

COLLOQUY

A CONVERSATION WITH GUTENBERG COLLEGE



Ron Julian
1953-2021



Spring 2021

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From Robby Julian Tribute to a “Righteous Sinner”

Soon after I sent the last issue of *Colloquy* off to the printer, Ron passed from this life on January 25 at our home in Eugene. Gutenberg president Chris Swanson asked that this issue of *Colloquy* be a tribute to Ron, and so it is.

It may seem strange to begin a tribute to someone with a message from him, but I could think of no better way to convey what Ron’s life was about. The message is his last talk to “virtual” Reformation Fellowship, on Easter 2020. Ron chose to speak about John’s eye-witness “testimony” of Jesus and His resurrection. Ron believed John’s testimony, he believed the promises of God, and he looked forward to eternal life and the conquest of death, which he saw as a major theme in John’s Gospel. He built his adult life on that firm foundation, and in the forty-nine years I knew him (married for forty-two), I never saw him waver from that faith—even during times of great personal struggle.

Many people sent cards, letters, or emails during the last months of Ron’s life and after his passing. (Thank you. It means a lot to hear how Ron has touched so many lives—in ways he never knew.) Since I could only include a few tributes in *Colloquy*, I chose ones from his students and colleagues that spoke to different aspects of who Ron was. You can find more tributes at ronjulian.com.

Ron was not a perfect man in this life (he would be the first to say so; after all, he did write *Righteous Sinners*), but he was a good man. He truly was a blessing to me and his children and his five grandsons, whom he loved dearly and who I hope come to know the faith that was so important to their grandpa.

Finally, see page 8 to learn about the [Ron Julian Memorial Scholarship](#).



His Testimony is True

Ron Julian

Ron’s last talk to Reformation Fellowship, given online on Easter Sunday, April 12, 2020.

When the apostle John comes to the end of his Gospel where he talks about the death and resurrection of Jesus, he emphasizes that he himself was a witness to everything. Now, we know that John never refers to himself by name. He never says “I” or “me.” Instead, he speaks of “the disciple whom Jesus loves” or “the disciple who is testifying to these things.” But there is no doubt that John is talking about himself, that he was there and saw it all.

John was there in the upper room. Jesus told the disciples that one of them would betray Him, but only John was told that the betrayer would be Judas.

John was there at the cross. He can testify that Jesus was truly dead. He saw the soldier pierce Jesus with a spear, when blood and water flowed out. He saw that the soldiers did not break Jesus’ legs, because they examined Him and saw that He was already dead. Jesus was dead! John saw it! As John says about himself,

And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you also may believe” (John 19:35).

Of all the Gospel writers, only John tells us that when Peter ran to look at the empty tomb, John went with him. John ran ahead. John got to the tomb first and looked inside. Then Peter arrived and went in. And John tells us that after he himself saw the empty tomb, he believed.

John was there when Mary Magdalene told them that Jesus appeared to her.

John was there when Jesus first appeared to the disciples themselves.

John was there when Jesus appeared to Thomas.

John was there in Galilee when Jesus came to them while they were fishing. After the strange man on the shore yelled at them to cast their net on the right side of the boat, it was John who told Peter, “It is the Lord.” And later, after breakfast, when Jesus breaks the news to Peter that one day he would be executed, John was walking up behind them. Peter pointed at John and asked Jesus, “What’s going to happen to *him*?” Jesus said, “If I want him to remain until I come again, what is that to you?” And so John has to explain, “You know, there is a rumor going around that the disciple whom Jesus loved won’t die. That’s not what Jesus said”—again, emphasizing that John was there, a witness to all these things.

And then John makes a final statement about this guy, this guy who walked behind Jesus and Peter, this guy who saw and heard all these things, this disciple whom Jesus loved, John says:

This is the disciple who is testifying to these things and wrote these things, and we know that his testimony is true” (21:24).

If it wasn’t clear before, it is clear at the end. The disciple whom Jesus loved is the author of this Gospel. And he is telling the truth.

Now, John is ultimately saying that *everything* he wrote in the Gospel is true: the other miracles that he tells about, turning the water to wine and the raising of Lazarus, and so

on. But he particularly emphasizes that the story of Jesus' death and resurrection is *true*. Jesus really died. John saw it. The tomb was empty. John saw it. Jesus appeared to the disciples multiple times. John saw it.

Why this repeated insistence? I think for John, being an eyewitness to the resurrection is important for at least two reasons. And both reasons are very important to us.

First of all, a major theme in John's Gospel is eternal life, the conquest of death. And Jesus' death and resurrection are deeply connected to the eternal life that He promises. Early in the book, Jesus makes the claim that the power of life or death, mercy or judgment, is in his hands. He says:

...an hour is coming, in which all who are in the tombs will hear His voice, and will come forth; those who did the good deeds to a resurrection of life, those who committed the evil deeds to a resurrection of judgment. (5:28)

Jesus later says that he is the bread of life. He is the bread, the food, that truly gives eternal life (metaphorically speaking). And what is that food? It is his flesh, His body broken on the cross, His death and resurrection, that conquers death for His people.


The second greatest miracle in the Gospel of John is the raising of Lazarus. We hear of Lazarus' death. We see the deep grief of his family. We see Jesus say to his sister, "I am the resurrection and the life; he who believes in Me will live even if he dies" (11:25). And then, as if to show it's true, Jesus raises Lazarus from the dead. This miracle, the raising of Lazarus, is the talk of Jerusalem and the surrounding countryside. Only John's Gospel brings this out.

During the triumphal entry, when Jesus enters Jerusalem, John tells us that the crowds were there cheering *because* they knew about the miracle of raising Lazarus. And then we have the greatest miracle, the resurrection. Just before Jesus dies and rises again, He tells His disciples that "because I live, you will live also" (14:19). Jesus defeated death both for Himself and for His people. That is one reason why it is so important that John really saw it, that the resurrection really happened.

The second reason that John's testimony about the resurrection is so important is that life comes to those who *believe*. And most of those who believe, like us, must believe based on the *testimony* of John and the apostles. John makes a summary statement about his reason for writing the book. It makes his purpose very clear. Why did Jesus perform signs like turning the water to wine, raising Lazarus, and most importantly, rising from the dead? And why does John emphasize the *truth* of his testimony about these signs? Here is what he says:

Therefore many other signs Jesus also performed in the presence of the disciples, which are not written in this book; but these have been written so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name. (20:30-31)

This is why John cares so much about telling us that he *saw* these things happen. God calls us to believe that He sent Jesus, that Jesus' death and resurrection is for us. And John's testimony gives us good reason to *believe* that it happened. John says it multiple times: I am telling you what I saw so that you might *believe* and get eternal life. We didn't see it, but John did, and he's telling us about it so that we can believe because those who believe are those who get eternal life in the end. And John's testimony gives us a good, solid foundation for that belief.

In the end, we are talking about life and death issues. Today, this Easter Sunday, you and I are not meeting in person, because of events that have a lot of us thinking about death. (I know I have had it on my mind a lot lately.) As Christians, we know that the reality is much greater than the world around us sees. The stakes are higher than most people know. On the one hand, we fear not just death but judgment. Every one of us needs God's mercy or we are eternally lost. On the other hand, we know that responding to God with belief is the doorway to freedom from death and judgment forever. So the stakes are very high indeed. And that is why it was so important to John that we know: He saw Jesus die. He saw Jesus live again. He is telling us the truth. And we should believe him and find life eternal. 



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Eliot Grasso (Tutor and Vice President) From a letter to Robby

In trying to think about what Ron's example has meant to me, I have turned to a metaphor that has been sticking in my mind. Imagine a huge expanse of green field. Each of us who is searching for truth stands on a piece of territory. Over time, some people start to get anxious, fearful, and defensive. They build walls, towers, ramparts, and moats to keep their little piece of territory safe—to defend what they have acquired. These folks rarely leave their safe-zone, and when they do, they leave fully armed and ready for battle. They rarely invite others to visit, and when they do, they are guarded and unsure. Interactions of this sort are unpredictable and may cause them to have to surrender or dig into the piece of turf where they live. It is in fear that they keep themselves protected from the uncertainties of the search for truth and, in their defensiveness, keep others at a distance.

Then I think of Ron. When I think of him on this field, I imagine him standing on his plot of turf. He knows where he stands and why he stands there. He understands that things may shift and change, but he has confidence about where he is. But his manner of standing is striking. Unlike so many others, he stands his ground without fear and without defenses—there are no walls, no barbed wire, no gates. All are welcome to come and go as they please—to interact with him about what he thinks. And, without defensive walls, he is free to stroll over to the territories of others to interact with them about what it is that they think. If he approaches a structure with the drawbridge up, he doesn't bang and pound on the door. He doesn't arm up, ready his battering ram, or prepare to scale the walls. He patiently waits and perhaps moves on until the occupant is ready to interact.

It was his humble and loving way of interacting with others from which I have tried to learn. [And] if I have made any progress in this area, it has been because of Ron's example. He was always patient with me—leading by example rather than by fiat.



A Tribute to Ron Julian

From Charley Dewberry
Academic Dean and Tutor

Ron Julian impacted countless people through his live and recorded teachings at Reformation Fellowship (a church in Eugene) and influenced a generation of students at Gutenberg College. Ron is greatly missed by his family, the Reformation Fellowship and Gutenberg communities, and me. Ron was my teacher, colleague, and friend.

Ron's impact on me, as on many others, centered on his love for teaching the Bible. The foundation for this teaching began very soon after Ron became a Christian at nineteen. He was struck then by the many differences in beliefs among Christians, so he began to study the Bible to sort out what it actually taught. This eventually led him to a church in Palo Alto and its Scribe School classes, which taught the original biblical languages as well as the historical background necessary for careful study of the Bible. Ron began to hone his skills in interpreting the Bible there.

Ron came to Eugene in August 1981 to teach at McKenzie Study Center's School of Exegesis, which opened its doors in 1982 and continued in various forms throughout the 1980s. Like Scribe School, the program emphasized biblical exegesis. I was in the second class and sat under Ron as he taught us how to understand the Bible.

After the School of Exegesis, Ron continued to follow his love for teaching the Bible, both at McKenzie Study Center (MSC) and Reformation Fellowship, where he taught hundreds of sessions on the Bible. He also participated in a long-running radio show on biblical issues called "In Search of Truth."

When Gutenberg College emerged from McKenzie Study Center in 1994, Ron became a tutor there to help the fledgling liberal arts college even though his passion remained studying and teaching the Bible. But Ron soon became a fan of Gutenberg's liberal arts program, especially when he saw its impact on his son, Brian, and later his daughter, Erin, both of whom graduated from Gutenberg. Over the years, Ron taught Euclid, film and music seminars, writing, microexegesis (which included taking students through John's Gospel and studying both poetry and biblical hermeneutics), Western Civilization and Great Conversation classes, and at many MSC/Gutenberg community classes, conferences, and institutes. In later years, he also served as a tutor for the two-year Classical Greek exam.

One of Ron's greatest contributions to all who sat under his teaching, from the School of Exegesis to Gutenberg College, was his exceptional reading skills. Forty years after learning the skills for reading the Bible from Ron, I still marveled at his skill, whether he was reading Dostoevsky or the Gospel of John. He remains one of the best readers I have ever met.

Even more important to the Gutenberg community than Ron's reading and teaching skills, however, was his willingness to be approachable, humble, and real with the students. He could empathize with many of their struggles, and during student evaluations, he would tell students about his own struggles as an undergraduate. Ron was genuinely human to his students and to his fellow tutors.

Ron's absence from Gutenberg College will cast a long shadow over the community.

He would say that others can fill his roles as well as or better than he could and that life at Gutenberg will go on. That may be so, but the college will never be the same. In our community, Ron was a foundational member; his presence shaped the college and the community for decades. His relationship with each member of the community was unique and irreplaceable. For me, his passing is the loss of a forty-year relationship. Ron was my teacher, colleague, and friend, and I miss him greatly.

I have been thinking back over the hundreds of articles and recordings that Ron completed over the years. While a great many have influenced me, one recording of his teaching on the Gospel of John stands out as the clearest statement of his calling. Ron's project was to articulate the major themes in John's Gospel, covering a chapter or more each session. However, his ninth talk (August 17, 2008), covered only one verse, John 8:58:

Jesus said to them, "Truly, truly, I say to you, before Abraham was born, I am." (NASB)

As Ron explained it, the traditional interpretation of this verse understands Jesus to be making two claims:

1. Jesus existed before Abraham.
2. Jesus is identifying himself with God.

This interpretation seems straightforward and reasonable. If fact, why would anyone be inclined to go in another direction? Yet Ron did, in fact, suggest another option, one that he thought had stronger support.

The verse appears in the following context (verses 48-59):

*The Jews answered him, "Do we not say rightly that You are a Samaritan and have a demon?" Jesus answered, "I do not have a demon, but I honor my Father, and you dishonor me. Yet I do not seek my own glory; there is One who seeks it, and he is the judge. "Truly, truly, I say to you, if anyone keeps My word, he shall never see death." The Jews said to him, "Now we know that you have a demon. Abraham died, and the prophets also; and You say, 'If anyone keeps My word, he shall never taste of death.' Surely You are not greater than our father Abraham, who died? The prophets died too; whom do you make yourself out to be?" Jesus answered, "If I glorify Myself, My glory is nothing; it is My father who glorifies Me, of whom you say, 'He is our God'; and you have not come to know Him, but I know Him, and if I say that I do not know Him, I shall be a liar like you, but I do know Him, and keep His word. Your father Abraham rejoiced to see My day, and he saw it and was glad." The Jews therefore said to Him, "You are not yet fifty years old and have You seen Abraham?" **Jesus said to them, "Truly, truly, I say to you, before Abraham was born, I am."** Therefore, they picked up stones to throw at Him; but Jesus hid Himself and went out of the temple. (NASB)*

Ron begins his explanation of verse 58 by looking at Jesus' "cryptic comment": "... if anyone keeps My word, he shall never see death." Both Ron's interpretation and the traditional interpretation agree that the Jews misunderstand Jesus' comment to mean that His followers will never physically die. They miss the true meaning of Jesus' words: the one who keeps His word will be resurrected from death, never to die again.

Outraged, however, the Jews again accuse Jesus of having a demon because, of course, everyone dies: Abraham and the prophets physically died. Who does Jesus think He is? Jesus answers by saying that He does not glorify Himself; rather, He is glorified by the Father, whom He knows and whose word he keeps—unlike the Jews. He tells them that their father, Abraham, rejoiced to see His, Jesus', day; Abraham saw it and was glad. Both Ron's interpretation and the traditional interpretation agree that the Jews again misunderstand Jesus. They think he is claiming to be as old as Abraham. They miss the true meaning of Jesus' words: Abraham understood the promises God made to him, which would be fulfilled through the Messiah, Jesus; Abraham was "joyfully anticipating the blessing to come."

Jesus' response to this second misunderstanding in verse 58—"...before Abraham was born, I am"—is where Ron's interpretation and the traditional interpretation diverge. Ron explained that the traditional interpretation essentially says this: "Jesus responds, 'Well, I didn't say that I was as old as Abraham, but since you mention it, yeah, I'm older

Damian Arly

(Class of 1998): From his Facebook post on January 25

In Sir Arthur Conan Doyle's "The Final Problem," Watson wrote about his friend Sherlock Holmes that he "shall ever regard him as the best and the wisest man whom I have ever known." This is significant because while Holmes was mostly known for his intellectual brilliance, this was not what Watson was remembering him for.

Well, it is with a heavy heart and tearful eyes that I report that another brilliant thinker passed away today, but that is not primarily how I will remember him.

I shall ever regard him as one of the best and wisest men whom I have ever known.

Ron Julian was a good friend of my family's—particularly my father—a thoughtful and articulate teacher in my church, a valued professor at the college I attended (Gutenberg), a loving husband and (grand)father, and a fellow cinephile with whom I loved to discuss movies. Ron was a very warm, kind, soft-spoken man. His philosophy of biblical interpretation and his approach to thinking about his own faith had a tremendous influence on me. He was incredibly smart and educated, but he did not lord that over others. He was one of the most genuinely humble individuals I've ever met. He was very honest and open about his own spiritual/emotional struggles, and in 1998 he wrote a book called *Righteous Sinners* that was (and is) very helpful to me in my own clumsy attempt to work out my salvation in fear and trembling.

I am told that throughout all of his immense suffering, Ron never lost sight of the goodness of God. Even in his final days Ron continued to be an inspiration to me and all those who were privileged to know him.

Lord, receive your servant with open arms. We love you, Ron, and will miss you. Rest in peace, Ron Julian.

Jacob Swanson

(Class of 2014): From an email to Ron, January 23

I wanted to express my gratitude for the time and energy you invested in me as a tutor at Gutenberg and as (for lack of a better term) an Elder in my life and community while I lived in Oregon. I've put off writing anything out of some subconscious avoidance of the idea that you may not be with us anymore at some point soon, which is ironic, because whenever I think about your teaching, I don't think of Euclid class, or micro class, or your RF talks. I think about a discussion you led on the Iliad, and how near the end of it, you reluctantly but inevitably got out your "soapbox" once again and shared your thoughts on the entire book being a meditation on Death and ancient man's relationship to his mortality. I remember distinctly thinking, "damn, I forget sometimes how wise these old dudes are" (meaning you and the other tutors). That wisdom was and is inspiring to me, and I thank you for modeling it, as I thank God for the blessing of placing that model in my life.

Those six years [I spent around Gutenberg] felt like easily some of the biggest, the longest, the most weighty and important years I've experienced, and your role in them was crucial to me. I continue to be grateful to this day that you objected to the ending of my senior thesis and made me rewrite it. The whole project seemed to come into clearer focus then, and while I've mostly moved past that particular thesis statement at this point in my life, the ideas in it that you helped bring out continue to influence my thinking and writing today. Also you introduced me to Kierkegaard, and ever since then I've found it almost impossible to talk about anything important without mentioning him sooner or later.

Anyway, the main thing is just to make sure you know that I'm thankful to have had you for a tutor and an Elder, that I still think on some of those things you taught me and I think they'll stick with me the rest of my life.

Maybe, if and when next we meet, you will have had a chance to hash out *Postscripts* a bit with the author himself, and you can help explain it to me. Or

A Tribute to Ron Julian

Continued from page 5

than Abraham. In fact, I'm God." Many who hold the traditional interpretation go in that direction because they understand Jesus to be quoting Exodus 3:14 where God tells Moses His name is "I AM."

Ron, however, did not understand Jesus to be quoting Exodus 3:14, and he even questioned the traditional interpretation of the clause in Exodus. Ron also pointed to Jesus' use of "I am" (ἐγώ εἰμι) in the rest of John's Gospel, including verses 8:24 and 8:28 where the NASB translates the Greek phrase as "I am *He*." Ron saw what he describes as a "verbal habit" of Jesus in the Gospel of John: when Jesus says "I am" by itself, He means "I am *He*," "I am the Messiah." In verse 58, then, Ron interprets Jesus to be responding to the Jews by saying in essence, "Even before Abraham was born, it has always been God's intent to save the world through *me*, the Messiah."

At this point in his talk, Ron shifted gears. He said, "I often come along and say, 'Everyone thinks this says X, but I think it says Y.' Am I just a contrarian? Do I have an agenda? How do I come up with this stuff?" He then proceeded to give a little background about himself and lay out his calling. This is the part that I have reflected on over the last few months thinking about Ron. This is the part that makes it so memorable for me.

I hear Ron's voice as he tells how his initial Christian experience was Luther-like in the sense that Ron, too, believed himself an unforgivable sinner. God could not save him. As he talked with Christians about what was true and how to live, he got a million different answers. Everyone disagreed about what the Bible said. Ron concluded that there were no clear answers. A pivotal point in his life was taking a class on biblical interpretation that Jack Crabtree taught at Scribe School. Jack taught that being a good reader of the Bible was being a good reader, period. Ron understood what it meant to be a good reader, and it became his calling to apply his ability to read to the Bible. He learned the original languages, the background, and the importance of context.

It took Ron years to figure out how he was going to relate to God and the Bible. He captured it in three "fundamental conclusions":

1. God is real, and the Bible is His inerrant word.
2. The Bible can be understood by reading it as we would read any other difficult book.
3. I will not pretend to understand what the Bible says if I do not understand it. Be patient and humble.

In Ron's view, understanding the Bible is a project given to the whole Church (all the followers of Jesus) throughout history. Tradition is the cumulative efforts of the Church, and Ron valued what those who came before had said. "But," he said, "the fact is I can't claim to be *convinced* by a particular argument that someone in the Church has made until I have made it my own. I am trying to listen to them respectfully, but ultimately, they need to point me to the Bible and show me why I should listen to them."

This brief portion of his teaching at Reformation Fellowship on that Sunday is my most vivid memory of Ron's teaching. He captured much of who he was and what his calling was.

maybe he'll turn out to be as recalcitrant in the next life as in this one and won't explain a single thing. Or maybe he'll just point to Jesus, whether that be a big shining man standing on a throne of clouds or a tiny but inexhaustible speck of light inside us, written on our hearts, and say something like, "That's all you need to understand, right there." And that's kind of cheesy, maybe, but I think


sometimes lacking true understanding, we can only imagine our best guesses at what the promises of God will look like when fulfilled, and imperfect as we are, we can still see that our imagined scenarios of gold-paved streets and halos on our heads are a little silly. But you will learn the real truth soon enough, I think. And I find that thought immensely comforting.

Returning to John 8:58: Ron saw that the preponderance of evidence supported his interpretation rather than the traditional interpretation, and he saw two advantages to his option: (1) It takes Jesus' phrase "I am" in the way He commonly used it; and (2) Jesus' response to the Jews is not going off on a rabbit trail (Jesus' preexistence) created by the Jews' misunderstanding; rather it is directly related to what Jesus has been saying: Abraham rejoiced to see His day because from the beginning the Messiah Jesus has always been the One through whom God intended to save the world.

I think Ron's interpretation fits the context better. However, my goal is not to claim that Ron's interpretation is a slam dunk but rather to emphasize that context is very important. Ron's motivation was not to defend or refute a cherished doctrine—in the case of John 8:58, the divinity of Jesus—but to try to understand the passage in its context. What did the author mean when he wrote the passage? Arriving at the author's intent was central to Ron's process of understanding the Bible, and it is central to what we do at Gutenberg College.

The implications of accepting Ron's interpretation are not that we must reject the divinity of Jesus; rather, we should simply see that John 8:58 is not addressing the issue. Many other verses in the Bible discuss the divinity of Jesus. To establish a doctrine, however, we need to examine *all* the relevant verses in their contexts.

Ron knew his audience; some people, he knew, would assume that accepting his interpretation meant not accepting the divinity of Christ. For this reason, he immediately followed his conclusion by saying that he believed that Jesus was the Messiah and that He was divine, "the image of the invisible God." Ron wanted what he was saying—and not saying—to be clear. He was very skilled at reading his audience.

Ron Julian's life was centered on teaching the Bible. That was his calling. He honed his skill of interpretation to a high level, and he was one of the best readers I have ever met. He clearly articulated what he was sure something said, but he also articulated what he was not sure about. As a result, he had a great impact on a lot of people's lives. We, the Gutenberg College community, are fortunate that Ron was so willing to share his time with us. We will all miss him greatly. 

Ron's teachings over the years make for a very long list. His articles and recordings, including his complete talk on John 8:58, can be found in the "Learn" section of the Gutenberg College website, gutenberg.edu. His book, Righteous Sinners, is available from Gutenberg College.

New Faculty Fall 2021



Gutenberg is excited to announce the addition of **Brian Julian** (son of Ron and Robby Julian) to the faculty of Gutenberg College starting Fall 2021. Brian graduated from Gutenberg in 2004. A few years later, he and his wife (fellow classmate and Gutenberg graduate Melanie Julian) moved to Boston where Brian earned a Ph.D. in philosophy from Boston University. Brian has been teaching philosophy and composition at Boston College and Boston University for many years and brings to Gutenberg a wealth of experience and understanding. He is particularly interested in the history of philosophy and how it relates to living a life of faith. Over the years he has developed his own courses on Philosophy of the Person and Introduction to Ethics using primary texts. Brian will also take on a variety of important administrative and computer tasks at the college. Brian and Melanie have two boys. Please join us in welcoming Brian to the Gutenberg faculty.

From Victoria Titus

(Class of 2008): A drawing of Ron teaching Euclid



Elizabeth Swanson

(Class of 2015): From an email to Ron, January 23

You made an impact on my life. Meeting you helped teach me by example, caused a full paradigm shift, that men can feel deeply about their existence in relation to God and be passionate about art and music and have compassion and care about other people and still retain their masculinity. You showed me those things do not have to be mutually exclusive as I had previously experienced.

Thank you for so many things, Ron. Thank you for making me feel welcomed, for being such a kind soul to me, for providing a place to be at Gutenberg for truth seeking, for being my thesis advisor, for being a mentor in my life. Thank you for investing yourself in me and my journey. I won't ever forget you, Ron.



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Education Conference: Sept. 9-11 The Art of Learning

In the predominant view of education, the student's primary job is to consume and store information, much like a computer. But such a view misses the true nature of learning. Learning is dynamic. A student, like an apprentice, slowly builds skills and knowledge, constantly self-correcting toward mastery and a sound worldview. A key component of the process—frequently overlooked in modern education—is a student's moral orientation toward truth. In this conference, we will explore the art of learning through workshops and talks by prominent educators in order to become better learners and better teachers. gutenberg.edu/edcon

Community Classes Zooming Now: Tyranny: Historical Episodes

Observing the social and political landscape, one reality rises to the fore: polarization. Both sides are afraid that the other side will destroy what they deeply cherish. In short, they fear tyranny. Gutenberg's spring Community Classes continue to explore the nature of tyranny throughout the history of Western culture by looking at particular historical episodes and discussing a short reading by an author of the period. The goal is to help us all better understand tyranny in our own cultural context. Please join us for Zoom classes on Wednesday evenings. gutenberg.edu/cc

Summer Institute 2021 • July 29-31 The Meaning of the City: Rebellion and Redemption

From the first pages of Genesis, mankind has sought security apart from God. The city stands as the first and foremost expression of that search. As individuals, in what political philosophers called the "state of nature," we are vulnerable. But together, we strive to overcome the vicissitudes of earthly existence. Despite the rebellious origins of the city, God promises to redeem the city by creating a New Jerusalem. The questions thus arise: What is a city? What function does it perform? And how are we who live in an intensely urban world to understand the meaning of the city? Summer Institute 2021 will explore the nature of cities and urbanization. We will look at what the Bible and other authors have said, with a particular emphasis on modern city life. gutenberg.edu/si

Ron Julian Memorial Scholarship

Ron Julian profoundly impacted the lives of many people and left an indelible mark on Gutenberg College. In order to remember and honor Ron's love and devotion to students of all types, Gutenberg College, through gifts from several anonymous donors, has set up a Ron Julian Memorial Scholarship in the amount of \$1000 to be given each year to one or more students from the junior or senior class. The student will also receive a complimentary copy of *Righteous Sinners*.

Ron had many interests, but throughout his life, his passion was to read, understand, and teach others about the Bible and, through that process, to help lay a biblical foundation on which students could build their lives. Furthermore, in his teaching and interactions, Ron was exceptionally patient, charitable, non-coercive, and still unapologetic in his conclusions.

Therefore, in memory of Ron, a group of Gutenberg College faculty will select one or more students (depending on availability of funds) each spring from the sophomore or junior class who best exemplifies Ron's passion, character, and desire to pursue biblical truth. The scholarship will be awarded to the selected student or students in the following academic year.