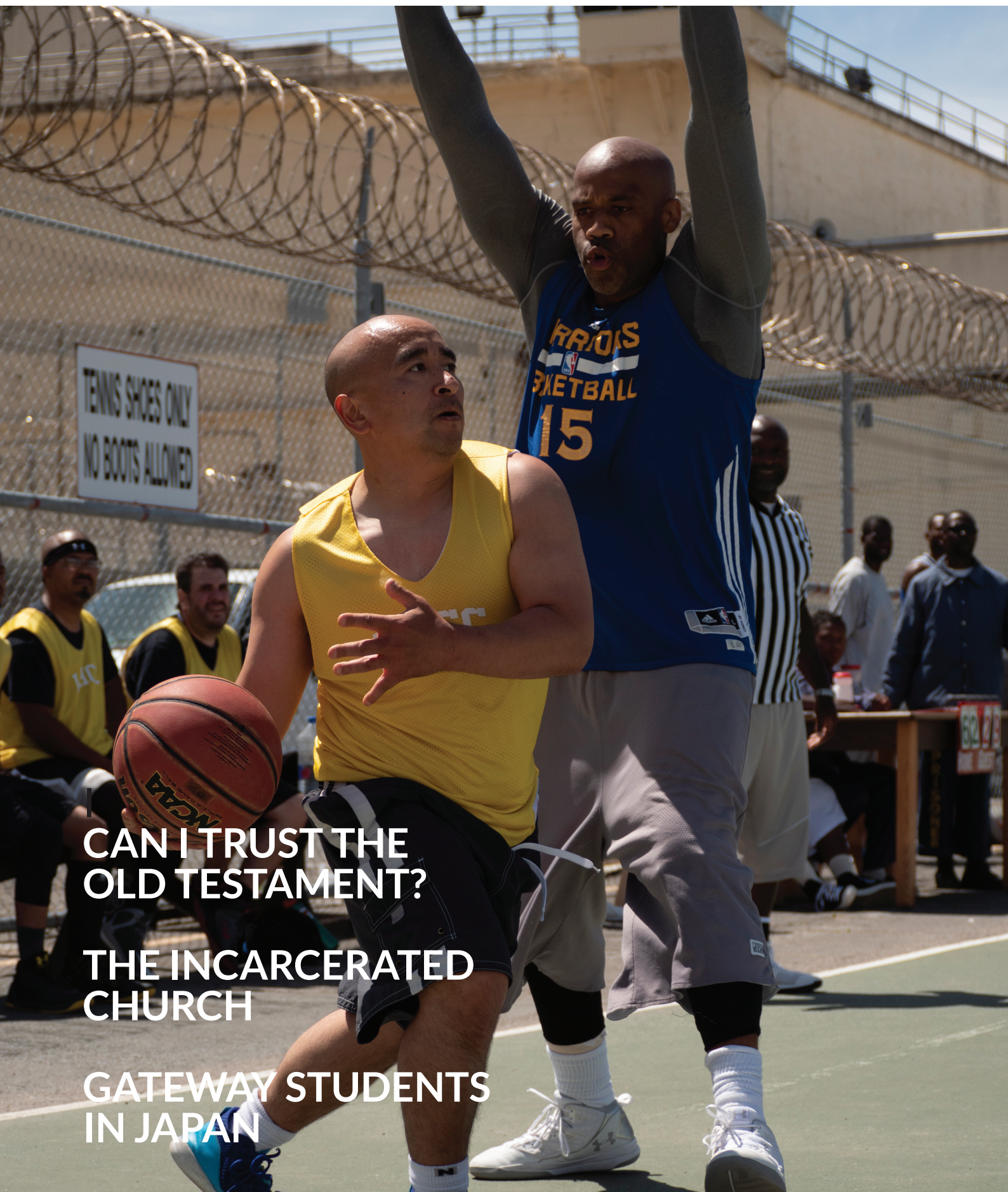


GATEWAY



**CAN I TRUST THE
OLD TESTAMENT?**

**THE INCARCERATED
CHURCH**

**GATEWAY STUDENTS
IN JAPAN**



ON THE COVER: Competition between San Quentin inmates and local athletes opens the door for ministry.

GATEWAY MAGAZINE

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GATEWAY SEMINARY

Biblical • Missional • Global

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DR. JEFF IORG, PRESIDENT

CELEBRATING OUR 75TH: WHY LOOK AT THE PAST?

When we're looking toward the future, why should we stop and look back at the past? Are anniversary celebrations a waste of time?

I have spent quite a bit of time recently thinking about Gateway's history. As we approach our 75th anniversary, the picture that comes to mind time and time again is the scene where a group of men came together to found a seminary in the West. They were from two different churches, but that prayer meeting in March 1944 occurred with the blessing of both congregations. The dream had caught on, you see, and thus the vision came alive.

As you certainly know by now, Gateway Seminary went through a transition two years ago that included a rebrand and a name change. This year, we recognized the fact that this is the first year there is no income or expense item in the budget related to the transition. This fiscal year is about finally being normal as an institution, to moving ahead instead of looking back.

So why are we looking to the past once again on this 75th anniversary, instead of looking forward toward the future?

Simply put, a diamond anniversary is an opportunity to celebrate how far we've come and to recommit to the vision put

forth in 1944 by those two churches.

In the November 2012 issue of *Harvard Business Review*, author Judith Rodin says that an institutional anniversary is not just a time to celebrate — "it's an ideal time to ask people to think together about why their work matters and how it should move forward."

She closes the article with the statement that an anniversary deserves a party.

"But don't just celebrate," she advises. "Imbue your commemoration with the understanding that looking back can be more than mere nostalgia for the past. It can inform a whole body of work for the future."

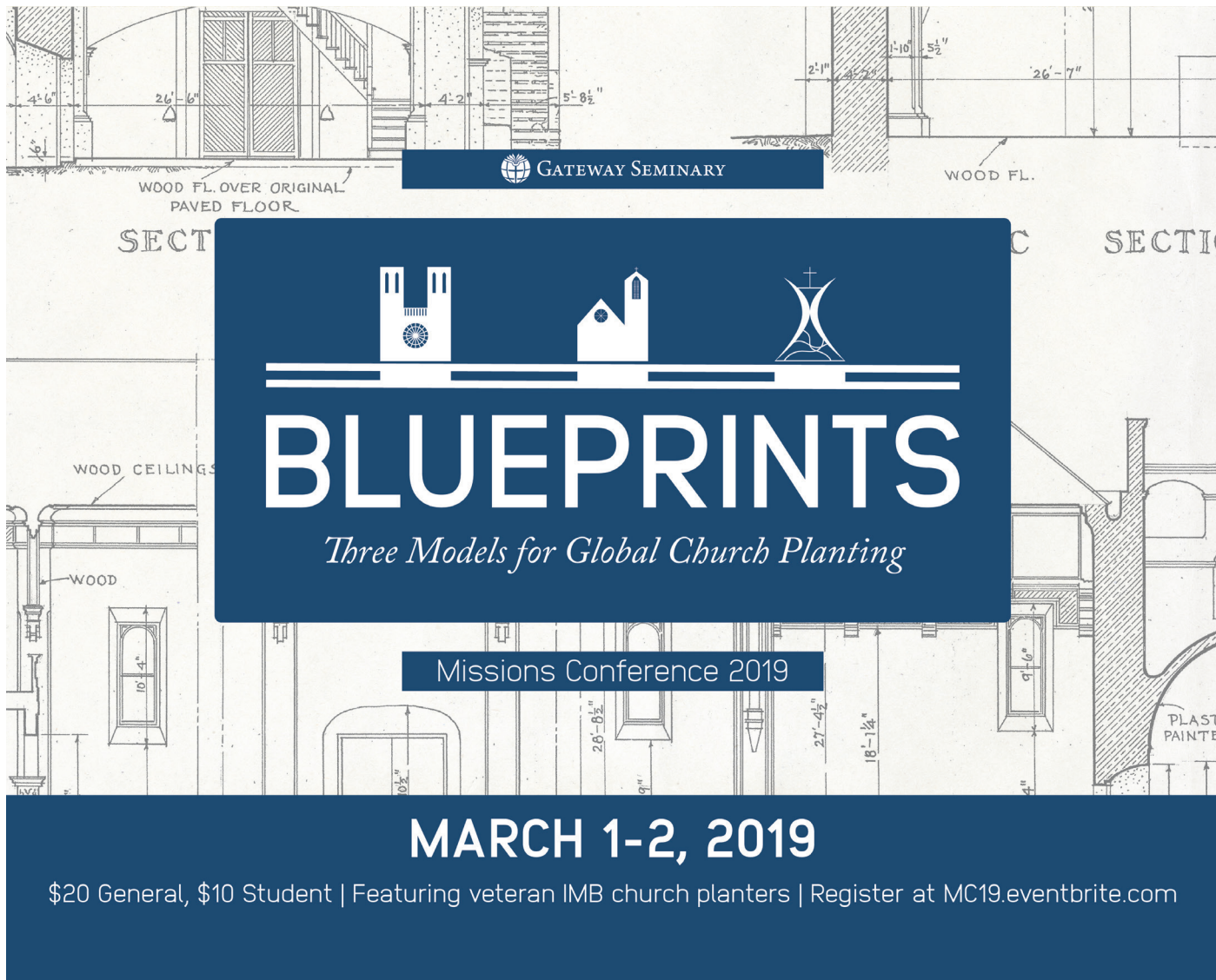
This issue of *Gateway* magazine underscores our mission: "shaping leaders who advance God's kingdom around the world," which has not changed in 75 years. You'll see that mission at work in the cover stories about Gateway's work in San Quentin State Prison and about Dr. Allan Karr, professor of church planting, who started a non-profit to expand his ministry globally. You'll meet bivocational pastor Mark Cheney who

ministers to Houston's Chinatown, and you'll see how a group of students on fire for evangelism in Japan made a Beyond trip possible to that region.

In March, we'll begin our 75th anniversary celebration with prayer, and we'd like for you to join us as we look back at where we've come and forward to where we're going. While Baptists don't really "party" as the term suggests, we'll certainly commemorate. And, without you and other friends who continue to see the vision for theological education in the West, we would not exist today.

Thank you for your continued support!





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WOOD FL.

WOOD CEILING

WOOD

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GATEWAY SEMINARY



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CAN I TRUST THE OLD TESTAMENT?

Dr. Paul Wegner is distinguished professor of Old Testament studies at Gateway. He has written numerous articles and books, including *The Journey from Texts to Translations: The Origin and Development of the Bible* (2004); *A Student's Guide to Textual Criticism: Its History, Methods, and Results* (2006); *Using Old Testament Hebrew in Preaching: A Guide for Students and Pastors* (2009), and a revision of Walter C. Kaiser's *A History of Israel*.

The Old Testament (OT) is attacked on many sides — from those who cannot comprehend an angry God as pictured in the OT to those who do not see how the creation story recounted in Genesis could possibly correspond to what scientists are telling us. These types of questions have been around for a long time, but more recently scholars have been attacking the very heart of the OT. Can we trust the OT?

The simple answer is yes. But there are some logical and practical reasons behind such an affirmation. In one sense if the OT could not be trusted, then God would have failed, since the purpose for Holy Scripture is to provide us with divine revelation. That is, God gave his revelation to man (and through man) in order for us to know what he expects from us. Scriptures differ from any other literature in that they claim to be ‘God-breathed’ (*theopneustos*, 2 Tim. 3:16) and the authors were said to be moved along by the Spirit of God (2 Pet. 1:20-21). They also claim to be “living and active, sharper than any two-edged sword” (Heb. 4:12) and have been changing lives throughout history.

How do we know if the OT has been maintained accurately?

Jewish tradition maintains that Moses

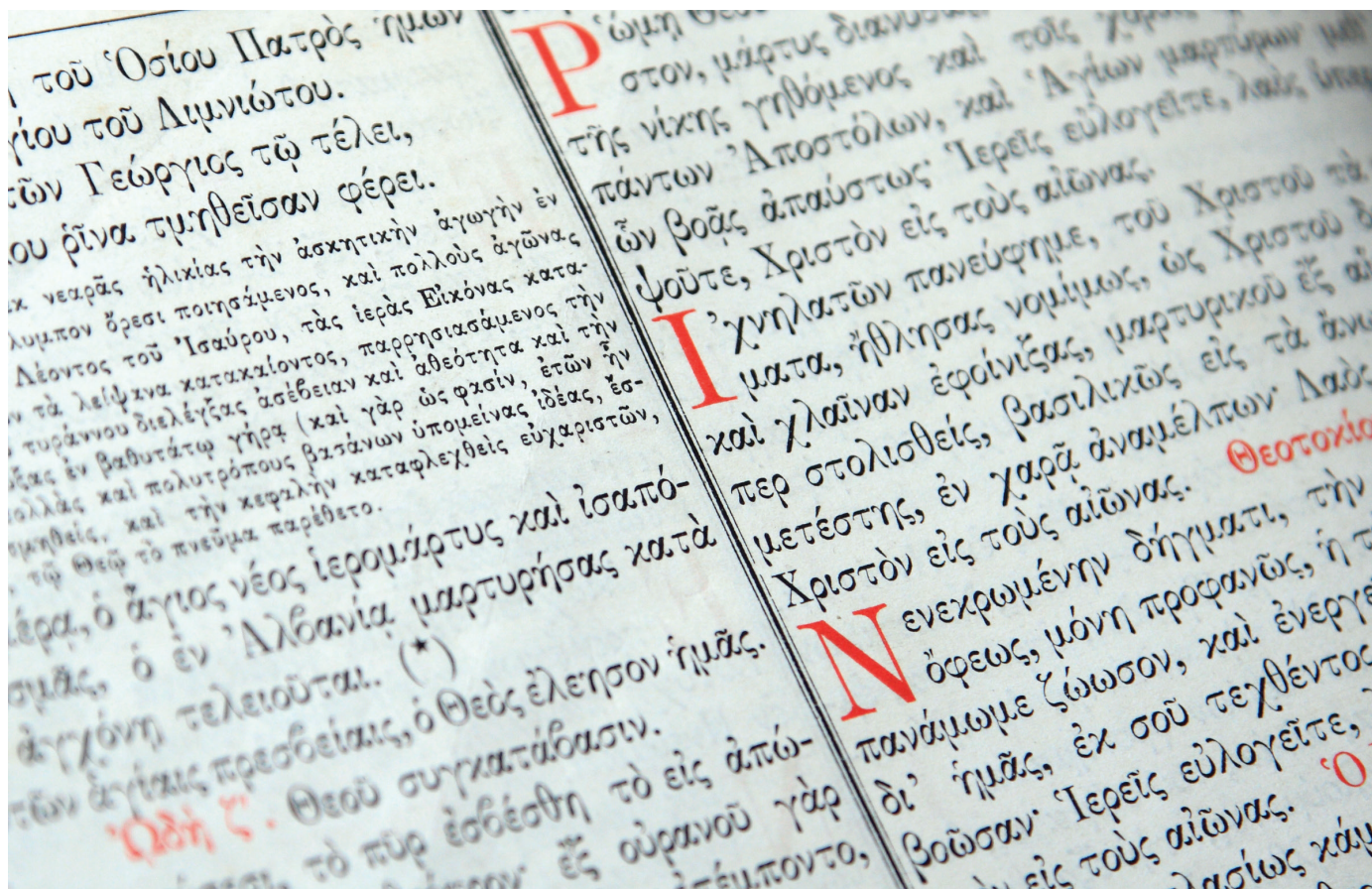
wrote the Pentateuch (Genesis through Deuteronomy), so it is at least possible that portions of the OT were copied and passed down by scribes for a couple of thousand years. Several biblical passages indicate that these early period parts of Scripture were recorded and honored as authoritative (e.g., Exod. 17:14–16; 24:3–4, 7; 25:16, 21; Deut. 10:2–5; 31:24–26). Later Old Testament passages refer to written forms of the prophetic oracles (2 Chron. 21:12; Isa. 30:8; etc.) and histories recorded by prophets (1 Chron. 29:29; 2 Chron. 9:29; 12:15; etc.). However, the first mention of a collection of biblical books is found in Daniel 9:2: “I, Daniel, discerned from the books, the number of the years according to the word of the Lord given to Jeremiah the prophet....” From this we can conclude that by the time of Daniel, the book of Jeremiah was part of a larger collection of authoritative works that he calls literally “the books.”

Old Testament autographs were most likely written on scrolls made from papyrus or leather (see Jer. 36) that deteriorated through the wear and tear of everyday use. However, when an older manuscript became so worn that it could no longer be used for reading or study, it was ritually buried in a *geniza* “hidden place.” It was still treated with honor since it contained

the name of God, Yahweh. The most well-known *geniza* is the Cairo Geniza, found in an old synagogue in Cairo in the late 19th century.

Initially the priests (or a special group of priests) maintained the sacred traditions, but from about 500 B.C. to A.D. 100, an influential group of teachers and interpreters of the Law arose called the *soferim* “scribes.” Then a group of scribes called the *tannaim* “repeaters” maintained the sacred traditions from about A.D. 100–200. Next the *amoraim* “expositors” preserved the Hebrew texts from about A.D. 200–500. They were centered in both Babylonia and Palestine giving rise to two Talmuds, the Babylonian and Palestinian. Sometime during this period meticulous rules were developed to preserve the OT text in the synagogue scrolls. For example:

1. Only parchments from clean animals were allowed; these were to be joined together with thread from clean animals.
2. Each written column of the scroll was to have no fewer than 48 lines and no more than 60 lines whose breadth must consist of 30 letters.
3. The page was first to be lined, from which the letters were to be suspended.
4. No word or letter was to be written from memory.



5. The scribe must wash himself entirely and be in full Jewish dress before beginning to copy the scroll.

6. He could not write the name *Yahweh* with a newly dipped brush, nor take notice of anyone, even a king, while writing this sacred name.

Later, an entire tractate was devoted to the proper procedures for preparing a sacred scroll, and many more requirements were added.

Finally, the Masoretes preserved the Hebrew texts from about A.D. 500–1000 and thus our Hebrew Bible is commonly referred to as the Masoretic Text. These scribes made extensive notations in the margins of the Hebrew text and counted nearly everything that could be counted (e.g., the number of letters in each book, the middle point in each section). It is largely because of the detailed work of these scribes that the OT is as accurate as it is today.

Acceptance by the Jews and Early Church

Jewish sources suggest that by about 300 b.c. the canon of the Old Testament in all its essentials was set — while minor discussions about certain books continued well into the Christian era, they had little effect on the form of the canon. They held that the OT contained God’s revelation of the history of the Jewish nation and contained

the guidelines for them to follow.

Jesus accepted the authority of the Hebrew canon and taught his disciples to reverence it as well (Matt. 5:17–18). Following their leader, the Christian church, which had its roots in the Jewish nation, then maintained the same Hebrew canon (Matt. 23:34–36; Luke 11:50–51), adding to it the New Testament works to form the canon we have today. Because the Jewish nation accepted neither the New Testament nor Jesus as their expected Messiah, a rift developed between the Jews and Christians. Initially there was even some debate among Christians as to which New Testament books should make up their canon.

How accurate are the texts we have today?

In the age of photocopying, laser printing, and e-books, it is sometimes hard to imagine that parts of the OT were hand-copied for thousands of years until the development of the printing press or more specifically “moveable print,” in the 15th century A.D. Centuries of hand copying allowed for the possibility of mistakes creeping into a text. Copying manuscripts is a long and tedious process — mistakes can sneak into the text even when meticulous rules are followed, as anyone who has published a book can attest. Textual criticism, then, is the comparison of various Hebrew manuscripts, ancient translations and even Jewish Targums to determine where those

mistakes entered the text and what is, to the best of our ability, the most plausible original reading of the text.

At present there are more than 3,000 Hebrew manuscripts of the Old Testament, as well as 8,000 manuscripts of the Latin Vulgate, more than 1,500 manuscripts of the Septuagint, and more than 65 copies of the Syriac Peshitta. Bruce K. Waltke notes that in the *Biblia Hebraica Stuttgartensia* (the most recent critical edition of the Hebrew Bible) approximately one textual note appears for every 10 words; thus 90 percent of the text is without significant variation. According to Shemaryahu Talmon, J. L. Magnes Professor, emeritus, of the department of Bible studies at The Hebrew University of Jerusalem, even the errors and textual variations that exist “affect the intrinsic message only in relatively few instances.” Our own count of variants in the book of Genesis shows that only about 7 percent of the words in this book are affected. If this is true, we have an amazing heritage preserved in the Hebrew text of the OT.

In conclusion, the OT we hold in our hands is an overwhelmingly accurate and trustworthy representation of the divinely inspired words that the biblical writers were moved to write, meticulously copied and preserved through the ages.



MINI THRO COMPETI

COVER STORY

STRY OUGH TION



Inmates of San Quentin State Prison get the opportunity to participate in competitive sports, many of them organized by Prison Sports Ministry. As part of that ministry, Gateway Seminary alumnus Cornell Swain leads one of eight outside basketball teams that enter the prison week-to-week to compete with the inmates' teams.

Swain gathers players from local churches and the community for two key reasons: to prepare the prisoners for their high-profile opponents at the end of the season and to support the growing church inside the prison gates. In 2017 and 2018, the San Quentin Warriors, one of the prison's more talented basketball teams, beat the Golden State Warriors' front office squad. These games are well-attended in the prison and very organized. The prison teams have coaches, and inmates serve as referees. Inmates also cover the games for San Quentin News, a monthly publication with a circulation that includes all 35 California prisons.

After a game week, Swain was shooting free throws with one of his inmate opponents. Over the next months, their relationship grew. The man committed to pray for Swain's family as they dealt with a medical crisis. Week-to-week he checked in on Swain and grew comfortable enough to share his own burdens.

The man grew up in a family ravaged by rape, drug abuse, depression and violence. He was full of rage and as a 19-year old, he killed another man.

"That is a story that really sits on me because it is not very different than my story or any of the stories of the people I grew up with," Swain said. "When I go in there, I see all of the brokenness. I see me," he said.

Swain graduated from Gateway in May 2015, the day before marrying his wife Melieka. His ministry at San Quentin isn't limited to athletics — he also teaches ADVANCE classes for students seeking certificates and diplomas for ministry preparation. He has been managing his basketball team since the summer of 2018, but he has been involved as a player since 2013. He previously served on the board of a sports ministry in Atlanta and also volunteered with Fellowship of Christian Athletes for a time.

"Now that I have seminary training, I see

more of the value of sports ministry and how to utilize and leverage it as a witnessing tool," Swain said.

He competed in football, basketball and track in high school. He played football at Sam Houston State University and eventually picked up rugby after his football eligibility ran out. After he graduated, he played rugby at the club level competing with players who were on the national rugby team.

"I come from a broken family. I come from an environment that many of these men come from. My wife does, too, and we brought that into our marriage."

Because of their experience, Swain and his wife have made their relationship a high priority. He calls his family his first ministry, and he works hard to lead the couple's two children in Christ.

"I'm learning by leading at San Quentin to transition that to my own home, to learn how to lead my own family."

As Swain learns to better love his family, he learns how to teach and practice love with the inmates. Part of what he teaches the men is how to show grace and seek restoration with a fellow inmate after a conflict — how to see the other prisoners as neighbors.

"Most of these men in jail have been dehumanized," Swain said. The sports ministry fights this trend by showing they are created in the image of God and they are worth saving; they are human. "I think that is what these types of ministry really do, because there are people coming in just loving on them and helping to build up their self-worth," he said.

The ministry is oriented to supporting and empowering the local church inside San Quentin's walls to reach the lost. Swain sees it functioning similarly to a seminary, especially in conjunction with the ADVANCE classes taught there.

"We're just coming to fellowship with them and to encourage believers in [the prison] as they minister to the people in the yard," he said.

Each of the inmates' basketball teams has two to four believers on it, and those men

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EDUCATING THE INCARCERATED CHURCH

BE THE DIFFERENCE



San Quentin State Prison, the largest of California's prisons, houses more than 4,000 inmates and is located near Gateway's former Mill Valley campus. Miguel Rodriguez is one Gateway alumnus who began his work as a student and who continues to work with the inmates to bring the Gospel to the prison.

"The Seminary sees the bigger picture of what this means to the men there. These men are stepping up as missionaries in the prison," he said.

Supported by both Redwood Empire and the Golden Hills Baptist associations, Rodriguez's work in the prison includes administration and teaching in the North Bay School of Theology at San Quentin (NBSOT). It is one of Gateway Seminary's ADVANCE (formerly Contextualized Leadership Development) centers, based inside the prison.

NBSOT has graduated 73 students, and more than 200 inmates participate in classes. The school offers diplomas and certificates, and classes are available in English and Spanish. Forty-three different instructors have taught in the program, including Gateway students and alumni. Many of the released men from this program continue to serve in ministry.

"It is incredible what God has allowed us to do at San Quentin," Rodriguez said.

He got involved with San Quentin in 2006, while he was still a student at Gateway studying for master of arts in educational leadership and master of theological studies degrees. He began playing basketball, softball and football with the sports ministry at the prison, continuing that ministry when he became pastor of Lincoln Hill Community Church in San Rafael.

In 2016, Rodriguez was invited to lead the ADVANCE center. Now he assists with the administration of NBSOT, teaches seminary classes in that program and preaches in the Spanish chapel.

"I'm really involved there," he said. "I joke that San Quentin is my third home."

Miguel's desire is to see God restore and redeem the people he ministers to at the prison.

"God turns around even the worst parts of our lives for good if we let him in," he said. "I've gone through some really difficult things that I think make me very compassionate towards people who feel like they are outcasts or rejected."

He says Christians in San Quentin face unique challenges, but they find ways to serve God.

"It is very exciting to see how God works in the prison through guys who are getting trained," Rodriguez said. "They are out on the yard witnessing and leading other inmates to Christ, taking risks for their faith, going up to guys who are lifetime criminals. I think they see it as ongoing, shoulder-to-shoulder discipling. It's not just us from the outside going in; there are guys on the inside that looking at ways to reach their fellow inmates."

One of the men involved in the prison's sports ministry was Robert "Bishop" Butler, who was released from San Quentin in February 2018 after serving a 23-year sentence.

"That [sports ministry] was my ministry for 15 years at San Quentin," Butler said. He participated first as a player, then as a coach and finally as a general manager, using the platform as an evangelism tool. He also was very involved with the ADVANCE center, earning a diploma in Christian ministry, a diploma in theology and a church planting certificate and even speaking at the commencement ceremony.

"It was the first time I wore a cap and gown," he said.

Butler also helped organize the theology program from inside San Quentin.

"The school was like a beacon for guys in prison who were interested in finding out about Jesus," he said.

He encouraged his fellow students to take advantage of the classes offered by the ADVANCE center. Students in San Quentin are able to take classes for free, and the center provides all of the necessary educational supplies.

"Basically, all we had to do was show up and do the work. It was an awesome privilege," Butler said. "It was a very monumental part of my life and very instrumental in who I am today. I grew academically and spiritually, too. For a lot of us, the whole atmosphere of academia was new, so we needed mentors and guidance from people who knew some of the challenges we would face."

Butler said Rodriguez served as both academic and spiritual advisor for students.

"He always made himself available for whatever questions or problems we were facing," Butler said. "He was a big encouragement to all of us."

Butler returned to San Quentin last June as part of a sports ministry from a church in San Jose. Word had spread that he was returning for the all-star game, and he was able to encourage his Christian brothers before heading back out of the prison's gates.

Rodriguez said that the inmates are some of the most honest people he's ever met in terms of admitting their own frailties, mistakes and challenges.

"They feel the weight of their mistakes. They feel the weight of their choices," Rodriguez said. "I speak to them pastorally at times. Because of my relationship with the inmates, I deal with the class material, but I also chase important rabbits with them when I know it is something critical for their Christian walk."

He also takes time between classes to speak with his students, some of whom refer to him as their pastor. It is an appropriate title.

"The men consider themselves the incarcerated church," Butler said. Rodriguez agrees.

"The Lord has given me an incredible opportunity to serve at San Quentin for these guys," he said. "I want to invest in the kingdom, including the prison. I feel like God has called and gifted me uniquely to be able to minister there."

1944 TO 2019

Gateway Seminary will celebrate its 75th anniversary in 2019 and 2020, beginning with Founders Day on March 14, 2019 and continuing through graduation in 2020.

75TH ANNIVERSARY

Gateway Seminary's 75th anniversary will begin with a Founders Day celebration in chapel on March 14, followed by prayer sessions from noon to 10 p.m. that day.

The prayer sessions commemorate the prayer meeting held in 1944 that resulted in the founding of the seminary, the dream of California Baptists — in particular, Isam B. Hodges.

Hodges came to the conviction as a seminary student in Texas that it was God's will for him to begin a seminary in the West. In 1935, nine years after his graduation from seminary, Hodges finally arrived in California. Two years later he became pastor of the Golden Gate Baptist Church in Oakland.

Following the organization of the Southern Baptist General Convention of California in 1940, Hodges determined that the time was ripe to launch the enterprise that had been in his heart for so many years. In the spring of 1944, the congregation of Golden Gate Baptist Church authorized its deacons to meet with a committee from the First Southern Baptist Church of San Francisco to formulate plans to establish a theological seminary.

The combined committee held a prayer meeting on March 31 to formally organize Golden Gate Baptist Theological Seminary. It is that prayer meeting that will be celebrated during the 10-hour prayer vigil

in Ontario. Following the 11 a.m. chapel service, one-hour prayer sessions will be led by faculty, students and staff until the building closes at 10 p.m. Alumni and area pastors are invited to participate.

Other anniversary events include a campus picnic for faculty, staff and students later in the spring. There also will be observances planned around board of trustee meetings held in the Bay Area in October 2019 and in Ontario in April 2020.

The April 2020 celebration will culminate in a gala event planned at the Ontario Convention Center on April 28, which will include entertainment by California Baptist University's 150-member choir and orchestra.

The diamond anniversary will continue to be observed through graduation in May 2020.

Right: The seminary's Berkeley, Calif., location in 1947. Classes were first offered at Golden Gate Baptist Church in Oakland.





BRING YOUR FAMILY
TO SUNDAY SCHOOL

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PROF'S NON-PROFIT MINISTERS ACROSS GLOBAL BORDERS

Allan Karr, professor of church planting at Gateway Seminary, teaches primarily on the Rocky Mountain Campus near Denver, Colo. However, his nonprofit organization, Ethne Global Services, enables him to serve in locations all over the world with such projects as planting churches, running children's homes, conducting ministry training and offering refugee support wherever it is needed.

"The non-profit really is just a tool," Karr said. "If we need to build a building in Burma, we can do that. If we need to build a church in Cambodia, we can do that. If we need to send someone to college, we can do that."

It is easier to define Ethne by its values than its tasks because the latter is a dizzyingly long list. Its ethos is obvious though: Their work is grounded in the gospel, deeply intercultural and committed to meeting practical needs.

One important facet of Ethne's work is their operation and support of children's homes in Thailand, Myanmar and Malawi. Some of these homes function as permanent children's homes and others as refuges for children who are sent away from dangerous situations in their villages.

For the children in Myanmar, "the guys would have to become porters for the

army; the girls would get raped," so the parents send their children away Karr said. In 2001, Child Soldiers International estimated there were up to 50,000 children serving in either the Myanmar national army or its opposing forces, more than any other country in the world. Though Myanmar has since made a commitment to lower the number of children serving and being recruited into their military, less than 1,000 have been officially released by the state military since 2012.

The All Nations Children's Home in Hmawbi, Myanmar is one Karr's favorite projects. Ethne started All Nations from scratch, beginning with four children and one local leader.

Now there are 16 children living on the premises and two leaders. Every child at All Nations is fatherless.

"If you ask them who their father is, they'll say me," Karr said.

One of the young girls, Mary Lynn, was found holding onto a palm tree after her village was wiped out during a hurricane. She was 23 months old.

"She doesn't have anywhere else to go. This is her house."

Another girl was found wandering around the jungle alone. No one knew

her name, her age or where she was from. She knew no language and no manners. They later discovered her parents abandoned her, leaving her with a grandmother who died soon after.

"Why is [All Nations] my favorite? It is like I have a family in Burma. For these children, there is no other father for them," he said. "To build a house for them and have a place for them to live is a blessing."

The children in these homes typically stay throughout their education in local schools. Some of them remain in the home as they enter nursing school or a university. Each gets an opportunity to serve in ministry.

Karr promises these children they can go with him on a mission trip when they turn 18. He recently brought Rebecca from All Nations to Cambodia to help start a sports ministry.

"How do you get all of the young people in a village together, or a whole region, to tell them about Jesus? You play soccer," he said. They started three teams and entered them in local leagues. Karr led one of the coaches to faith in Christ.

This past summer, All Nations celebrated the completion of a new housing unit, which Karr designed. Church

leaders from Cambodia and Mongolia and a Chinese church in Phoenix, Ariz. traveled to join the festivities. Ethne is a global operation on a fairly large scale, but Karr's perspective on the work is distinctly local and rooted in the church.

"I think if you have a church in a community, every person who lives in that radius of the church they would call their neighborhood. Everyone ought to have a better life because that church is there, no matter if they go to your church or not. Because your church is there, it is a better place to live for everyone," he said.

In 2002, Karr planted a church based out of his own home in Colorado. He also launched the Ethne Church Network, a church planting organization with a focus on working with local ethnic groups. In 2006, he learned about a group of people from Myanmar who wanted to plant a church in the Ethne Church Network.

"I thought I was fairly up-to-date with world events, but I had no idea why a people from [Myanmar] would be in America," Karr said. This people group is called the Karen and many left Myanmar as refugees.

In the fall of 2007, the member churches of the network were gathering for the annual meeting at Ponderosa Retreat and Conference Center, located in Larkspur, Colo., between Denver and Colorado Springs. The new Karen church wanted to send 25 members to the retreat but they were unable to pay the costs of food and housing at the camp.

"I called up the other pastors and said 'We've got one of our churches, they are refugees and they want to come to the retreat. Can your church give some scholarships?' And we came up with 25 scholarships," Karr said.

Karr organized transportation and drove his van to help pick up the Karen church members in Denver.

"They were standing there ready to go, all 25, in shorts, t-shirts, flip-flops. No jackets, no bags, no pillows, no toothbrushes, nothing," he said. Karr asked the only English speaker if anyone had coats or shoes to withstand the snow in Larkspur. The answer he received was no. Most of them had only arrived to the U.S. the month before.

With everyone loaded into the cars Karr called the other pastors. He told them to ask their churches to bring anything they could — coats, shoes, blankets, towels.

"That became my introduction to refugee work in Denver," he said.

The next year Karr started Ethne Global Services as a church ministry to refugees. They quickly found limitations in the ways they could help. The refugees they were working with needed translators in medical settings. Privacy laws prevented Karr, as a pastor, from being in the room with a refugee patient and their doctor.

At that point, Ethne Global Services became an agency.

"We figured out that if we started our own 501(c)(3) humanitarian agency working with refugees, all the doors opened up," Karr said. "Now, if they are a client of our agency, we can take them to the doctor and help them with their doctor's appointment. If it's a church, they don't let you do it. If it's an agency, they do."

Continued on page 14



Nang Piang (left) sells more than 200 boxes of sushi a day through his two restaurants. Ethne Global Services financed the businesses and supported him through a six-week training program. He has already paid back the loan and now he financially supports the work Ethne does.



Allan Karr, professor of church planting at Gateway Seminary, founded Ethne Global Services as a 501(c) (3) humanitarian agency to open doors for ministry globally in a variety of areas.

PROF'S NON-PROFIT

Continued from page 13

Still, the work of the church planting network and the humanitarian agency overlap frequently.

"I don't try to hide it, and I don't always draw the line very clearly... But when I need to, I can," he said.

Creating a humanitarian agency also allows Karr to access people he wouldn't normally meet. Refugees approach Ethne Global Services for assistance after learning about it by word of mouth. More than 200 people have gained their citizenship through Ethne Global Services.

The first step is about helping people and the next step is about the Gospel, Karr said.

A lot of the work done by Ethne is paperwork. From green card applications to business licenses to mortgage papers, many immigrants struggle to understand the language used in legal forms.

"It isn't easy for a white person who has lived here their whole life, and never done it before, to know what to do to start a business," he said. "It took me a long time to learn it just to help people."

Nang Piang needed help to open two fast-serve sushi restaurants. The first opened May 2017 at Children's Hospital Colorado and the second opened February 2018 next door at the UCHHealth University of Colorado Hospital. He sells more than 200 boxes of sushi a day. Ethne Global Services financed the business and supported him through a six-week training program. He has already paid back the loan and now he financially supports the work Ethne does.

"From my income I take out 20 percent: 10 percent for my church and 10 percent for Ethne," Piang said.

His story isn't unusual. Half of the \$50,000 needed to build the All Nations Children Home was paid by people from Burma like Piang. The Ethne group in Phoenix works with Congolese, Karen and various Native American tribe. One of the churches and the reservation partnered to donate baseball uniforms and equipment to an Ethne chil-

dren's home in Burma.

The original vision of Ethne was focused on refugees in Denver, but over the years it has expanded to branches in Oakland, San Francisco, Phoenix and in Eureka, Calif. They work with Nepalese, Congolese and Burmese Muslims, and many other people groups, as well. Karr takes no salary from the organization and nearly every worker is a volunteer.

Part of Ethne's expansion includes a variety of educational and ministry training opportunities in the U.S. and abroad.

"Education is a big part of what we do," he said. Ethne is starting schools in Myanmar, Cambodia, refugee camps in Thailand and in India for children.

Karr also teaches classes for an ADVANCE center that has seen 50 refugees graduate, many either Karen or Chin.

"We normally teach class with one side translated into Karen, the other side into Burmese, which covers about six tribes."

These graduates go on to serve in churches around the country, many of which are connected to Ethne.

"We have a church planting institute in Mingaladon, [Myanmar]," Karr said.

There are 40 church planting students from eight different tribes in the program, each of whom spend three years earning a bachelor's degree in church planting. Karr says these students will become missionaries planting churches in villages throughout Myanmar. Initially, the goal was to plant 100 churches by 2020, but there are 66 new church plants as of today. The new goal is to plant 500 churches by 2025. Not all of those new plants should come directly from the institute, he said.

"We want all of those churches to start churches," he said.

After having worked with another local ministry training institution in Myanmar ethnocentric tendencies, Karr started a training center for "whoever wanted to learn to go to whoever God called them to reach," he said.

The mission of the church planting institute, the children's homes, of Ethne in general, and his own house church are all essentially the same:

"We start churches and send out people."



MINISTRY THROUGH COMPETITION

Continued from page 9

work to integrate both recently incarcerated and long-term prisoners into the sports ministry. During halftime in basketball games, Swain asks his teammates to preach, and believers from the inside and outside will share testimonies and participate in a prayer time. The sports aspect of the ministry is intended to create opportunities to share the Gospel and to connect new believers to other Christians in the prison he said.

One of Swain's players, Kanoa Kekai, preached during halftime one week and an inmate said out loud, "I wish he was my pastor!" Recognizing the opportunity to further engage with this man, Swain sent Kekai to talk with him instead of playing the second half. After the game Swain and Kekai continued to speak to him, and they connected him to believers in the prison.

"Our job is to come in and to assist the church that is in there. They have a church and that church is doing amazing things in the Spirit of the Lord," Swain said.

In a chance encounter months later, Swain met the man's father as he was leaving a visit with his son. The father is a pastor, and he thanked Swain and asked them to keep praying for his son.

Like any healthy growing church, Swain wants to help the congregation in San Quentin to be missional, to send people back out into the communities they came from when they are released.

"Everybody finds God in prison, but do they take Him with them when they go out? That is our hope," Swain said.

Harry "ATL" Smith was part of the basketball ministry in San Quentin. Before his imprisonment in 2011, he played college ball at San Francisco State. He was instrumental in the prison's recent wins over the Golden State Warriors. After his release, he had the opportunity to tryout for the Golden State Warriors G League team in Santa Cruz. His story got national attention and in an interview with San Quentin News, he said, "All praise is due to God."

"Everybody finds God in prison, but do they take Him with them when they go out? That is our hope."

"It's bigger than basketball. This program has really been my family. When I get out, I plan to continue repping the Warriors and Jesus Christ," he said.

A released man who goes by "Fox" is working for Tesla in Palo Alto and is a leader in his church. In Sacramento, a man who goes by "Detroit" leads GED prep courses, helping people work through the process and then continuing to mentor them as they move on to the next stage of their lives.

"Our hope is that we can send as many men home as possible, not just reformed with behavior modification, but as new creations in Christ Jesus who are learning to love God with their everything and to love their neighbors as themselves," Swain said.

The believers in San Quentin get some practice sharing their faith with outsiders before they are released. Some of the players on Swain's basketball team are nominal Chris-

tians or aren't Christian at all.

"We used to be just pastors going in and missionaries going in," he said. "We now are grafting in people who may not be believers, and we bring them in to do a 360-experience. Now they can come to prison and see prisoners minister to them as we are ministering to the prisoners."

Swain has observed the effect this has had on some of his players as they are exposed to both the prison environment and the church inside it.

"I've seen their eyes open up," Swain said. "I've seen them have more of a zeal to be obedient to the word and not just to be a 'pew-potato.'"

Swain is developing two new ministries. He is leading a new football ministry in San Quentin that just finished its first season, though it was cut short by the wildfires in Northern California. He hopes to organize four teams that can commit to once-a-month games each next season.

Additionally, Swain and his wife are developing a new ministry called the Kingdom.

"We're looking to duplicate what I'm doing in the prison and what I've learned over the years in sports ministry and seminary, in our county," Swain said.

The idea is very similar: Use sports as a means to share the Gospel. They will help churches start recreational sports leagues for evangelistic purposes and develop curriculum to train people to take the Gospel further into the community. More than anything else, Swain and his wife see themselves as missionaries rather than church planters.

"What I'm about is going," he said. "The hope with these ministries is to train people up and send them out."

'TAKE GOSPEL TO EVERYDAY PEOPLE' IORG TELLS GRADS

President Jeff Iorg challenged Gateway Seminary's 73 graduates during winter commencement Dec. 15 to "take the gospel to everyday people who are struggling with life."

The Seminary granted degrees and certificates to students from 17 states and four countries during ceremonies at Sunrise Church in Rialto, Calif.

Iorg told graduates that if the Seminary had shaped them to make the gospel real to those who are struggling with life every day, then the Seminary had succeeded in its mission.

"The gospel is good news, and it's supposed to produce joy," he said. "The gospel when preached properly will first bring conviction but inevitably bring joy. If you share something that only brings condemnation and distress, then you have not shared the whole gospel. I challenge you to share the gospel as good news because you're sharing the redemptive power of Jesus Christ."

Iorg said he was captivated by the characters in the Christmas story, particularly the shepherds.

"These shepherds were recipients of the gospel. They represent everyday people, working people, people who show up every day and do their job. When the gospel was boldly announced, it was announced to them."

"These shepherds experienced the message of the Bible. They experienced the gospel as good news, personified in a baby. The gospel is good news and it's supposed to bring joy."

Iorg asked what the shepherds did after the angel appeared, a choir of angels sang, they traveled to see the baby, found him and worshipped him?

"They went back to work. They went back to what they were doing, except they went back glorifying God for the things they had seen and heard. They returned to life with the gospel. They were transformed by the gospel and went back to work sharing the gospel. As graduates, you have a full circle responsibility to train others to take the message back to the culture and subcultures of the world."

"If you share something that only brings condemnation and distress, then you have not shared the whole gospel. I challenge you to share the gospel as good news because you're sharing the redemptive power of Jesus Christ."

Griffin Harrel of California, who received the master of arts in educational leadership degree, gave the student testimony. Harrel said he struggled for acceptance as a child because his father was in prison. Eventually, he found himself incarcerated as a high school student and thought he might be following in his father's footsteps. However, he met Jesus while he was in

prison and began a different path when he got out. Later, working for a church, he was encouraged to go to seminary.

"I found acceptance at Gateway, and I've seen God's grace and redemptive power in every class," he said. "I could talk to you about the academic excellence I found at the Seminary, the way practical application was offered to every theory introduced. What really struck me, though, was the amount of care the professors gave for students first."

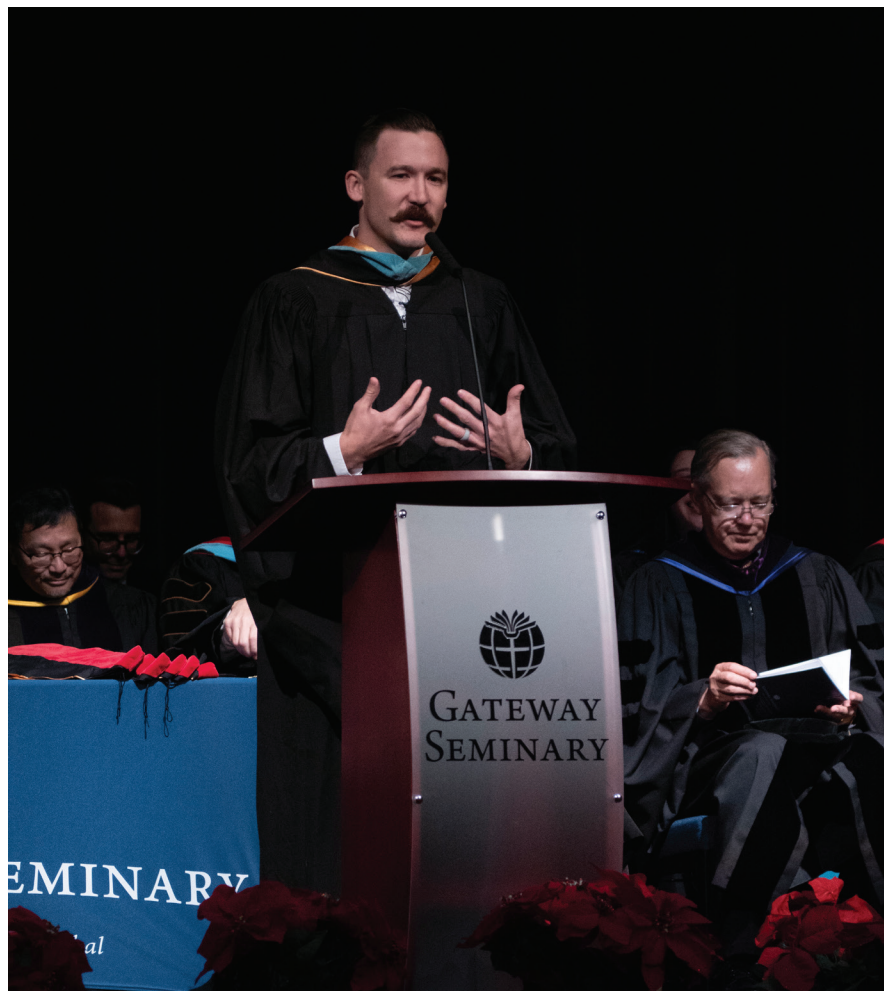
He recounted planning how one professor helped him by taking time for a "double-double at In-N-Out Burger. I'll never forget it."

During the ceremony, the Seminary awarded the Will Edd and Lila Fae Langford Award for Outstanding Doctor of Ministry Project Report to Dr. Brent Bond, senior director of chaplaincy for the North American Mission Board.




Top: Dr. Jeff Iorg shared his love of the characters in the Christmas story, particularly the shepherds, saying they were recipients of the gospel and represent everyday working people who show up every day and do their job.

Right: Collin Harrel of California gave the student testimony during commencement services. He told the audience that what struck him as a student was the amount of care professors gave for students.







It all began when International Mission Board field personnel in Asia began receiving letters in the fall of 2017 from Gateway Seminary students. Eight students — independently of each other — had written requesting the opportunity for short-term service to Japan.

The field personnel, in turn, wrote to Gateway faculty in the David and Faith Kim School of Missions and asked if they knew about the student interest. They did not. The interest, however, resulted in a Beyond Team to Asia in the summer of 2018.

“Although Gateway has a strong focus on the Pacific Rim and many of our students are from Asia, it was a surprise to find out that God was leading so many of our students to serve in Japan independently of one another,” said Dr. Lisa Hoff, associate professor of intercultural studies. “We decided to open this opportunity up to students and staff throughout the Gateway system and ended up having more than 30 people express interest in joining the group. The final team was comprised of 13 students, staff, faculty and alumni from our campuses in Fremont and Ontario.”

The 13 members of the Beyond Team came from diverse cultural backgrounds and age groups, with a wide range of experiences and gifts.

“This diversity gave us more opportunities to minister to a wide variety of people in Japan, as well as to provide a chance for students to learn from one another,” Hoff said. “Gateway is one of the most multiethnic seminaries in the United States [serving more than 35 different ethnic/language groups] and so participating on a culturally diverse team also has the potential to equip students to serve more effectively in other culturally and ethnically diverse situations.”

For one person on the team, the opportunity to work in Japan was one he had been waiting 20 years to arrive. Another individual spoke fluent Japanese and had been a translator in Tokyo. Still others had long-standing relationships in Japan due to involvement in international student ministries in the U.S. Each person had a unique story that God intertwined to reach the people of Japan during this time.

“Everyone going on this trip was part of a cross-cultural evangelism class focused on teaching students not only how to grow in their personal cross-cultural ministry skills but also teaching them how to mobilize and prepare short-term teams going out from their churches,” Hoff explained. “We met throughout the spring and early summer to learn more about Japanese culture, effective evangelism techniques and to engage in team building. We prayed that God would give us hearts of anticipation for Him to do great things,

even though so many people talked about how resistant the people in Japan are to the Gospel.”

The Japanese are one of the least reached people with the Gospel, according to Hoff. Few have ever owned a Bible or had a Christian friend. Although less than 1 percent of them are followers of Jesus, there is a growing spiritual interest among the people.

Over an eight-day period, the team engaged in street evangelism, ministry on two different college campuses and training for local church leaders. During this time, the team had spiritual conversations with at least 50 people who were given a clear Gospel witness. As Gateway students visited various cafeterias and other places on college campuses, they often encountered students who shared common interests, a similar college major or were just eager to make a friend. Consistently, the Gateway team noted how God orchestrated even the smallest of details to connect people from different cultures and languages and how friendships naturally began to form as a result.

“In addition to sharing the Gospel, the team also had an opportunity to apply what they were learning in the Gateway classroom to a practical ministry setting,” Hoff added. “Some were a bit intimidated to think about teaching Old and New Testament, preaching, missions, hermeneutics and Bible study preparation to local church planters. What they realized, however, was the importance of being a good steward of what they know and using that to empower younger Christians who are growing in the faith. They did not have to be seminary professors or well-known Bible scholars to pass on what they knew. They just had to be faithful and obedient.”


According to one of the field personnel located in Japan, “The Gateway Beyond team of 2018 was a great blessing to our work. They caused us to reconsider what a short-term team could accomplish. Because of their willingness to explore, they were able to visit two different university campuses on their own and share the gospel there with numerous students. They shared the good news with four different people who expressed a desire to follow Christ. Additionally, they offered training workshops to local believers. These workshops were encouraging to local Christians and helped open their eyes to different aspects of learning and growing in Christ.”

Hoff said that the trip was a successful one for the team, too.

“As local Christians eagerly engaged the Word and asked deep questions, members of the team came to understand that God will use us to further his Kingdom and purposes when we are willing to step out in faith.”

BE THE DIFFERENCE

MINISTRY TO DIVERSITY



Models of measuring diversity vary, but Houston, Texas, often ranks at or near the top spot. In an interview with Paper City Magazine, Stephen Klineberg of the Kinder Institute of Urban Research defined Houston as the country's most ethnically diverse city because of how close it is to being one-fourth Asian, one-fourth Latino, one-fourth African American and one-fourth Anglo.

Mark and Stephanie Cheney operate in this diversity serving their church in Chinatown, a community in Southwest Houston. Doing outreach ministry in the neighborhoods surrounding Chinese Bible Church, where Mark serves as the English pastor, it is common to see apartment complexes with Chinese, Vietnamese and Burmese populations. Across the street may be people from Arab, African and Latin American countries. According to Mark, the demographics in Chinatown have gone through drastic changes since the church was planted over 30 years ago.

"We want to have the biggest gospel impact in Chinatown possible among all the people groups present," he said.

Chinatown slips into the Houston suburbs more subtly than its namesakes in San Francisco or even Los Angeles. Building facades are not particularly ornate from any other community in Houston's sprawling landscape. It isn't a tourist destination.

"Our Chinatown is a truer Chinatown. People actually live here," Stephanie added.

Crime is a major issue in the community. The church building has been vandalized, broken into and stolen from. A church member was recently robbed in the parking lot.

"I think Chinatown is uncomfortable, it's messy, it's dysfunctional," she said. Though it is a relatively affordable place to live, many immigrants are so busy working that only their children are able to attend church at all.

Mark has been a pastor at the church for 18 months but has worked with the church in some capacity for the past 10 years. He began filling in as a guest preacher soon after he and his family returned from Northern California, where he attended Gateway Seminary. Stephanie is a freelance photographer.

Mark, who grew up in Houston, is bivocational. In addition to serving as a pastor, he works as a mechanical designer for Bitwave Inc., a company that designs and manufactures measurement and drilling tools used in oil and gas exploration.

Stephanie's father grew up in Taiwan and received scholarships to study at a top university in Taiwan and then to earn a doctorate at Dartmouth. He got a job at Exxon, which brought the family to Houston. Stephanie, like many American-born Chinese people, learned English as her first language.

"It is near and dear to my heart to invest in the next generation of kids who resemble me," she said.

When the church was started, it had English and Mandarin services. The English ministry served Chinese professionals who immigrated to America, as well as ethnically Chinese people from parts of Asia that speak English, like Singapore, Stephanie said. One of the founders and key leaders of the church is ethnically Chinese but was raised in the Philippines. He spoke Cantonese, Tagalog and English, but a Mandarin service would have been inaccessible for him.

Today the church is primarily Chinese, though there are Malay, Filipino and Anglo members. The English ministry allows these members and visitors to participate in worship together. Sometimes the church offers separate Mandarin and English services; other times the whole church meets together and either English is translated into Mandarin or Mandarin is translated into English. Translating sermons isn't easy, but it allows the church to reach the broader community.

Mark is interested in leading the church to further embrace its local community. He preaches with a kingdom-orientation towards church growth. As he sees it, that is the key to church revitalization in Chinatown.

"That should mean we have all nations, all languages [worshipping] with us," he said.

The English ministry also serves the children of immigrants, like Stephanie.

"The reality is children of immigrants will learn English as their first language," she said. She became a Christian in the English ministry of a Chinese church as a teenager. Having a personal awareness of the culture differences that arise between immigrant parents and their children motivates Stephanie's approach to ministry in the church. "I feel like I get to fill the gap between them."

The church has a long history of reaching children through the English ministry. Recently, a young girl accepted Christ in the church. She was visiting the U.S. with her mother and will soon return to her home in East Asia. Church members from the English ministry shared the Gospel with her in Sunday school and are now preparing her to continue in her faith back home.

In past years, church members have cared for local children living in poverty, helping them grow into adults who serve God locally and abroad, Mark said. Today the church often partners with a local ministry called Reach Kids to help organize block parties at nearby apartment complexes. The children and families that attend the parties play games, hear gospel presentations, learn Bible stories and pray together. The church hosts an after-school program

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WASC APPROVES REACCREDITATION

The Western Association of Senior Colleges and Universities Commission (WASC) recently affirmed reaccreditation for Gateway Seminary. The commission's report included commendations in connection with the seminary's transition, as well as recommendations for the future.

The introduction of that section of the report read, in part: "Since the relocation of the university's main campus from Mill Valley to Ontario, California, major changes have occurred including enrollment growth, campus facilities expansion, branch campus closure and increases in faculty and staff. It is within this context that the following commendations and recommendations were identified by the team."

WASC commended the renaming, rebranding and relocation of the seminary's main campus to Southern California, as well as the financial stability that resulted from the sale of the Mill Valley campus. In addition, they praised the strong sense of community among faculty and staff, the new educational facilities, and the strategic planning process.

On the academic side, the commission was complimentary of the "intentional and systematic inclusion of online and regional campuses to ensure a cohesive academic program." They also commended the seminary's online program for exhibiting the best practices in distance education.

WASC made six recommendations:

1. Gateway should continue development of educational effectiveness processes and mechanisms to ensure alignment of the essential leadership competencies and program learning outcomes and to refine consistency of language used in assessment of signature assignments.
2. Gateway should create a plan for institutional research that satisfies the need for program and institutional assessment processes, encompasses development of the infrastructure for institutional research and provides the fiscal resources to implement the plan.
3. The institution should include an increased level of intentional and structured student support services and build and main-

tain a robust system for tracking effectiveness for all delivery modalities.

4. The institution should continue to develop, refine and utilize retention and graduation data that is consistent with student success research.

5. Gateway should develop a clear understanding of faculty scholarship that aligns with the stated vision of institutional excellence and is supported by appropriate resource allocation.

6. Gateway should develop and implement a comprehensive diversity strategy plan for administration, faculty, staff and students.

"We are so pleased by the affirmation we received in the reaccreditation process from WASC," said Dr. Jeff Iorg. "They were complimentary of the transition and what we have accomplished since moving the main campus to Ontario. Their recommendations are helpful as we move forward."



Stephanie and Mark Cheney minister to the community around Chinese Bible Church, where Mark serves as a bivocational English pastor. He also works as a mechanical designer for Bitswave Inc., a company that designs and manufactures measurement and drilling tools used in oil and gas exploration.

MINISTRY TO DIVERSITY

Continued from page 23

for the nearby elementary school using a similar method.

In addition to church work, the Cheney's careers provide opportunities to minister to their community.

"Through my work and his work," Stephanie said, "we have direct access to anyone. There is more ministry done in those settings. It is pretty amazing how that happens."

Mark works primarily with Chinese people in his career, and he gets insights into "the struggles of getting non-believing Chinese people into church," Stephanie said.

"I thought I had an inside track on Chinese culture through Stephanie's family, but I'm learning all the time between work and church," Mark said. "I don't know as much as I thought I did. There is a lot more to learn."

Bivocational ministry is not necessarily what Mark expected for his life but he sees it as a blessing now. Mark and Stephanie had been married two years before moving to Mill Valley, Calif., to attend Gateway (then Golden Gate) Seminary. While he was a student, Mark took a collegiate ministry position with a church in Los Altos. Unfortunately, lack of funding for the position and staffing changes led the Cheney's to decide to return to Houston while Mark finished his M.Div. online.

"When we came back, I was crushed, but we had to do it," Mark said. "The bitter irony was that I had a job before I even got back to Houston."

The transition back into the oil industry was difficult for Mark.

"I was driving down this little side road to find my new company for the first time and the shortcut was on Golden Gate road. Outside of my window was a big pile of road aggregate," he said. "It was this huge peak and it looked like Mt. Tam. Outside of our window in campus housing was Mt. Tam and I had this pile of rock and I'm like, 'Man this is a bitter pill to swallow.'"

Working across the hall from Mark's office was a former coworker named Eric. They had worked together at another company before Mark left to attend Gateway.

"This guy was very antagonistic towards Christians," Mark said. "I overheard him at the coffee station talking about his Jewish background and how bitter he was at God." After hearing him describe God as a madman in the book of Ezekiel, Mark responded. However, the conversation didn't go far and eventually Mark left to attend seminary.

Mark reconnected with him at the new office and they began discussing the man's struggling marriage and the Bible.

"I came in one Monday and he was standing in his office waiting for me to walk in," Mark said. He grabbed Mark and began crying. He had given his life to Christ at a conference the preceding weekend. "I was amazed," Mark said.

The realities of bivocational ministry are strenuous, but Mark reminds himself the kingdom benefits are worth the trouble. "I still have to tell myself that everyday. There is another Eric out there," he said.



'CULTURAL INTELLIGENCE'

Intersect Conference focuses on the capability to work effectively in culturally diverse situations.

About 120 people participated in the 2018 Intersect Conference Nov. 8, which had the theme “Cultural Intelligence for the Church.” The conference focused on the capability to relate and work effectively in culturally diverse situations.

Session leaders included Linda Berquist, church planting catalyst from the North American Mission Board; Dr. Paul Kelly, professor of education leadership at Gateway Seminary; Dr. Jeff McNair, professor of education and director of the master’s program in disability studies at California

Baptist University; and Brian Kennedy, senior pastor at Mt. Zion Baptist Church in Ontario.

Keynote speaker Soong-Chan Rah, professor of church growth and evangelism at North Park University, offered advice on how the church can become adept at multi-cultural gospel ministry in diverse settings. Rah is author of *Many Colors: Cultural Intelligence for a Changing Church*.

In the process of trying to be more physically fit, Rah says he came across the term “muscle confusion,” which is the idea that

disrupting the routine can be good for health and for fitness.

“Is it possible that it also could be good for spiritual health and spiritual well-being?” Rah asked. “Richard Sennett, who is a sociologist, puts it this way. ‘Without a disturbed sense of ourselves, why would any of us ever change?’”

Rah said he teaches discipleship classes, which have two key tenets: one, a sense of security and comfort, because people don’t grow without feeling safe and comfortable, and two, a sense of disruption because



Opposite: Keynote speaker Soong-Chan Rah offers advice on how the church can become adept at multi-cultural ministry in diverse settings. Above: A panel discussion addressed issues in diversity for churches. Pictured are (from left): Dr. Linda Berquist, Dr. Paul Kelly, Brian Kennedy, Dr. Jeff McNair and Dr. Rick Durst.

if we're in the status quo most of us will not move out of that status quo without a sense of disruption.

"So when we look at cultural competency, when we look at diversity issues, when we talk about the multi-ethnic church, that is not just about the future but right now. We have to talk about the necessary disruption, the confusion that is necessary in order for us to move beyond the status quo of where we are right now," he said.

Speaking from the book of Lamentations, Rah pointed out that it is a disruptive book.

"It occurs in the context of confusion in the fall of Jerusalem; it occurs when things are kind of falling apart for God's people and it is out of that confusion and disruption that an incredible theology begins to emerge and incredible worship begins to emerge. An incredible community begins to emerge," he said.

Rah likened that disruption to societal changes in the U.S., which translates into change for churches, too.

"In 1990, 4 percent of the U.S. population identified as the nones — spiritual but not religious. In the latest survey done a couple years ago, that number had spiked to 20 percent of the U.S. population. So that is by far the fastest growing religious

identification category — spiritual but not religious. Spiritual nones are those who don't identify with religion. Four percent to 20 percent in about a 20-year time period is a huge change in a religious identity. Most of that has been in white churches. So there is a decline, and this has been well-documented by many white churches just in numerical decline. It first started and was most evident within the mainline churches, but now it's starting to hit the evangelical churches."

Rah said there are books written about how to reach this lost generation, and he says it's worth studying because of the large numbers leaving the church.

"If you look at the numbers for the mainline church, they're going like that — a 25 percent decline on a pretty rapid basis. But the evangelical church numbers actually look relatively flat. You're not seeing the kind of decline that you're seeing in the main line. Why is that, even though we know that white mainliners and white evangelicals are leaving the church? It's because the immigrant churches are actually propping up that number. The Southern Baptist Spanish-speaking congregation, the Korean Baptist churches, the Korean Presbyterian Church — they are propping up the evangelical numbers. If you took those out of the evangelical numbers, it would look just as bad as mainline churches."

Rah said the country's shifting population dynamic is changing the makeup of American society. However, the question is how the church will respond to the changes.

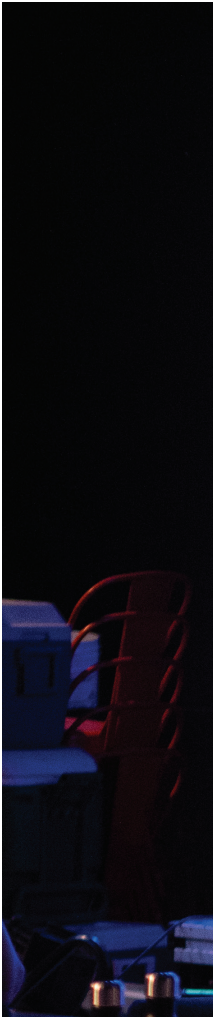
"Are we going to do what we were told not to do in Jeremiah 29, which is to run away and hide from building barriers between different people groups or to create hostility between different people groups? Or are we going to say thanks to God for what He is doing among the churches in America?"

He said God knew decades ahead of time about what could be the decline of the church, so he went spiritual reinforcements in the form of immigrant churches to help the church continue to grow and continue to evangelize.

The Intersect Conference is hosted each year by Gateway Seminary's David and Faith Kim School of Missions.

ONTARIO ENROLLMENT INCREASES 8 PERCENT+

**PRESIDENT JEFF IORG REPORTS TO CALIFORNIA SOUTHERN
BAPTIST CONVENTION ON CURRICULUM, WOMEN'S
MINISTRY NETWORK, 75TH ANNIVERSARY AND MORE.**



CSBC

Dr. Jeff Iorg opened his report to the California Southern Baptist Convention by telling messengers how much importance he placed on being there was based on two things.

"One, I have tickets to the [World Series] game in Boston tonight, and two, my son and son-in-law are enjoying those tickets."

Iorg said he had just stepped off the plane from Israel and had no concept of time, so he could not promise he would not go overtime on his report.

"Joking aside," he said, "we have come through the most profound transition in the history of any Southern Baptist seminary. We have reached the point we no longer feel like we're in transition. That's profound. This is the first year that we have had no revenue or expense related to transition."

Iorg reminded messenger that, in addition to the name change in 2016 to Gateway Seminary, the institution had also been named Golden Gate Southern Baptist Seminary and Golden Gate Baptist Theological Seminary.

"Besides our current main campus in Ontario, we have also been located in Oakland and Berkeley before we moved to Mill Valley. So there was nothing sacred about that location. It's always been about the mission."

Iorg said that enrollment for the fall in Ontario alone is more than 8 percent higher than in previous years for all the

California campuses combined, including the former Mill Valley and Southern California campuses.

"People often ask me 'how is enrollment?'" he said. "I answer this way: Do you realize that we only enroll those you send to us who have expressed a call? When is the last time your churches gave a call for those who feel called to ministry? I challenge you to resume the practice."

Iorg said the number one reason someone enrolls at Gateway is that someone they know recommended it.

"Eighty percent of our students are taking classes because someone they respect told them to do so," he said. "That is the lifeblood of what we do, so send us students."

Iorg said the seminary had made changes in the curriculum, including sexual harassment and discrimination training.

"More than a year and a half ago, we made the decision to offer curriculum on sexual harassment and discrimination," he said. "We are making it available to every student for free to inform them about how to be more circumspect in their own ministries. The decision was made prior to the 'Me Too Movement,' so it was definitely not a response to that."

He also reminded messengers that the seminary had launched the Women's Ministry Network two years ago, and that program continues to grow.

"This network offers a monthly webinar for subscribers and



a monthly followup phone call to each participant from personal mentors," he said. "Women from all over the world logon to be a part of this network as they continue to grow in their calling to serve."

Iorg reported that the weekly chapel program at the Ontario campus is livestreamed.

"I watched chapel this last week from a hotel room dear the Dead Sea," he said. "We have an increasing number of area pastors who come every Thursday morning to attend chapel, because we invite leading speakers from all over the world. I invite you to take part, either on the web through the livestream or in person. It is a wonderful way for God to speak to your life."

Iorg announced that the seminary's 75th anniversary celebration will begin in March.

"In 1944, a group of pastors in the bay area called their deacons together to pray. They went to ctheir hurches and said 'we believe God wants us to begin a seminary.' We believe is it important to look at what God has done in the past and recognize that. We will be commemorating that prayer meeting in Ontario on March 14. We hope you will

join us. Other key events are planned over the next year."

The seminary's current strategic plan was called the Diamond Plan because it led to the seminary's 75th anniversary, the diamond anniversary. The institution is drawing up a new strategic plan that will cover the next decade. Details will be announced later.

"We need time to plan," he said. "Seminaries move slowly. When they move, they move decisively. The challenge is not what we teach but how we teach it, as well as the structures and forms of how we teach it. Are we training people for jobs that exist now or for jobs that will exist in the future? How are students going to pay for training? These are some of the changes we're talking about and some of the ways we're trying to be a seminary of the 21st century"

Later that evening, Iorg greeted alumni and friends at the seminary's annual dinner, announcing that in in December 2019 the seminary will likely celebrate its 10,000th graduate. The number currently stands at 9,400 alumni.

He also informed them that the seminary's

most senior and longest serving faculty member, Dr. John Shouse, would retire at the end of the academic year with more than 30 years of service. Shouse is professor of Christian theology. Iorg said Shouse would likely continue serving with the seminary in some capacity.

"Thank you for your support," he said.

"You're the ones who come to our seminary for training. Keep sending us students Pray for us. What you see about California on the news is what we live with every day."

ALUMNI UPDATE

1970s

Fred Kerr (1972) serves as senior adult pastor of Westport Baptist Church, near Cleveland and Tulsa, Okla.

Laura Fry Allen (1976) has retired after serving for 18 years as a home missionary with the North American Mission Board and 10 years as a clinical placement coordinator at Kennesaw (Ga.) State University's school of nursing.

1980s

John Bohrer (M.Div. and MRE, 1983; D.Min., 2013) and his wife Carol have lived in Red Bluff, Calif., for nearly 30 years. He

served as pastor of First Southern Baptist Church in Red Bluff for 12 years and then planted a new church, Antelope Home Fellowship, later New Life Baptist Church. John also has served as chaplain at St. Elizabeth Community Hospital in Red Bluff for 26 years. He became director of missions for Shasta Baptist Association in 2017. The couple has three grown children: **Bethany Bohrer** (M.Div., 2016), Nathan Bohrer and Timothy Bohrer, as well as three grandchildren: Samuel 5; Kayson, 4; and Josiah, 1.

1990s

Timothy M. Larkin (1995) is professor of sociology at Grand Canyon University in Phoenix, Ariz.

2000s

Tieu Tri Tan (M.Div., 2001; Th.M., 2006) recently became president-elect for the 2019 Chinese Christian Union of San Francisco, a parachurch organization for area Chinese Christian churches.

Matthew Wilson (M.Div., 2007) is pastor of Grace Community Fellowship in Boulder, Mont. He resides in Helena.

Joe Atinsky (M.Div., 2007) married Wendy Simon on June 18, 2017. The couple resides in Katy, Texas, where they attend Powerhouse Church and help people with financial and asset management.

DEATHS

Dr. Wayne A. Eurich (B.Th., 1950) on July 2, 2018

James Wayne Fuller (B.D., 1955; M.Th., 1960) passed away on June 2, 2017. Wayne and his wife Frances Anderson Fuller served with the International Mission Board in the Middle East for 32 years.

Richard A. Greaves (B.D., 1958) on Sept. 25, 2018

Dr. Gordon L. Green (M.Div., 1963; DStH, 1970) on June 8, 2018

Dr. Richard O. Rigsby (M.Div., 1967) on Dec. 3, 2018

James O. Simmons (M.Div., 1968) on Dec. 23, 2017

Dr. Duc Nguyen (M.Div., 1971) on June 30, 2018

Dr. Timothy T. Morita (M.Div., 1974; D.Min., 1994) on Nov. 9, 2018

Bethany Lynn Bownds Christman (MARE, 1977) of Bakersfield, Calif., passed away June 29, 2018. She is survived by a daughter, Sarah, and a son, Adam (M.Div., 2009; current Ph.D. candidate).

Fred W. Dallas (M.Div., 1978) on Oct. 10,

2018

John H. Baynes (Dip. Theology, 1995) on June 9, 2018

Timothy P. Lum (M.Div., 2004) on May 26, 2017

Eric T. Garland (MTS, 2015) on Jan. 4, 2019

John L. Ellis (current student) on Feb. 3, 2018

Charles C. Gallacher (current student) on April 27, 2007

Robert C. Harris (former trustee) on Feb. 23, 2017

Naing Mana (current student) on March 23, 2018

Larry S. Minasian (current student) on Jan. 8, 2018

WE NEED YOUR NEWS!

Please let us know where you are serving so we can include it in the next issue of *Gateway*!

We need:

* your name (including maiden name or nickname)

* the degree you received from Gateway/GGBTS and the year

* where you live now and where you serve

* and any special news, i.e. Marriages, births, publications.

Email to alumni@gs.edu.

Israel

March 23 - April 1, 2020

ITINERARY INCLUDES:

Jerusalem

Nazareth

Bethlehem

The Dead Sea

▶ GUIDED TOURS BY GATEWAY FACULTY

▶ E-mail Jeff Jones at JeffJones@gs.edu

D.C. Christian Heritage Tour

September 7-14, 2019

ITINERARY INCLUDES:

U.S Capitol

The Supreme Court

Lincoln Memorial

Museum of the Bible

E-mail Jay Badry at JayBadry@gs.edu ▶





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