

Living as Chosen Exiles

“The end of all things is near.”

For some of you, the phrase may elicit anxiety. Coming off the year we’ve had, there has been a cacophony of voices and headlines giving credence to the sentiment, sustaining a tune of chaotic dissonance and collective exhaustion in this very strange and painful season.

However, the apostle Peter actually coined it first as a word of encouragement to the Church about the reality of the Kingdom of Jesus and the promised restoration of all things. Peter called these Jesus followers “chosen exiles.” They were exiles, not that they had been forced to leave their home necessarily, but because they were primarily citizens of God’s Kingdom even as they lived in the Roman Empire. And Peter proclaimed that they were chosen, meaning that God Himself had taken the initiative to call them into a distinctive community with a singular, missional vision.

The gist of Peter’s letter is that the “end” of all things affects the present reality of all things in every way. Whatever Jesus followers were going through—whatever hardship, suffering, conflict, or rejection because of their commitment to follow Jesus—everything (identity, purpose, future) was now seen through the lens of the Resurrection. This realization would bring comfort, encouragement, and a fuller perspective on the present even as it pointed toward the time of Jesus’ return, when God would make all things right.

Peter reminds the Church (then and now) that they (and we) are in the restoration chapter of the story.

C. S. Lewis put it this way: “This means that a continual looking forward to the eternal world is not (as some people think) a form of escapism or wishful thinking, but one of the things a Christian is meant to do. It does not mean that we are to leave the present world as it is. If you read history you will find that the Christians

who did most for the present world were just those who thought most of the next. Aim at Heaven and you will get earth ‘thrown in;’ aim at earth and you will get neither.”

Or in the words of Ralph McCoy: “The End is far enough away to provoke diligence, close enough to invoke delight.”

We are living “**Life in the In Between**” as resident aliens, sojourners, and chosen exiles. The question then becomes, “How should we then live?” What does it mean to walk in the way of Jesus, to practice being the Church without walls (even as brick-and-mortar walls are being dry-walled and painted in the new house)?

Hopefully by now you have had a chance to read through the Annual Report and watch the Annual Thank You Event, each telling stories of God’s faithfulness in and through the lives of His “chosen exiles” at Purdue. In each, multiple voices have added their perspectives to create a beautiful mosaic of provision and grace from the “broken shards” of all that was 2020. “*The end of all things*” is a story arc that cuts through the static, fear, and fatigue to bring joy-filled excitement and anticipation of all that God has ahead—not as “escapism or wishful thinking” but confident, humble, and Jesus-centered resolve to fulfill His commission to make disciples, bring healing and justice, and raise up a new generation of chosen exiles.

“The end of all things is near. Therefore be alert and of sober mind so that you may pray.” (1 Peter 4:7)

Rob Schrumpf

Rob Schrumpf, Lead Pastor



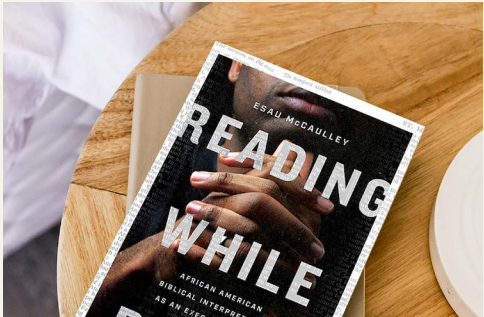
Celebration in a Tough Season

Hundreds of you gathered around your screens to watch the online Annual Thank You Event, where we shared stories of God’s provision and faithfulness over the past year of ministry at Campus House. Thank you for joining us! If you missed the event but would like to watch the recording or share with friends, visit pcch.org/thankyouevent.



2020 Annual Report

Your giving made a big impact in 2020! Read stories of God’s faithfulness and students’ transformation at pcch.org/2020annualreport.

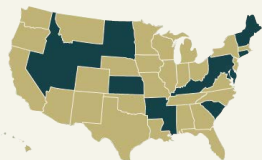


Reading While Black

Conversations on Race and discussing topics from *Reading While Black* give students a chance to engage issues of race within Christian community.

28

STATES



REPRESENTED AT

THE THANK YOU EVENT

Financial Update

2021 Annual Fund

Last month: \$89,910

Next month’s need: \$87,338

Where we should be: **\$176,041**

“Thank you for your support of this ministry. I am a junior this year, and Jesus has used this [past] semester to build a foundation for my faith and relationship with Christ. This has been a season of loss and growth, and I feel fortunate to have this supportive community around me. Thank you for investing and participating in what He is doing here at Purdue.”

- Matthew Harstine, Junior

Will you continue giving to support the spiritual growth and discipleship of students like Matthew? Make a gift by mail or online at pcch.org/give.



\$173,311

\$1,048,056

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Purdue Christian
Campus House

“I’m an out-of-state student, so when coming to Purdue, I literally didn’t know anyone, and it was a real struggle to figure out how to make friends. But I knew God was prompting me to join a Bible study and get connected with Christians my age—especially since the pandemic put a temporary end to the in-person Christian community I had at home. Although this past semester was a difficult transition for me, House Groups was the blessing I needed to help me put my faith in God over my own abilities and worries.”

Erin Walker, Freshman



International Student Outreach

We joined with other campus groups to facilitate an English conversation partner program and host an art event for international students. Both provided opportunities for hospitality and connection.

// April 2021 //



Engaging Conversations on Race

Dave Shockey, *Pastor of Mobilization*

Over the course of the last year, there have been so many important cultural moments, including protests, the pandemic, and politics. As a pastoral staff, we've wrestled over how to help shepherd our students through these tumultuous waters while not preaching current events at the expense of the Gospel. As you can imagine, on a college campus, it is not simple. A phrase we've used to help us navigate is, "How do we stay in our lane?" I am not a sociologist, nor a political scientist, but a pastor. I'm also keenly aware that all of our actions have consequences and to ignore that reality borders on dualism, and if the Gospel doesn't impact our actions, it is no Gospel at all.

"Our hope is that Campus House can continue to engage relevant and potentially divisive conversations in love, grounded in Scripture, and full of God's Spirit."

The issues of race and racism are pressing not only for our nation, but also on our campus and with our students. It's pressing for us as a community because we desire to look like the Church described in Revelation 7 with "every tribe, tongue and nation" engaged in worship together, and at Purdue we have a huge multi-cultural opportunity. Our culture is also grappling with race, America's history with racism, and how to navigate a better path forward. To begin to speak into these cultural waters, we pulled together a team made up of myself, staff member GiJey Gilliam, and a few students of color. We decided to host a series of "Conversations on Race" with the hope that these conversations help our students become:

Awake: We want our community to understand that racism is a real problem in America today. We used a collection of per-

sonal stories from staff and students, both white and of color, who have experiences with racism firsthand. It sounds funny, but I realized a number of years ago that I could not experience racism for being a minority firsthand. I had to rely on personal testimonies from my friends of color. I've never been discriminated against for being a Black man because I am not one. This simple but profound reality helped me learn to listen to others and hear their stories with openness.

Aware: We want our community to understand what racism is—bias, rather than hatred—and to learn what the Bible says about race, ethnicity, and God's purposes for both.

Engaged: Finally, we desire our community to be engaged in God's work of healing and justice, so we work to provide practical tools to help engage both personally and publicly.

The first two conversations were very encouraging. The space felt like a community conversation, with couches and laughter, as we tackled deep theology and challenging sociological issues with grace. Feedback from students was incredibly positive. They appreciated a safe place to have the conversation and the personal and theological aspects of the time together.

Our hope is that Campus House can continue to engage relevant and potentially divisive conversations in love, grounded in Scripture, and full of God's Spirit so that our community can be actively involved in imaging God and displaying His Kingdom wherever we go.



The Intersection of Theology & Culture

Ralph McCoy, *Worship Pastor*

"The Christian gospel invites us to partake in shalom, to embody shalom, and to anticipate its full realization in the coming kingdom of God." -David Dark

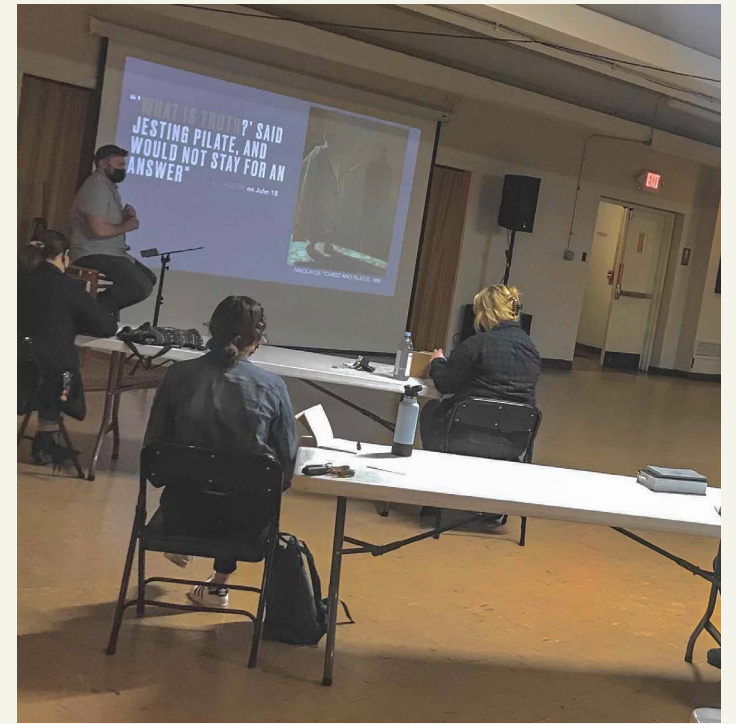
But what exactly does our Kingdom participation look like? Firmly planted in the midst of various societies and cultures, what is the follower of Jesus to do? Should we focus primarily on our life together, growing in holiness and knowledge of God? Or should we be primarily engaged in shaping our society towards a more just reality? Should we reject the culture's attempts at justice as insufficient or should we celebrate any good act of human flourishing? What role does art, music, film, and literature play in this relationship between the divine and the human? How do all of our human creations interact with and inform our theology? Does our theology return the favor?

Two Sunday evenings a month, the **Theology and Culture Learning Community** has been engaging these questions, seeking to embody a communal, discerning, cruciform presence in our culture.

We call our time together a "learning community" because we really believe that authentic learning and the forging of deep relationship go together. To truly know something requires risk, curiosity, and willingness to change. Can you truly know something without it changing you?

In a similar way, while we often think of theological formation like building an impenetrable citadel, the witness of Scripture and the faith tradition before us reveals that healthy theology is an ongoing, millennia-long conversation with God, creation, and our fellow creatures. Rather than a citadel, we seek to view our theology more like a city whose edges are permeable, where earnest and honest questions are never silenced, and where loving relationship with God and humans takes priority over closely-guarded ideas.

The main paradigm that we have been centering our conversations around is the idea of embedded versus deliberative theology. Embedded theology is the implicit, unspoken, unconscious thoughts, beliefs, and stories which inform and shape how we live out our theology day-to-day. Embedded theology is not inherently good or bad; it is simply unexamined. It can be as harmless as bowing your head to pray or as insidious



as racism and nationalism. In response, we are seeking to move toward deliberative theology—the process of examining your embedded theology, engaging with others who might think or practice differently, and in the context of community discerning a faithful path forward.

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This connects to culture because encountering our own culture, as well as intercultural experience, often acts as a revealer of our embedded theology. Whether this comes through art or story or relationship, engaging culture and context is necessary for theological formation. Further, a church which is severed from the world will become like a stagnant pond that is blind to its own embedded theology.

In the end, we are seeking to resist both the antagonism which has defined the American Church's posture toward culture and a blind acculturation which fails to form a distinctive witness in the world. As a whole, this Learning Community has been one of the most engaging and connective interactions I've had with students here at Campus House. They have been hungry, eager, honest, humble, and curious... truly desiring to grow into more faithful followers of the Way of Jesus in their contexts. Our time together has given me a hopeful glimpse of students becoming a generous, communal, discerning, cruciform presence in our culture.