA in his absence reflect this pain.

In Psalm 90, Moses prays, “teach us to number our days that we may get a heart of wisdom.” As I continue to minister in LA, the death of Kobe Bryant has been a bittersweet reminder to pray this for myself and for my city.





*Kare*

**AND THE GOSPEL:  
AN APPROACH TO  
RACIAL TENSIONS IN  
2020 AMERICA**





## RACISM, RIOTING, AND COMMUNITY LEADERSHIP

In May, Dr. Iorg invited his pastor, Dr. Brian Kennedy, onto his podcast to discuss racial tension in America. Dr. Kennedy is senior pastor of Mt. Zion Baptist Church in Ontario, California and a Gateway alumni. He previously served for eleven years as Los Angeles area director of Prison Fellowship, a ministry dedicated to bringing the gospel to prisoners and former prisoners.

A portion of their discussion is below and on the following page.



**Iorg:** In the United States, we continue to have a serious black and white racial divide and racial tension. As you and I have talked on a number of occasions, this doesn't mean that every black or white person is in this kind of tension. Many have very good relationships and their communities work very well together. Nevertheless, there's an undercurrent of this tension in our culture. From a pastoral perspective, and as a person who's been involved in all kinds of community leadership, what causes this divide? Why can't we seem to solve it?



**Kennedy:** We have an old, old problem. It dates back to Genesis two, where our first parents wanted to be something that they were not designed to be. We still have a preoccupation with trying to be something we're not designed to be. If you think about our preoccupation with mythology, [specifically in] Greek mythology, we want to be gods. We constantly are struggling with this idea: "I'm better than you. I have to have it up on you." That's at the root of the racial divide in this country.





**Iorg:** Well, that sin problem has played itself out in our culture in some very destructive ways over time. Perhaps in America, the most destructive form of this was slavery. I've said it this way: there is a stain of slavery on our national soul. And just like when a garment gets stained, you can wash it and wash it and wash it, and it fades and fades and fades, but eventually [the stain] re-emerges. This sin problem expressed itself in that very ugly way in our culture. [Today] it expresses itself in what I call systemic racism. That's the subtle, sometimes even unrecognized, forms of racism that work their way into our culture. Can you comment on the perpetual problem that our country has because of slavery, how racism is a part of who we are, and how we're constantly trying to battle against it?



**Kennedy:** Yes. [Racism] is taught and that's something we have to understand. If you leave a couple kids on a playground, they can be from different ethnicities and they will be having fun, because they are kids. They haven't been taught racism. But if you let grown people come in, they start pulling their kids, you know? [They will say] you can't play with him because he's this and he's that. People are taught this. This idea that they are better and someone else is not as good is a part of their values. You cannot be on a level playing field with them. So when we talk about how we're supposed to be one body in Christ [made of] many members, they can't grasp that concept. At the root, we have been taught this stuff, and we perpetuate it even in church leadership. If the pastor hasn't worked through this stuff, it goes throughout the congregation. Even if the pastor doesn't do it intentionally, it comes through in the comments they make and in the way they do things. Choices, conferences, you name it—it's right there.



**Iorg:** I want to ask you about a sensitive issue. I want to talk about the issue of how black men are treated by and relate to the police. And I want to reinforce what I've already said about you. You are an African American man. You have a very strong commitment to the law enforcement community and you are highly regarded in that community. With your background in mind, my question is this: Why do black men fear encounters with the police?



**Kennedy:** You know, the numbers don't lie—24% of deaths by the hands of police officers are black people. We are only 13% of the population. We are three times more likely to be killed by a police officer than a white person. So, our parents taught us that we need to be cautious. We need to be alert.



**Iorg:** One of the most chilling conversations you and I ever had was when you described to me how every African American man has to train his sons how to deal with the police. I never had that conversation with my sons. Could you talk about why that is important and what you said to your sons?



**Kennedy:** I explained to them the playing field is not level and they are not going to get the same treatment. I said, even if you are with your white friends, you are going to be treated differently. You need to understand the color of your skin will cause you to stand out. You need to watch your tone of voice. The police officer has the gun. If you have an issue with a police officer, you need to take it up in a court of law, not out there on the street where that gun could go off and you'll become another statistic. So you need to keep your hands where the police officer can see them. Do not make any quick moves. You need to look that police officer in the eye and be respectful. That is how you are going to survive a police encounter.



**Iorg:** That was a sobering conversation for me. As I said, I never had that conversation with my sons—I didn't feel the need. You have two very fine sons; one a recent college graduate, the other one about to go [to college]. These are the kind of men that every one of us would want for a neighbor and a friend and for you to have to have that conversation is an indictment on our culture. Now, let's talk about the other side of it. You are very pro-police. You are friends with many police officers, you are on a first-name basis with the sheriff in this area and the chief of police, and you've recently written a paper for the DA—I think everyone would agree that you are pro-law enforcement. We've talked before about how the vast majority of police officers are good people trying to do the right thing.



**Kennedy:** That's right. You have 99%, if not more, who are going out there every day, putting their lives on the line. Most Americans come in contact with police officers because of traffic stops. The majority of those stops, well in the 90% range, are positive experiences with the police.



**Iorg:** Well, I think that's a good word. And that leads me to another way that we can change policing. Not only do we need to prosecute criminal cops, but I think it would be a good thing if we had more African American police officers. I know you've promoted this in our community and even in our church.



**Kennedy:** The research on this issue is immense. One of the latest research documents that has come out was published in the Public Administration Review and it asked this question: Will hiring more black police officers help? The study indicates that when 15% of your police force is black, you begin to level out the number of police abuses toward black people. The critical mass is anywhere from 30% to 40% but most police departments cannot amass that kind of percentage of black officers. So what we really promote is hiring black police officers and challenging people in the community who have issues with the police. I ask them "Why don't you do something about it? American policing will only change from the inside out, right?" I say, "You have to become an officer. You have to join the police department to help make a difference." That difference is made when officers are active representatives, not tokens. Tokenism does not change anything but active representation actually changes culture.

\*This interview has been edited for length and clarity.



Go to [gs.edu/kennedy](https://gs.edu/kennedy) to listen to this Lead On episode for the full Q&A with Brian Kennedy.



**DISCORD:**  
**A FIRST-GEN FILIPINO AMERICAN'S PERSPECTIVE ON RACE**

A few years ago, I planned a beach day with friends to escape the summer heat of the San Fernando Valley. While deliberating, one of them mentioned that he was in urgent need of a tan. I was flabbergasted. I had no idea why people would want to get darker. I thought the lighter your skin, the more desirable you must be.

Growing up in the Philippines, I often heard comments like “she’s pretty for being dark,” or “you really need to stay out of the sun.”

As a first-generation Filipino immigrant, I grew up believing in the supremacy of America. Hollywood entertainment and the US colonial influence in the Philippines conditioned me to think of America as an enviable, picture-perfect land.

Therefore, speaking English proficiently was a criterion for honor. Possession of American imported products

was a symbol of worth. But the most valuable quality that encompassed all these desirables was **white skin**. From television ads to posters in local stores, staying indoors to papaya whitening soap - beauty and worth were dictated by the lightness of one’s skin, and America seemed to have no shortage of that. To me, whiteness and the idea of America were inextricably linked and intrinsically valuable.

I carried this deeply ingrained belief as I migrated to Los Angeles, Hollywood’s hometown that—ironically—exuded ethnic diversity. I was surrounded by immense multicultural and multi-ethnic communities, but I ultimately still evaluated beauty and value through the lightness of one’s skin. It was an indicator of trustworthiness, safety, and success to me. Honestly, **I only listened** to those who looked and acted white.

However, my perceptions of whiteness and America began

to shift. In California, I heard my first black joke - as well as other racially stereotypical jests. It is where I heard the stories of African slaves dehumanized. It is where I first heard the ongoing reverberations of historic discrimination. My assumptions were challenged as I learned about America’s complicated history and the stories of my peers.

One of those challenging accounts came from a local pastor and friend. He is a dark-skinned Mexican American and has had a number of unwarranted police stops. In one instance, while driving with his white wife, he was pulled over. After taking a good look at my friend and obtaining his driver’s license, the officer moved over to the passenger side and asked his wife, “Ma’am, are you okay? Is this man causing you any trouble?”

Along with the rest of the country, Southern California experienced its share of protests following George Floyd’s

death in police custody. Shouts of “No Justice, No Peace” echoed through our communities—I heard them myself. People held up signs imploring others to say the names ‘George Floyd’ and ‘Breonna Taylor.’ Their passionate demands for policing reformations emanated through row after row of stucco homes.

As I witnessed this, I was overcome with a barrage of emotions. Anxiety, frustration, excitement, sadness, confusion—a mixed bag of sensations that reflected discordant voices inside me. I’m an immigrant and a naturalized citizen, I’m Filipino and American, in this world, but not of it. So, I turned to scripture to try to answer this question: as a Christian, what posture should I take in response to this public outcry of racial injustice?

The gospel reconstitutes humanity’s system of worth. Apart from Christ, value is determined by many arbitrary and unfair





factors. In the ancient world, gifts, favor, and honor—integral elements for survival—were only given to those who society considered worthy. Today, America’s criteria for worth involves adhering to societal standards, defending cultural norms, displaying extraordinary talent, and even skin color. The gospel, however, defines worth by Christ’s gift alone. In other words, all people are valuable because Christ gives Himself up for all people.

Christ’s self-giving is the means for God’s ultimate plan - the redemption of all creation and reconciliation of humanity back to God and to one another. He sought not only to forgive but to undo the oppressive and divisive nature of humans. Our human nature is a microcosm of sin - the ultimate oppressive force that enslaves people to its power. The righteousness of God demonstrated in Christ is not only experienced in the forgiveness of sin but our deliverance from its dominion. The gospel is a rescue mission from enslavement towards freedom, equity, and unity in the multiethnic, multicultural, and multigenerational new covenant family.

As an active participant in this mission, I am compelled to **listen**. To listen to those who feel disenfranchised. To listen to those who are in agony. To listen to those who still feel the reverberation of oppression in America’s history. To listen to those pleading to be valued.


Much of the Christian response I have seen, unfortunately, has not involved enough listening. Words become triggers that automatically label people as enemies. Civil and healthy dialogue has been replaced with brutal

rhetoric. Condemnation is bolstered while compassionate understanding is diminished. Rather than listening to their experience, many of us have invalidated their pain.

G.K. Chesterton once wrote, “There is a lot of difference between listening and hearing.” The ability to listen is an active, gospel-inspired practice (James 1:19-27). Listening involves attentiveness, acknowledgment, empathy, and understanding. It is a discipline that requires patience, open-mindedness, and a perspective that strives toward the biblical vision of reconciliation and ultimate redemption.

**We only listen to people who we think have value.** The gospel compels us to deconstruct our deeply ingrained systems of worth in order to see all people as intrinsically valuable and to seek reconciliation. Of course, one does not have to agree with all the ideologies and actions espoused by the Black Lives Matter movement, especially those that are unbiblical and result in the same oppressive ends. However, Christians cannot be deaf to the communal lament of millions of people who have real, valid trauma and pain. To listen is to acknowledge their worth. To listen is to recognize their real pain. To listen is to move towards unity and reconciliation. **To listen is to be like Christ.**

How easily we can make people feel valued by just listening.



**JOSH NAVARRO**  
Contributing writer;  
Gateway Student  
Master of Theological Studies



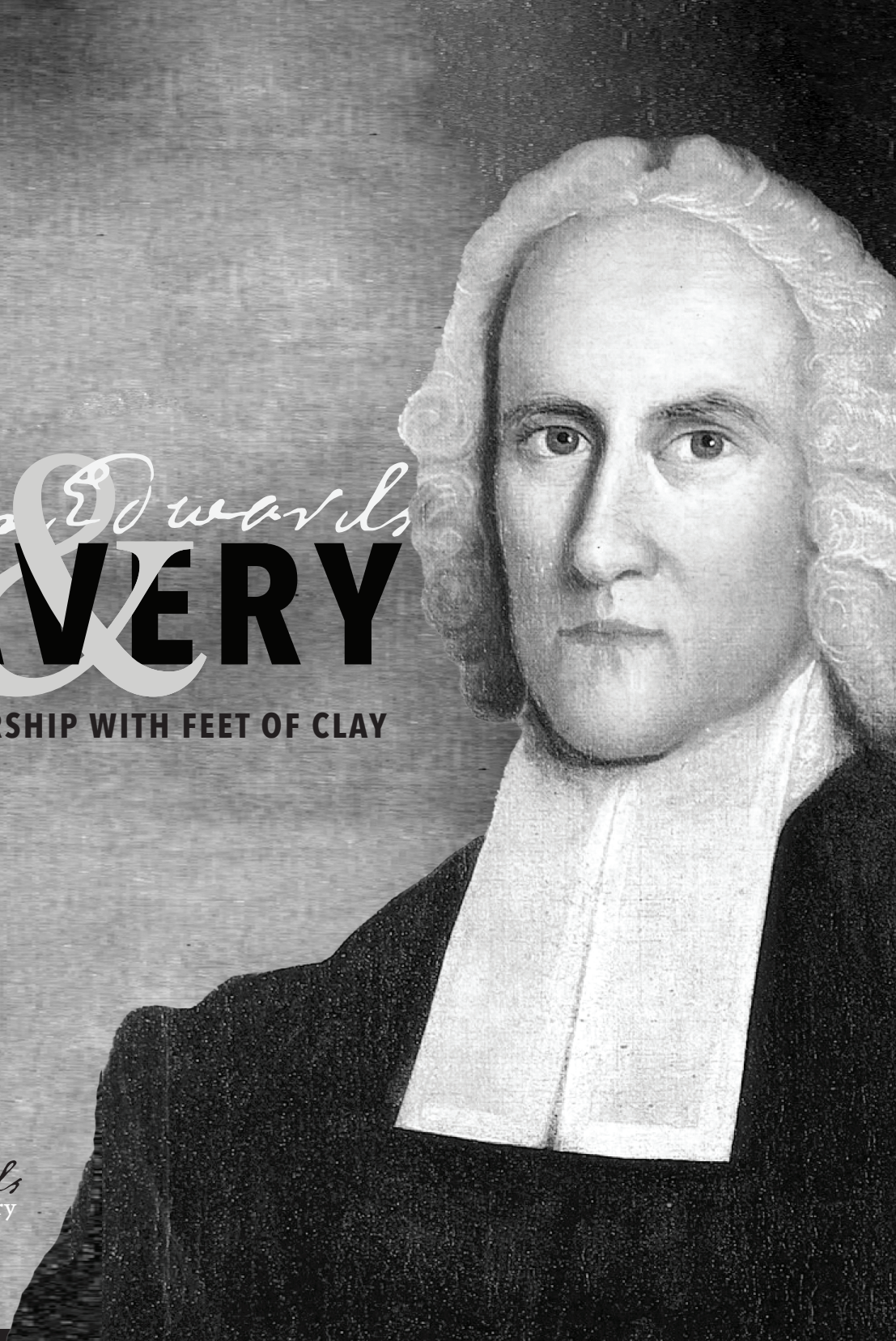
Memorial service for George Floyd organized by faith leaders in Los Angeles.





# Jonathan Edwards SLAVERY

CHRISTIAN LEADERSHIP WITH FEET OF CLAY



## JONATHAN EDWARDS AND SLAVERY: CHRISTIAN LEADERSHIP WITH FEET OF CLAY

*Written by Dr. Chris Chun Professor of Church History | Director, Jonathan Edwards Center*

The year 2020 has been not only marked by sheltering-in-place and social distancing, but also the civil unrest following George Floyd's death, which permeated every facet of our lives. In this political climate, Jonathan Edwards (1703-1758) has been targeted on various social media platforms for his complicity in institutional slavery. In response to indiscriminate cancel culture, the Jonathan Edwards Center (JEC) at Gateway Seminary hosted a virtual event on Monday, November 2, 2020, with the theme of "Jonathan Edwards and Slavery: Christian Leadership with Feet of Clay." In a 'news interview' style, I moderated three speakers: Dr. Ken Minkema, pastor James Westbrook, and Dr. Leroy Gainey.

Dr. Minkema is the director of the JEC at Yale University and is the foremost expert on this historical question. James Westbrook is a former Gateway student who took my Edwards class several years ago, and he had some keen insights on this issue. He spoke on how he came to appreciate Edwards. Dr. Gainey is senior professor of educational leadership at Gateway and is the first trustee-elected African American professor in SBC history. He addressed the broader subject of how modern readers can think about a Christian leader's legacy who lived and died before the abolitionist movement in the

1830s. For 90 minutes, the panel examined the issue of slavery in the early American period and assessed how modern readers ought to interact with Edwards's positions.

I received positive feedback from people who joined us by watching the panel discussion. President Iorg thought it was outstanding and was particularly impressed with the panel's discussion on cancel culture. He added, "Good words on a difficult subject!" JEC board member and professor at Southwestern Seminary Rob Caldwell said, "Each of the presenters offered very helpful perspectives on how we are to appreciate Edwards in the wake of the racial unrest this year. It is so important that nuanced, complex answers are available out there on this topic. The simplistic, emotive reactions of cancel culture are not constructive; this discussion was." The panel's consensus indicated we can still appreciate Edwards within his historical context without justifying his complicity in the institution of slavery. I ended our discussion by asking the following question to the audience: "Every generation has their own mistakes, but our mistakes are different from theirs. If Edwards, a godly person who loved scripture, who authored *The Nature of True Virtue* and *Religious Affections*, was so blind to the great sin of his generation, how about us? How about those of us living in the twenty-first century?"

Watch the full digital panel at [gs.edu/edwards-panel](https://gs.edu/edwards-panel)



Ken Minkema



James Westbrook



Leroy Gainey



Chris Chun



**INTERSECT 2020: MARK DEYMAZ**  
**BUILDING MULTICULTURAL LEADERSHIP TEAMS**

In August, Dr. Lisa Hoff assumed leadership as the director of the Kim School, and I had the opportunity to work with her in preparing for Intersect. As her student, I witnessed her commitment to intercultural ministry and her desire to equip others to engage diverse people groups in sharing the good news of Jesus Christ. Under her leadership of the Kim School, I saw her carefully consider how to utilize the Intersect Conference to effectively bring attention to topics relevant to faith and culture.

Intersect is an annual intercultural event hosted by the David and Faith Kim School of Global Missions. It is concerned with the intersection points between culture and the gospel. It offers practical teaching and challenging discussions to deepen cultural competence in students so they can transform their communities. Over the last decade, Dr. Hoff was deeply involved with Intersect. She served as Intersect chair since 2013.

Though Dr. Hoff passed away before the conference was held, I'm confident she expected us to continue on. It was evident that she did not want to waste any opportunity for the seminary community to become better equipped for gospel ministry in diverse contexts. In the midst of this year's pandemic, she knew the value of having space to discuss how healthy multiethnic ministries impact local communities. With Gateway students in mind, her intention was to provide

an opportunity to gain insight on how to work through leadership issues connected to the culturally diverse ministry settings in the urban areas on the West Coast.

The sixteenth annual Intersect Conference on November 5 featured Mark DeYmaz, a recognized practitioner in the multiethnic church movement and founding pastor of Mosaic Church of Central Arkansas. He provided insightful advice on leading healthy multiethnic churches and the impact the church has when it embraces and reflects the diversity of the local community. DeYmaz challenged attendees to consider this: "If the kingdom of heaven is not segregated, then why is the local church?" The mission of the church has always been a commitment to evangelism, discipleship, and leadership development. But we must not forget that the church is called to reach people of all colors, classes, and cultures. DeYmaz said the goal of the multiethnic church is not to simply have diverse people in a room, but to embrace God's power and pleasure that "dwells in the midst of unity when diverse people will themselves to walk, to work, and to worship God together as one."



**JOYCE LAM**  
*Contributing writer;  
Gateway Student,  
Master of Intercultural Studies*

Watch the full conference at [gs.edu/intersect2020](https://gs.edu/intersect2020)





# faculty publications

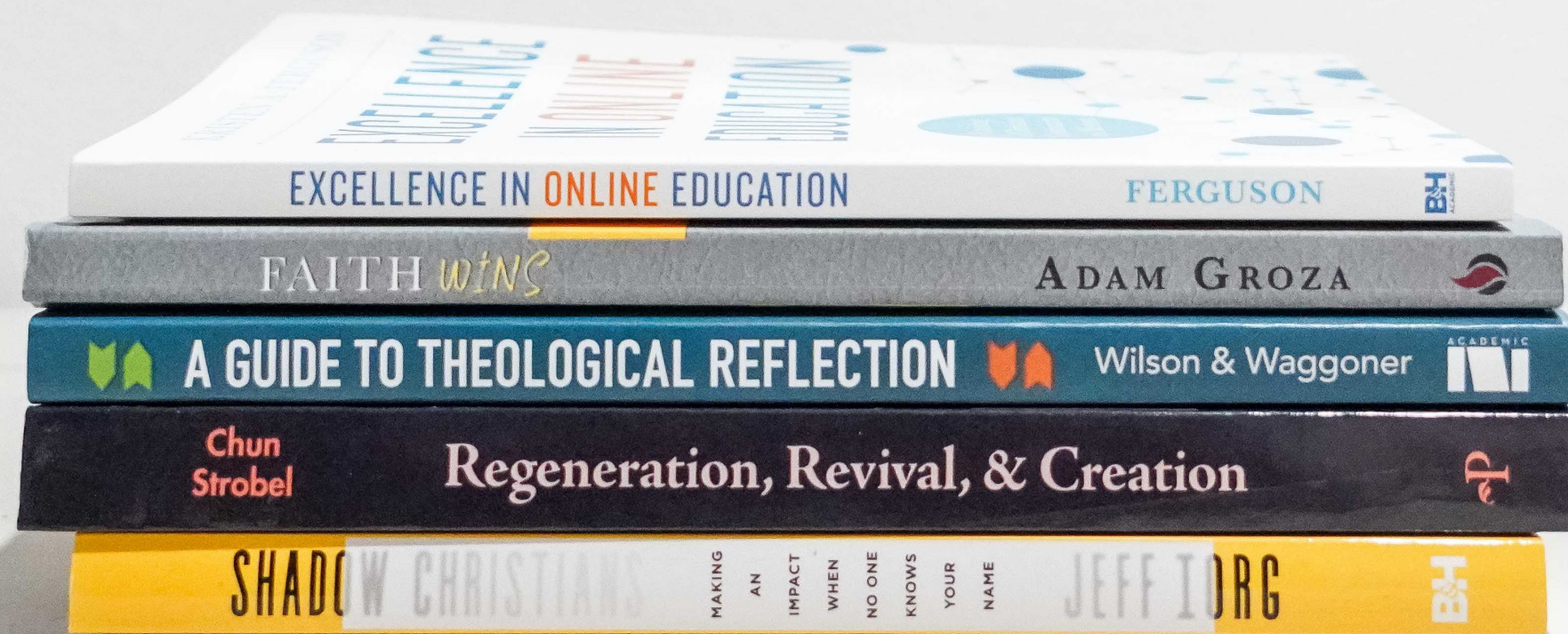
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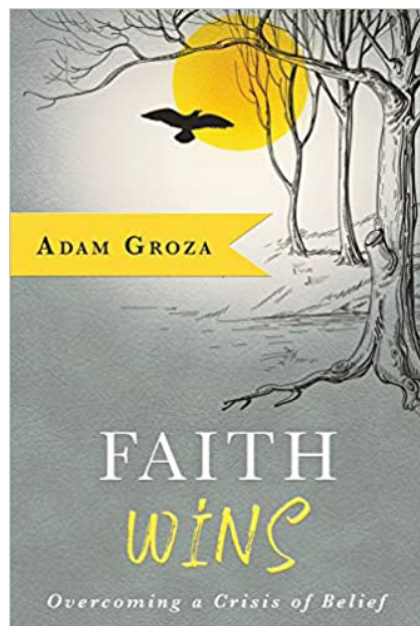


## DR. ADAM GROZA

Vice President for Enrollment  
and Student Services

Associate Professor of Philosophy

Adam is a native Californian and has taught philosophy related classes at a variety of institutions including California Baptist University, Tarleton State University, Scarborough College, and Korea Baptist Theological Seminary. Adam joined the Gateway family in June 2010 after serving on faculty and as director of admissions at Southwestern. He also currently serves as associate professor of philosophy of religion.



## FACULTY PUBLICATION SPOTLIGHT

### FAITH WINS: OVERCOMING A CRISIS OF BELIEF

*Dr. Adam Groza, Vice President of Enrollment and Student Services and associate professor of philosophy, writes to all believers who struggle with doubt in their Christian faith due to particular faith-shaking events. Dr. Groza clarifies the reality of faith and doubt, and provides principles on how to overcome a crisis of faith through the lives of key biblical figures.*

Hebrews 11 is often called the Hall of Faith. Biblical characters are listed and commended for their faith in Jesus, even though none of them had the privilege of knowing His name. On the list are the usual suspects - Abraham, Moses, Rahab and David.

The Bible holds up these individuals. They are “commended through their faith” (v.39). They are the examples of what it looks like to have saving faith. And yet the Bible reveals in each of their stories times of doubt, uncertainty, and faithlessness. Each of them went through what we would call a crisis of faith.

Abraham doubts that God will provide him a son, and so he goes his own way and has a child with Hagar, who is not his wife. Moses doubted and gave a list of excuses for not wanting to be God’s spokesman (Exodus 3:11, 13; 4:1, 10-13). David doubted and wrote songs about it: “How long, O Lord? Will you forget me forever” (Psalm 13:1). Rahab and Abraham lied.

This forces us to redefine what it means to be a hero of the

faith. A hero of the faith is not someone who never doubts but rather someone who trusts God through their doubt and uncertainty. Our doubt and uncertainty shine a spotlight on God’s unflinching faithfulness: He is the real hero of the story. Honest faith accomplishes what John the Baptist prayed: I must decrease, and He must increase (John 3:30).

The first lesson that these heroes of faith teach us is that doubt is normal. A person who doubts should not assume they are not saved, that something is wrong, or that they must have failed. Sin affects every aspect of life, including our thought life. Paul says, ‘For although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened’ (Romans 1:21).

Because sin affects our thinking, the life of faith is a constant battle between belief and doubt. For this reason, Paul commands Christians to be transformed by the renewing of your mind (Romans 12:2). Doubt is not good, but it is normal.

Matthew 28 is famous, primarily because it contains what is often referred to as the Great Commission. It occurred after Jesus rose from the dead and gathered his eleven remaining disciples on a mountain:

“Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. And when they saw him they worshipped him, but some doubted. And Jesus came and said to them, “All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.” (Matthew 28:16-20)

We move so quickly to the Great Commission that we miss an astounding fact about this last earthly meeting between Jesus and His disciples: It says some doubted.

Who doubted? It doesn’t say. It only says “some,” meaning more than one. There were only eleven disciples present, so at the very least there were two doubting, which means at least 18 percent of the disciples doubted while Jesus stood with them!

These men had walked with Jesus, been taught by Jesus, seen the miracles, witnessed the crucifixion and resurrection, and Jesus had opened their minds to understand the Scriptures.

And yet some doubted.

At every stage the disciples experienced doubt. Why then are you surprised to find

yourself struggling with doubt? Maybe you have been a Christian for a long time, but until you are made perfect with Christ, you will always battle some level of unbelief. In fact, the more you learn about God, the more you understand His holiness and and your sinfulness, the more likely you are to struggle with doubt.

This is the paradox of honest faith. Doubt should not surprise us. We should ask good questions, wrestle with the meaning and application of scriptural passages, and struggle to make sense of our faith; these are signs of healthy spiritual growth. All growth comes with growing pains, and spiritual growth is no different. Doubt is often a sign of spiritual growth.

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Excerpted from *Faith Wins: Overcoming a Crisis of Belief*, Adam Groza, New Hope Publishers. Used by permission.



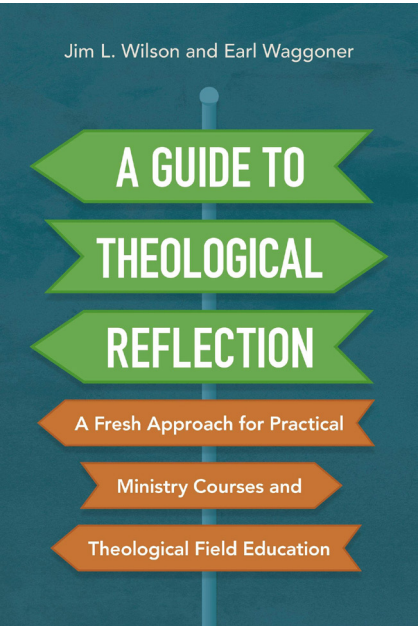


DR. JIM L. WILSON

Director of Doctor of Ministry Program  
Professor of Leadership Formation

Jim L. Wilson is a professor of leadership formation and the director of the Doctor of Ministry Program.

Wilson is an award-winning writer with hundreds of pieces in print and the author, co-author or contributor to more than twenty books. His recent books include, *Impact Preaching: A Case for the One-Point Expository Sermon*, *Pastoral Ministry in the Real World*, and *300 illustrations for Preachers*. His sermons and sermon illustrations appear on the FreshMinistry website and in WordSearch, Accordance and Logos Bible Software.



FACULTY  
PUBLICATION  
SPOTLIGHT

A GUIDE TO THEOLOGICAL REFLECTION

Written by Jim L. Wilson and Earl Waggoner

*Dr. Jim Wilson, director of the Doctor of Ministry program and professor of Leadership Formation at Gateway Seminary co-authors this book on the necessity of incorporating a constant discipline of theological reflection. Pastors, missionaries, and other ministry workers can benefit from individual and communal introspection in their intellectual, emotional, spiritual and ministerial formation as they gain perspectives on what to change, cultivate and sustain.*

Moses's disobedience did not happen in a vacuum. He was going through a rough time.

He had just buried his sister Miriam (Num 20:1) and was facing growing opposition from the people he served. "Now there was no water for the community, and the people gathered in opposition to Moses and Aaron" (Num 20:2). You would have thought that right after Moses buried his sister, the people would have come together to support and encourage him, but they didn't. They did not assemble for their leaders. They assembled against them.

Moses was grieving, and the people were not helping matters with their constant complaining (Ps. 106:32-33). Yet Moses was still responsible to obey God and serve the people. God didn't give him a free pass by thinking, "Well, Moses is under a lot of pressure lately, so I'll just ignore his disobedience."

By striking the rock and claiming to be one that was providing the water, Moses left God out of the picture. He made the moment all about himself. At Meribah, Moses

broke faith with God (Deut. 32:51), contended with God (Deut. 33:8), and disobeyed God (Num. 27:14).

Moses's disobedience was not just a personal matter between him and God. It was not just about his spiritual health and relationship with God. He failed in his ministry practice. He did not apply the resources of faith to ministry. It was not enough that his ministry was successful, that the water gushed out of the rock. Neither was it enough that he knew what God wanted him to do. God requires obedience.

What if Moses would have paused before he struck the rock? Would he have ministered differently? No doubt he was reacting out of his grief, frustration, and fatigue. We can only imagine what it felt like to hear the people pine for the good old days back in Egypt. In reality, they were saying that slavery under Pharaoh was better than freedom under Moses. It had to hurt. What if he had considered the faithfulness of God instead of the fickleness of the people? Holding the staff, he could have reflected on how God had used that very

staff to free his people. Instead, in a fit of anger, he used it to belittle the people and rebel against God. What if Moses would have slowed down for just a minute? What if he would have paused?

The clear testimony of Scripture is that God requires obedience. Faithful ministry occurs when we close the gap between what we believe and how we actually live and minister. That discrepancy—the distance between our aspirational and actualized faith—is our growth potential. However, that gap is never closed without thoughtful reflection.

Closing the gap requires a pause in the action long enough to reflect and make adjustments before acting again. It is a pause to understand, yes.

But more than that, it is a pause to allow faith to shape ministry responses. Whether done individually or in community, a pause for theological reflection is necessary.

This book is about the pause.

That pause is more than just a vague space, bracketed by Christian ideals on one end and less-than-ideal responses on the other. Within the pause, a conversation must occur; it must continue among biblical and theological demands, personal and corporate experiences, and cultural realities of everyday life. The results of that conversation—undertaken with wisdom, honesty, courage, and integrity—will determine a ministry leader's response to leadership challenges.

The pages ahead show you what to do during the pause. You will learn how to create several types of ministry artifacts (journals, case studies, verbatim reports) and how to examine them in private moments, in one-on-one conversations, and with a group of peers. You will also encounter planning tools (covenant of learning, time and energy management) that will catalyze personal, spiritual, and professional growth.

But before we begin exploring the tools, let's pause for a moment to consider what theological reflection is.

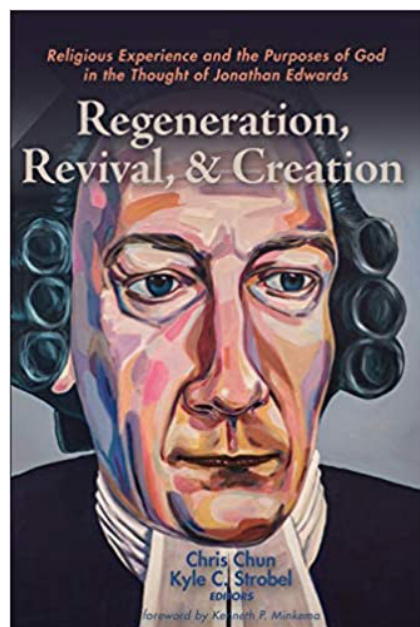
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DR. CHRIS CHUN  
Professor of Church History  
Director of Jonathan Edwards Center

Dr. Chris Chun is Professor of Church History and Director of the Jonathan Edwards Center. His doctoral research at the University of St. Andrews focused on the eighteenth-century Edwardsean Baptists in Britain. He has authored many books including, *Golden Gate to Gateway*, a history of the seminary chronicled for the 75th anniversary. Chun is an ordained SBC pastor and has experience leading outreach teams to Brazil and Thailand.



## REGENERATION, REVIVAL, AND CREATION: RELIGIOUS EXPERIENCE AND THE PURPOSES OF GOD IN THE THOUGHT OF JONATHAN EDWARDS

*Edited by Chris Chun and Kyle C. Strobel*

*Regeneration, Revival and Creation is a collection of academic articles presented at the Jonathan Edwards Center at Gateway Seminary's inaugural conference in January 2019. Scholars from across the country and from a variety of denominational backgrounds contributed to this volume; a testament to Edwards' stature as a thinker of the highest order. Contributors to this volume include Douglas Sweeney, Oliver Crisp, Michael Haykin and many others.*

*One contributor to the volume is Gateway's John Shouse. His article, excerpted below, compares contemporary cognitivist theories of emotions with the work of the "affectional theologies" of both Edwards and Søren Kierkegaard.*

***"The Revival of the Heart: Cognitive Theories of the Emotions and the Affectional Theologies of Jonathan Edwards and Søren Kierkegaard"***  
Chapter author: John Shouse

At the center of Biblical faith is a concern over the proper dispositions of the human heart. Jeremiah pictured God's coming covenant as the promise to write His law on people's hearts.<sup>1</sup> Proverbs counsels the faithful to "guard their hearts" because everything "flows from [them.]"<sup>2</sup> Jesus taught that defilement proceeds from within,<sup>3</sup> and when he summarized "all the law" he began with the admonition to "love the Lord with all your heart."<sup>4</sup>

In light of this consistent emphasis on the experiential dimension of faith, Christian theology has regularly reflected on the character and importance of the subjective domain of human life. In distinctive and disparate ways theologians throughout history have attempted to trace the relationship between the affections and spirituality. What

exactly is involved in and how best to describe the affections, however, has been the source of considerable debate and confusion.

Separated from each other and from the present by more than a century, Jonathan Edwards and Søren Kierkegaard have each made the nature and role of human inwardness central to their theological reflections. According to John E. Smith, "Edwards joins company with Kierkegaard . . . in insisting that feeling and sense make up the more profound level in human experience, because they are more intimately connected with the being of the person – the heart – than conceptual knowledge is."<sup>5</sup> This essay will compare and contrast the theology of the affections in Edwards and Kierkegaard with reference to one part of the contemporary

philosophical conversation on the emotions. Affections and Emotions: Shall the Twain Ever Meet? In recent years the subjective dimension of human life has increasingly been referred to as the "emotions." Tom Dixon has argued that two hundred years ago emotions did not exist.<sup>6</sup> He uses this intentionally shocking phrase to drive home the point that the modern concept of "emotions" is a construct only two centuries old. According to Dixon, the idea of "emotion" is part of a secularizing movement that ripped discussions of human experience away from their previous moorings in classical and Christian thought. According to Dixon:

"[W]hile a list of passions and affections of the soul from the start of the eighteenth century and a list of emotions from the end of the nineteenth century might contain many of the same items, such as anger, fear, joy, sorrow, hope, pride and so on, the underlying understanding of the person had been utterly transformed. 'Emotions' belonged (predominantly) to the psychology of a new sort of secular worldview, which was made up of new ontological and epistemological assumptions and new stories and metaphors."<sup>7</sup>

The category of "emotions," then, at least initially, circumscribed a narrower conceptual terrain than did the "affections." In his book on the affections in Jonathan Edwards, Ryan Martin warns that any attempt to explicate Edwards's understanding of the religious affections in terms of modern theories of the emotions is ill conceived. His reasoning is clear. Present understandings of the "emotions" regularly divorce them from the richer associations and influences that were deployed by Edwards and other earlier authors.<sup>8</sup>

1. Jer 31:33–34; Ezek 36:26.
2. Prov 4:17; 27:19.
3. Mark 7:23; Matt 23:27; Luke 11:40; 1 Sam 16:7.
4. Matt 22:37.
5. John E. Smith, "Religious Affections and the 'Sense of the Heart,'" in Lee, *The Princeton Companion to Jonathan Edwards*, 111.
6. Dixon, *From Passions to Emotions*.
7. Dixon, *From Passions to Emotions*, 229–30. *the revival of the heart* 147
8. Martin, *Understanding Affections*, 25; Even though Martin acknowledges that Edwards's use of the word "affection" is not always "technical" and may in any given instance be "loose" or "unfixed," he still concludes that using the term emotions as a synonym for affections or passions is both confusing and unhelpful.

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Dr. John Shouse is a native of Washington, D.C. and has served churches in Texas, Kentucky, Connecticut, and the District of Columbia. Dr. Shouse has also served as adjunct professor at Austin Presbyterian Seminary; adjunct professor of religion at St. Edward's University in Austin, Texas; Garret Fellow in Systematic Theology at Southern Baptist Theological Seminary in Louisville, Kentucky; guest lecturer for the Bible Chair at the University of Texas; and a visiting scholar at Biola University, Fuller Seminary, St. Andrews University, and the Graduate Theological Union.





**DR. JEFF IORG**  
President,  
Gateway Seminary

## SHADOW CHRISTIANS

People who serve and protect—like police officers and firefighters—are heroes in our communities. They are selfless men and women who run toward the sound of danger, even at the expense of personal safety. Taking care of the vulnerable, guarding the innocent, and keeping evil people from running amok is their life’s work. They serve with little expectation the people they protect will do anything in return.

When Jesus arrived, he came as a baby. The first responders to his birth showed up when Jesus was most vulnerable. Some anonymous men served and protected him. They guarded him, at risk of their lives,

and prevented an evil tyrant from harming him. Their gifts also provided provision for him and his family as they later fled for their lives. These men are commonly called “the wise men,” and are only mentioned during the Christmas season. They model what it means to serve Jesus for who he is with no expectation of anything in return. They bowed down to a baby.

Let’s bring these amazing men out of the shadows.

The wise men are not only unnamed in the Bible, their number is also unknown. Tradition indicates there were three—but that’s mostly because they brought three gifts. The

Bible doesn’t say how many there were—only that there was more than one (Mt. 2:1-23). The wise men came “from the east” because they “saw his star” and wanted to worship “the king of the Jews” (Mt. 2:1-2). Their arrival was so consequential that King Herod, secular ruler in the region, heard about it. He summoned the priests and scribes to inquire where “the Christ would be born” (Mt. 2:4). After determining Jesus had been born in Bethlehem, he summoned the wise men and told them, “Go and search carefully for the child. When you find him, report back to me so that I too can go and worship him” (Mt. 2:8).

The wise men continued their journey, ultimately finding Jesus “with Mary his mother, and falling to their knees, they worshiped him. Then they opened their treasures and presented him with gifts: gold, frankincense, and myrrh” (Mt. 2:11). The wise men were among the first people to worship Jesus. While they may have been somewhat prominent in their home country, their names weren’t recorded in the Bible. They represent all people who worship Jesus, not to be noticed or known, but because of his unique status. Jesus is our King and we worship him!

Jesus, however, didn’t appear very king-like in this story. He was a baby (less than two years old)—vulnerable, innocent, and dependent on the care of others. The wise men were first responders—among the first to worship Jesus, first to provide for him and his family, and first to protect him. Their gifts included lavish presents inappropriate for a child, but convertible to provisions

for the journey the family would soon be forced to make. A couple with limited resources was about to flee to Egypt, the first step in a long journey until they arrived at their permanent home in Nazareth (Mt. 2:13-14, 19-23). The wise men’s gifts may have sustained the family through upheaval and travels.

The wise men also protected Jesus. After meeting him, they were “warned in a dream not to go back to Herod” so they “returned to their own country by another route” (Mt. 2:12). This infuriated Herod, who, “when he realized that he had been outwitted by the wise men, flew into a rage. He gave orders to massacre all the boys in and around Bethlehem who were two years old and under, in keeping with the time he had learned from the wise men” (Mt. 2:16). The wise men risked their lives to sneak out of town and avoid Herod. His wrath could have, and likely would have, fallen on them if they had been caught. Yet, they did what was necessary to protect Jesus. While the ensuing slaughter of baby boys was horrific, Jesus was saved by the courageous, cunning decisions of these men. The wise men served Jesus with no expectation of anything in return.

God could have sent a legion of angels, arranged an army from a world superpower, or struck Herod dead in his tracks to protect Jesus. Yet, he didn’t do any of that. Instead, he sent a few men—names not important to the story—to protect and serve Jesus. Their example underscores how everyday people know Jesus and serve him. We can easily forget the object of our service and giving is a person—not a program, project, leader, church, school, or denomination. The wise

men are also a moving example of serving Jesus because of who he is, not for personal gain. Shadow Christians serve Jesus, because of who he is—not primarily because of what he can do for them.

This is a major problem for some believers. They serve Jesus, but expect something in return. They pray, and expect to get what they want. They give, and expect to be rewarded financially. They serve, and expect others to appreciate their efforts. Shadow Christians resist these temptations. They serve Jesus because of who he is, not to get something from him.

Jesus wants to know you intimately. Not spotlight Christians, but you. He wants you to be close enough to touch. He draws near when his followers—even the anonymous ones—are hurting physically or emotionally. Your identity as a Christian means you are part of his family, not a stranger who needs to keep your distance. Jesus wants an intimate relationship with you. While he is no longer with us in the flesh, he still connects to us through the Bible, the presence of the Holy Spirit, and the support of other believers.

Through Jesus, you know God intimately.

This article is excerpted from *Shadow Christians: Making an Impact When No One Knows Your Name* with permission from B&H Publishing.



# 2020 FACULTY RETIREMENTS



## DR. PHILLIP CONNER

After 11 years of faithful teaching and instruction at Gateway Seminary, Dr. Phillip Conner retired in spring 2020. As a senior faculty member and professor of pastoral care and chaplaincy, he served countless students by preparing them to offer pastoral care to people in need.

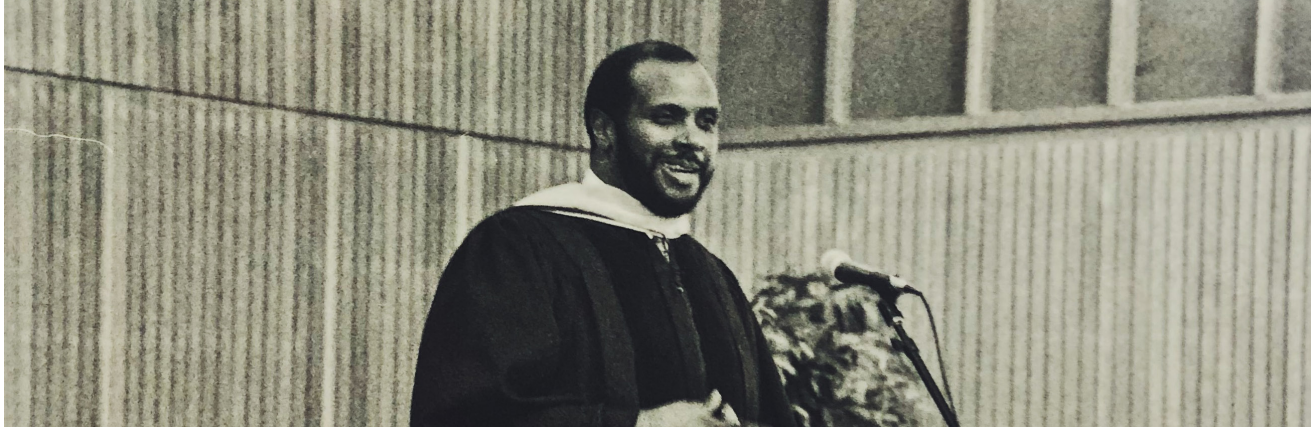
“Phil Conner embodied Gateway’s mission of shaping leaders who expand God’s kingdom around the world as a professor, a mentor, and a minister.” “Throughout his years of service, he made a remarkable impact on many students,” said Jeff Iorg, president of Gateway Seminary.

Prior to his faculty appointment at Gateway in 2009, Conner was the senior chaplain clinician at Eisenhower Army Medical Center in Fort Gordon, Georgia, for four years. In 1986, Conner began his career as an Army chaplain for the 7th-9th Field Artillery Battalion in Pompano Beach, Florida. He continued serving as a chaplain for more than 20 years, receiving assignments in Korea, Bosnia, Panama, and throughout the United States. He received his clinical pastoral education training at Walter Reed Army Medical Center and trained in substance abuse counseling, suicide prevention, and crisis management.

As a teacher, he developed curriculum for pastoral ministry training at the Army Medical Department Center and School. He taught critical incident stress management courses in the United States, Germany, and Guam for crisis responders in the Army, Navy, and Air Force, as well as for civilian agencies and Baptist groups. At Gateway he often taught courses on leadership, pastoral ministry, and addiction ministry.

Along with a master of divinity from Trinity Evangelical Divinity School he earned a master of arts in Christian education from Southern Baptist Theological Seminary (SBTS). He later pursued two post-graduate degrees - a doctor of ministry from Gateway Seminary and a doctor of education from SBTS. While in Gateway’s program, Conner’s commitment to his studies earned him the Will Edd and Lila Fae Langford Award for Outstanding Doctor of Ministry Project Report.

Dr. Conner’s years of experience and expertise in developing chaplains and ministers prepared to offer pastoral care to those in need was a benefit to Gateway. He left his mark in this institution by inspiring others to care for souls.



## DR. LEROY GAINEY

For more than 75 years, Gateway Seminary has been committed to multicultural and multiethnic ministry training. Of the many faculty who contributed to this legacy, Dr. Leroy Gainey stands as one of the most prominent. His leadership, sharp vision, and pastoral heart have guided the seminary’s culture and his influence will continue for decades to come.

In addition to being an excellent professor at Gateway, Gainey was a catalyst for the growth and cultivation of ethnic diversity and multicultural ministry training. After more than 30 years of faithful service in teaching, administrative and leadership roles, he officially retired from as the J.M Frost Chair of educational leadership in spring of 2020.

“As a multiethnic, first-generation immigrant student, I truly appreciated how Dr. Gainey fostered a healthy classroom environment for the diverse student population of Gateway,” said Carney Lucas, who graduated in 2010.

“His intentionality created an environment where different cultures were valued due to our commonality in the gospel and Jesus’ church.”

He was the first full-time, trustee-elected African American faculty member at a seminary in the Southern Baptist Convention (SBC). In Golden Gate to Gateway, Gainey is credited as “the first African American voice to speak with full force and equality on any SBC faculty - eight years before the ‘Resolution on Racial Reconciliation’ was adopted in 1995 on the 150th Anniversary of the formation of the SBC.”<sup>1</sup>

He graduated with a Ph.D. in education and administration from Syracuse University in 2002. His

dissertation was titled *Church Growth Among Selected SBC MultiCultural Churches*. He earned his undergraduate degree from Clark Atlanta University and his M.Div. from Morehouse School of Religion.

Before coming to Gateway, he was the senior pastor at Central Baptist Church in Syracuse, New York, and a church planter in New Jersey. When he moved to California, he became the pastor of First Baptist Church Vacaville where he served for 26 years. He led them to become a prominent multiethnic congregation in California. Gainey also became an influential advisor on developing multicultural and multiethnic churches.

Dr. Gainey fully embodied Gateway’s mission of shaping leaders who expand God’s kingdom around the world. In fact, he passionately trained and mentored students from different parts of the world; bolstering the seminary’s commitment to diversity and global evangelism.

He and his wife, Cheryl, have four grown children and three grandchildren. In his retirement from Gateway, he has continued to serve his community and local churches, most recently as the interim pastor for Castlewood Baptist Church in Vallejo, California.

“Leroy Gainey has been a faithful leader, an influential mentor for students, and a close friend throughout my tenure at Gateway,” said Dr. Jeff Iorg, President of Gateway Seminary.

“Though we miss him already, his influence will continue to guide the seminary as we strive towards our mission of expanding God’s kingdom.”

1. Chris Chun and John Shouse. *Golden Gate to Gateway: A History*. Page 140. Nashville, TN: B&H Publishing, 2020. Print.



# UPCOMING EVENTS



**1.14-15.2021 ADVANCE EXPO**  
Current and prospective ADVANCE directors, instructors, and registrars are invited to the annual gathering to learn, fellowship, and network.

Join us online via Zoom on January 14 and 15. Sessions will cover the Intermediate Christian Studies certificate program, ADVANCE administration, financial management, recruitment, promotion, registration, and more!  
Register:  
[expo21.eventbrite.com](https://expo21.eventbrite.com)  
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**1.30.2021 ENDURING FAITH**  
Enduring Faith is a conference designed to encourage and train volunteer Bible study teachers who work with any age group in the church. It is available fully online and is designed to be experienced with your church or ministry group.  
Register:  
[enduringfaith.eventbrite.com](https://enduringfaith.eventbrite.com)  
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FIND US ON FACEBOOK, INSTAGRAM AND TWITTER [@GATEWAYSEMINARY](https://twitter.com/GATEWAYSEMINARY)  
IF YOU WOULD LIKE TO STAY UP TO DATE ON OUR EVENTS, EMAIL [COMMUNICATIONS@GS.EDU](mailto:COMMUNICATIONS@GS.EDU) AND LET US KNOW YOU WOULD LIKE TO BE ADDED TO OUR EVENTS MAILING LIST.

# LEAVE A LASTING LEGACY



**JOE B. KIM**  
*Director of Development;  
Gateway Alum, Master of Divinity 2010;  
Gateway PhD student*

Gateway was recently blessed by a gift from the estate of Owen and Ruthmary Thomas. Through gifts like theirs, the seminary is able to continue training students to reach people all over the world.

Throughout their 68-year marriage, the Thomases faithfully served their family, church, and community through their shared passion for music. Together, Owen served as music director and Ruthmary played the organ at First Baptist Sonoma. Owen also served as music director at Redwood Baptist Church in Napa. He also participated in the Sonoma Community Chorus, Kenwood Carolers and founded the Sonoma Cantata Choir. Additionally, he played accompaniment for hundreds of events in the bay area.

The Thomases decided to leave a legacy gift for the kingdom of God. They reserved 10% of their retirement savings to tithe towards two baptist entities after their passing. While this may seem small, their legacy gift still made a sizable impact!

We are thankful for the faithfulness of the Thomases, and their diligence in planning for their legacy. It is very easy to delay plans. Our intentions may be benevolent, but if we lack the urgency to plan our legacy, we leave the burden with someone else - our families.

If you want to include Gateway Seminary in your kingdom legacy, please feel free to reach out to us at [legacy@gs.edu](mailto:legacy@gs.edu) or [909-687-1751](tel:909-687-1751). We have partnered with The Baptist Foundation of California to provide living trust and will options. I recently did this for my family. Along with providing for their future needs, I left a kingdom gift upon my death, and the sum of estate after providing distributions to them.

## IN MEMORIAM

**DOROTHY GRAVES BOYD** | DONOR  
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