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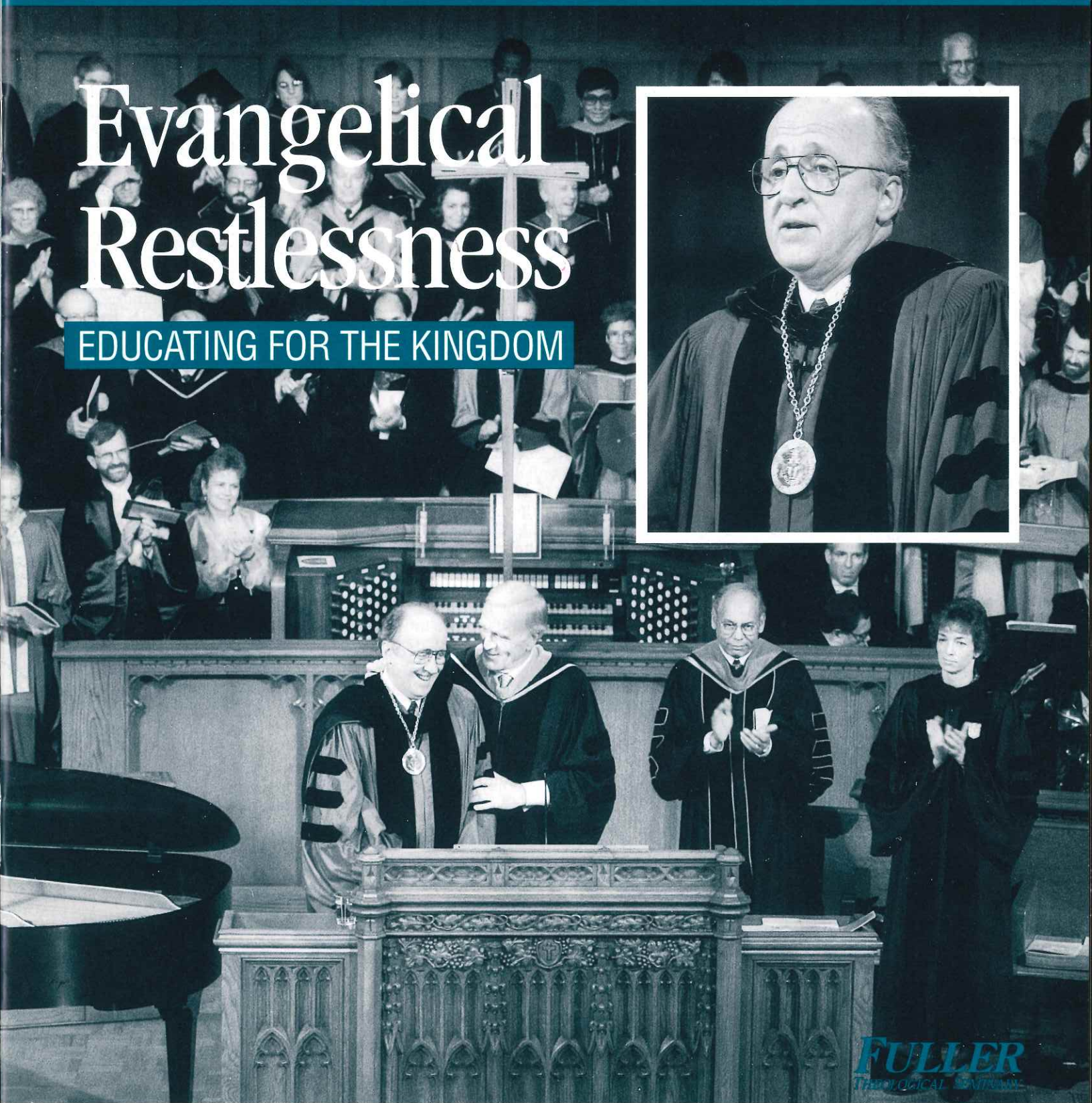
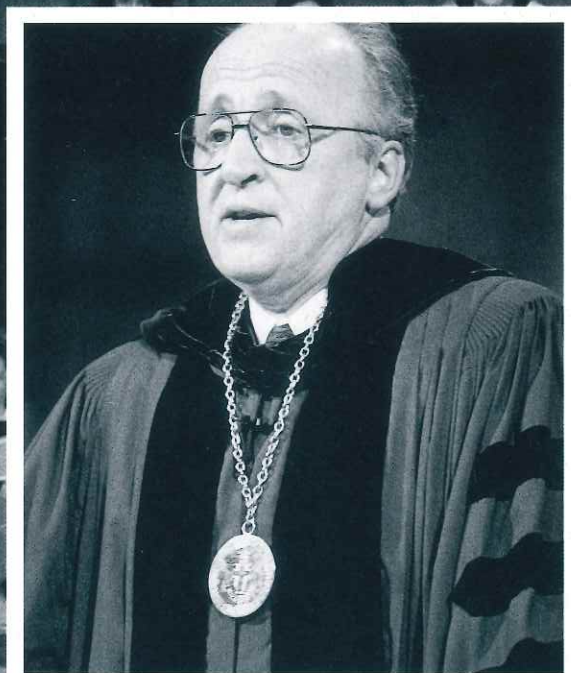
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THEOLOGY, NEWS AND NOTES

Evangelical Restlessness

EDUCATING FOR THE KINGDOM



FULLER
THEOLOGICAL SEMINARY

MARCH 1994

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INTRODUCTION

Evangelical Restlessness

BY ROBERT P. MEYE

The essential relationship between the seminary and the churches provided the thematic focus of the October 1993 issue of *Theology, News and Notes*. The present issue maintains a focus on theological education, but turns the lens on Fuller Theological Seminary in particular. Two contributions by President Richard Mouw provide the centerpiece, with contributions by members of his academic team filling out the picture.

As George Marsden has shown in his monograph on Fuller Theological Seminary, *Reforming Fundamentalism*, in the providence of God Fuller has become symbolic of what has happened in evangelical theological education, and also instrumental in that which continues to happen. In this historical context, it is legitimate, both for those who consider themselves to "belong" to Fuller in some way, and also for those who are generally interested in evangelical theological education, to ask how Fuller itself envisions its future.

Inaugural addresses provide a premier occasion for an institution's leader to open a window to its future. This Richard Mouw does for us as the newly inaugurated and self-styled *restless* president of a *restless* seminary, itself a part of the *restless* evangelical movement.

That "restless" movement into the future is not without a plan—this in line with the

"patient restlessness" to which he is committed. Thus, President Mouw has also made available for *TN&N's* readers the narrative planning document which provides the natural background for his inaugural address. The two documents are complementary, together offering an extended introduction to the mind of the person who is leading the seminary toward service in the third millennium of the Christian movement.

In his remarks to the celebrants in the inaugural ceremony at Pasadena's historic

Fuller has become symbolic of what has happened in evangelical theological education.

First Methodist Church, outgoing President Hubbard—whose own inauguration as Fuller Theological Seminary's third president had been celebrated 30 years previously in the same sanctuary—reminded the audience that leadership is a team effort. Thus, it is appropriate that the aca-

democratic support team—Provost Robert Johnston and the deans of the seminary's three schools—join the president in discerning the road ahead.

For his part, Provost Johnston, drawing upon the metaphor of immigrant experience, shows how we can understand Fuller's future in the double context of past history and history yet to be unfolded. As the text indicates, the provost's remarks were addressed to the seminary community at his own installation early in March.

Each of the three deans was asked to open a window to the future of the school they lead against the backdrop of the president's inaugural address, and each does so in a clear, forthright manner. A word of warning: Be prepared to run with horses!

Dean Dyrness has also prepared an extended survey article, "The Mood of Evangelical Theological Education," which is being published in the current issue of *Theological Education*, the journal of the Association of Theological Schools in the United States and Canada.

Somewhere in the process of integrating the present issue of *Theology, News and Notes*, I suddenly had the feeling that I was walking on institutional *sacred ground*. Sacred ground comes to be that by way of all kinds of avenues. Nationally, the avenues are such as these: Our forefathers landed here. Our charter of freedom was signed here. A president was born here. People shed their blood for our

freedom here. More important, Christians also have their own sacred ground—Bethel, Jerusalem, Bethlehem, Nazareth, Galilee, Golgotha—not to mention the *hallowed ground* created by a whole history of Christian witness and devotion to the Risen One.

And now, in a small—but not insignificant—corner of the Kingdom, an institution takes on a new president (not to mention a new vice-president). Our new president succeeds Dr. Hubbard who devoted 30 years of his life to Fuller as its president, not to mention the years spent at Fuller prior to that as a student. Thirty years is a hard act to follow! In any case, this point of new

Every new generation of Christians (and Christian agencies) has to be born again.

beginning is its own kind of sacred ground—the place where the baton of institutional leadership has been officially passed on to a new president, and where a solemn covenant has been made to lead the flock into the future in righteousness and love.

Fuller Seminary is entering into its third generation of existence—a critical point in its life cycle. Here I note that evangelicals place considerable emphasis upon being "born again." For evangelicals, the time and place of that new birth is often remembered as sacred ground. But they also know—though they often fail to live out

the full meaning of their knowledge—that every new generation of Christians (and Christian agencies) has to be born again. How will Fuller be "born again"? President Mouw and his academic team give us the most available answer to that question.

The Editorial Board of *Theology, News and Notes* joins me in congratulating our good friend Richard Mouw in respect to the great trust placed in him and his *restless* presidency. And it both thanks him for his contribution to the present issue, and looks forward to future pieces emerging from his *restless* vision.

And now, with the integration of this issue brought to completion, I rest! ■

ROBERT P. MEYE, D.Th., is dean emeritus of the School of Theology and professor emeritus of New Testament interpretation. Dr. Meye has served Fuller Seminary since 1977. His publications include *Jesus and the Twelve*, plus numerous articles and contributions to theological journals.



Educating for the Kingdom

INAUGURAL ADDRESS BY RICHARD J. MOUW
AT THE PRESIDENTIAL INSTALLATION SERVICE
FULLER THEOLOGICAL SEMINARY
NOVEMBER 9, 1993

Fuller Seminary is a restless institution. It was born out of restlessness and it has been sustained by restlessness. When Larry DenBesten was Fuller's provost, he alluded to this restlessness motif when he once likened the task of leading the Fuller faculty to that of managing a stable of thoroughbred horses. And his image applies equally well to other segments of the Fuller community. It was said recently of the new president of another academic institution that he has a mandate from his board to "rein in" his faculty. The trustees at Fuller Seminary are not the kind of people who try to rein things in. They too are a stable of thoroughbreds, well-known in the world of theological education for their restless creativity.

And the same can be said of our students and staff and alumni/ae and friends, who are typically attracted to this school because its restlessness matches their own. Fuller Theological Seminary is a community of people who are pawing at the ground, straining at the bit, eager to move on to new challenges. Fuller Seminary, the *restless* seminary.

Our institution was founded by restless people. The title of George Marsden's history of Fuller Seminary, *Reforming Fundamentalism*, points to this fact. The founders were dissatisfied with the anti-intellectualism, the other-worldliness, the ecclesiastical separatism of the fundamentalist world. But they were also captivated by the restlessness of fundamentalism at its best: a restless eagerness to

bring the joyful sound of the gospel to the nations; a restless dissatisfaction with liberal theology; a restless longing for a healthy Christian impact on the worlds of politics, art, economics, and family life.

David Allan Hubbard's thirty-year presidency was a time of restless innovation. It wasn't enough to have built an excellent School of Theology: Fuller

I [am] going to have to spend my life as an incurably restless evangelical.

gave birth to a School of Psychology and a School of World Mission. It wasn't enough to maintain a strong Pasadena-based campus: Fuller developed a network of vital extension centers. It wasn't enough to prepare Christian ministers who represented only one gender: The seminary affirmed God's call to women to fill all positions of leadership in the Christian community. It wasn't enough to work within the boundaries that normally define a seminary's mission: Fuller committed itself to "the mission beyond the mission."

In its evangelical restlessness, the Fuller community has

also been strongly inclined to look for restlessness in others. In our programs of missiological and psychological education, in our preparation of men and women to minister in cities, suburbs, and villages, in our education of youth workers and college teachers, in our efforts to work for justice and peace and righteousness in the public realm, in all of this we have emphasized the need to discern—in the midst of the confusion and loneliness and rebellion of a fallen humanity—those deep yearnings that give expression to our fundamental spiritual restlessness. For we believe that the hopes and fears of all the years are indeed met in the child who was born in Bethlehem's stable.

I have a pledge that I want to make on this occasion of my formal induction into this important position of leadership. I promise that I will be a *restless* president. I promise that I, too, in the grand Fuller tradition, will paw at the ground and strain at the bit, and be motivated by an eagerness to be on the move.

Actually, evangelical restlessness comes rather easily for me. There was a time in my life, during my years of graduate study on secular university campuses, that I tried very hard *not* to be an evangelical. I felt that I had been poorly prepared by my evangelical mentors to struggle creatively as a Christian with the painful social and political realities that so deeply affected North American life in the 1960s. Those years of alienation from the spiritual culture that had nurtured me taught me two important lessons about myself:

First, I discovered that I am incurably evangelical, that however much I might receive from other spiritual traditions—and my indebtedness in that regard is great—that no lesson that I have learned in my life has been more significant than the one impressed upon me with a

uniquely evangelical intensity by the family members, Sunday school teachers, evangelists, and preachers of my childhood and youth: namely, the importance of coming to grips in a very personal way with that marvelous fact—that awesome fact—that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him shall not perish, but have everlasting life."

The second discovery that I made about myself was that I was going to have to spend my life as an incurably *restless* evangelical: uneasy about our evangelical tendency to oversimplify complex issues, uneasy with our proclivities toward a pragmatic anti-intellectualism, and uneasy about our arrogant attitudes—our *incivility*—toward others of God's children. I am deeply grateful to the Lord that he has allowed me to live and work in two Christian communities—Calvin College and Fuller Theological Seminary—that have supported and encouraged my brand of evangelical restlessness.

From the point of view of biblical Christianity, restlessness is a thing to be valued. St. Augustine rightly located it at the heart of our creaturely condition: "Thou has made us for Thyself," he prayed, "and our hearts are restless until they rest in Thee." But we must also be careful not to promote an unbridled restlessness. Some would insist that this is an especially appropriate warning to issue here in California. In 1874 Charles Nordhoff, an itinerant sociologist of sorts, visited our state and recorded these impressions: "A speculative spirit invades even the farmhouse," he wrote, and Californians are too easily tempted "to go from one avocation to another, to do too many things superficially, and to look for sudden fortunes by the chances of a shrewd venture, rather than

be content to live by patient and continued labor."

There is wisdom to be found in these words. Patience is also an important Christian virtue. Restlessness can by itself be a mere nervous *fidgetiness*. Christian restlessness must be directed towards God's future, for we

We need to cultivate a patient restlessness in our Christian institutions of higher learning.

know that being restless is not a terminal condition in the Christian pilgrimage. We long for the eternal rest of the new heavens and the new earth, and we patiently await its arrival, knowing that it will come in the Lord's good time: "We are God's children now; it does not yet appear what we shall be, but we do know that when he appears, we shall be like him, for we shall see him as he is" (1 John 3:2). We need to cultivate a patient restlessness in our Christian institutions of higher education as we pursue the important work of educating for service in God's Kingdom.

The founders of Fuller Seminary were patiently restless. Indeed, one of the things they most wanted for the evangelical movement was a new mood of calm and patient reflectiveness. Such a mood is still needed in our own day, even though there are very different things that need renewing today. Conservative Protestantism's cultural position is very different now

than it was forty-six years ago. Pentecostal and holiness congregations, which once stood on the wrong side of the tracks, are now often flourishing ecclesiastical enterprises which occupy the best real estate in town. Evangelicals can be found in positions of leadership in politics, the universities, the entertainment business, and the marketplace.

Our older theological formulations, which reflected an experience of cultural marginalization, do not sit comfortably with today's prospering, upwardly mobile evangelicals. It should not surprise us that the very Christians who once thought of themselves as a faithful fundamentalist remnant whose theme song was "This world is not my home, I'm just a-passing through" came to describe themselves without embarrassment in the 1980s as a "moral majority."

The more growing-edge, entrepreneurial groups in the contemporary evangelical community are taking up new challenges that deal with very basic questions. Congregations—especially under the influence of the "megachurches"—are asking such fundamental questions as: What is a worship service? What is a sermon? What is ministry? Seminaries are also being asked to take up these challenges, and to add a few new ones of our own: What is a campus? What is a theological curriculum? How can psychology, sociology, and anthropology better help us to respond to our rapidly changing cultural environment? How can we put new communication technologies to good use in our educational mission?

These are some of the renewal questions that are very much on our minds on this campus these days. And it is important that they be addressed, not out of a spirit of fidgety restlessness, but with a clear sense that our explorations

and experiments be guided by concerns that are appropriate to citizens of the Kingdom of God.

One such Kingdom concern is obviously the need for academic quality. One of the unheralded blessings that has visited the world of theological education in recent decades has been the emergence of a strong sense of community among theological schools. There is a tendency to celebrate our own institutional achievements on an occasion of this sort. But it is also important to acknowledge all that we have learned from our colleagues in the larger world of theological education. The Association of Theological Schools has played a crucial role in this regard, helping all of us to formulate common standards of institutional assessment among seminaries. It is gratifying to see increasing numbers of evangelical schools joining in this collegial effort. Fuller Seminary has benefited greatly from this alliance, as well as from the other accrediting networks that are directly relevant to our various programs.

For a seminary, the concern for academic quality cannot be divorced from considerations of theological integrity. This calls for the continuing support of careful scholarship and research. We pursue these matters at Fuller Seminary with the firm conviction that all that we say and do as scholars and teachers must be based on the solid foundation of revealed truth. Evangelical biblical scholars across the board are employing new critical tools in their studies of the Scriptures. This is good and important; it is a cause for which we have labored mightily here at Fuller Seminary. But a high view of biblical authority will always be characterized by a deep devotion to the Bible as the utterly reliable Word from God.

As A. W. Tozer was fond of putting it: "We can use all kinds of tools and methods for getting at the meaning of the Scriptures; but once the meaning is discovered, that meaning judges us—we never judge it."

It is important to express the firm hope on this occasion that we evangelicals have forever moved beyond the kind of inquisitorial crusades that have often been associated with our "battles for the Bible." But we must also be careful not to lose what has often been a core concern at work in our most conservative defenses of biblical authority: the deep conviction

The concern for academic quality cannot be divorced from considerations of theological integrity.

that the Bible does indeed present us with a message that is to be believed by us. To be sure, the Bible is more than a set of propositions that require our cognitive assent: It gives us prayers, dreams, visions, commands, songs, complaints, pleadings, parables, love letters. But it is no less than a message from the living God. And how we respond to what the Bible tells us about God's dealings with humankind is a matter of eternal significance.

There is no more exciting task in the world of study than to explore the riches of revealed truth. The Bible provides us with motifs and emphases that can be configured and processed and

systematized in many different ways. In that sense, theological diversity—especially as that diversity arises out of different cultural contexts and unique communal memories—can actually be a sign of evangelical vitality. To nurture that kind of vitality is an important priority in the mission of a seminary in which persons from more than a hundred denominations, and from eighty national and ethnic backgrounds, have gathered for biblically grounded preparation for the manifold ministries of Christ and his Church.

Another Kingdom concern for an evangelical seminary is exposure to the practical demands of Christian discipleship. Seminaries are academic institutions, but they are unique manifestations of the academy. They are places for training in Christian service, which in our case includes not only service in congregations, but also in parachurch ministries, clinical settings, and contexts which require cross-cultural sensitivities and skills. Seminary education cannot remain aloof from the life of the worshiping and serving church, from the woundedness of families and marriages, from the desperation of the oppressed and the downtrodden. Kingdom education requires that the traffic lanes between the campus and the neighborhoods of the poor, between the campus and the sidewalks on which the homeless wander in desperation and confusion, between the campus and those church buildings where lonely people come for comfort and encouragement, must always remain open.

Nor may we, in all of this, ignore the geography of the Kingdom of God. To educate for the Kingdom is to claim our identity as citizens of a community of believers drawn from every tribe and tongue and people and nation of the earth. The pains and agonies of the

worldwide Body of Christ must be our own, and we must find new ways to prepare Christian leaders to face the important new challenges that are being posed to us in our rapidly changing community of nations. This is why the heated debate that has taken place on this campus in recent days—over how we can best serve the cause of the gospel in those difficult circumstances experienced by the suffering church in mainland China—is not an unwelcome disruption of these inauguration events. It is a legitimate and urgent reminder of what it means to educate for the Kingdom of Jesus Christ in the midst of the complexities of our present brokenness.

The capacity to experience these pains and agonies in creative ways points us to yet another crucial Kingdom concern: spiritual formation. It is one of the delightful ironies of the contemporary religious scene that we evangelicals who as the heirs to various Protestant pietist movements have placed such high premium on the religion of "the heart," are learning much these days from those Christian groups who have in the past been the primary targets of our pietist protests. Roman Catholics, Eastern Orthodox Christians, and people working for spiritual renewal in the mainline churches—these have in many cases become our teachers in the school of prayer and in the journey toward holiness. These developments signal a new and exciting manifestation of ecumenism in our day.

Seminaries cannot be instruments of spiritual renewal unless they are also communities that are being renewed. And in a time when we are expanding our sense of what a campus is, and promoting more flexible academic calendars to accommodate part-time and commuting students, it is especially important that we give focused atten-

tion to new modes of spiritual formation and community life—not only for students and faculty, but also for administrators, staff, alumni/ae and other persons who are closely associated with the tasks of theological education.

We must also give much thought to the content of our spirituality. Father Henri Nouwen has recently called for the kind of theological education that will provide the Church with

It is my deep hope that the evangelical movement can consciously move into a new dispensation of Christian gentleness.

Christian leaders who know how to reflect "on the painful and joyful realities of every day with the mind of Jesus" so that they can elevate "human consciousness to the knowledge of God's gentle guidance."

Those are wise words. The Christian world needs a new sensitivity to the gentle guidance of the divine Ruler. Of course, the "guidance" part of this formula will not be a difficult assignment for evangelicals. We have seldom been reluctant to tell people what we think God wants them to know. And there is a good and necessary impulse at work in this pattern. Christians are indeed called to be agents of the Kingdom. This means that we are commissioned to bring information and guidance that is not of

our own inventing. Evangelicals are people who have learned to emphasize certain kinds of things about the Christian religion. And at the center of what we emphasize is the importance for all human beings to encounter the claims and the person of Jesus Christ.

This is an important thing for our nonevangelical friends to keep in mind about us. As we enter into new modes of ecumenical partnership, interreligious cooperation, and public service, we will bring this important emphasis with us. We are a people who believe strongly in naming the Savior's name and witnessing to his power to transform lives. It cannot be otherwise for us.

But we would do well also to emphasize the importance of being emissaries of God's gentle guidance. I am convinced that this emphasis is especially important in our time. It is my deep hope that the evangelical movement can consciously move into a new dispensation of Christian gentleness, and I sincerely pray that Fuller Seminary can have a role in making that happen. I know that there are occasions when it is important and necessary to speak uncompromising words of judgment and to issue stern calls

—Please turn to page 27

RICHARD J. MOUW, Ph.D., is president of Fuller Theological Seminary. A renowned philosopher, scholar, and author, Dr. Mouw has written a number of books. Among them are *Uncommon Decency*, *Distorted Truth*, *The God Who Commands*, and *Pluralisms and Horizons*.



Some Theological Assumptions for the Planning Process

BY RICHARD J. MOUW

George Marsden's title captures an important motif in the founding vision of Fuller Theological Seminary: *Reforming Fundamentalism*. Fuller came into existence as a reformist program. In one sense this is not so surprising, since the evangelical movement as such is a coalition of the heirs of various reformist groups that have emerged since the time of the Reformation: continental pietists, Dissenters, Puritans, Wesleyans, Campbellites, Pentecostals, charismatics, denominational renewal caucuses, parachurch networks, and so on. But it is worth noting that while evangelical institutions and organizations have typically been established out of a desire to reform the larger church (and even the larger world), Fuller's reformist designs were immediately directed to the evangelical movement itself. Fuller Seminary came into being because some people were convinced that the reformist evangelical movement, insofar as it had slipped into the habits of a fundamentalist mentality, was itself in need of reform.

The founders' reformist vision had at least three aspects. First, Fuller Theological Seminary was seen as an instrument of *intellectual* reform—thus Charles E. Fuller's expressed hope that the school would function as "the Caltech of evangelicalism." Conservative Protestantism had come to be identified, in the first half of the twentieth century,

with intellectual obscurantism. Fuller Seminary was established in order to provide a center for a new kind of evangelical scholarship that would engage the important intellectual issues of the day with a calm and careful fidelity to the Scriptures.

Second, there was a strong emphasis on the need for *cultural* reform, as signaled by the

Evangelical reform is our central mandate. We are first and foremost an evangelical institution.

appearance—in the year of Fuller Seminary's birth—of Carl Henry's book, *The Uneasy Conscience of Modern Fundamentalism*. The conviction was that conservative Protestantism had abdicated cultural responsibility in the first half of this century. A new evangelical approach to culture was needed, one that would take seriously the need for efforts aimed at the improvement of social, economic, and political patterns and structures.

Third, *ecumenical* reform was a crucial concern. As the founders of Fuller saw things, the evangelical movement had been

seriously hindered by a separatistic spirit. Fuller Theological Seminary was a decisive break with this pattern, emphasizing the need for a broad evangelical coalition that would exhibit an openness to the larger church. The reform of fundamentalism required a new spirit of cooperation with all who would permit evangelicals to serve the church without compromising basic biblical convictions.

The basic structure of this reformist vision still serves as a helpful framework for thinking about who we are and what we are called to do. I will comment on this structure here, focusing first on the basic pattern of evangelical reform, and then on the contemporary relevance of the three aspects of the founding reformist vision.

Evangelical reform is our central mandate. We are first and foremost an *evangelical* institution. There is an important sense, of course, in which evangelicalism embraces nothing that is not already contained in the confessional and consensus documents of the churches of the larger Christian movement. But evangelicalism, as a coalition of groups that have been associated with various spiritual and theological reforms in the history of the church, has chosen to *emphasize* certain essential Christian themes and practices that have been downplayed or ignored by other parts of the church: a personal relationship with Christ, a high view of biblical authority, a commitment to a worldview in which "supernatural" elements (revelation, miracles, spiritual gifts) have a central role, and so on.

The evangelical tone of Fuller Theological Seminary is familiar to anyone who observes our day-to-day life. As a way of treating doctrinal issues it is obvious, for example, in the

theology examination that occurs as a part of our faculty appointment process. On a formal level, we always show an interest in the person's view of biblical authority; the struggle for nuance and critical integrity in this area has been an important part of our history. But substantively, our most intense patterns of questioning regularly have to do with these three areas of concern: *what happened in the Garden, what happened on the Cross, and what will happen at the Last Judgment*. These are basic topics of evangelical emphasis. We insist on preserving the sense that human beings are indeed fallen, and are desperately in need of a Savior. The basic "event" character of the Eden narrative—quite apart from any specific interpretation regarding the "literal" status of the snake, the fruit, and the like—is necessary to protect the understanding of sin as, say, not merely finitude or anxiety *about* finitude, but as a very real state of rebellion before the face of the living God.

This emphasis on our "lostness," in turn, highlights the importance of viewing the work of the Cross as a transaction that has cosmic significance: If the Savior has not come, if the substitutionary work of the Cross has not occurred on our behalf, then we are without hope.

And our way of speaking about the Last Judgment has important implications for our understanding of how this redemptive transaction is appropriated in human life. If we persistently reject God's gift of a Savior, we will eventually be cut off from any possibility of redemption. These doctrinal emphases have great practical importance for our evangelistic, therapeutic, and missional efforts. Our way of dealing with them and with their relationship to the church's life and mission is clearly in the evangelical-pietist mode.

But we are not merely evangelical, we are *reformist*

evangelical. We see ourselves as leading the evangelical community into *new* areas of life and witness. Unlike many other evangelical seminaries, we place little emphasis on the need merely to proclaim our evangelical identity. "The faith once delivered to the saints" is not a frequently used weapon in our rhetorical arsenal. (It is available

Our reformist efforts can only succeed if we continue to "own" our evangelical character.

for use, however, should the need ever arise!) We pay much more attention to how the evangelical movement must change its habits if it is to serve the cause of the gospel more effectively.

Fuller Theological Seminary as a "cutting-edge seminary" is an important part of our self-image. It is also important to the way we are seen by others, including our critics. Several books have appeared recently that have raised serious questions about the health of the evangelical movement. For example, in two Moody Press volumes of essays—*No God But God: Breaking with the Idols of Our Age*, edited by Os Guinness and John Seel, and *Power Religion: The Selling Out of the Evangelical Church*, edited by Michael Scott Horton—evangelicals are criticized for a fascination with such things as social action, church growth, market-oriented

evangelism, therapeutic solutions to human problems, professionalized training for ministry, spiritual power, and conformity to secular intellectual trends. There is no question that Fuller Seminary is associated in the minds of the writers with many, perhaps all, of these patterns.

And the critics are often right in making these connections. We at Fuller do indeed pay much attention to the changing context of the world we are called to serve. We will want to argue with the critics, of course, about how they characterize our positive interest in the phenomena of change. We don't believe, for example, that "power politics" is the paradigm for cultural renewal, or that the therapeutic can simply replace the preaching and teaching of the Word, or that numerical growth is the only measure of missional faithfulness. But for all of that, we must admit that the topics that agitate our critics do match up with many key items on our own positive agenda.

It is important to recognize that our differences with our critics on these points are themselves a continuation of long-standing arguments within conservative Protestantism. Many of the contemporary debates have clear parallels, for example, in past Presbyterian arguments between *old side* and *new side* in the eighteenth century and *old school* and *new school* in the nineteenth—with the "new" parties in each of these disputes displaying an openness to revivalism, interdenominational cooperation, and "new methods" in the church's life and mission.

The more growing-edge, entrepreneurial groups in the contemporary Christian community are taking up new challenges that deal with very basic

questions. In practical but profound ways congregations—more recently under the influence of the “megachurches”—are dealing with such fundamental questions as: What is a worship service? What is a sermon? What is ministry? Seminaries are also being asked to take up these challenges, and to add a few new ones that are appropriate to their educational mission, such as: What is a campus? What is a theological curriculum? How can new developments in the human sciences—the “listening” sciences—help us better respond to our rapidly changing cultural environment? How can we best nurture the kind of vital spirituality that can strengthen the church for the complexities of contemporary discipleship?

Our reformist impulses at Fuller have inclined us in the direction of a creative grappling with these topics, in a way that offends our “old school” counterparts in both the church and in theological education. We should not be surprised by this offense. But we should be very careful to deal with these issues out of the integrity of that reformist vision that has always guided Fuller in our efforts to provide creative leadership for the evangelical movement.

Intellectual renewal must stay high on our list of priorities. If we are to serve a church and a larger human community that desperately needs the gospel, we must establish our credibility as a Christian graduate-level professional institution in which disciplined reflection and careful research occurs in an atmosphere pervaded by an informed love of the Scriptures.

It will be helpful if we can more intentionally maintain our scholarly efforts on at least five

fronts: First, *in continuing to address very basic issues about the proper role of intellectual-scholarly endeavors as such in promoting a healthy Christian consciousness.* Questions about the relationship between “head” and “heart” have long occupied the attention of pietists. And with good reason. Such questions get at fundamental topics in Christian anthropology. These issues, having to do with what it means to be a whole person—an embodied person with both affective and cognitive capacities—living obediently before the face of God, are still pressing ones. The question, for example, of how we should understand the proper shape and role of Christian therapy in

Intellectual renewal must stay high on our list of priorities.

addressing the woundedness and confusion of the human condition deserves to be placed very high on the evangelical agenda. Fuller Theological Seminary, with the School of Psychology as an integral part of our scholarly mission, is uniquely equipped to wrestle with these issues in disciplined and creative ways.

Second, *by engaging in the kind of technical pursuits that deal with “guild”-generated issues.* Contributing to the agenda and helping to shape that agenda of our communities of professional scholars is necessary, not only for our credibility but also for our own intellectual health.

Third, *by devoting serious scholarly attention to existential/praxis issues that emerge out of the Christian community’s life and mission.* Questions about the nature of worship, preaching,

congregational structures, leadership patterns, laity “marketplace” ministries—these ought not to be viewed as the exclusive domain of the Division of Ministry. We also need careful biblical, historical, and systematic—as well as psychological and cross-cultural—studies of these pressing issues.

Fourth, *by more persistent integrative efforts within the Fuller community.* All of the topics just mentioned, as well as issues in, say, urban ministry, youth ministry, multiculturalism and the like, deserve sustained attention from people in all three of our schools. Furthermore, it is crucial that we demand of ourselves a scholarly dialogue in which we share our scholarly projects and frameworks with each other, and in which we work at developing integrative “handles” that will be useful for our students as they attempt to construct a kind of narrative unity in their attempts to make sense of “the Fuller experience.”

Fifth, *by carrying out a very deliberate intellectual mission of identity reinforcement—a ministry of reassurance—in the evangelical community.* Our reformist efforts can only succeed if we continue to “own” our evangelical character. Fuller has done much, for example, to promote a mature use of critical methods in the evangelical study of the Scriptures. But none of this has ever been viewed by us internally as a weakening of our commitment to the supreme trustworthiness of the Bible as the overwhelmingly reliable Word of God. In a day in which the authority of the Scriptures continues to be undermined in the larger church, we should not be ashamed to give public voice to our unswerving commitment to biblical authority—and to other key items on the evangelical agenda that distinguish our scholarship

and teaching from much that goes on elsewhere in the Christian community.

Cultural reform is still an important concern for us. Indeed, it may be that the reform of our own institutional culture should presently be our highest priority in this area—so that we think of attending to a “mission within the mission” as a necessary step in preparing for the more effective pursuit of our “mission beyond the mission.” Evangelicals have often been poor at creating healthy institutional cultures. Fuller Seminary can perform an important service in giving special attention to this area of concern in its own life. Some obvious concerns: how students experience Christian community at Fuller (in our “extended” locations as well as in Pasadena); how effective team-building can occur among staff persons and administrators; how members of the faculty can realize more fellowship and mutual accountability; how Fuller can be experienced as a fair and safe and cooperative workspace in which our individual and collective contributions are appropriately valued; how we deal with issues of sexuality and power in Christian community; how we can enhance the aesthetic quality of our campus environment; how the external interpreters of Fuller Seminary (Development, Admissions, Trustees, Continuing and Extended Education) can be enabled to sense their solidarity with the internal mission of the seminary.

There is probably no dimension of our reformist mission in which our successes are more visible than in the area of ecumenical renewal. Fuller Seminary is a marvelous display of denominational and ethnic/cultural diversity. And this

diversity has “taken” in important ways: Students and alumni/ae regularly testify to the transforming experience of studying in this environment of diversity.

It is important that we not only display this diversity, but that we take advantage of who we are by thinking theologically, psychologically, and anthropologically about our multidimensional and multicultural

Fuller Seminary is a marvelous display of denominational and ethnic/cultural diversity.

character. We will do this effectively only if we are very conscious of several important requirements:

One is the need to emphasize our common allegiance to the reign of Jesus Christ over a Church that is drawn from all of the tribes and tongues and peoples of the earth. The eschatological vision is one of carrying the honor and glory of our diversity into the City with a Throne in its midst. Our very important emphasis on contextualization must never degenerate into a cultural or denominational relativism. The long-standing evangelical concern about the topic of divine authority in the Church’s life and witness must be kept alive in this

new multicultural, multidimensional context.

A second closely related need is for resisting any pattern of curricular or pedagogical “balkanization.” Multiculturalism must be a three-school concern, and it must be transcultural in each school setting. Obviously, special courses and programs are necessary for specialized ministries. But our curricular and pedagogical patterns may never be based on the assumption of a cognitive *apartheid*, in which we foster programs that presuppose irreducibly diverse cultures of “knowing.”

And, third, our commitment to diversity must never be divorced from evangelistic/missional concerns. We want the nations—and the denominations—to rejoice over the profoundly *good news* that the living God has provided a Savior to rescue us from our desperate estate as fallen rebel creatures. The diversity that we celebrate at Fuller Seminary must build up the entire Body of Christ for the faithful proclamation and appropriation of the *evangel* to a broken world. ■

Fuller's Third Generation

ADDRESS BY ROBERT K. JOHNSTON
AT HIS INSTALLATION AS PROVOST, FULLER THEOLOGICAL SEMINARY
MARCH 7, 1994

I have chosen for my remarks this morning to offer an interpretation of the history of Fuller Theological Seminary, entering into dialogue in the process with our president, Richard Mouw, who just four months ago, gave his own installation address. I do this in the hope that I might provide insight and direction as we move forward into our third generation as a school.

As some of you know, I am part Cherokee. In her autobiography, Wilma Mankiller, principal chief of the Cherokee nation, writes, "It is wise to learn from the past while keeping an eye peeled on tomorrow." Such is my intention in giving these remarks.

At the 1937 annual meeting of the Augustana Historical Society, Professor Marcus Lee Hansen of the University of Illinois read a paper titled, "The Problem of the Third-Generation Immigrant." His paper has become something of a classic in immigration studies with a whole volume of essays having been recently written in response to his thesis. Put most simply, Hansen's "law" states that what the second generation wants to forget, the third generation chooses to remember. This axiom of history is useful as we reflect on Fuller Theological Seminary and its future.

THE PROBLEM OF THE SECOND GENERATION

According to Hansen, among immigrant groups the second generation often rejects the language and custom of the first. There are good reasons for this.

The children of immigrants are sometimes subject to criticism and taunts in school. They are thought to be either dullards or problems. But if life in the larger society is difficult, it is hardly

Fuller's first generation . . . attempted to reform evangelicalism/fundamentalism that seemed anti-intellectual, culturally irresponsible, and ecclesiastically separatistic.

more pleasant for these immigrant children at home. Whereas at school they are too alien, at home they are too acculturated. It is simply unacceptable to the parents for the children to reject aspects of religion, custom, or authority because they are believed unsuitable to the new situation. When the child refuses to conform, he or she is thought ungrateful and rebellious. Too "conservative" in one context, these second-generation children are thought to be too "liberal" in

another. How to inhabit two worlds at the same time is *the problem* of the second generation, suggests Hansen.

Hansen realized that his sketch was perhaps overdrawn. And it has been pointed out that though Hansen's law is accurate for some groups, such as the Scandinavians, it has not proven fully adequate as a description for other groups, such as the Jews. But as a metaphor to help understand the plight of many second-generation people and groups, it has proven consistently suggestive. It can, I think, be used in this way to describe Fuller Theological Seminary.

Fuller's first generation of faculty attempted to reform an evangelicalism/fundamentalism that seemed anti-intellectual, culturally irresponsible, and ecclesiastically separatistic. They saw themselves as part of a cognitive and religious minority which they sought to relabel as "evangelical," even as they attempted to transform it from within. As those existing outside the boundaries of mainstream Protestantism, even if their church membership happened to be with one of the larger denominations, Fuller's original faculty were rejected by the dominant culture of theological scholarship and judged dullards and obscurantists. They were seen as a problem by the mainline denominations.

Anyone who sat in on one of George Ladd's classes remembers well the pain he felt as his important scholarship regarding the Kingdom of God was summarily dismissed by "establishment" scholars. But he was in some ways also responsible for this. Many of us who sat in Ladd's classes in the sixties found his foil of dispensationalism to be outdated, and thus no longer helpful. We were already living in a wider Christian context. His problems were no longer our own. Moreover, there was among some of those early faculty a

theological mind-set that Niebuhr describes as "Christ against culture." Those in the wider church who were part of the Protestant majority were dismissed as apostate and/or irrelevant. Just as the wider culture and church dismissed Fuller, so Fuller at times dismissed the wider church and culture.

Despite such isolationist carry-overs from Fuller's fundamentalist roots, the seminary's early "children" learned their evangelical lessons from elders who were also reformers. As Richard Mouw reminds us in his installation address, Fuller Seminary "was born out of restlessness and it has been sustained by restlessness." While the "children" of Fuller's founding faculty and leaders were evangelical to the core ("full-blooded" to keep our immigration metaphor alive), their newly learned commitments to intellectual rigor, cultural relevance, and ecumenical openness caused them continuing dis-ease. No longer willing to exist in isolation, either intellectually, culturally, or ecclesiastically, the second generation sought enfranchisement in the wider society. *Reforming Fundamentalism* (the familiar title of George Marsden's history of Fuller's first 20 years) was no longer their primary agenda, but renewing Protestantism. Their expansive vision even included transforming the wider culture (Fuller's "mission beyond the mission"). Theirs became a commitment both to the wider church and to the culture.

Such a *recontextualization* had its price, however, just as it did for Hansen's second-generation immigrants. For although one language was useful in communicating within the evangelical family, another language was necessary to communicate to the wider Protestant community. Here was the dilemma that Fuller faced in

the early sixties as it chose to reformulate its Statement of Faith in language that could communicate effectively outside the "family." Although there was a continuing commitment to the full trustworthiness and final authority of the Bible on the one hand, and the importance of critical scholarship in order to understand it on the other, this dual commitment could not be communicated sufficiently to the

Many believed that the second generation had chosen to concentrate more on the human words than the divine Word.

larger Christian church which also needed renewing. And so the "child" rebelled against the discipline within the family, changing its language from terms like "the inerrancy of Scripture" to the following: "Scripture is an essential part and trustworthy record of this divine self-disclosure. All the books of the Old and New Testaments, given by divine inspiration, are the written Word of God, the only infallible rule of faith and practice. They are to be interpreted according to their context and purpose and in reverent obedience to the Lord who speaks through them in living power" (Fuller's Statement of Faith, Article III).

What was intended by this and other revisions was not a rejection of the evangelical

family, but a restatement and recontextualization of the evangelical faith within the public arena. The child was attempting to bridge the gulf between two worlds. But the child was judged an apostate and rebel by some of his/her parents. In this way Trinity Evangelical Divinity School was reborn, reshaped to be an "old-fashioned," interdenominational, evangelical option with Wilbur Smith and Gleason Archer (two of Fuller's early faculty) switching institutions.

I can personally remember the pain and anguish that David Hubbard felt as Harold Lindsell waged a war to disenfranchise both Hubbard and Fuller Seminary. *The Battle for the Bible* (the title of Lindsell's polemical book) was waged by the first generation, as the need for the second generation to communicate and adapt was challenged. If Fuller continued to hold to a "high" view of Scripture, why was it rejecting language which the family had found meaningful? Surely a change in language meant a watering down of belief. Or so the older generation felt. They did not feel the need to connect in their language with the wider church and culture; the evangelical subculture was sufficiently broad for them. And thus differing sociologies and alternate audiences brought conflict.

THE SECOND GENERATION'S RESPONSE

For the children, the inevitable result of such pain is a certain escape, argues Hansen. One gets tired of not being heard by those you consider *family*. It is difficult to continue to be berated by those who fail to understand the new context in which you must live and work. It is in this light, perhaps, that one can read some of Fuller's discussion of evangelicalism in the late sixties and seventies, when evangeli-

calism came to be equated more with the reformers' broad commitment to the *evangel*, the good news of the gospel, than being explicitly tied to a "high" view of Scripture.

It is in this light that one can also view a rising suspicion of Fuller during the seventies and eighties, given our increasing turn to the inductive, whether in biblical studies, in psychological treatment, or in church growth, and power-related missiology. Many believed that the second generation had chosen to concentrate more on the human words than the divine Word, more on the world of the human spirit than on the Holy Spirit. In the process Fuller was frequently misunderstood, or even misrepresented. In a desire to be academically responsible and contemporary—whether in the School of Theology through a historicism, in the School of World Mission through a contextualization, or in the School of Psychology through a behaviorism—Fuller's three schools seemed interested in defining themselves from below.

But though a distancing from the "parents" is perhaps inevitable (if Hansen's law is any predictor), one must hasten to add how remarkable is the extent to which the children remained loyal evangelicals, even while the parents were rejecting them. In this way, perhaps, the application of Hansen's law to Fuller's history fits imperfectly. Fuller never simply became "the logical seminary," not withstanding jokes by those of us who were second-generation students as we removed the "o" from Fuller Theological Seminary's sign. An undialectic historicism was resisted. So too, a naturalistic behaviorism and an unqualified experientialism. Fuller's second

generation of faculty and leadership remained overwhelmingly committed to the theological core of their parents, even while many in the family were attempting to disown them.

Fuller's doors remained open to the whole of the evangelical spectrum, for example, even if some evangelical agencies encouraged their staff to train elsewhere. The older generation could be more tolerant of those in wider Protestantism—for they expected so little of them! But their second generation had proven traitorous, throwing

Fuller's doors remained open to the whole of the evangelical spectrum.

away, they believed, what had been preserved at home. Was evangelicalism to be lost? Only a rearguard action could save it.

THE THIRD GENERATION'S COMMITMENT

With the installation of Richard Mouw as president, Fuller's transition to the third generation is complete. Only a handful, if that, of what could rightfully be considered children of the founders remain as faculty and in leadership. And what was feared by the elders—the abandonment of evangelicalism, *the slippery slope to apostasy*—has not happened. In fact, quite the opposite is occurring. As President Mouw stated in his address to the faculty as we began this academic year, if it is to succeed, Fuller must carry out "a very deliberate intellectual mission of identity reinforcement—a ministry of reassurance—in the evangelical community. Our

reformist efforts can only succeed if we continue to 'own' our evangelical character."

Hansen spoke of "the principle of third-generation interest." He used the case of the Civil War as an illustration. While Southerners who fought in the war never could forget their lost cause, their children made little effort to justify the actions of their parents, often moving North to a new existence. But the third generation revived a patriotism for the South. It is not accidental, for example, that *Gone with the Wind* was written 60 years after the period with which it deals by a *granddaughter* of the Confederacy. Or to give a contemporary example, it is predictable, however painful, that Europe is now experiencing the rise of neo-Nazi youth groups. (It is worth noting in this context still another example of the remarkable loyalty and "surprising" commitment of Fuller's second generation to the family of evangelicalism. For while it is typical to forget one's roots, it was David Hubbard and Daniel Fuller themselves who were committed to the writing of the history of Fuller's first 20 years.)

We can understand the importance of Richard Mouw's inaugural address in the light of Hansen's "third generation interest." Mouw chose to shape his remarks around the thesis of Carl Henry's book, *The Uneasy Conscience of Modern Fundamentalism*. Written by one of Fuller's founding faculty members in 1947, the year of Fuller's origin, there is no better statement of Fuller's original vision. Just as Henry was "uneasy," so Mouw calls us to a continuing "restlessness"—not a fidgety restlessness but one rooted in concerns of the Kingdom of God. Academic quality and theological integrity, a training for Christian discipleship in the church and world, and an ecumenical spirit rooted

in a common commitment to spiritual formation and renewal, such a three-fold agenda both looks back and points ahead—or perhaps to express it better, looks ahead by letting the *past* inform the *present*.

There was in Mouw's address a second triad of themes that also reveals Fuller's commitment to its original evangelical vision. As Mouw proceeded in his address, he was clear in affirming evangelicalism's three-fold commitment to an individual's new life in Christ, to scriptural authority, and to evangelical witness. There is, he said, no lesson more significant to learn personally than the marvelous fact that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It is significant that Mouw chose to emphasize the need for personal conversion by quoting John 3:16 from the *King James Version* which he, like most of us, memorized under our elders.

Similarly, it was to that previous generation scholar, A. W. Tozer, that Mouw turned when describing Fuller's commitment to biblical authority: "We can use all kinds of tools and methods for getting at the meaning of the Scriptures [and we should]; but once the meaning is discovered, that meaning judges us—we never judge it." As Mouw moved toward a conclusion in his speech, he said: "As we enter into new modes of ecumenical partnership, interreligious cooperation, and public service, we will bring this important emphasis with us. We are a people who believe strongly in naming the Savior's name and witnessing to his power to transform lives." Charles Fuller could not have said it more clearly, though Mouw reinforced his point by alluding to the music and witness of "Dr. and Mrs. Fuller's 'Old Fashioned Revival Hour'" in which the

Savior "'softly and tenderly' call(ed) sinners to come home." As Richard Mouw began his third-generation presidency, he challenged the Fuller community to remain true to the theological foundations of our evangelical heritage—to a personal relationship with Christ, to a commitment to biblical authority, and to a passion for witness in word and deed.

There are a number of ways that the word "evangelical" can be defined—historically, socio-logically, functionally. But Fuller

There are a number of ways that the word "evangelical" can be defined. . . . But Fuller has chosen to define evangelicalism's center theologically.

Theological Seminary has chosen to define evangelicalism's center *theologically*. Here is the source of our continuing vitality as a theological community. Here also is why the theology exam that all faculty must take is so important to us. It represents our heart. But given this center, Fuller is then able to open its doors to a widely diverse group of Christians, when viewed socio-logically, ecclesiastically, or geographically. There are evangelical Roman Catholics and evangelical Orthodox Christians. There are Presbyterians and Pentecostals, high-church liturgists and low-church

participants. We are an eclectic group by intention. But at the theological core of the institution we are united.

Fuller Theological Seminary is made up of faculty and students who hold to certain basic beliefs that classic Christianity has also upheld—whether in the ancient confessions, the reformers' expressions, the revivalists' reformulations, or the fundamentalists' statements. This "mere Christianity" has been formulated variously by the worldwide evangelical family, depending on the setting and speaker. But within the American experience, this has most often meant emphasizing a triad of beliefs and practices that the wider contemporary church has tended to undervalue or challenge—personal conversion, biblical authority, evangelical witness. It is to these central core commitments that Fuller's founders pledged themselves, and it is to these same themes and practices that Fuller in its third generation remains committed. This triad continues to provide our informing vision, our axiological convictions.

THE PROBLEM OF THE THIRD GENERATION

To return to Hansen's thesis one final time, Hansen identified in his Augustana lecture the problem of the third-generation immigrant thusly: How can a people who have reached this third-generation stage and who now, as a result of assimilation into the wider culture, have differing points of view and differing positions in life, but who find that they share a common commitment to a heritage and set of beliefs they love and value—[how can such a people] organize and direct these common commitments and beliefs so that the results they obtain are both worthy of the pioneers they revere and make

an authentic contribution to the ongoing shape of their lives?

If Hansen were to reformulate this question for Fuller Seminary, he might ask, given our common theological center and yet our increased diversity: *How can Fuller continue to be a meaningful force for the renewal and reform of the church for the world?* Are we not too diverse? Should we not turn the clock backward, much as a few of our founding faculty tried to do 30 years ago? Or should we not, instead, simply embrace our variety, recognizing that such is the contemporary reality? How can our future energies be rallied toward a common good without a retreat into the safety of historicism on the one hand or a naive embrace of postmodernism on the other?

Such a question is the question as Fuller begins its third generation. As we proceed, Fuller will need to reflect corporately once again on our core values. If it is the theological renewal of the church for the world which we seek, how can this best be accomplished as we approach the year 2000?

Let me suggest that the way forward will need to be informed both by the vision of the past and by the reality of the future. We can neither simply return uncritically and romantically to embrace our grandparents' issues and perspectives; nor can we simplistically reject our roots and solely live the modern—or is it the postmodern—experiment. If in our second generation we have been in danger of becoming too concerned with human words and spirits, the way forward is not to embrace a disembodied fideism of divine Word and Spirit. What is called for today is a contemporary, interactive theology of Word and Spirit, human words and human spirit. We will need to let our theology inform our life in the world, and our life in the world, our theol-

ogy. Action will need to inform reflection, and reflection, action.

If theology is to remain central in this way at Fuller Theological Seminary, we will need to ask questions concerning the shape of theological training in each of our three schools. We must reconsider how we teach theology in our Schools of Psychology and World Mission. The interface between theology on the one hand and psychology or anthropology on the other is

What is called for today is a contemporary, interactive theology of Word and Spirit, human words and human spirit.

not well understood in any institution today. Although Fuller has been in the forefront of such endeavors, much integrative work remains to be done. The reshaping of our theological training must also take place in our School of Theology. We must ask again the formational questions. We must question how effective our preparation for ministry is, given our educational paradigm which struggles to find its location somewhere on the highways between Berlin, Athens, and Jerusalem.

If preparation for ministry is our ultimate mission as a seminary, the "preparation of men and women for the manifold ministries of Christ and his Church," then we must be continually strategizing as three

schools in one seminary how we can best accomplish that preparation. Together, we will need to develop a more holistic education that addresses head, hands, and heart. We will need to extend our teaching to embrace laity who live far from campus and serve graduates even beyond their Doctor of Ministry degrees and their Ph.D.'s.

CONCLUSION

The theological task upon which Fuller must now embark is a complex one. Such is the lot of a third generation. What is clear as Fuller Theological Seminary begins a new era is that the way ahead should include the way back. Yet it is also true that there is no going back to stay, no return to a Fuller of "yesteryear," whether nostalgically or in retreat. "To examine the roots too long is to kill the plant." So said Krister Stendahl wisely as he addressed the one hundredth anniversary gathering of the Evangelical Covenant Church, my own denomination. Such historicism is lifeless, for it is yanked from the soil in which we now live and in which we must now witness.

Appreciative both of the pioneering spirit of our grandparents and of the tensions under which our parents lived and worked, we recognize that ours is a new day. We need neither shun the left nor be shunned by the right, although

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Our Bridled Restlessness

BY WILLIAM A. DYRNESS

Richard Mouw has recalled the history and ethos of Fuller Seminary as one of restless creativity. The participants of this history, he insists, right up to the present, are portrayed as a restless and innovative bunch. And he promises to be a restless president. Not many who heard his address would have reason to doubt this characterization. But I would like to call attention to the single qualification that he puts on this restless pawing of the ground: *Our restlessness is not unbridled.*

But what are the "bridles" that hold back this restless energy? Faculty members sometimes complain that not enough succeeds in holding us back. We try (and often succeed) in doing too much. But President Mouw is right. Our creativity has some very important bounds that channel this energy in specific directions. Let me attempt to comment on some of these:

First, as the president notes, our restlessness is bridled by our deep commitment to the life-changing gospel of Jesus Christ. This is critical for us, because not many scholarly communities would see this as guiding and directing their scholarly work. But for us, especially in the School of Theology, sharing in the preparation of men and women to minister to the world-transforming power of Christ is the reason we love Fuller and the reason we teach and write. We take this work with the utmost seriousness, and part of our restlessness is the burden we feel to do all we can to see our

students formed into the likeness of Christ—*restless* in their turn to serve Christ.

Second, our commitment to Scripture channels our energies. Our president has spoken at length about this, but it deserves special emphasis here. Fuller is among the few major seminaries

What really guides and guards our restlessness is our commitment to Christ.

in America that insist that every Master of Divinity degree candidate study the Bible in the original languages. Both Greek and Hebrew are required for graduation, and though students have been known to complain about this, they usually end up deeply grateful for this exposure to these ancient languages and cultures. Students realize this enables them to do exegesis of the biblical texts with depth and integrity. It is sometimes argued that too much academic study of Scripture takes away the creative and heartfelt reading of the text. More devotional reading and less scholarship is the cry of some. Our view is somewhat different. We believe creativity in using biblical material involves discipline, especially the discipline of syntax and etymology.

We are restless to see our students go deeply into the Word, so that this Word will go deeply into their lives.

A third "bridle" to our restlessness mentioned in Dr. Mouw's address was concern for careful thinking and scholarship. Here he hinted at a restlessness that we have tried to overcome. In our evangelical tradition we have sometimes been impatient with those who wanted to "think too deeply." We were afraid this would corrupt the simplicity of the faith to which the New Testament calls us. After all, didn't Jesus say we are to become as little children? But as anyone knows, one of the hardest things in the world is to develop a *mature* childlike faith. This takes time, thought, and much prayer. And we are convinced that in this careful disciplined thought, reading, reflection, and writing will play a central role. This will necessarily involve a serious and sustained interaction with the major texts of our Christian history and the best reflections of Christian thinkers of our day. The restlessness that is too busy to sit and read and think, we

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Psychology and the Kingdom

BY ARCHIBALD D. HART

I have two papers before me. The one is Dr. Richard Mouw's presidential address titled "Educating for the Kingdom" delivered at his marvelous installation ceremony as Fuller Theological Seminary's fourth president on November 8, 1993. The other is my own installation address from June 7, 1984, presented after I had been in the deanship of the Graduate School of Psychology for more than a year. The task set for me by the *Theology, News and Notes* Editorial Board is to "open a window to the future" from my own vantage point in the School of Psychology. To do so I need to reflect on what I said more than ten years ago and relate this to what President Mouw is now saying. Out of this reflection, I will try to open a window on the future of the Graduate School of Psychology.

As I do this, uppermost in my mind is, of course, the question: Has anything changed for psychology these past 11 years? Some things have, some haven't. The Graduate School of Psychology has been in existence for 30 years now. It began as an "experiment and satellite school," but now is an integral part of our seminary. By the time I became dean, we had produced 210 doctor of philosophy graduates in clinical psychology, The Division of Marriage and Family had not yet been conceived and only existed as a ministries program in the School of Theology. As of January 1994, we have

conferred 445 Doctors of Philosophy degrees (Ph.D.'s) and 10 Doctor of Psychology degrees (Psy.D.'s), in clinical psychology. We will also have conferred 173 master's degrees and 13 doctoral degrees (Ph.D.'s/D.M.F.T.'s) in the Division of Marriage and Family. We have marvelous facilities, and a dedicated and deeply spiritual faculty—a far cry from where we were as a school in 1984.

But in my installation address, I posed several important questions that are worth repeating today. I asked: How

Many of my colleagues and I encounter devout Christians who tend to oversimplify serious problems.

explicit is our Christian approach to psychology? Are we clear about what it means to be a "Christian psychologist?" Is the integration of psychology and Christian faith sufficiently central to our purpose and adequately being fostered?

We acknowledge that we have a long way to go in our integration. But we have also come a long way and shown significant progress in many areas, and this progress needs to be acknowledged. We have traveled further than any other "Christian" school of psychology, I believe. Integration is our core passion. We have a Chair of Integration. We have faculty

publishing integrative literature and teaching courses in integration. We have Schools of Theology and World Mission which are more integratively focused and supportive than ever before. We have students who sacrifice a lot to come to a school with an integrative focus. So what is left? What new challenges face us in the future? Are there critical issues that we need to address together with integration? What do we mean by integration?

To answer these questions I would point to some of the daunting challenges facing us as a society today—challenges that do not bypass our Christian communities. Look at the family: In 1955, 60 percent of households had a father, mother, and several children. This composition defined a "family." Today only 40 percent of households fit this definition. It is estimated that 75 percent of children born after 1990 will live with only one parent, and 12 percent of these children will have been conceived out of wedlock—40 percent to a mother under age 18. So the concept of "family" has changed.

What is the result? Our society no longer nurtures children well. In fact, our world has become extremely dangerous to children. This is evidenced by a marked increase in anxiety disorders in children, and a greater incidence of child abuse. So alternative models of family do not build better neighborhoods. They allow the children of these families to manifest disturbed behaviors.

Look at the problem of substance abuse which is once again on the increase, especially among teenagers. The Associated Press reports that a University of Michigan survey warns that American teenagers aren't buying the health warnings we have tried to send them against drugs, alcohol, or smoking.

Eighth-grade students have increased their beer drinking by 6 percent, use of marijuana by 5 percent, and cocaine and LSD by 1 percent these past two years. The arrest of juveniles by the Los Angeles County Sheriffs' Department for narcotics has increased by 26 percent this past year. And if you think that substance abuse in young people is not a problem in our *Christian* homes, think again.

Not only has the family been eroded, but the dissolution of community continues unabated. Baby boomers (born between 1946 and 1964) are into individualism, credentialism, and dogmatism. Prejudice and bigotry is having a revival and even some conservative Christian groups are leading the way back to old-fashioned race hatred. Increased loneliness and isolation fed by an inability to build relationships or secure offspring through enduring marriages, is taking its toll in depression, suicide, and rebelliousness. Our prisons are overflowing with the disenfranchised minorities of our society; our streets and freeway on-ramps are populated with sign-holding homeless people, many of whom are genuinely mentally and emotionally ill. The signs of our fallenness and brokenness are all around us.

Daunting challenges? They certainly are. I would say that as a society, Christians and non-Christians alike are faced with an avalanche of personal and societal problems, the likes of which we have never ever encountered before—if only from the perspective of the enormity of the problems. This is the "window" through which psychology, and especially a *Christian* psychology, sees the future. It is a window that I have great difficulty ignoring. And Christians in the enabling professions—psychologists, marriage and family therapists, as well as

others—are faced with a unique opportunity to do something to bring about change.

My question, then, is this: Are we able to adapt ourselves, our programs, and our training, to meet these daunting challenges? How does a Graduate School of Psychology situated in a theological seminary face up to such a challenge? How important is it that we, as Christian psychologists and family therapists, engage in a serious, disciplined inquiry into the nature of human and societal problems and try to develop programs and remedies for such problems? *Extremely* important, I believe.

The church . . . desperately needs psychologists and marriage therapists who can work "from the inside out."

But there are obstacles. Some of these obstacles were hinted at by President Mouw in his inaugural address. He pointed out that it is easy for evangelicals to oversimplify complex emotional problems. Depression, some say, is merely God "turning his back on you," presumably because you have displeased him. Panic anxiety is a sign that you "lack faith." Many of my colleagues and I encounter devout Christians who tend to oversimplify serious problems. There is much ignorance in both secular and religious circles about the

emotions or how humans function, even in these modern days. Those who serve the church, then, need wholesome, truthful education in these matters. And who are better equipped to do this than the products of our seminary-based education?

Evangelicals tend also to sweep significant emotional problems under the rug. Many devout Christians receive no treatment whatsoever for serious emotional disorders because they are either afraid of the stigmatizations associated with such treatment or they have been taught to spiritualize their emotional problems and seek relief only through a greater effort at piety. To some extent this is a secular problem also. Three to five percent of Americans are in serious need of psychiatric or psychological help *at any given time*. Furthermore, a University of Michigan study shows that 79 percent of cases of mental illness are concentrated in only 14 percent of the population—and this 14 percent experiences multiple psychiatric problems.

These multiple problems are "pileups" that accumulate over time. For example, adolescent anxiety can lead to drinking and then to adult clinical depression. And early treatment can prevent later stages of pileup.

Are Christians immune from such problems? Not at all. But there is often a strong resistance to seeking help for these problems outside of the church.

The church, therefore, desperately needs psychologists and marriage therapists who can work "from the inside out." To overcome this barrier of ignorance, they need to be on staff, active in the daily affairs of the church and contributing to the total healing ministry of the

church, where they can facilitate the recovery and repair of those who have been damaged by divorce, sexual abuse, physical abuse, violence in the home, or even a distorted religion. Who are better equipped to undertake this task than the products of our programs?

As we seek to be more effective in our *education for the Kingdom*, it is fitting that we, as a School of Psychology, pause and ask ourselves: What corrections to our present direction need we make so as to adequately meet the challenges of the future? To answer this question, allow me to briefly outline some of the changes taking place within our healing professions, the church, and education in general.

Within the healing professions, several major changes are in the wind. The most important is health-care reform. Within four or five years, "managed competition" will be at work, seeking to bring health-care costs under control, including psychological and counseling services. Psychotherapy will be limited to no more than 20 sessions, and severe restrictions will be placed on the type of services that will be paid for by health insurance, national or private. Practice guidelines will spell out in no uncertain terms what one may or may not do. These changes are bound to challenge the direction of our training. Long-term, individual psychotherapy cannot remain our primary training goal. We will need to broaden the roles for which we train our students. They will need enhanced training in social interventions, preventative strategies, and a broad range of short-term interventions. Our students will need to be trained for expanding roles including those of management and consultation—including *church* consultation. They will need to know how to evaluate the effectiveness of their treat-

ment strategies and be maximally effective in the shortest amount of time because they will be "managed" by third-party payers who will judge their effectiveness not just by patient satisfaction but by objective criteria. As a result of these restrictions, there will be a greater demand for our students to serve in church-based counseling centers. Too many external

Within the healing professions, several major changes are in the wind.

restrictions may force Christian psychotherapy back to the protection that this setting offers.

Another change in the wind will be a greater emphasis on developing prevention programs. The dominant activity of mental health professionals hitherto has been the treating/solving of existing problems. But despite the dramatic rise in the numbers of professionals providing individual, problem-oriented treatment, there has not been an appreciable effect on the mental health of Americans. In fact, most indexes of mental health and social problems reflect a worsening of conditions, (not an improvement) for reasons I have previously mentioned.

Why? Because we have neglected to give prevention adequate attention. Helping one person to become healthier may in turn help one or two others also. A healthy parent can teach his or her children to be healthier, no doubt about this. But individual treatment models

can never keep pace with the new problems that emerge when prevention is neglected.

This is where a Christian psychology and marriage and family therapy can make a difference to our churches. Such a psychology needs to reckon with sin, to acknowledge that regeneration is a necessary ingredient in healing and to understand how the Holy Spirit works in sanctifying believers. Healthy churches grow healthy people. We need to pay more attention, therefore, on how to grow healthier, not just bigger churches. This is where attention to the whole person, such as is emphasized in our Lee Edward Travis Institute for Biopsychosocial Research, is so important. Such research can help us in designing and implementing prevention strategies that are effective and efficient and that can be implemented through our churches.

And what about the church? What changes are now taking place that we need to be responsive to? Dr. Mouw addresses several of these: the influence of "megachurches," questions regarding the nature of worship, and even questions regarding the role of sermons in spiritual formation. *Renewal*, in all its forms, is a key feature of much of today's church thinking. So where does a Christian psychology fit into the changing church? Clearly its role is to undergird the healing ministry of the church. In the past, psychotherapists, even of the Christian variety, have positioned themselves to be in competition with the church's healing ministry. Some have even been accused of creating a "cult of self-worship." But this early evolutionary process that has characterized the past two decades of development in Christian psychology and psychotherapy has passed. By far the majority of our students, and

certainly all of our faculty, do not see what we do as competition with ministry, but as a form of ministry itself. We want to be collaborators in the gospel's healing ministry, not competitors.

To this end, one of our greatest challenges facing us as a seminary is to find ways to present our theological education to our psychology and marital therapy students in such a way that these students see its relevance and form an enduring theological base from which to launch their therapeutic teaching or research endeavors. Other Christian schools may be able to give as good a psychological or therapeutic training as we do. But I don't believe they are able to match the theological foundation that we provide. This "window of opportunity" is still with us and unless we rise to its challenges, students will seek training elsewhere.

Finally, what changes taking place in higher education present us with special challenges? There are many. One, for example, is the "political correctness" movement. Self-indulgent values have come to permeate higher education. The agenda of those with self-indulgent values is being increasingly imposed on us by accrediting agencies. For example, in the School of Psychology, we have constantly battled for our right to train psychologists in a Christian seminary. That battle simmered down for a while, but I sense that it is beginning to flare up again. The next decade will, I believe, see a renewed challenge to our presence in a seminary setting. We need to do everything possible to establish a clear, defensible position that demonstrates that we are open to a broad educating process as a part of the seminary. The "proof of the pudding is in the eating." Thus far, we have been able to clearly demonstrate the superior

quality of our training *because* it is seminary based. We need to ensure that this continues to be so.

What, then, does the future hold for us as a school? Clearly some very significant challenges. As a society we are on a collision course with the twenty-first century. The family and the individual will face crises of purposelessness, loneliness, and disillusionment as never before. People of the future will look for a church that can provide satisfying and more complete answers than many are giving at the moment. Emotionally needy people will want more than

Healthy churches grow healthy people. We need to pay more attention, therefore, on how to grow healthier, not just bigger churches.

pious or simplistic answers to complex existential questions. They will want down-to-earth, practical, and effective help to assist them in their recovery from the effects of sin and abuse.

Can a purely secular psychology adequately rise to these challenges? I doubt it. No, I know it can't! It lacks the answers to the ultimate problems of human existence. It has no solution to offer to sin and no power that goes beyond human power. A Christian psychology, on the other hand, reckons with *spiritual* resources and points hurting

people back to the *grace of God* and the peace that it brings. As we *educate for the Kingdom*, may we continue to train our students to be effective channels of this grace. ■

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Like Restless Thoroughbreds

BY J. DUDLEY WOODBERRY

In his inaugural address, Richard Mouw took his integrating theme from the late Provost Larry DenBesten when he likened the task of leading the Fuller faculty to managing a stable of thoroughbred horses. This was a fortuitous analogy, since my major teaching experience before joining the ranks of Islamicists involved working with horses—from driving hay wagons to managing a stable to teaching riding to families who owned race horses—once even driving an ambulance for the Santa Anita race track! Therefore, as Paul requested of the Corinthians, *I wish you would bear with me in a little foolishness!* Let me use a little “horse sense” to apply this analogy to the School of World Mission.

Perhaps Larry DenBesten’s characterization is correct, but not all School of World Mission faculty look like thoroughbreds. Indeed, our Associate Dean Eddie Elliston has suggested we are more like a 20-mule team harnessed with bungee cords! Therefore, I shall draw examples broadly from the species *equus caballus*—for even Balaam’s donkey brought a word from the Lord!

CALUMET FARMS

Fuller Theological Seminary tries to be the theological *Calumet Farms*, where the best thoroughbreds are stabled and trained. As a result, many new ideas are bred here, with resultant good and bad press. Histori-

cally, three stables were built and three pastures fenced off, though limited grazing was allowed in other pastures. There were both positive and negative results in setting up a separate School of World Mission “stable.” On the positive side, it gave missiologists the freedom to develop missiological insights beyond the limits

Mission needs to be central in a theological curriculum.

that traditional theological fences allowed. With the help of the social sciences as well as the theological disciplines, the School of World Mission provided cutting-edge formulations of church growth principles, the relationship of gospel and culture, contextualization, and lessons to be learned from the historic expansion of the church. On the negative side, mission got further marginalized in the traditional theological curriculum, unless a “filly” or “colt” chose to graze in the School of World Mission pasture.

One solution is for Fuller to develop more programs that are like *troikas*, the Russian sleds drawn by three horses—in this case from each of the three schools. Another solution is for the School of World Mission to feed its missiological insights into the programs of the other

schools—or have a greater influence in the forward movement of Fuller’s sleds. Urban Ministries is an area that lends itself to the *troika* approach. The School of Theology has much to offer through its African-American and Hispanic Studies programs and the Division of Ministry. The School of Psychology likewise has much to offer through its counseling centers and its Marriage and Family Therapy program. With multiracial, multiethnic, multilingual, and multireligious urban contexts, the School of World Mission also has much to offer—particularly through the Consortium on Urban Leadership Development (COULD) and the Urban Resource Center, which it has helped to establish.

The other schools could help in developing *troika*-like programs. For example: Because of Professor Nancey Murphy’s scholarship in postmodern thought, the School of Theology could help educate students about our mission to Western culture. The School of Psychology could deal with the loneliness fostered by the individualism which has resulted from such sources as the Enlightenment. The School of World Mission could help in crossing the barriers of a secular and materialistic culture which is foreign to that of the Kingdom of God.

What is called *spiritual warfare* is another area in which all three schools have something to contribute. The School of World Mission personnel have observed more contemporary manifestations of the demonic such as those described in the Bible. The School of Theology can help to give biblical and historical balance, and the School of Psychology can help to identify which manifestations have physical or psychological

causes. Peace and justice issues bridge the home, the city, and the world. Therefore, research, training, and ministry is called for to address issues of peace and justice which involve all three schools.

WHERE ONE HORSE MAKES A DIFFERENCE

When I used to drive a team of horses on a farm in northern New York, one horse, Dolly, was stronger than Patty, the other horse. Dolly did most of the work.

There are certain areas in which one school does the major pulling like Dolly did. The School of Theology does this in the biblical and theological areas and could in historical areas too. The School of Theology historians, for example, could help the School of World Mission analyze why the spiritual experience of Wesleyan revivals led to greater social transformations than is evident in the Protestant growth and revival seen in marginalized populations of Hispanic cities today. The School of Psychology would be the “Dolly” doing the major pulling in research, training, and ministry in cross-cultural marriage and family therapy, as it would be in the healing of increased numbers of students from dysfunctional families.

Since I am writing from the School of World Mission stable, let me list some areas in which the School of World Mission could be the “Dolly,” with much greater influence on the direction in which the Fuller *troika* goes. First, *mission* needs to be central in a theological curriculum. Emil Brunner stated: “The church exists by mission, just as a fire exists by burning. Where there is no mission, there is no church; and where there is neither church nor mission, there is no faith.”¹ Mission cannot be a peripheral subject, but must be at the center of the curriculum. Paul was the formative theo-

gian of the early church because he was first the formative *missionary*. The epistles were occasioned by missiological questions. Theology is as incomplete without mission as mission is without theology. Without the questions that mission raises, theology can easily move into mere religious studies. Mission raises for theology the questions of God’s purpose and plan. Even the creeds of the church, including those of the Reformation, give almost no guidance on God’s mission to the nations—including the Great Commission.

Second, our curricula need to

Spiritual formation in a community of worship and learning must be central at Fuller also.

reflect the changing world church. The numerical and vital center of gravity of world Christianity has shifted with the *decline* of the mainline churches in Europe and North America and with their *growth* in Asia and Africa. Despite recent renewal in some European churches, the fastest growing churches are in Africa—30 to 40 percent of which are in indigenous movements. Most are far more involved with power and spiritual forces than the more intellectualistic faith in the West. Although many Roman Catholics in Latin America have experienced

revival, more have become Protestants in recent years than during the sixteenth-century Reformation in Europe.

Third, our curricula must include skill development for understanding and crossing cultural and religious boundaries. Cross-cultural skills are helpful in interpreting the Scriptures, which were written in different cultures. Analogies and models from other cultures can help in understanding and interpreting such mysteries as the Triune God and Christology. With the influx of immigrants and other religions into the West—including New Age thought with its Hindu roots—such skills are needed for ministry in North America. Similar challenges are arising all over the world as new religious movements have arisen from ancient indigenous religious roots.

Finally, our curricula need practical relevance to the changing world today. The School of World Mission faculty are practitioners. And most of our students are in mid-career, bringing current questions to theology and missiology, along with models of holistic ministry that can inform our teaching.

THE BREEDING LINES

All thoroughbreds can be traced to one or more of three stallions in the British Isles—the Byerly Turk, the Darley Arabian, and the Godolphin Arabian. Not only can the lineage of these horses be traced through 200 years of English stud books, but history itself has been influenced by the qualities of different breeds of horses. Arab Muslim armies were able to conquer the Middle East and North Africa partly because of the speed of their Arabian steeds. They were stopped by the Franks in Tours in A.D. 732, however, in part because the latter rode European *great horses* that could carry

soldiers in armor. In like manner, swift horses aided the thirteenth-century conquest of the Middle East and Eastern Europe by the Mongols under Genghis Khan and the subsequent conquest of the New World by Spain. As breeders trace the lines of thoroughbreds in order to heighten the qualities they desire, we at Fuller need to look at the history of missiological education and research to see how to heighten the qualities we desire.

At a dinner on the occasion of my installation as the dean of the School of World Mission, Andrew Walls of the University of Edinburgh described the history of the first chair of missiology in the Protestant world. He outlined how, in 1866, Alexander Duff called for the establishment of a Chair of Evangelistic Theology in New College at the University of Edinburgh to teach the theology of mission, mission history, the phenomenology of religion, and to provide practical training. In addition, he said that a missionary institute should be established to study unevangelized peoples. Duff envisioned mission study to be at the center of the theological curriculum and to be ecumenical and interdisciplinary. Later, mission studies collapsed at the University of Edinburgh because of standard teaching and because the traditional curricula did not allow room for the courses.²

David Allan Hubbard's genius was to see the value of setting the School of World Mission free to develop its own curriculum, rather than fight for a foothold in the traditional theological curriculum. He invited Donald McGavran as the founding dean 100 years after Duff's call. McGavran not only saw the value of bringing his Church Growth Institute for practical research, but invited

anthropologist Alan Tippett to join him. Tippett brought the insights of the behavioral sciences that had fruitfully been incorporated into mission studies at the Kennedy School of Mission in the Hartford Seminary Foundation. The School of World Mission's relative independence freed it to be at the forefront of mission studies, but did not provide as well for the cross-fertilization of ideas between the

Our view of the mission field must be changed.

traditional theological curriculum and mission studies.

The School of World Mission students are required to take courses in biblical and theological subjects, while the School of Theology students *may* but are *not* required to take mission courses. One way of facilitating cross-fertilization and encouraging each school to deal with questions raised by the other would be to have the School of Theology and the School of World Mission faculty co-teach certain courses in theology, history, and hermeneutics.

Missiological research has revealed its own set of problems. For example, executives of mission agencies often are not aware of the research that has been done in their field. This highlights the need for the School of World Mission to foster contact with these executives through a Doctor of Ministry

program designed to meet their needs. With the decline of mainline denominational missions in North America and the rise of Third-World missions, there is increased need to facilitate the exchange of professors with overseas institutions, to engage in collaborative research, and to provide library resources using such technology as CD Rom storage.

Kenneth Mulholland, the dean of Columbia Biblical Seminary and Graduate School of Missions, has pointed out a number of characteristics of missiological education in Bible colleges. Some of these characteristics have relevance to what we should be trying to do at Fuller Seminary. Bible colleges stress spiritual formation and hands-on-ministry assignments.³ The first is crucial for all seminary training. The latter is presupposed in the ministry experience that most of our students bring to the School of World Mission. Bible colleges also stress accessibility and brevity of programs.⁴

The School of World Mission, as an accredited graduate school, must not lower entrance or completion standards, but we need to be as accessible as possible financially. Every year many overseas leaders are accepted to the School of World Mission but cannot come for a variety of reasons: They do not have sufficient funds; they are not allowed to send foreign currency out of the country; they are not permitted by United States government regulations to work during their first year; or they cannot get loans because they will never have a sufficient salary to repay them. One of our biggest challenges is to provide extension programs and "distance learning" delivery systems which allow international students to continue to work at their calling while receiving a theological education of Fuller's high academic standard.

THE STEEPLECHASE

The steeplechase got its name from the steeples that guided riders as they raced their galloping horses over fields, fences, and streams. In like manner the churches, represented by these "steeples," can guide missiological education. As the largest multid denominational seminary in the world, Fuller is in a unique position to be guided by these steeples. For many years, most of the missiological education in the Roman Catholic Church took place within the communal life of missionary orders in which spiritual formation played a central role.

Spiritual formation in a community of worship and learning must be central at Fuller also. The Orthodox Church, in turn, can help us broaden our view of the salvation of which we are the agents—a salvation that brings a right relationship to God, neighbor, and nature.⁵ Conciliar churches have not only given an example of ecclesiastical cooperation (originally arising out of missional concerns), but also of attention to issues of justice and peace—all of which must guide our educational efforts. For years, evangelicals have been reminded of the need for theology and missiology to be joined.

Though cut off from the input of Roman Catholic and conciliar churches, the Evangelical Missiological Society normally has its annual meetings with the Evangelical Theological Society so that each group can receive input from the other. Pentecostals and charismatics, who make up an ever-increasing proportion of the Christians in the Two-Thirds World, have much to teach us. Their passion for God and the lost, their awareness of supernatural powers, and their service among

the poor must reeducate us and find greater expression here at Fuller Seminary.

OVERSEAS HORSES AND TRACKS

Various horses have developed throughout the world—the shaggy horse of Mongolia; the African zebra; the Asiatic onager from Iran, Afghanistan, and northern India; the kiang of Tibet; the wild ass of Ethiopia and Sudan; and the Spanish jennet. All have their own special

All missiological education must involve the interaction of theory, experience, research, and reflection.

characteristics. American horses have been improved by beneficial qualities introduced from abroad. English thoroughbreds, which resulted from Arabian and Turkish breeds, were in turn brought to America. American workhorses were developed from the European great horse.

Famous overseas races and race tracks include the Derby at Epsom Downs near London, the Grand National Steeplechase at Aintree near Liverpool, the Melbourne Cup of the Victoria Racing Club, and the Queen's Plate at New Woodbine Park, Toronto. Races are of different lengths. Some are for galloping, others for trotting, and still others for pacing. English and most European tracks are grass, while most others are dirt. Each

situation requires different training.

In like manner, national leaders from around the world give descriptions and express concerns that must be reflected in our education. First, our view of the *mission field* must be changed. Africa has a significant Christian population; Latin America has more practicing Protestants than practicing Roman Catholics; and the Christian church is rapidly growing in many parts of Asia. Missiological education must empower nationals if they are not already leaders in mission and teaching.

Second, we have also seen changes in worldviews from traditional to more modern—or in a few cases, even postmodern. Political and social conditions have often worsened. Students must be prepared for these changes, in order to meet people where they are and to be agents of transformation in society.

Third, considerations of relevance to ministry and economic restrictions suggest that we continue to partner with overseas educational institutions and agencies to help educate students in their own countries and bring to Pasadena only those who need specialized training not available in their home contexts.

Finally, the rapid urbanization of the world, in which receptivity and models of the church change, requires education relevant to urban contexts.⁶

CHASING COWS OR POLO BALLS?

Horses are bred and trained for a variety of tasks. Clydesdales, shires, and Belgians are raised for working, thoroughbreds for racing, standardbreds for harness racing, and quarter horses for utility—to race or

work. Harness race horses have to be trained to trot (i.e., to move a foreleg and an opposite hind leg at the same time) or pace (i.e., to move both legs on the same side at once). The question arises as to what all horses should be trained to do and what unique training should be given for specific tasks.

The same question arises in missiological education: What training should all have and what should be unique for certain students? Until recently, the School of World Mission had five core areas that missiologists were to study, with an emphasis on training integrated missiologists. Because more students are now coming to Fuller for specialization, we have moved to a smaller number of core competencies that, in turn, are integrated with a specialization which fits each student's career goals. The core competencies are *Word* (theology of mission), *world* (behavioral sciences like anthropology), and *church* (church growth and history of the expansion of the church).

The School of World Mission students in our M.A. and Th.M. programs take an integration course at the beginning of their studies to design a program that integrates the core competencies with one of 14 specializations. Their program must take into consideration their background and life goals and must demonstrate unity, academic integrity, and proper sequencing. Students must consider all the course descriptions in the School of Theology and the School of Psychology as well as those in the School of World Mission in working out a program that fits

their career goals. In a final integration course, students must demonstrate how their course of study has integrated the three core competencies of *Word*, *world*, and *church*, and how it will fit with their life and career goals. Doctoral studies, of course, require further specialization and so are designed with specific methods courses and private tutorials that fit each student's focused research.

All missiological education must involve the interaction of theory, experience, research, and reflection, for we are not only training missionaries to do tasks, but missiologists to reflect systematically and critically. Along with the specializations required in an increasingly complex world, all missiological education must express and instill academic quality, theological integrity, practical relevance, multicultural sensitivity, concern for both the evangelistic and cultural mandates, and spiritual formation. To the extent that we can do this, we will provide a "stable" in which the Lord can be incarnated among new peoples and provide "donkeys" to carry him into new cities until he rides the White Horse of the Apocalypse. ■

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ENDNOTES

1. *The Word and the World* (New York: Charles Scribner's Sons, 1931), p. 108.
2. "Missiological Education in Historical Perspective" (unpublished paper presented at the Conference on Missiological Education for the 21st Century at Fuller Theological Seminary, November 2, 1992), pp. 1-6.
3. "Missiological Education in the Bible College Tradition" (unpublished paper presented at the Conference on Missiological Education for the 21st Century at Fuller Theological Seminary, October 31, 1992), p. 2.
4. *Ibid.* pp. 3-4.
5. Michael James Oleska, "Orthodox Perspectives on Missiological Education" (unpublished paper presented at the Conference on Missiological Education for the 21st Century at Fuller Theological Seminary, October 31, 1992), pp. 4-6.
6. See Tite Tienou, "The Training of Missiologists for an African Context;" Ken Gnakan, "The Training of Missiologists for an Asian Context;" Samuel Escobar, "The Training of Missiologists for a Latin American Context" (unpublished papers presented at the Conference on Missiological Education for the 21st Century at Fuller Theological Seminary, November 1, 1992).

Educating for the Kingdom

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to repentance. But the world has seen enough of the harsher side of evangelicalism for a season.

And we do have resources available to us from our own tradition to cultivate a spirit of gentleness. Those of us who remember, for example, the spiritual tone of the concluding minutes of a typical broadcast of Dr. and Mrs. Fuller's "Old Fashioned Revival Hour" know something of the gentleness of the Savior who "softly and tenderly" calls sinners to come home.

This is, I am convinced, an important time for us to reissue the gentle pleas for God's wayward children to return home. Several decades ago, the philosopher Martin Heidegger observed that "homelessness is coming to be the destiny of the world." We are seeing his prophecy being fulfilled in our own day, not only in the very literal homelessness that is so obvious in our cities, but in the general aimlessness of the "postmodern" loss of a sense of identity.

My hope is for a gentle evangelicalism—an empathetic orthodoxy—that can contribute to the renewal of the whole church by working with Christians from a variety of denominations and traditions in the important process of learning and teaching the ways of God's gentle guidance. This can only be done if we are willing—evangelicals and nonevangelicals alike—to know the mind of the Savior whose heart goes out to the abused and the battered, to those who have been wounded by sexual promiscuity and infidelity, to the victims of racism and anti-Semitism; the mind of the Savior who grieves over the ways in which we are destroyed by our greed and corruption, our

superstitions and false teachings, our "ethnic cleansings" and tribal rivalries; the mind of the Savior who weeps for the suffering church in China, for those who are denied religious freedom in Eastern Europe, for the victims of drive-by shootings in our cities, for human lives that are desperate in their loneliness and guilt.

My hope for Fuller Theological Seminary is that it will be a place where men and women will cultivate in new ways the patient restlessness that comes to those who have fled to the Savior for mercy, have felt his tender embrace, and are thereby empowered to serve as willing agents of his gentle guidance in a broken and wounded world. This is what it means, I am convinced, to renew the vision in our own day of *educating for the Kingdom*. ■

Fuller's Third Generation

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this might have been true of our past. We need instead to be ecumenical "emissaries of God's gentle guidance" for our day.

Along with Fuller Seminary's third generation, evangelicalism itself is moving into a new era. The signs are all about us. It will take the very best that we can offer, individually and institutionally, if Fuller is to help evangelicalism fulfill the dreams of our grandparents and the ambitions of our parents. Our beginning point, surely, is that empathetic and engaged orthodoxy which we, as third-generation members of Fuller's evangelical family, have inherited. But we will need to recontextualize and extend what we have been given, if we are to continue to make a contribution to the renewal of the whole church for the sake of the world. ■

Our Bridled Restlessness

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believe, will not lead to creativity and growth. It will lead to atrophy and immaturity.

Much more could be said, but let me note one further channel into which our restlessness is directed. We have argued that we must not be too restless to listen long and hard to Scripture and to think carefully about its message so that we can enable people to become mature servants of Christ. But even this, critical though it may be, is not enough. For we are becoming increasingly aware that we live in complex and troubled times. The listening of Scripture must therefore be coupled with a careful listening, even an exegesis, of the *times* in which we live. This means a growing appreciation of the urbanizing character of our world—of the growing multicultural nature of our society. Like knowledge of Scripture, this too involves having tools. Here, they are the tools of sociology and cultural studies. But here, too, there is no shortcut. For if we are *too* restless, or perhaps *too* afraid to hear the cries of our neighbors, we may fail to learn how to love them, in Jesus' name.

You will notice that we have come full circle. What really guides and guards our restlessness is our commitment to Christ. It is this that shapes both our understanding of the scholarly task *and* our call to ministry. It moves us to know and understand the world into which we are sent with the good news. May this new administration mark a commitment by all of us to this great high calling of God in Christ Jesus. ■

