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Fuller Theological Seminary

Lauralee Farrer

Mark Labberton

Harold John Ockenga

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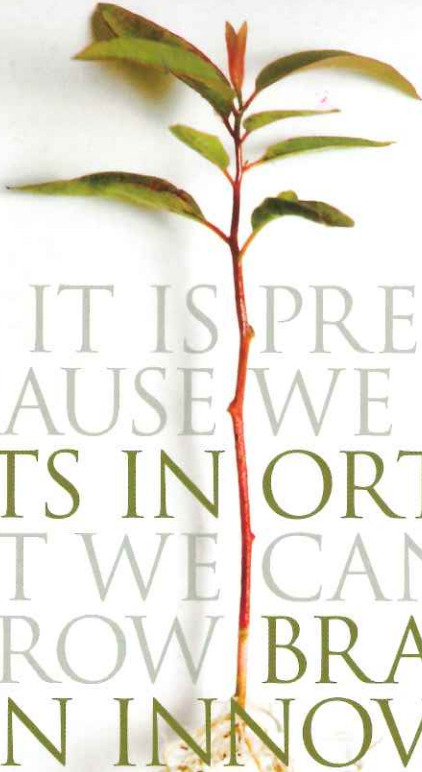
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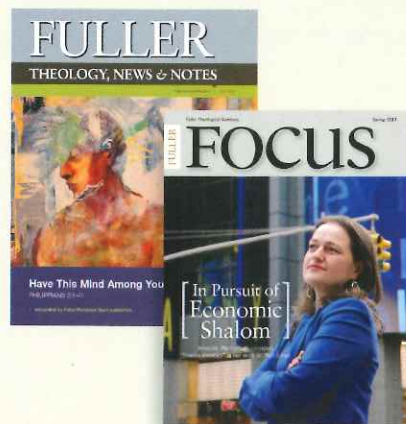
Fuller Theological Seminary

SPRING 2014



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THIS IS WHO WE
HAVE ALWAYS
BEEN AT FULLER.

(MARK LABBERTON
Fifth President
Fuller Theological Seminary)



Fuller's *Focus* and *Theology, News & Notes* will combine in new **FULLER** magazine

Our publications are undergoing a major redesign, merging the content of *Theology, News & Notes* with Fuller's *Focus* magazine. A new publication simply called **FULLER**—still free of charge—will appear in mailboxes (and online) in October 2014. Combining the two will make it possible for us to mail three issues a year, increase the content, and enlarge our readership fivefold. To ensure correct delivery of the magazine to you, please contact us (see below). For more detailed information on this change, see page 42.

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The editorial content of *Theology, News & Notes* reflects the opinions of the various authors and should not be interpreted as necessarily representing the views of Fuller Theological Seminary.

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Special thanks for their years of service to Cecil M. Robeck Jr., Richard V. Peace, Ronald J. Kernaghan, Veli-Matti Kärkkäinen, and C. Douglas McConnell, who recently rotated off the *Theology, News & Notes* editorial advisory board.

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Lauralee Farrer

About This Issue

Led by Conscience, Not Controversy

As the senior editor of *Theology, News & Notes* over the last decade, I have served the editorial board as they have represented our readership in the pages of this magazine. In that short time we have witnessed a fair amount of change—at the seminary and in the church, the culture, and the global community. Still, in all that time, we've never seen change quite as multilayered and exponential as what we face now.

Widespread cultural shifts are affecting higher education, the seminary academy, educational delivery systems, and the economy within which they struggle to adapt. Closer to home, Fuller has seen not just a new president and the retirement of two of its three deans, but a host of new or changing roles at senior management levels.

When faced with fundamental cultural and demographic changes, some react by fastening everything down and attempting to ride out the storm. Fuller, on the other hand, has a history of thriving in rough seas. When faced with turbulent times, we are led by conscience, not controversy. As our beloved third president David Allan Hubbard put it: "We saw ourselves as raised by God to serve a unique role in our generation. Every item in Fuller's original profile was controversial."

In a strategic effort to lead the way in this new era of higher education, we are engaged in the largest curriculum shift in our history (see update on pgs. 34–35). With great gratitude to God for providing the necessary external funding, we have been able to establish a new division of vocation and formation, overseen by a new vice president, with a new dean of students and a new dean of chapel and spiritual formation (more on this new initiative in October's magazine). This is innovative work, creating a culture of personal, spiritual, academic, and global formation that will stretch throughout the Fuller community at all levels.

Never before have changes affecting this publication itself been more far-reaching. Concerns as crucial as communication and as prosaic as postal rate increases have brought us to *TN&N*'s most fundamental changes after six decades of publication (please see pgs. 42–43 for more details). In short, you are holding the last issue of *Theology, News & Notes* in this form. As we planned this issue, it seemed appropriate to look back through our 60 years of publication and see just how fa-

miliar our forebears were with the kinds of change, innovation, orthodoxy, and faithfulness we are challenged to balance. We were surprised to see how common those strands are in the Fuller DNA.

Theology, News & Notes began as letters written by second president Edward John Carnell to Fuller's new crop of alumni/ae. The earliest copies we have begin at vol. 2, no. 1, November 1, 1954, when the task of editing the popular newsletter fell to William LaSor, Fuller professor of Old Testament. His charming introduction in that issue exemplifies Fuller's combination of the academic and practical ministry:

There will be two strings in my instrument which will probably be worn more than others. The one is the field of Old Testament and its associated fields of learning. The other is the challenge of the chaplaincy. If you get tired of hearing about these things, there is one way that you might be able to correct the situation, namely, to write me pointed letters which will require pointed answers—which will force me to move into a larger sphere.

The subject matter of *TN&N* over the years since has indeed moved into larger spheres, as this publication has always given Fuller's world-class faculty free reign to speak their own minds. Yet as we've dived into those old issues of this publication, we've seen just how deeply rooted Fuller has always been in the ground of diversity, civil dialogue, scholarship, and—of course—orthodoxy.

We hope this issue will inspire you, as it has us, to see how remarkably consistent Fuller has been over the nearly 70 years of its institutional life. From its founders through all its presidents to its current innovators, our core values and purposes have remained the same. As we undertake some significant changes in *TN&N* itself, we are confident that we are following in the footsteps of our predecessors.

I recently heard President Labberton speak at an Irvine campus event, and as sometimes happens, one well-chosen sentence rang like a bell in my ear. "It is precisely because we have roots in orthodoxy," he said, "that we can grow branches in innovation and not lose sight of who we are." That sounds like Fuller to me, I thought. That sounds like us. **TNN**

Mark Labberton

The Ongoing Story of Fuller Theological Seminary: Roots in Orthodoxy, Branches in Innovation

MARK LABBERTON became president of Fuller Theological Seminary July 1, 2013, after serving as Lloyd John Ogilvie Associate Professor of Preaching and director of the Lloyd John Ogilvie Institute of Preaching since 2009. He came to Fuller after 16 years as senior pastor of First Presbyterian Church of Berkeley, California. Dr. Labberton has been involved in ministry for over 30 years and has spoken before a broad range of audiences, including numerous conferences and events for the Presbyterian Church (USA), Inter-Varsity Christian Fellowship, the National Pastors Convention, and the International Justice Mission. He has also taught courses at New College Berkeley for Advanced Christian Studies.

Fuller's first president, Harold John Ockenga, gave his opening convocation in a season of turmoil for the evangelical church and for America. Try to imagine him, bent over his notes crafting the seminary's vision, in the context of the news surrounding his October speech in 1947: Jackie Robinson named Rookie of the Year; the first of the Dead Sea Scrolls found in caves near Wadi Qumran; *The Diary of Anne Frank* published; India soon to declare independence from Great Britain, forming India and Pakistan—when 400,000 would die in the turmoil; rancher W. W. "Mack" Brazel discovering debris from the crash of an unidentified flying object just northwest of Roswell, New Mexico.

Days after Ockenga delivered his speech, President Harry S. Truman would give the first-ever televised address from the White House in which he would urge Americans to refrain from eating meat on Tuesdays and poultry and eggs on Thursdays to "help stockpile for starving people in Europe." The country was still suffering the aftermath of World War II as the Cold War with Russia began to rear its icy head. Picture Fuller's first president crafting his "challenge to the Christian culture of the West," believing that ahead lay an unparalleled educational opportunity—not in spite of turbulent times but because of them. Back then, many in evangelicalism declared their own cold war with the culture, removing themselves from its messy fray in the name of faith. Fuller's founders established their seminary right in the midst of it.

In the first years of Fuller's establishment, great lengths were taken to counter the isolationist tendencies of the founders' evangelical siblings. Some of the vintage homes that characterize the Pasadena campus were moved from their original locations to what became the Arol Burns Mall, requiring closing off half of a city block. This was done for many reasons, but the choice continues to make an implicit point: by establishing Fuller right in the shadow of Pasadena's City Hall, the founders punctuated the place of evangelicalism right in the center of culture.

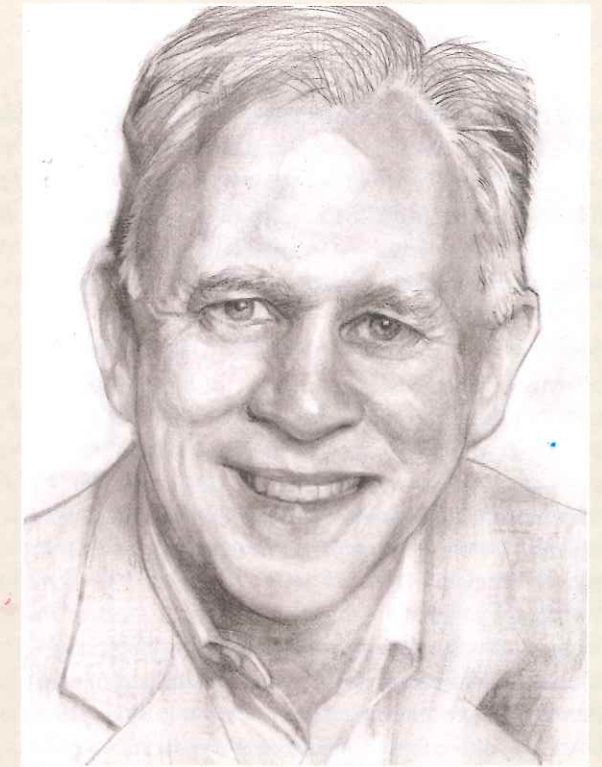
In the decades following Ockenga's leadership, when Edward Carnell gave his inaugural address (see pg. 14), David Allan Hubbard his iconic chapel message "The Good Ship Fuller" (see pg. 20); and Richard J. Mouw his inaugural address about the restless seminary (see pg. 26), firm convictions about the calling of Fuller Seminary have often been voiced into the air of change. In times stormy enough to uproot the shallower convictions of some in theological education, our former presidents sounded clarion calls to grow Fuller's evangelical roots deeper so that the gospel could branch wider. It is reenergizing and energizing, nearly seven decades later, to share this history in a season of societal change, while we embark upon an equally remarkable opportunity for a new day in theological education.

Roots in Orthodoxy

Fuller's early classes met in a Lake Avenue Congregational Church Sunday school room where students made arguments from child-sized chairs. Unconcern for such incongruity was also part of Fuller's character, as noted by Carnell in 1955:

Some people imagine that the glory of a seminary can be measured by such externals as the spread of its physical properties, the wealth of its endowment, and the reputation of its learned personnel. They are decidedly wrong in this viewpoint. Glory is inward and vital. It belongs to the soul of a school, not to its exterior.

We have always defined ourselves in *being* rather than *owning*, from our core rather than from our boundaries. One of Fuller's traits is a focus on shared beliefs rather than divisive ones, by which we have learned to be a gracious convening place for divergent thought—seeds elegantly flowered by Richard J. Mouw's legacy of civil dialogue. That practiced habit has made it possible to develop as a graduate institution amidst external turbulence without fear of forgetting who we



Mark Labberton, Fifth President of Fuller Seminary

are. "No one can predict what is around the next cultural corner," says new Academic Dean Scott Cormode. Seminaries used to have the luxury of preparing graduates for a predictable world. In our contemporary world, none of us can know what is next. He adds, "So we must prepare students to thrive in the midst of change. But at the same time we have to retain our rock-solid commitment to the unchanging Christian gospel."

In all of Fuller's life—the schools of theology, intercultural studies, and psychology—we have never wavered from the authority of the Bible, yet we have weathered the conversation between inerrancy and infallibility; we are stalwart on the deity of Christ while humbly acknowledging the lifelong struggle of living a Christlike life; we embrace the truth that faith emerges *within* culture while affirming that the gospel

Changing Leadership

There are sweeping changes taking place in the leadership at Fuller—a few natural retirements, some reconfigured roles, and several strategic new positions. With gratitude for the provision of generous grant resources making much of this possible, a new team is assembling at Fuller that beautifully reflects our longstanding commitment to diversity as well as our deep obligation to world-class scholarship and innovation. Though what follows is an incomplete picture of our entire leadership team, it reflects recent changes important to our strategy for Fuller's future.



Joel Green, PhD, Dean of the School of Theology

Joel's multiple careers in higher education as eminent scholar, senior leader, and award-winning author make him an exceptional choice as the new dean of the School of Theology (see pg. 33). In addition to teaching and leading the school's doctoral program, Joel is a leading scholar on Luke-Acts and a world-renowned Wesleyan theologian.



Mari Clements, PhD, Dean of the School of Psychology

Head of the clinical psychology doctoral program, Mari has served for more than a decade as associate professor of psychology and is the first female dean at Fuller. Her areas of expertise—in which she publishes and presents regularly—include marital conflict, parenting, developmental psychopathology, research design, and statistics.



Juan Martínez, PhD, Vice Provost

Formerly head of the Hispanic Center and associate provost for diversity and ethnic programs, Juan is a respected multilingual faculty member and a prolific author celebrated for his writing on churches, cultures, and leadership. In this new role at Fuller, he continues to focus on diversity and international programs. Juan is also a Mennonite Brethren pastor.

makes a claim *on* culture; we believe mental health is nourished in a life of faith even as we acknowledge that religion can sometimes damage it; we know what we believe yet we are not afraid of being sharpened by new knowledge, discoveries, and epiphanies. As far back as Carnell's inaugural speech, this tension has created a prized atmosphere for learning:

Since the seminary is in possession of what it confidently believes is a confessional summary of the gospel, it is easy for it to suppose that its educational job consists in the use of whatever means will guarantee the student's safe enclosure within the heritage of the school. Rather than presenting alternative positions with fairness and objectivity, the professors may feel that it is their solemn duty to withhold evidences which may possibly disturb the student's faith.

I call this robbery—and the term is not too strong—because divinely ordained privileges are being removed. Even as the founding fathers came to their own conclusions through free examination of facts, so each generation of young minds must earn its right to belief by an honest appraisal of all of the evidences. Otherwise the students will be academically conditioned, not educated.

Back then, the “minds of students” were mostly young, white, and male—many veterans and chaplains returning with deep theological questions from yet another war that did not end all wars. Fuller was founded to train men as missionaries and evangelists and preachers for the dominant culture, but now, years of growth later, Fuller's gender, race, vocation, language, and even geographical boundaries have expanded to “equip men and women for the manifold ministries of Christ and his church.”

Even “church” takes forms that could not have been imagined by Ockenga so many years ago—any more than he might have anticipated Twitter, reality television, or the bankruptcy of Detroit. Our generation, too, is challenged to

think beyond traditional seminary education to prepare for a future that cannot be predicted. Yet in all this stands the primacy of the gospel of Jesus Christ.

A Changing Landscape

Seminary education isn't, today, what it was even 20 years ago. The church has changed, the culture has changed, graduate education has changed, and deep theological scholarship has changed. The only thing that has not changed—for us at Fuller—is our grounding in orthodoxy.

In 1947 America, city founders were building essentially the same small town throughout the country, which wordlessly evidenced the priorities of American life: the center square had a courthouse, a library, and a church. The steeple of First Baptist, or First Presbyterian, or First Methodist was the tallest point at the heart of the city, while everything else was on Second Street. Evangelism and church growth were not issues, and pastors were unconcerned about declining numbers because, back then, everybody went to church.

As one older pastor observed, “If a man missed church on Sunday, his boss asked him about it at work on Monday.” That is a different world than we live in today, where stressed, two-career families consider Sunday the only day to sleep late, have brunch, and nap on the couch after the game—in other words, their one day of rest. In such times, church might appear to be an interruption to family life.

It's not surprising if pastors feel that seminary didn't prepare them for change at such magnitude. Whereas the culture once provided the structural underpinning for education, law, and religion equally, now pastors, lay people, businesspeople, and artists are trying to live out callings in contexts that resist and even suspect their faith. There are ministries that Fuller equipped people for years ago that no longer even exist. “What most pastors have begun to figure out, that not every seminary has figured out,” claims new Vice President for Vocation and Formation Tod Bolsinger, “is that most seminaries are still teaching for a bygone world.”

“Our particular role at Fuller has always called for risk. We, with many other Christians, are tempted at times to play it safe. But the Great Commission does not say, ‘Go into all the world and be careful.’ It calls us to use every ability, tool, opportunity, and energy that we have to make disciples of the nations.”

— David Allan Hubbard, 1976

That is why we have shifted our thinking—and our curricula—to the training up of wise and discerning and theologically grounded ministers whose vocations are carried out behind pulpits and in boardrooms, homes, counseling offices, battlefields, movie theaters, refugee camps, and gymnasiums. New ministries will be developed, with new opportunities in new places, that we cannot dream of. Far from being intimidated by such challenges, Fuller Seminary loves to engage them: we changed the way education is delivered by adopting online education early on, establishing regional campuses, and boldly reconfiguring curriculum at every level.

In 2013, Fuller's faculty did something almost unheard of in theological education. They revamped the curriculum. They did an audacious thing: they listened to our graduates. They contacted students. They interviewed alumni. They asked, “How did we serve you? And how are we serving you?” Then, they took the results, crafted a curriculum just as relevant as it is grounded, and Associate Provost for Accreditation and Educational Effectiveness Mignon Jacobs championed it through the process of accreditation with stellar success.

Our scholars have been designing an educational experience that is more than just certification or, as one person put it to me, “a pastor factory.” Such widespread changes can cause understandable apprehension that, with our redesigned curriculum, we may not be as committed to

academic excellence, or we may be cutting ourselves loose from the dock of evangelicalism. On the contrary, we are committed to forming students academically, to growing and challenging their minds, and to affirming our evangelical commitments. We will continue to help one another learn from and to form respected scholars and teachers in all three of our schools. We are also committed to the formation of Christian leaders for kingdom vocations, lived out in church, culture, and society.

In addition to a reimagined curriculum—the most far-reaching change of its kind in Fuller's history (see update on pgs. 34–35)—we have instituted a paradigm shift in our approach to the way we accompany students throughout their studies with us. Having done well in the individual arenas of study and scholarship, we now perceive the need to augment that with a rigorous program of what we are calling “the four strands of vocation formation”: personal, spiritual, academic, and global (see sidebar on pg. 9). By integrating the learning experience with formation resources from the schools of psychology, intercultural studies, and theology, we will be able to offer an education unique to Fuller.

“Our excitement does not grow out of a sense that we have invented something radically new,” says new Dean of the School of Theology Joel Green. “We have been able to ask, and move forward in answering, how our basic commitments and values might better be embodied in a seminary curriculum. These include our basic commitments to serving the church as we together serve the kingdom of God, and therefore our vision of a missional church; to the importance of discipling the person in ministry; and to the reality that God is calling persons to a wonderful array of ministries.”

Branches Out into the World

We believe that Fuller should be a community of faith that stays connected to each other throughout our lifetimes. We are all part of a deeply rooted community formed to fulfill lifelong callings. As Bolsinger puts it: “from the first time they



Scott Cormode, PhD, Academic Dean

Scott Cormode is Fuller's first academic dean, and is also the Hugh De Pree Chair in Leadership Development at the Max De Pree Center for Leadership. An ordained minister, he holds a PhD from Yale University. His current interests focus on organizational change and creating organizations that encourage innovation.



Mignon Jacobs, PhD, Associate Provost for Accreditation and Educational Effectiveness

Mignon's newly created role is crucial in the new academic landscape. As accreditation liaison officer, she has standing in the highest circles of the accrediting world. She is a revered associate professor of Hebrew Bible/Old Testament, a widely published author, and part of the United Methodist denomination.



Tod Bolsinger, PhD, Vice President for Vocation and Formation

Tod has been a pastor, teacher, author, speaker, and consultant to churches, organizations, and business leadership groups. His newly created role reflects Fuller's commitment to give highest administrative authority to “formation for kingdom vocation” as it applies throughout the entire Fuller experience.



Laura Robinson Harbert, PhD, Dean of Chapel and Spiritual Formation

A clinical psychologist and ordained Presbyterian minister, Laura has invested her life in ushering others toward growth. She has been in private practice for over 25 years, and is in demand as a preacher, teacher, and retreat leader. She is passionate about integrating faith, psychology, and spiritual formation.

come to our website until they go to glory, our students should be part of a community focused on forming them to fulfill their calling to God's mission in the world. From the moment we are entrusted with that formation, we are committed for their lifetimes."

As a seminary, we have the responsibility, the *opportunity*, to be part of a community of faith so tightly woven that we can join students in ongoing formation throughout their lives. Students will be mentored along the course of their studies and beyond, learning the necessary skills to be theologically agile enough to live out their first calling—loving God with all one's heart, soul, and mind and loving one's neighbor as oneself—in any context that life offers.

Fuller's "seminary for the 21st century" is unique because of the levels of diversity fostered in six decades of communal life. Three different schools, working together, have a rich history of taking seriously the entire human experience in psychology, intercultural studies, and theology. Our schools have a diverse population who come from hundreds of countries and then scatter back out after graduation all over the world. From this burgeoning culture we continually learn and grow.

Crisis and Hope

Much is different since Ockenga's speech 67 years ago. And much remains the same. Identifying and bridging the gap between the two, for Fuller, is part of our deepest purpose. We are at the juncture of another "unparalleled educational opportunity" in the midst of 2014's societal shifts. It is in our DNA to rise up and engage during turbulent change, as pointed out in the opening of a chapel message delivered by President Hubbard that would define Fuller for years to come:


Those who launched us did not envision some idle pleasure cruise, but a mission requiring all our strength and skill as befits a vessel commissioned in the service of Christ. . . . We were not established to fill a regional

vacuum, but to meet an international need. . . . We saw ourselves as raised by God to serve a unique role in our generation.

Green clarifies that call for a new generation: "We know that the church of the mid-20th century is no longer our church to serve, that the church of the opening decades of the 21st century presents its own needs and possibilities." Still, he says, "We also know that our feet have to remain solidly planted in the soil of classical, evangelical faith, and in our own heritage here at Fuller."

Our times, too, require the entire community to rally in formation of Christian leaders who are faithful, innovative, courageous, collaborative, and fruitful. Thankfully, nearly 70 years after the inaugural class, we have the strength of more than 53,000 students, alumni, faculty, staff, administrators, trustees, and donors in every country of the world—something else the founders might not have imagined.

We are, as always, in a season of change and stability, of hope and crisis—just the kind of atmosphere in which Fuller knows how to flourish. A quick look back on events of the last year includes an array of the mundane, the distressing, the sublime, and the hopeful, much like those that marked 1947. Notably, the world mourned the death of Nelson Mandela and celebrated the installation of Pope Francis, who has captured the imagination of the world court simply by emphasizing a Christlike life.

In June, it's expected that NASA's New Horizons spacecraft will cross the orbit of Neptune after traveling for eight years, just about the same time that hundreds of Fuller students will cross the stage at Lake Avenue Congregational Church for the 65th annual commencement of the seminary. As these notes are being made on Fuller's vision for the season ahead, born quietly among us are those who will become servants of Christ as innovators, artists, political leaders, pastors, therapists, chaplains, lawyers, and financiers. Within all of these categories, and more which we can only imagine, we will welcome a new generation of Fuller students. 



**Steve Yamaguchi, DMin,
Dean of Students**

Beloved as executive presbyter of the Presbytery of Los Ranchos in Southern California, Steve brings competency in administration and pastoral warmth to this role, filled for the first time since 2010. He will focus on student concerns, enable student formation and care, and participate on the team responsible for student life.



**Ken Fong, DMin, Executive
Director, Asian American
Initiative**

Pastor of Evergreen Baptist Church, popular speaker, author, and leader, Ken is an advocate for post-immigrant generations from East Asia, Southeast Asia, South Asia, and the Pacific Islands. This new initiative serves Asian American students and engages the wider Asian American community.

The Four Strands of Fuller's DNA

As a result of the work of our faculty and the work of our team of leaders, administrators, and staff, we are embarking on a new era that emphasizes an integrated, lifetime relationship with those in our community. From admission to coursework, from spiritual direction to field education, from degrees to placement resources, from graduation to lifelong learning and community—our changes are intended to help men and women who follow Jesus to discern, develop, and practice their vocations whether inside or outside the church. Every aspect of our vocational vision is meant to contribute to a process of vocational development and discernment, guided by our commitments to personal formation, spiritual formation, academic formation, and global formation. This is Fuller's call, across all schools, all degrees, all programs—for all of life.

Personal Formation: Embodying the Call

Vocation is a God-honoring expression of personal identity. Shaped in community, we respond to God's calling and discern our vocation as we grow in the knowledge of our selves and the knowledge of God. To be "in Christ" is to be called by God to participate in God's mission. That calling to God and partnership with God requires a whole-life transformation. Through our School of Psychology, we have pioneered research enabling Christian leaders to form healthy relationships, to transparently and wisely address their own brokenness, to thrive within family and community, and to avail themselves of the resources and relationships that will enable a lifetime of self-reflection, service, and growth.

Spiritual Formation: Deepening the Call

Whether one's ministry occurs in a local church, the marketplace, a nonprofit, the home, or any other setting, who we are and how we serve arise from a living relationship with Jesus Christ. Spiritual formation moves people more deeply, broadly, and humbly into the life of God as a fol-

lower of Jesus. It includes a greater understanding of our gifts and strengths, weaknesses and challenges, while serving out of a posture of humility.

Academic Formation: Equipping the Call

Academic formation draws students into careful study and reflection on Scripture and the Christian tradition in relation to all the scholarship and varied experience of our three schools of theology, intercultural studies, and psychology. With the deepest commitment to scholarly excellence and

Now there are those who exist in the world simply it seems to attack others, and to derogate others, and to drag them down, and to besmirch them. . . . We want the positive presentation of the Christian faith in a critical world.

— Harold John Ockenga, 1947

keen thinking, our desire is to form and inform hearts and minds to share in the "mind of Christ."

Global Formation: Engaging the Call Globally and Locally

Our world is both global and local. Every person who studies at Fuller has the chance to live more fully into this reality that greets us wherever we go to serve. We want to form our students to serve Christ in the face of global realities as they interact with local contexts. With the vast denominational and international diversity of Fuller, we seek to form wise and sensitive leaders who think and act both globally and locally.



**Irene Neller, Vice President for
Communications and Marketing**

With over 25 years of experience in higher education marketing, Irene brings unique skills to this newly created role. Given the challenge of improving internal and external communications across Fuller's extended community, her addition is the single greatest commitment Fuller has made to the interlocking concerns of communications and marketing.



Lauralee Farrer, Storyteller

Lauralee is an award-winning filmmaker and artist in residence at the Brehm Center for Worship, Theology, and the Arts, and has been the senior editor of Fuller's magazines for over a decade. Her new role entrusts her with helping the executive office to define, articulate, and protect the narrative content of Fuller across various platforms.

Harold John Ockenga

The Challenge to the Christian Culture of the West

Opening Convocation, October 1, 1947

HAROLD JOHN OCKENGA (terms: 1947–1954 and 1960–1963) served as the seminary's first president, making untold numbers of transcontinental journeys in order to carry out his duties in Pasadena while continuing to serve as pastor of the historic Park Street Church in Boston. Articulate and well educated, Ockenga laid a strong foundation for the seminary's emphasis on excellence in scholarship. He contributed enormously to the establishment of Fuller as a leading voice in evangelicalism, engaging the broader culture and setting in motion the kind of critical thought and social engagement that has come to characterize Fuller Seminary.

My topic is the challenge to the Christian culture of the West. I use that word "West" in two senses—first, in the larger historic, cultural, and ethical sense, namely, dealing with Western civilization; and also in the lesser sense of dealing with America's West, the final West of America and what I believe may prove to be the final embodiment of Western civilization, namely, the civilization of the West Coast of the United States of America.

It has impressed me on numerous visits to the coast that here we have an unparalleled opportunity educationally. Here

we have the recrudescence of a culture. We have not only a recrudescence of what we call "Western culture" but we have the birth of an American culture that is strictly indigenous to these parts. Now it is being backed by a new wealth, by industry, by institutions of learning, Christian and otherwise, by biblical institutes—and all institutions are anxious to begin with the West that they might grow with the West in this large increase of influence in our nation. Why, then, should the West forever look to the East for its preachers? Why should it be, as it has been in part at least, a theological vacuum? Why has it not to date entered its maturity of Christian leadership so that it will in turn send forth those who may blaze the trail of theological and ecclesiastical and religious thinking in our own day? The hour for the West to enter its maturity theologically is come.

Now we believe that the design to found a theological institution in Southern California will enable us to enter upon the ground of this growing and influential civilization of America's West. We believe that we have an opportunity here not of looking alone to the spirit of the age, nor to depend upon some other group for those who shall formulate the Christian influence of this area, but to formulate it here, that out of the West may come those leaders in spiritual things to do the will of God. We are glad! I am glad particularly that God has put it into the heart of Dr. Fuller, a man upon whom the Lord has put his stamp in evangelistic endeavor in this day as he has on few other men of this generation or any generation; a man who has been able to preach to the multitudes and know that there have been converted and turned to the Lord not only hundreds but thousands of people throughout America; a man to whose voice I suppose more people listen every week than to any other preacher in this generation. Now here is an enterprise which will surpass anything that has happened in this kind of evangelistic work in the past. I believe that we are faced with an opportunity in the training of young men to enter the critical situation this hour.

You might ask the question, "Well, what do you mean when you speak of Western civilization?" Well, I mean those great Christian principles which have been infused into society over centuries, and which now are bearing their fruit. You all are aware of the concept of the infinite value of individual man, which concept is being battered about in these days by men who do not believe in its source nor believe in the principles which underlie it but will talk about the infinite dignity of the individual; that concept, I say, is born out of the Hebrew-Christian tradition. Then, beyond that, comes the concept also of responsibility to God which has resulted in the moral fiber of our Christian thinking, the moral fiber of the masses of the people in which they have been responsible unto God and divine law for the incorporation of the ideas and responsibilities thereof, and then the expression of those principles, ideals, and practices in a community life. Now we have seen in the centuries that are past a gradual growth of this culture. We have seen the seed of this civilization come from a little seemingly insignificant thing until it spread abroad throughout Europe, bore its fruit, came to its great harvest time, until in our day we have the heritage of the centuries of Christian teaching.

But we are not only the heirs of the Reformation culture, but we are today inheriting to a great extent the results of the return to heathendom through the Renaissance and the influence of rationalism, or the authority of the human mind above all else.

Let me illustrate that to you from what has taken place in Germany. Germany was the nation of the Reformation. Germany expressed in a way that probably no other country expressed the courage and the conviction of Reformation Christianity so that millions of people were swept into the Reformation, and people, priests, and princes were willing to pay the tremendous price, sometimes of death, sometimes of loss of possessions, sometimes of loss of position for the convictions of historic, primitive Christianity.

This Germany became the seat of the rationalistic movement as well. This non-Christian influence was caught up by German thinkers, and if I had time tonight and you had the disposition to listen, I would develop that series of thought as it was first taken by Immanuel Kant.

Now anybody who followed that development of thought was bound to come out at one place, and that place was where Adolf Hitler emerged in his book called *Mein Kampf*. When that thing began to be taught and brought to the minds of the people of Germany, what happened? Well, first of all, they were negatively prepared because a spiritual movement of unbelief had taken place in the repudiation of the Word of God. They denied its authority and the Reformation teachings, they debased man because of higher criticism, the rejection of the Word, the repudiation of the deity of Christ, the repudiation of the supernatural—and the German population was left help-



Harold John Ockenga, First President of Fuller Seminary

less without a true abiding religion and it succumbed to the teaching of the Nazi theology and philosophy. Here you had then an intellectual development that prepared the way for two great world wars.

Then we had another development in Germany, in the realm of morals. Now whenever an individual follows the line of thought that ultimately repudiates God and enthrones the mind of man, he must adopt what we call "relativism of thought and action." In other words, there is then no such thing as an authority that stands above him of an eternal moral law of an eternal Person such as God, or of a religion. What happens is that he himself becomes the ultimate authority and he may judge what is right and wrong in relationship to a particular situation. Germans taught their women that the highest thing they could do was to cohabit with their soldiers and bring forth children for the German race and the German destiny, and Hitler and his crowd led by Hess broke the moral fiber of the German people until the German people condoned and taught as correct the things that the moral law says are wrong. That was true also in reference to honesty. They signed certain agreements, the agreements not to violate the territory of Belgium, the agreement at Munich, and others, which they repudiated.

Now if there is a God upon the throne, if there's righteousness in the universe, if this is a moral universe with morality at its heart, then we ought to expect that God would have done something about it, and I hold to you this day that the greatest



"Our course offerings in Christian Education are designed to meet the need of two groups primarily, those in the theology program preparing for the most part for pulpit ministry, and those who have been called to teach as their full-time service."

1952: Rebecca Price, the first woman appointed to Fuller's faculty, directed the Department of Christian Education.

proof that there is a God upon the throne and this is a moral universe, and that there is such a thing as righteousness, is the fact that God brought to pass a judgment on Europe and particularly upon the German people.

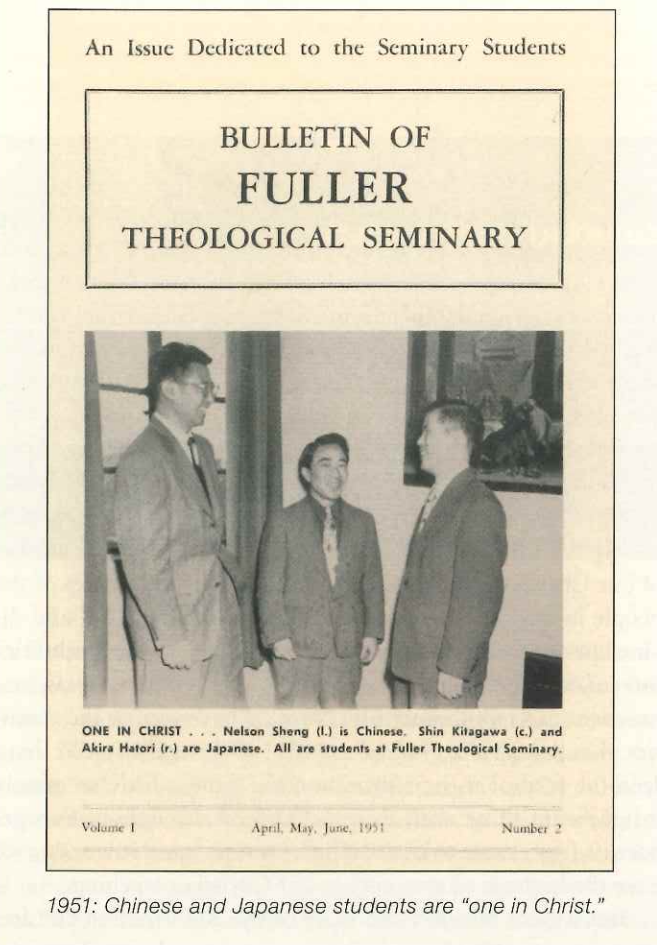
I do not speak without sympathy. I came back a few weeks ago from a long tour under the United States Government investigating the conditions in Italy, Switzerland, Austria, France, Germany, Luxembourg, with an entree to the ambassadors and the generals and the president of France and the foreign ministers, and the preachers and the Pope and the World Council of Churches, and everybody that anyone could possibly want to see.

In Europe today there is destruction that is beyond the conception of the imagination. Now I speak with total sympathy for the German people, for the Italian people, and for others, but I want to say this, that what has come upon the German people and others, they deserve.

Here you have before the eyes of the world a demonstration of the fact that there is a God upon the throne, that there is a moral universe and nations are judged before the bar of God's judgment now, not in some judgment to come. Individuals will be judged there, but nations are judged now, and Germany has reaped the harvest of what it has sown intellectually, socially, spiritually; it has that harvest at this present time.

But I would say this to you, that the same processes that brought Germany low are the processes that are working in the United States at the present time. What I have said about Germany in its intellectual development could be repeated out of the teachings of the leading educators of America in this day. Here comes the message to America—America, which is experiencing today that inner rupture of its character and culture, that inner division with vast multitudes of our people following that secularistic, rationalistic lie of “scientific naturalism” in the repudiation of God and God's law. I tell you on the authority of the Word of God and with the full sweep of history behind us that in the proportion that America does that and the church has to withdraw itself to a separated community again, and there enters a time of hostility of the world and the persecution of the anti-Christian forces, in that percentage we will open ourselves up to the kind of judgment that God brought upon Europe from which we escaped almost unscathed in this nation.

The philosophers say we have reached the eventide of the West; the end of an age; the crisis of an era; the conclusion of a civilization. We fling the challenge of the Christian gospel. There's a task to be done and that task is not going to be done by the ordinary Christian alone. It's going to be done by those who are prepared to do it. It must be done by the rethinking and the restating of the fundamental thesis and principles of a Western culture. There must be today men who have the time and the energy and the inclination and the ability and the sup-



1951: Chinese and Japanese students are “one in Christ.”

port to be able to redefine Christian thinking and to fling it forth into the faces of these unbelievers everywhere. We need men who can in an intellectually respectable way present an apology for God, and for the world, and for the soul, and for salvation, and for the doctrine of sin, and of retribution and of judgment, and of the immortality of the soul, and of eternal life; these things must be brought out so that our young men and those who are going to take the places of leadership shall once again believe in the eternal law of an eternal God.

And for that reason, my friends, we are launching a theological seminary. We are gathering together professors who are scholars and students who are spiritually and intellectually alert, that they may be ready to enter this critical time in which we live. May I say just a word about our policy? We do not intend to be ecclesiastically bound. We will be free. But we are ecclesiastically positive. In our church relationships, though we are interdenominational, we do not believe and we repudiate the “come-out-ism” movement. We want our men to be so trained that when they come from a denomination, whatever that denomination is, they will go back into their denomination adequately prepared to preach the gospel and to defend the faith and to positively go forward in the work of God. We will not be negative. Now there are those who exist in the world simply it seems to attack others, and to derogate others, and to drag them down, and to besmirch them. Our men will have no time for that kind of negativism. We want the positive presentation of the Christian faith in a critical world. By the

grace of God we will have it. That means in our doctrinal statement, included in the charter, we will have a statement whereby we believe the Bible to be the Word of God—the watershed of our modern movement one way or the other today is that factor! We will have a statement about the Trinity and the deity of Christ and his atoning work through his shed blood, and the supernatural work of the Holy Spirit in regeneration, and the unity of the church and these important things, but it will be positive and not a negative attitude. And socially we are determined that there will be a social theory and social attitude. It will not give in by default to the movements of this day which are occupying the places of leadership in the world. For my part, I am chagrined, chagrined, that we have allowed Romanism to step in with a social program that will make Romanism the challenging religious factor in Western civilization, and in particular in the United States.

We who believe the Bible and the supernatural power of God instead of in reformation have disassociated ourselves from the program of social reform from the matters of lawlessness and of inebriation, and of crime and of war, and of rape, and other things. We believe that Jesus is coming with all our hearts. But we believe that Jesus told us to “occupy” till he comes. By the grace of God we don't intend to default for the sake of the generations that are to come.

Let me say something about the spiritual program. The Lord Jesus laid down his program and the trouble with so many of us is that we don't follow his program. He placed missions first. Though we'll stress the academic preparation of these young men to preach and to stand before the world in this hour unashamed, yet their first and primary task is to be missionaries to the world. The second thing is evangelists, because there is hardly any distinction between missionaries and evangelists. Mission, of course, carries it abroad; evangelism wins people around about us everywhere. Then we want to see our men able to occupy pulpits, to present the full doctrine of Christian faith and do it across a series of years. The great denominations of today aren't training enough preachers to fill their own pulpits. My denomination, according to some statistics published in its own magazine, is only training about 68 percent of the preachers needed in its pulpits. The Methodists, according to a printed statement a short while ago, lacked over six thousand preachers to fill their pulpits. The Congregationalists aren't beginning to train enough men to fill their pulpits. What are we going to do? Well, one of the Catholic priests wrote recently in one of the great Catholic weeklies and said: “Protestantism is doomed. They are closing an average of one church a day.” One church a day! We must have men who are born to preach, called to preach, trained to preach. Then who, under the unction of God, are so trained that when they go forth they may in this day face this terrible challenge of our secularized culture.

I envisage a school—it will have hundreds of students—a school that will have sent forth a stream of literally hundreds of pastors, and evangelists, missionaries, and teachers who will be able in this hour to enter the fields that are going by default in the day in which we are living.

The time is shorter than you think. When I came back from Europe it was with words like these ringing in my ears. I don't know how short. Nobody knows. We pray God it isn't too short.

But, God has given us a time of respite. Europe is open—the greatest mission field in the world. India is still open in spite of the revolution. It may not be long. China is crying for missionaries, willing to take everything that comes of Bibles and Christian education. And the world today is secure? Now you say—Is it a time to be building a theological seminary when the world's on fire? Such a question is legitimate. Well, if you don't build a theological seminary and you don't train the men, and you don't send them out, who is going to do it? Are you going to do it? Is an untrained man going out? Who is going to occupy until Jesus comes?

Listen to me, my friends, the quickest way to evangelize the world, the quickest way to enter the open field, the quickest way to do God's work in the period of respite before us, before another holocaust takes place that everybody is predicting now, and only a few did some time ago, is to have divinely called, supernaturally born, spiritually equipped men of unc-

“I believe it is paramount that the Christian pastor and the psycho-therapist work hand-in-hand in dealing with the emotionally disturbed, thus complementing one another's efforts.”

1954: Professor Lars Granberg, Dean of Students and Professor of Pastoral Psychology, articulated an innovative perspective.

tion and power to go forth. We will not default. God help us, we will occupy till he comes.

Pray for the school, pray for these men, pray for the faculty, pray for Dr. Fuller, pray that the needed funds will come in because though we have launched an expenditure of hundreds of thousands of dollars and have a fine start in every way, yet, my friends, it is only a beginning of what must be done. I say again, I envisage a school that can become the center of missions and evangelism on the basis of a gospel of which we need not to be ashamed, because we can give a reason for the hope that is within us. Who knows but that it has come to the kingdom for such a time as this? **TNN**

The Glory of a Theological Seminary

Inaugural Address, May 17, 1955

EDWARD JOHN CARNELL (term: 1954–1959), Fuller Seminary's second president, was the first to serve in full-time residence. A visionary apologist and popular teacher, Carnell squarely faced the fundamentalism movement with intellectual rigor, forging a path that was both thoughtful and theologically orthodox. His presidential inaugural address, "The Glory of a Theological Seminary," controversial at the time he delivered it, expressed the kind of gentle, tolerant evangelicalism that is central to Fuller Seminary today. During his tenure, in 1957, the seminary received full accreditation from the American Association of Theological Schools. Carnell resigned from the presidency in 1959 to devote himself fully to teaching and writing, and Ockenga again became president for an interim term.

I am grateful to my superiors for entrusting this sacred office to my care. I promise, God helping me, to preserve and propagate the glory of this seminary with a spirit of humility and joy.

Some people imagine that the glory of a seminary can be measured by such externals as the spread of its physical properties, the wealth of its endowment, and the reputation of its learned personnel. They are decidedly wrong in this viewpoint. Glory is inward and vital. It belongs to the soul of a school, not to its exterior.

Note from David Allan Hubbard on the Occasion of Dr. Carnell's Retirement

It would be hard to picture Fuller today apart from the impact of the five crucial years of Dr. Carnell's presidency.

Tangible gains of those years include accreditation by the American Association of Theological Schools, the calling of several key professors, the establishment of a development department, and the transfer of endowment funds from the Fuller Evangelistic Foundation to the seminary. But more important, a mood was established, a character shaped. The

Others imagine that a seminary's glory consists in the sheer fact that it has been entrusted with the eternal gospel. This is a more plausible viewpoint, though it is still wide of the mark. Sheer custody of the eternal gospel is an abstraction. If a seminary is not actively doing something about this trust, possession of the oracles of God brings judgment and ignominy, not glory. Let me enlarge on this.

Abstract spiritual values must be avoided, for they can easily be used as a cover for irresolution and irresponsibility. They can soothe a seminary into the moral complacency of supposing that, since it handles sacred matters in the course of a day's routine, its effort to preserve and propagate the eternal gospel is the same as actual fulfillment.

I realize that when the glory of a theological seminary is expressed in concrete terms, such glory will have a dissatisfying plainness about it. I know of no way to avoid this. Those who bask in abstractions are seldom in a position to see and appreciate the fact that, in spiritual and moral matters, the real is the concrete.

Take the substance of love, for example. It is one thing to love humanity in the abstract; it is quite another thing to love one's next-door neighbor. Yet, love to those who are near is all that counts. Complacent Christians do not see, or they do not

almost prophetic themes sounded in the inaugural address have echoed through every phase of the curriculum and resounded in the lives of our graduates.

By making this available to a larger public, which for personal reasons Dr. Carnell did not publish, the Alumni Association has rendered a signal service. And a fitting one too. For no single document expresses more effectively what our Alma Mater intends to be and what it hopes to contribute to the Church at large. If our achievements have not always matched our intentions, it is because our implementation has not yet caught up with Dr. Carnell's far-reaching vision.

want to see, that love has no abstract existence. Love is a series of concrete attitudes and acts. "Love is patient and kind," says the Apostle Paul, "love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things" (1 Corinthians 13:4,7).

Or, let us take another illustration. Although the eternal gospel plainly teaches that the weightier things of the law are justice and mercy and faith, believers sometimes become so attracted to the needs of the Christian community that they have no time for concrete acts of mercy and justice in the human community. They are able to tithe the mint and dill and cumin of their abstract spiritual devotions, while sensing no particular obligation to participate in mankind's wider struggles for mercy and justice. Since the handling of spiritual truths is presumed to be vastly more dignified than the giving of a cool glass of water in the name of Christ, indifference to the human community becomes a colorful proof to some that the eternal gospel is being taken seriously. This is one of the ironic, if not tragic, twists to the religious mentality. History convincingly shows that the burden of improving the general lot of mankind is often carried on the shoulders of those who have little interest in the eternal gospel.

When this kind of atmosphere prevails in a theological seminary, the school's personnel will find it easy to presume that an abstract devotion to the eternal gospel is a sure mark of the seminary's glory. They err. Glory, like love itself, does not come into existence until the abstract gives way to the concrete.

With these introductory remarks completed, I shall now turn to what I believe is the first evidence of a seminary's glory: namely, that with spiritual conviction and firmness of moral purpose the seminary strives to preserve and propagate the theological distinctives that inhere in the institution itself. Observe how vapid and uninteresting this sounds when compared with the more emotionally potent, though vastly more abstract suggestion, that a seminary's glory consists in its custody of the eternal gospel. Yet, the truth of the matter is this: a seminary family has not yet intelligently come to grips with the eternal gospel until it rises to its feet and concretely assents to its own theology. "I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ His only Son our Lord." The concrete pins the seminary down to something specific while abstractions encourage evasion and irresolution. One mark of infidelity is a refusal to be committed to anything in particular.

To appreciate this, let us reflect for a moment on the genesis of a theological seminary. Where has it come from? Why have people sacrificed their time and money—and in some cases their very lives—to bring such an institution into being? These



Edward John Carnell, Second President of Fuller Seminary

questions are simple to answer, providing we approach them in terms of the concrete.

Once the Christian Church succeeds in solidifying its convictions, the instinct of self-preservation, not to mention a fear of the divine command, prompts it to take whatever steps will insure the continuity of its faith through time. The communion of the saints is a Christian insight. No man lives or dies to himself. The Christian Church realizes that faith in the gospel remains an empty abstraction unless the content of this faith is intelligently and accurately defined. Concrete creeds and confessions must be devised. This is the only way that the Christian Church can preserve and propagate its convictions.

Even after the gospel has been codified in language, however, the words of the confession will remain mysterious and unpersuasive unless living individuals, warmly attracted to the truth of the system, passionately interpret this truth to each new generation. It is here that the theological seminary comes into view. The seminary serves as a spiritual and rational bridge between the existing Christian community and the generations yet unborn. Unless the confession of the Church is protected by the personnel of a theological seminary, Christian conviction, like the morning mist, will melt and vanish away.

This is why I forcefully assert that the first part of a seminary's glory consists in a faithful preservation and propagation of the confessional lines that inhere in the

institution itself. A vague spiritual pledge to honor the gospel is not enough. A refusal to deal with the concrete betrays an unstable and inaccurate faith.

It may sound like defeatism to say that we know no more of the gospel than what we are able to express in systematic theologies and Church confessions. But such is a fact of life, and an ocean of tears will not alter it.

Therefore, whenever a theological seminary abandons its own creedal limits in an ostensible effort to get back to the gospel, it is simply announcing, in a very covert way, that it is in the process of devising a new standard of faith. And it may well turn out that its hesitancy to give concrete, creedal expression to this new faith is a sad commentary on the fact that it does not believe the gospel.

Since the personnel of a theological seminary enjoy power to preserve or pervert the Church's concrete summary of the gospel, I make bold to assert that no man should accept a seminary appointment until he has prayerfully consulted both mind and conscience. When questioned by those who watch over the seminary's welfare, the candidate must so unbosom his soul that no disparity obtains between what he asserts with his lips and what he believes in his heart. If he resorts to evasion or concealment in an effort to enhance his own security, he is not much of a man, let alone a Christian man.



1959: Joon Gon Kim, 34, led the Communists who killed his wife and family to Christ. He came to Fuller to study, then returned to Korea with Campus Crusade for Christ.

I do not say, therefore, that it is highly advisable for a seminary to preserve and propagate the concrete confessional lines that belong to the school's commitments; I assert with vigor that not to follow this line of action is immoral. The founding fathers may bequeath a heritage to the school; the charter faculty may guard it for the space of a generation; but

nothing in all the world can perpetuate this heritage except a company of personnel who have the moral integrity and intellectual honesty to see the right and do it.

Who shall ascend the hill of the LORD?

And who shall stand in his holy place?

He who has clean hands and a pure heart,
who does not lift up his soul to what is false,
and does not swear deceitfully. (Psalm 24:3-4)

And with this brief word, let me turn to what I believe is the second element in the glory of a theological seminary. It is this: that in preserving and propagating its theological distinctives, the seminary make a conscientious effort to acquaint its students with all the relevant evidences—damaging as well as supporting—in order that the students may be given a reasonable opportunity to exercise their God-given right freely to decide for or against claims to truth. Since the seminary is in possession of what it confidently believes is a confessional summary of the gospel, it is easy for it to suppose that its educational job consists in the use of whatever means will guarantee the student's safe enclosure within the heritage of the school. Rather than presenting alternative positions with fairness and objectivity, the professors may feel that it is their solemn duty to withhold evidences which may possibly disturb the student's faith.

I call this robbery—and the term is not too strong—because divinely ordained privileges are being removed. Even as the founding fathers came to their own conclusions through free examination of facts, so each generation of young minds must earn its right to belief by an honest appraisal of all of the evidences. Otherwise the students will be academically conditioned, not educated. They will be cast onto life with either the spiritual insecurity of fearing that the faith they hold cannot be defended by an appeal to the whole of reality, or with the ideological pride of believing that evidences strong enough to give plausibility to positions other than their own do not and cannot exist. Never experiencing the sweet release that comes from having submitted to all the evidences, they find themselves prey to either pride, obscurantism, or bigotry. Although they formally assent to the school's distinctives, they are incapable of giving a reason for the hope that is in them.

If this attitude controls a seminary long enough, it is bound to have an effect upon the caliber of the faculty. Recognizing the serious risks that accompany the gathering of distinguished scholars, Christian educators may feel that more benefit will come to the student, and thus to the Christian community, if the faculty remain docile, manageable, and mediocre. Dire are the results. If a professor has courage to defend the eternal gospel by unconventional methods and untried data, he may be checked by a circumambient fear that his want of campus conformity will be construed by the administration as



1959: The residents of Slessor Hall, then a women's dormitory. From left to right, back row: Ruth Cambell, Janet Bubeck, Kay Hofman; middle row: Rachel Ragsdale, Pat Marshall; front row: Miriam Cover, Mary Harris, Ruth Jacobs, Nancy Boehle

evidence of disloyalty. Frustrated through maladjustment, and quite out of fellowship with his tame colleagues, he manages to eke out a modicum of happiness by shuttling between the academic self that is free and the social self that is bound. His resources as a scholar are never fully tapped by the institution; his powers as a teacher are never fully felt by the students.

Do not suppose for an instant, however, that the disintegration of a seminary's educational philosophy invariably begins with irresponsibility inside the school. Quite the contrary. It can just as frequently be traced to irresponsibility in the Christian community itself.

To appreciate this, we need only ask who controls a theological seminary. The obvious answer is, of course, that the seminary is controlled by its administrative boards and faculty. This is formally true, though it may at times be materially false. It so happens—and there is precious little that can be done about it—that most seminaries are at the mercy of the Christian community for yearly operating funds. And since money connotes power, a fear of this power may induce an administrator to conform his educational policies to the will of those who control the finances.

I do not mean to imply that educators deliberately bow to the shrine of mammon. The yielding of an administrator to public pressure is far more subtle and gradual than this. Here, rather, is what usually happens. When an administrator is faced with the job of getting sufficient money to meet an ever-increasing budget, he soon discovers that he is forced to deal with people who have little appreciation of the immense amount of money needed to run a first-rate school, and less

appreciation of the deleterious effects which the decay of such a school would have on the health of the Christian community. A weariness of soul soon abrades his enthusiasm for a philosophy of education which must, at times, defy the public will. Slowly, yet surely, he conforms himself to the expectations of the Christian community. And with this the turn of the wheel is complete.

Once an administrator's courage has been abraded, he may unconsciously measure the contribution of a professor by the degree to which the resources of the school are promoted or threatened. The disposing of personnel with an eye to institutional security is, I believe, one of the most degraded habits that an administration can fall into. I shall protest with final breath against the use of human beings as a means to ulterior ends. Freedom to teach according to the dictates of one's conscience is an inalienable right. It cannot be given, nor should it be removed, by man. As long as professors are free from doctrinal defection, moral delinquency, or proved malfeasance, it is the administrator's sacred duty to create a congenial atmosphere in which teachers may go about their business without fearing that their conduct will endanger either academic liberty or professorial tenure.

Another effective way that the Christian community can bring an administration into conformity, and thus dull its prophetic courage, is by the expedient of ecclesiastical legislation. By simply drawing up a list of seminaries which are, and are not, approved by the church, the relative difference between seminaries is made absolute, and a habit of expectation is created in the mind of the Christian community. Virtue is so clearly present in the approved schools, and so clearly absent in the disapproved, that criticism of the one or praise of the other is tantamount to ecclesiastical disloyalty. Seminaries, let us remember, need students as well as funds.

Rather than dwelling on the pathetic effects which such conformity has on a theological seminary, let me say a brief word about its effects on the Christian community itself. Those who resort to ecclesiastical legislation to solve the problem of ministerial training do not always appreciate the new difficulties they create. Once it is supposed that fitness for the ministry can be decided by so mechanical a matter as the school where the candidate has taken his training, it is all the more likely that the Christian Church will ultimately be controlled by clerics who, in fact, are more concerned with their ecclesiastical security than they are with preservation and propagation of the eternal gospel. Fitness for ordination should be decided by an organic approach to the candidate: call to the ministry, religious experience, purity of life, orthodoxy of theology, assent to denominational distinctives, attitude toward fellow ministers, and the total set of gifts and talents brought to the office. Unless both the theological seminary and the Christian Church learn to hold the unity of

their distinctives within the plurality of wider Christian efforts everywhere, Church leadership will pass into the hands of professional holy men. The voice of the prophet will be heard no more; the reformer will be driven from the city; and the madness of daring individuality will be scorned.

Woe to those who are at ease in Zion, and to those who feel secure on the mountain of Samaria, . . . Therefore they shall now be the first of those to go into exile, . . . (Amos 6:1, 7)

And with this we are led to the final element in the glory of a theological seminary. It is this: that the seminary inculcate on its students an attitude of tolerance and forgiveness toward individuals whose doctrinal convictions are at variance with those that inhere in the institution itself. Seminarians are seldom introduced to the presuppositions that undergird a Christian philosophy of tolerance. And yet indifference to this phase of Christian thought may well mirror a truncated grasp of Christianity itself.

The logic of intolerance is so deceptively simple that unwary minds are easily charmed by its claims. It is supposed that since a heretic can communicate the threat of spiritual death to others, while a diseased person can only communicate the threat of physical death, the extermination of errorists is as much an act of mercy as it is a proof of Christian vigilance. Such an argument could not attract the mind or the heart unless it were already blinded to the fact that truth is a gift of God. Once humility yields to arrogance, mind becomes such a willing partner in the defense of self-interest that it falls prey to the error of thinking that sheer possession of truth is an index to the virtue of the person. This error flows from an oversight of the fact that those who know the will of God, but who do it not, will receive double condemnation. Judgment must begin at the house of God.

An act of intolerance does not eventuate until an individual is spiritually convinced that he is qualified to pass final judgment on the heart of another. Provisional judgment is both good and necessary, for without it one could not maintain discipline in the home, purity in the church, and a tolerable order of justice and peace in society. Whoever is indifferent to the task of making provisional judgments is guilty of disregarding the divine order. Provisional judgment differs from final judgment in at least one important respect. Whereas provisional judgment confines itself to something that a person has said or done, final judgment marches right into the heart and judges the sanctity and individuality of the person himself.

Whoever meditates on the mystery of his own life will quickly realize why only God, the searcher of the secrets of the heart, can pass final judgment. We cannot judge what we have no access to. The self is a swirling conflict of fears, impulses,



1959: International students at Fuller, hailing from Japan, Bolivia, Canada, England, New Zealand, Argentina, West Africa, South Africa, and the Philippines

sentiments, interests, allergies, and foibles. It is a metaphysical given for which there is no easy rational explanation. Now, if we cannot unveil the mystery of our own motives and affections, how much less can we unveil the mystery in others? This is our first point.

But even if we did have access to another's heart, sin in the life would render it morally impossible for us to render final judgment without sullyng our affections with sentiments of vengeance. Holy Scripture teaches that vengeance belongs to God alone. This is not to signify that God has vindictive sentiments anxiously awaiting expression, but rather that final judgment—which always converts to vengeance when attempted by man—belongs to God alone. A sinful mind is such a compliant tool of self-interest that it is impossible for it to be impartial when judging a neighbor's heart. Whoever invades the secrets of another's life is assuming prerogatives to which he is not entitled. Only the divine being, free from the insecurity that sin breeds, can pass final judgment on the hearts of men without vindictiveness.

And if all of this is insufficient to form the foundation for a Christian philosophy of tolerance, let me cap my argument with a reference to the fact that Christ has commanded his followers to abide by his example and leave final judgment to God. Rather than supposing that we must be active in persecuting those who are heterodox in their theology, we are to love them with a measure of the love wherewith Christ first loved us. Although provisional judgment may be made against a person whose theology disrupts the peace and well-being of society, in no case may we make a final judgment against his heart. This is an explicit teaching of Holy Writ.

Some dilute this by building their philosophy of tolerance on what I believe is a disguised species of skepticism. Their argument is that since no one has final truth, no one may pass final judgment on his neighbor. While it is true that perfect truth belongs to God alone, I do not for a moment believe that

the denial of final truth is necessarily a mark of Christian virtue. Here is a truth whose finality no Christian is at liberty to deny: "You shall love your neighbor as yourself." And in this one command we have both a final truth and a final reason why we are to be tolerant of others.

Theologians have not always heeded the fact that Christ mentions the self's love for the self as a criterion in deciding the degree to which God commands us to love one another. It is sometimes supposed that this second greatest of the laws is only a succinct summary of all that is comprehended in the second table of the law—a regulative summary at the most. In this way the humility of not being able to fulfill the law of God converts to the rational confidence that at least one can know the whole law of God. Such optimism is, I suspect, the camel's nose of self-sufficiency in the tent of faith and repentance. It fails to appreciate the fact that one of the purposes in the giving of law was to provide a final reason why humility must overlay the whole of life.

But rather than dwelling on this, let me return to the relation between Christian tolerance and the second greatest of the laws. Christ commands, "You shall love your neighbor as yourself." This short phrase—as yourself—transforms morality into such an infinite assignment that, in the end, a child of righteousness must humbly confess that the content of the law of God can neither be fully probed nor perfectly codified.

The first step toward self-knowledge consists in an admission that the self is a mystery. When the disciples at the Last Supper cried, "Is it I?" they betrayed the fact that they had no absolute access to the nature of their own impulses and affections. As they peered into the mysterious, conflicting sentiments that made up the stuff of their heart, they quickly recognized that the possibility of defection from Christ could not be disproved to the point of demonstration. And they evinced the purity of their own faith by their humble willingness to accept the reality of this possibility.

But at no point does the mystery of the self protrude more conspicuously than when the self makes a rational effort to name the exact extent to which the self loves itself. Self-love has such a firm grip on the totality of consciousness that one is never able to disengage himself from its power. This is one reason, among others, why Christians reverently submit to the fact that righteousness belongs to Christ alone, and that any righteousness they may have is a fruit of their mystical union with Christ through faith. If one is not able to tell precisely how much he is to love others—for he is to love them with the same moral quality and

to the same degree of zeal and consistency that he loves himself—how much less is he able to be sure that he has met the conditions of lawful obedience so as to merit righteousness?

Although the essence of the self's love for the self remains a mystery, certain elements in self-love may be successfully isolated and analyzed. And it is to the most obvious of these elements that I appeal when developing the grounds for a Christian philosophy of tolerance. Such an element is this: that under no conditions will one permit another individual to pass final judgment on his heart. All who enter the circle of nearness must accept the fact that the self is a problem to itself. Its affections are held by a groping desire to gain a set of securities which always seems to outrun present possession. Others must approach the sanctity of the self within the same freedom from calculation and challenge with which the self natively views itself. Whoever dares to pass final judgment is branded an inconsiderate individual. He has no right to invade the sanctity of personality.

But if this is the case, and if the second greatest of all the laws signifies anything, it follows that even as we never allow either ourselves or others to approach the heart apart from a humble, loving acceptance of the mystery of the heart, so we must approach others with an equal sense of mystery and with equal humility and love. If this rule is cordially obeyed,



"Due to the ever-developing faculty-student liaison, we must also say that the students are contributing to the development of the Seminary. Then, too, we like to think that the life in us is at least in part the vitality of the Holy Spirit. So in my opinion, for what it's worth, Fuller Seminary has the most promising outlook of any seminary that I know."

— William S. LaSor, TNN 3:1, October 1955

vengeance and intolerance will yield to patience and understanding, for love takes in the sanctity of another life and wishes for it nothing but good.

Thus our Lord commands:

And as you wish that men would do to you, do so to them. . . . love your enemies, and do good, . . . Judge not and you will not be judged; condemn not, and you will not be condemned; forgive, and you will be forgiven; . . . For the measure you give will be the measure you get back. (Luke 6:31–38) **TNN**

The Good Ship Fuller

Chapel Message, 1976

DAVID ALLAN HUBBARD (term: 1963–1993), named Fuller's third president at the age of 35, guided the school through a formative three decades with wisdom and vision. Referring to Fuller as partaking in an "ecumenical experiment," Hubbard advocated for unity in the midst of diversity across the evangelical spectrum. He skillfully steered what he called "the Good Ship Fuller" through times of controversy in the 1960s and 1970s concerning biblical infallibility, standing for the authority of Scripture while recognizing differing perspectives and the need for dialogue among mainline, evangelical, liberal, and conservative Christians.

Under Hubbard's leadership the Schools of Psychology and World Mission were founded, joining the School of Theology. All three schools were accredited by the Western Association of Schools and Colleges in 1969. Also under Hubbard's direction, Fuller developed its "Mission Beyond the Mission" statement, addressing a broad range of challenging moral and ethical issues from a scriptural perspective.

It appears that the good ship Fuller is headed, once more, into the winds of controversy. For those who know our history well, this occasion will be no surprise. Those who launched us did not envision some idle pleasure cruise, but a mission re-

quiring all our strength and skill as befits a vessel commissioned in the service of Christ. Even our shake-down cruise met stormy assault.

We were not established to fill a regional vacuum, but to meet an international need. We did not see ourselves as the Southern California franchise of a continental network of educational institutions. We saw ourselves as raised by God to serve a unique role in our generation. Every item in Fuller's original profile was controversial.

We became a seminary at a time when it was more evangelically fashionable to be a Bible institute. We dedicated ourselves to the needs of the entire Christian church at a period when the party line called for ecclesiastical separatism. We aimed for the highest standards of scholarship in an era when technical research and hard thinking were considered to be not only a weariness of the flesh, but a menace to the Spirit. We called for Christian social action at a time when many others thought it was their duty to avoid social and political involvement.

For these stands, we have been buffeted at some times by the enemies of the gospel, and, sadly, at other times, by brothers and sisters within the Christian church. It has been difficult to combine features of Christian obedience in theological faithfulness, churchly responsibility, and public involvement striving to maintain our balance and direction in this era, which has frequently caused God's people to wobble from one side to another. Yet, we have never viewed ourselves as an ordinary institution, even in those days of what seemed numerically like small beginnings.

The vision was large, the hope was high, the conviction was deep, but sailed we have. And with some measure of steadiness, even in seas made rough by

misunderstanding and disagreement. Undoubtedly, our own faulty navigation has caused us at times to ship water, because we were not headed at quite the right angle through the troughs. Through it all, we have had one goal as a graduate institution: the training of Christian leaders to be fully loyal to God's Word, God's Son, and God's people, and to be keenly aware of the needs of the world in our time as God gives us wisdom and grace.

Once again the winds are rising and the waters turning choppy, whether signaling a squall or a storm, I am not yet sure. This week marks the appearance of a book by Harold Lindsell, *The Battle for the Bible*, published in Grand Rapids by the Zondervan Corporation (1976).

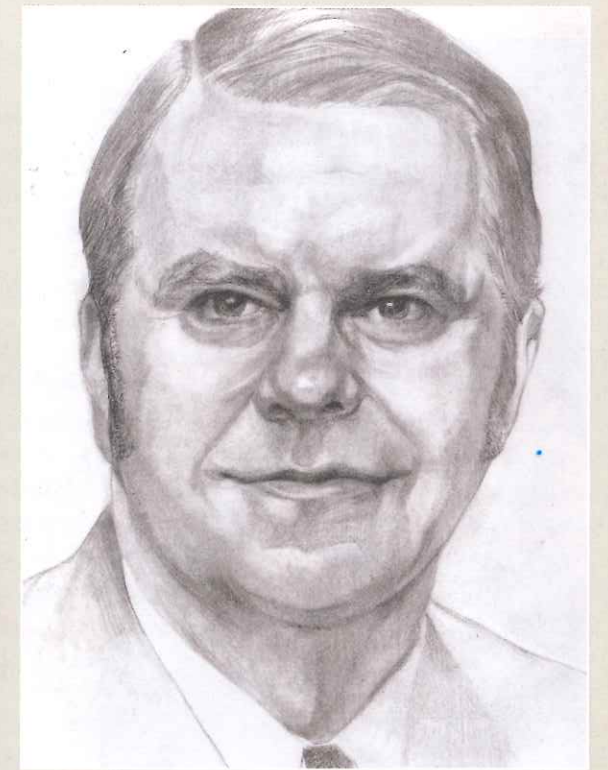
Dr. Lindsell seeks to make two major points: First, the Bible itself in the history of the Christian church supports an interpretation of inerrancy that includes not only the intent of the biblical authors and their theological teachings, but also every detail of geography, history, and science. Second, only those churches, institutions, and individuals who adhere to that definition of inerrancy can remain true to the evangelical faith.

My statements today are in no way intended to give a detailed answer to Dr. Lindsell's arguments. Others will do that better. The response will come in a number of forms, I am certain. Theologians will wrestle with the exegetical and theological assumptions present in the book. Historians will evaluate the numerous statements in support of the thesis that have been excerpted from the writings of significant Christians, denominations, institutions, and individuals who have been criticized within the book, like the Lutheran Church—Missouri Synod, the Southern Baptist Convention, the Evangelical Covenant Church, Fuller Theological Seminary, Robert Mounce, F. F. Bruce, and G. C. Berkouwer. They will give answers as to the factual accuracy or inaccuracy of the statements made about them. Beyond that, the church will undoubtedly hear the heart reaction of wounded and puzzled people who will wonder how we can ever pursue the other items on the church's agenda if this particular issue is, indeed, the benchmark of Christian orthodoxy as Dr. Lindsell avers.

Please hear these reflections, which I put in the form of three questions, as a positive affirmation of our commitments at Fuller Theological Seminary at a time when some have chosen to call them into question and others, who have always believed in Fuller's unique mission, need help to support that belief.

What's at Stake in These Issues?

Were this a private controversy between brothers or between a Christian brother and an institution, which he helped to found, and where he served for 17 years, I would be reluctant to make



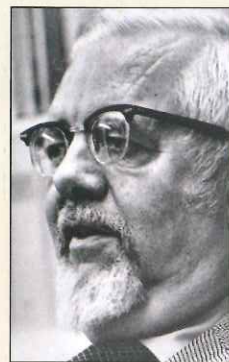
David Allan Hubbard, Third President of Fuller Seminary

public response to Dr. Lindsell's statements. Through the years while he was at Fuller and since, we have had numbers of conversations on the matters with which the book deals. The publication of the book and the thrust that it takes remove the debate from the closed doors of offices in Washington, DC, or Pasadena. *The Battle for the Bible* raises three issues.

1. Evangelical unity has been threatened by what I must consider narrow definitions of the term "evangelical." This large and cherished word must never be given a sectarian meaning. If the convictions expressed by Dr. Lindsell are accurate, a sharp line will be drawn through the heart of the evangelical community in the United States and around the world. The dangers of forcing this cleavage are frightening. The arrogance of any one group of Christians, who seek to preempt this title for themselves by robbing it of its historic breadth and richness, should be more than vexing to the whole Body of Christ.

We at Fuller are prepared to spare no effort to continue to work for the unity of Christ's people and for the most cordial cooperation among all those for whom the gospel has become a saving way of life and who therefore gladly and humbly call themselves "evangelical."

2. Evangelical priorities are jeopardized by distraction. We must, in the next year or so, convene a major consultation to look at evangelical priorities for the next decade. The task of world evangelization continues to call for our fervent participation. The oppressed, underprivileged in our society and be-



"As a Christian accepting the Biblical revelation of the nature of the state, I am responsible to use my influence, my voice, and my vote to promote principles of right-doing and justice in the state of which I am a part. This is a principle which demands more attention than evangelical Christians have given it."

— George E. Ladd, "The Christian and the State," TNN 14:3, May 1968, pp. 3–6.



Growing Up Evangelical and Black

"We erred. We did not know that evangelicalism in America is more than a theological term. It is a cultural definition; a religious counterpart to the prevailing mood of conservative and secular nationalism.

"The event that illuminated the cultural captivity of much of evangelicalism was the civil rights struggle in America. Evangelicals, both black and white, were conspicuously absent from that struggle throughout the sixties. The reason was that we were all victims of the same disease—egalitarian racism.

"[Now] a growing number of young black men and women are turning up at evangelical seminaries to find new ways of looking at the black church and the black religious experience. . . . These students represent the willingness to evaluate critically the ideas and experiences growing out of the emotional holocaust of the sixties. Added to this . . . is a larger number of black students at the undergraduate level who are concerned with finding the questions to which the Bible has an answer."

— William E. Pannell, TNN 21:1, March 1975, pp. 6–7. Pannell was Fuller's first black trustee, the Arthur DeKruyter/Christ Church Oak Brook Professor of Preaching, dean of chapel, and recipient of the prestigious C. Davis Weyerhaeuser Award for Excellence. His contribution to black evangelicalism is incalculable, and a rich legacy at Fuller.

yond must be heard by those who seek to share in the ministry of the compassionate Christ. The waves of humanism, secularism, and amorality that are sweeping through our society and undermining the biblical convictions and concerns of God's people must be met with strong and united defense. The citadels of learning, technology, economics, and politics must be penetrated and permeated with salt of God's chosen people.

The mind-boggling, the heart-rending tasks of reversing ecological damage and stemming the ravages of hunger require every muscle and fiber of Christian men and women that can be put to these tasks. To the world, we will look like hockey players from the same team fighting over the puck behind the goal if we allow the precise definition of biblical inerrancy or infallibility to be our consuming preoccupation.

3. Evangelical contributions to the larger needs of the church must not be curtailed by this controversy. Huge numbers of God's people are hungry for renewal. Almost every Christian congregation in America is itself a significant mission field. The ecumenical movement is more open than ever before to evangelical input. The Lausanne Continuation Committee for World Evangelization is just tooling up to make its unique contribution to the spreading of the gospel and the building of the church. Others may be willing to wrestle in the locker room over the question of the six players who belong in the starting line-up. We at Fuller prefer to play the game on the rink and to make whatever contribution our abilities and

energies allow. We believe we know whom we are and what we are called to do. We intend not to let questions, criticism, or misunderstanding force us to veer from that aim.

From where I stand, the alternatives being offered to Fuller's approach look like a scholarship turned defensive, a churchmanship turned divisive, a historiography turned selective, and a personal pique turned vindictive. For me, these ingredients form too shaky a foundation on which to build a stable, let alone a significant, institution.

What's Different About the Present Era?

The second of my three questions asks, What is different about the present era? Part of Dr. Lindsell's thesis is that there is a rhythmic pattern apparent in the American church that has made three appearances in the last hundred years:

- in the controversy between Union Seminary and Princeton centering in the teachings of Charles Augustus Briggs
- in the Westminster-Princeton controversy which led to the establishment of Westminster Theological Seminary by a number of Princeton Seminary professors about 1930
- in the alleged changes in attitude toward inspiration, authority, and inerrancy in the 1970s

Several factors make me question this analysis of Ameri-

can church history. First, the battle between fundamentalists and liberals, which characterized the American church in the first half of our century, is now more a matter of history than a living reality. The impact of the theologies of Karl Barth, Emil Brunner, and others—together with the growing influence of the great biblical theologians of our time like Oscar Cullman and Walter Eichrodt—have combined to bring a much clearer sense of the biblical realities of sin and grace to the contemporary church.

In every confession in the American church today, there are substantial signs of renewal among Christians. This renewal has meant that faith in the Scriptures, commitment to the Scriptures as the Word of God, and a willingness to hear the biblical message have increased measurably. We can no longer see Christian groupings in clear-cut black and white, such as seemed possible two generations ago.

We at Fuller honor the historic struggle of God's people to maintain the purity of the faith, but we feel that the struggle may take different forms in different generations. Once, at the beginning of my tenure, I remarked to our honorary trustee and cofounder Harold John Ockenga that I felt no constraint to carry on at Fuller the strategies and apologetics characteristic of the old Princeton in the days of B. B. Warfield and William Henry Green. I said, "I honor those warriors of the faith and feel toward the efforts that they expended precisely as I do when I stand at Bunker Hill and recall the indispensable deeds of our America forefathers. I revere that battle, but I cannot fight it again." From period to period, the battleground changes and so do the configurations of foes and allies. In planning our present mission, it is essential for us to know that the situation in the Christian church today is not the same as it was in those gallant years of Francis Patton and J. Gresham Machen.

The second thing different today that leads me to question Dr. Lindsell's analysis is our enlarged appreciation of the positive results that can flow from scholarly examination of the processes by which God gave the Word. It does little good to deal with contemporary problems in biblical criticism with the same mindset with which we would have faced the issues in the heyday of German biblical criticism in the last part of the 19th century. We know the weaknesses of the philosophical and religious presuppositions which shaped their work. We have better tools with which to do our work in language, philology, archaeology, and theology than were available to those scholars. We also have better biblical assumptions about the tasks of scholarship. The realization is deep-seated within us that indeed the Word of God is given to

us in the context of human language, human culture, and human history. The knowledge is heartfelt that it is the only infallible standard by which our Christian thinking and Christian living must be judged.

The purpose of our scholarship is not to destroy, but to build up. It is not to lay bare the humanity of the Bible, but to expose the way in which the Spirit of God used the humanity of the Scripture in order to bring us his truth.

We also have the painful lessons of past history to help us engage in positive, biblical scholarship. Lindsell is right in his claim that Christians today must have an eye on the past. This historical perspective is one of the reasons why we can give ourselves to technical, biblical scholarship in our attempt to discover the divine processes at work in the giving to us of the infallible Word. It is not too much to say that such insight into the processes is itself indispensable for our understanding of, and obedience to, the Word.

Third, the increased call for evangelical participation in the frontiers of learning makes today's situation different from the past. Once we are committed to engage in intellectual dialogue with various academic disciplines, particularly the historical and behavioral sciences, there is no way to back out of the responsibilities of using all the tools and methods of investigation open to us as scholars. Of course, faith and scholarship will go hand-in-hand; but one can never substitute



"Imagine it: being presented before God . . . not dingy and gray and scuffed and broken, but so clean and pure that you have no failures to hide . . . That's real joy, exceeding joy!"

— Marguerite Shuster, TNN 46:3, October 1999, pp. 8–10. 1975: Shuster was one of the first three women to receive the MDiv degree. Thirty-two years later she was named the first Harold John Ockenga Professor of Preaching and Theology at Fuller.

for the other. It is particularly important that we not use the tools of scholarship to buttress our confidence in the teaching of the Scripture, when at the same time we reject them if they call for the correction of some of our traditional interpretations.

Our particular role at Fuller has always called for risk. We, with many other Christians, are tempted at times to play it

safe. But the Great Commission does not say, “Go into all the world and be careful.” It calls us to use every ability, tool, opportunity, and energy that we have to make disciples of the nations. The great commandment does not say, “Love the Lord with all your mind, heart, soul, and strength, but keep certain intellectual cupboards closed, because of fear of what you may discover if you open them.” The God who is Lord of all truth, Chief of all history, Revealer and Inspirer of the Word, calls us to venture largely in our participation in his mission, and in our desire to know and to love him with all that we have and are.

It has never been a good trade to accept a poorer theology just because it seems safer. My deepest concern about Dr. Lindsell’s book is not that it criticizes Fuller, but that its inadequate and unbiblical view of Scripture will divide our evangelical fellowship worldwide. My own question, by the way, is not about the use of the word “inerrancy,” but about the unbiblical definition which I think Lindsell brings to that term.

How Will Fuller Make Clear Our Current Commitments?

My third major question is this: What will Fuller do to make clear our commitments in the contemporary scene? By and large, we will continue to do what we have been doing for

At the same time, present circumstances may call for us to make it even more clear to ourselves, as trustees, faculty, and student body, and to the Christian public at large, what we are all about. We need to affirm more consistently and effectively what we believe. In our writing, in our teaching, in our thinking, and in our living, we must be obedient to the holy Scriptures and sensitive to the doctrinal commitments within which we work and learn in an institution that has a confessional basis for its ministry.

Next fall, for instance, I have asked for the privilege of speaking in chapel one day a week during the academic term, in order to expound the implications for the seminary community and the Christian church of the kinds of theological affirmations that are made in our doctrinal statement. Our lives as persons and our corporate life as an institution are based on the fundamentals of the faith and always must be. Skepticism within the world at large and anxiety within our wing of the church may make it necessary for us to speak more specifically, more positively, and more clearly on what we believe and why, than we have felt the need to do in the past decade or so.

We want to learn from responsible critics, to open ourselves to review and to renewal. Institutional smugness must not be our posture. We are members of Christ’s Body, open to the council and influence of other Christians. If those who question the stance of Fuller in any area of our faith or mission are more in touch with the meaning of God’s Word and the needs of God’s world than we are, we must learn from them.

We are ready to engage in theological discussion with responsible representatives of other points of view on any terms that seem fruitful and that are compatible with the educational and spiritual goals of Fuller.

Dr. Lindsell in the book has called for this kind of conversation. I trust he takes his own call more seriously than he took the 1966 Wenham Conference, which was designed to promote just the kind of conversation that he has now called for. In such conversation, our

only aim will be just what it is in all our theological engagement, the discovery of the most complete and effective way to talk of what the Bible says about itself.

Our doctrine of Scripture must be as subject to the judgment of Scripture as anything else that we believe. We will try to maintain the same attitude of loving concern and communication towards those who may criticize us as the late Ed-



1972: Pearl McNeil was the first woman to join Fuller’s Board of Trustees

ward John Carnell, who was highly praised by Dr. Lindsell in the book, expressed in his inaugural address as president of Fuller in 1955, an address by the way that itself sparked considerable controversy within and without the seminary. Here is the way Dr. Carnell expressed it in his inaugural address:

If the second greatest of all the laws signifies anything, it follows that even as we never allow either ourselves or others to approach the heart apart from a humble, loving acceptance of the mystery of the heart, so we must approach others with an equal sense of mystery and with equal humility and love. If this rule is cordially obeyed, vengeance and intolerance will yield to patience and understanding, for love takes in the sanctity of another life and wishes for it nothing but good.

We cannot spare the time to defend our right to call ourselves evangelicals. The Lord knows who are his. We have heard him call us by name. We stand humbly and gratefully in the company of his people. We prize the term *evangelical* in a number of its historical senses, including an identification with the evangelical movements that came out of the great spiritual awakenings in the 19th century with their strong thrust on evangelism, revival, and world mission.

It would be boorish for us to rehearse our credentials. We need only to be reminded that it’s not enough to brand ourselves “evangelicals,” we must be about our evangelical tasks.

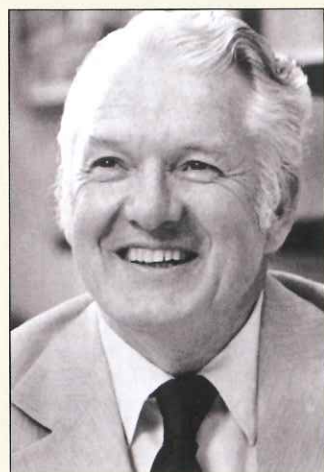
One of the first sermons that I preached, after coming to Fuller in the fall of 1963, bore the title, “Are We Really Evangelical?” My basic thesis was that we must never use the term

evangelical without our hearing the ring of the gospel in it. A seminary, a church, or a person can be evangelical only when bearing these marks:

- Loyalty to the content of the gospel, including the reality of the incarnation; the centrality of the cross; the triumph of the resurrection; the hope of Christ’s return, confidence in the power of the gospel to cut to the heart of our basic human problems and to call men and women to be reconciled to God;
- Motivation by the spirit of the gospel, expressed in our love—despite our differences of race or color; occupation or education, interests or traits, habits or standards;
- Control by the demands of the gospel, including the demand to go into the world making disciples and the demand to teach these disciples the things that Christ commanded, including God’s concern for human need in every form.

For some of our students, faculty, and trustees, stormy sailing may be a new experience. May I share with you this assurance? My confidence in the seaworthiness of our ship and the correctness of our course has been fortified by numerous correspondence with Christian leaders, editors of journals, heads of Christian agencies, leaders in government, presidents of churches, and seminary administrators. These and many more have sensed the pending gale and have assured us of their stout convoy as we sail ahead.

Meanwhile for those of us who are on board, let us give ourselves to a double task. Let us rejoice in the global impact of our hundreds of graduates who labor in Christ’s name to proclaim and demonstrate the saving Word. Let us stay hard at work in the fulfillment of the calling, which the Lord of the Church and the Lord of the Word has thrust upon us. TNN



All four major programs in the School of Theology are in the process of being re-designed to help the Seminary be more responsive to the new role of the church. . . . Students are persons . . . The Seminary’s primary task is to help them recognize their gifts and develop these gifts which can be channeled to accomplish their particular vision.

— Glenn W. Barker, *Bulletin* 23:1, Feb–Mar 1973, pp. 1–2. Barker became dean of the School of Theology in 1973, and wrote here on “Trends in Theological Training.”

these nearly 30 years of our history. We will continue to train some of the finest men and women as servants of the Church of Jesus Christ. We will continue to engage in scholarship limited only by our commitments to the revealed truth of the holy Scriptures and to the confessional statement of the seminary, and limited by the abilities and consciences of our faculty members.

Many, many people can argue—and they have every right to argue—with our philosophy of education, but they should never confuse this with theological doctrinal compromise. And this is often the case vis-à-vis bringing lecturers to Fuller with whom we disagree. Many people confuse this as our endorsing all the writings, past and future, of lecturers who come here, and the viewpoint he represents, and this only betrays the fact that these people really do not understand our philosophy of education.

— R. Donald Weber, former director of public relations and development at Fuller, in a 1966 interview with James Hewett

Educating for the Kingdom

Inaugural Address, November 8, 1993

RICHARD J. MOUW, Fuller's fourth president (term: 1993–2013), substantially furthered the seminary's call for evangelical engagement in the public square while continuing a firm commitment to excellence in biblical scholarship grounded in the gospel. A respected leader in the evangelical world, Mouw advocated building bridges across divides of faith and culture through dialogue characterized by "convicted civility." He established Fuller as a convening place where diverse peoples—from international students to those of different faith traditions—could share disparate views and forge new understandings.

Significant achievements during Mouw's presidency included the development of several innovative centers and institutes—the Brehm Center for Worship, Theology, and the Arts, Max De Pree Center for Leadership, and Fuller Youth Institute among them—numerous international partnerships, new degree offerings at Fuller's regional campuses, and online program options. Also during his tenure the David Allan Hubbard Library, Chang Commons student housing, and Student Services Center were opened at the Pasadena campus. Subsequent to his presidency Mouw serves as Professor of Faith and Public Life in the School of Theology at Fuller.

Mr. Reeves and other members of the Board of Trustees, Dr. Hubbard, administrative and faculty colleagues,

members of the Fuller staff and student body, distinguished delegates and visitors, friends and loved ones:

Fuller Seminary is a restless institution. It was born out of restlessness and it has been sustained by restlessness. When Larry den Besten 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 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 30-year

presidency was a time of restless innovation. It wasn't enough to have built an excellent School of Theology: Fuller 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

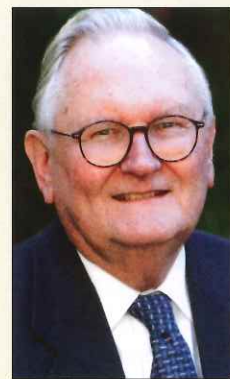


Richard J. Mouw, Fourth President of Fuller Seminary

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 that 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 farm-house," 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 know that being restless is not a terminal condition in the Christian pilgrimage. We



"I doubt that we are fulfilling our purpose at Fuller with the talent amassed here, and being a faithful servant of the church, unless we are wrestling at times with problems so difficult that they give rise to controversial and divergent answers. We should be alarmed if all the questions being asked are easy and all of the solutions are simple ones unanimously arrived at."

— Merlin Call, TNN 54:2, Spring 2007, pp. 4–8. Call has served on Fuller's Board of Trustees since 1963, and as chair for six of those years.

“Sincere listening, especially in America’s diverse cultural climate, is one of the best witnesses we can offer. Non-Christians trust that I will not turn them into a conversion project, and that has opened the door for God to teach me through them as well. It does not come at the cost of losing my convictions about Christ’s distinctions.”



— Carrie Graham, TNN 57:2, Fall 2010, p. 14. Graham (MDiv '09) is cofounder—with Matthew Krabill (MAICS, MAT '10), Melody Wachsmuth (MAT '09), and Cory Willson (MDiv '08)—of the Evangelical Interfaith Dialogue journal at Fuller. Focusing on a different theme in each issue, the journal seeks to create space for evangelical scholars and practitioners to dialogue about the dynamics, challenges, practices, and theology of interfaith work. Find more at www.fuller.edu/eifd

EVANGELICAL INTERFAITH



WORKING AND REARRESTING: THE FULLER SEMINARY

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 46 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

“Is there a place where majority culture evangelicals and Latino evangelicals can talk together about [immigration reform]? Is there room for including the undocumented in the conversation? . . . As evangelicals we need to create situations where we can read the Bible together and listen to each other’s stories.”

— Juan Martínez, TNN 55:2, Spring 2008, pp. 17–19. Vice Provost Martínez is a longtime advocate for immigration reform.

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.

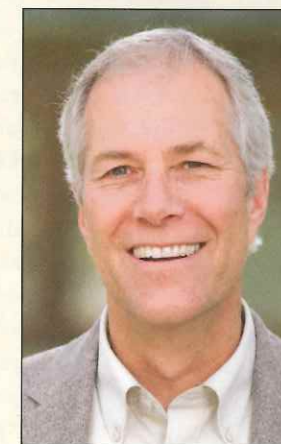
For a seminary, the concern for academic quality cannot be divorced from considerations of theological integrity. This calls for the continuing support of careful scholarship and research. We pursue these matters at Fuller Seminary with the firm conviction that all that we say and do as scholars and 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 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 80 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, be-

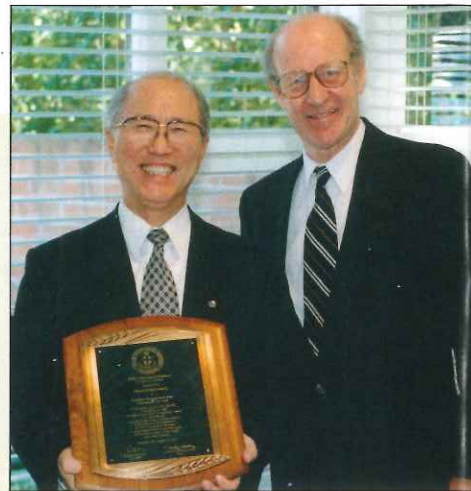


“The church is growing fastest and strongest in the majority world, so you have to look there and ask who are the people, what are their issues, and who will be able to speak to those groups. . . . We’re trying to have our faculty reflect that changing demographic of the missions world. And that’s not to say Americans don’t have a place—they do—but that diverse voice is important.”

— C. Douglas McConnell, TNN 54:2, Spring 2007, pp. 17–19. McConnell is provost and senior vice president at Fuller, as well as professor of leadership and intercultural studies.

tween 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



Far left: Dr. and Mrs. Mouw with Fuller trustees and local hosts in China in 2010; middle (left to right): Sun Hee Kwak, alumnus and founder of Somang Presbyterian Church in Korea, with Dean Emeritus Dudley Woodberry; right: one of many evangelical-Jewish dialogues cohosted with the Board of Rabbis of Southern California.

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

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 attention to new modes of spiritual formation and community life—not only for students and faculty, but also for administrators, staff, alumni, 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 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 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

“Fuller has received criticism from the theological right for being too liberal and the theological left for being too conservative. My own view is that we must be doing a lot of things right if we receive criticism from both sides. Fuller has created a third way, theologically speaking—a reconciling middle way—that has room for priests and also for prophets, that seeks to foster a genuine spiritual, theological, and moral consensus in the church and society: In short, it is the way of missional unity.”

—Howard Loewen, TNN 54:2, Spring 2007, pp. 12–16.

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



“I am convinced that you and I . . . have been given to each other by God for the outworking of our salvation. . . . it is opponents who keep us serious. . . . Among the evangelicals I have found some of the best minds, most generous spirits, and greatest souls that I have ever encountered.”

—Barbara G. Wheeler, TNN 50:1, Winter 2003, pp. 7–10. Wheeler was then president of Auburn Theological Seminary.

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. **TNN**

FULLER NEWS & NOTES

A selection of announcements and new initiatives that you might have missed elsewhere. Expanded coverage at www.fuller.edu.

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ADDITIONAL RESOURCES AVAILABLE ONLINE



THEOLOGY WEEK

World faiths, the church's future, a new understanding of the Apostle Paul. Theologians Miroslav Volf and N.T. Wright informed and challenged us during a week of special events. Visit <http://fuller.edu/theologyweek/> for videos, study guides, and recaps of the week.



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THE BREHM EXPERIENCE

This new site integrates inspiration and intellect by addressing, through various forms of the arts, themes such as place, craft, family, and loss. For more, see <http://brehmexperience.com/>

HOWARD J. LOEWEN

*Dean of the School of Theology
retires after 13 years of service.*



BRILLIANT ADMINISTRATOR, encourager, problem solver, champion. Such are some of the words used to describe School of Theology Dean Howard Loewen, who retires on June 30, 2014, after serving for 13 years in this key role.

During a period of complex change in the field of theological education, "Howard has always had an attentiveness and openness to what is possible," says Mark Lau Branson, Homer L. Goddard Professor of the Ministry of the Laity. "He is a consistent listener and always clarified the work we needed to do, provided support amidst the risks, and let us know that he was with us."

Before joining Fuller in 2001 as dean and professor of theology and ethics, Loewen—a native of British Columbia—taught and published in the field of theology for three decades, most recently having served as provost of Fresno Pacific University and academic dean of the Mennonite Brethren Biblical Seminary.

At Fuller, he capably led the seminary's largest and oldest school with insight, sensitivity, and a clear-eyed assessment of both reality and possibility. "At any given time," says Provost Doug McConnell, "Howard could give the best explanation of where we were as an institution. Time and time again, he was able to clarify very complex situations with credibility"—and, many others note, see those complex situations as opportunities for innovation.

Under Loewen's leadership three School of Theology initiatives—Urban Initiatives, Just Peacemaking Initiative, and, most recently, the Asian American Initiative—were launched, birthing processes that were sometimes thorny and rarely without obstacle. But "Howard was a champion for us," says Daniel Lee, PhD student and associate director of the Asian American Initiative. "He was sometimes a coach, sometimes a lineman, sometimes a running back, but always a cheerleader."

The School of Theology also developed new degree and certificate programs with Loewen at the helm: the MA in Theology in Ministry, Certificate in Anglican Studies, and a multitude of new emphasis options that enable students to engage in more focused study in their area of interest.

As accreditation liaison officer for several years of his

tenure, Loewen's contributions were instrumental in the seminary's achievement of an exemplary accreditation review in 2009. In what was often a thankless process, "Howard pulled it all together and brought us to an extremely important point," says McConnell. "His leadership helped preserve our integrity as an academic institution."

Perhaps even more important than his academic and administrative accomplishments, however, has been Loewen's role as a listener, encourager, and bridge builder. "Fuses blow in academic institutions," notes McConnell, "and Howard has been our go-to diplomat." As an advisor to PhD students, Loewen offered invaluable nurturing: "He has a way of really affirming and asking, 'What is the passion within you? How can we develop that?'" says Lee, who is one of his advisees.

"Howard treats every single person who walks through

Joel B. Green succeeds Howard Loewen for two years as School of Theology dean to oversee our curricular transition. Green is Associate Dean for the Center for Advanced Theological Studies and Professor of New Testament Interpretation (see pg. 4). Look for Dr. Green's thoughts on the future in the October issue of the new *FULLER* magazine.

his door as an equal," stresses Abigail Cook, his executive assistant. Whether student, faculty, or staff, with whatever struggles or challenges they bring, "they almost always walk out of his door with a smile on their face. He handles every situation with grace and a captivating sense of calm."

An alum himself, Loewen completed his MDiv and PhD in historical theology at Fuller. Specializing in the theology of Karl Barth, he also offers expertise in Scripture and tradition, systematic theology, theological ethics, Anabaptist-Mennonite theology, just peace theology, and ecumenical formation. He has engaged in pastoral, denominational, and global ministries as well as in ecumenical dialogue, and serves as a Eucharistic Minister at the Church of Our Saviour in San Gabriel. **TNN**

EDUCATING FOR AGILITY

by Scott Cormode, Academic Dean

RECENTLY A STUDENT named Ingrid came to me because she wanted to invent her own internship. She was working in a Korean American United Methodist Church. And she felt a heart for the daughters of immigrants, girls who aspired to go to college. But, as the child of immigrants from El Salvador, Ingrid knew from experience that these girls faced tremendous obstacles.



Left to right: April Schiller, Tamisha Tyler, Eric Mulligan, Anna deSocio, Avril Speaks, Elizabeth Leu, Mara Tittle, Ingrid Melendez, and Jennifer Hernandez are all current Fuller students.

“An agile graduate will need to be more than merely faithful and fruitful. She will also need to be innovative, courageous, and collaborative.”

Ingrid had done research and knew that providing a mentor who could counsel a girl would double that teen’s chance of staying on track in college. So Ingrid had started a ministry that counseled the girls and mobilized members of the church to mentor them. Ingrid came to me because she wanted help. She wanted her fledgling ministry to count as her internship for her degree and she wanted guidance on how to write a grant so that the United Methodist Annual Conference (UMC) would support the ministry.

Ingrid is the wave of the future. When she graduates, she is like so many of our students in that she knows she cannot

count on a church system to create a job for her. She knows she will have to invent a place to minister. Fortunately, Fuller Seminary has just reconfigured our curriculum to prepare students for exactly this kind of changing world.

A generation ago, the goal of a seminary education was to create what one scholar called “theological camels.” A school pumped a student full of knowledge and then sent the graduate out into the desert. And for much of the 20th century, theological camels thrived. Camels are custom-built for a particular environment and exactly the right mode of transportation if you are traveling a predictable route from one oasis to the next. It makes sense that schools once created theological camels.

But the world Ingrid will enter is too unpredictable for Fuller to pursue the “camel” model of education. Camels do not have the adaptability to survive in a changing world. The world Ingrid will enter will require our graduates to be agile. Over the next sand dune, she may find not an oasis but a rain forest or a barrio. Our graduates will have to be able to respond to changes in the world, changes that they cannot predict. When I was a student 25 years ago, no one talked to me about the Internet; the World Wide Web did not exist until after I graduated. In the same way, there are changes coming in this world that none of us can foresee. Ingrid points to the future because our graduates have to develop the agility to respond to whatever changes are over the next sand dune.

This kind of agility only comes when we can cultivate in our graduates a bundle of traits that other seminaries have not always valued. It used to be enough to aim for graduates who were faithful and fruitful—where faithful means to conform to the purposes of God and fruitful means to accomplish in action what faithfulness intends.

But an agile graduate will need to be more than merely faithful and fruitful. She will also need to be innovative, courageous, and collaborative.

We can see each of these traits in Ingrid’s project. It was *innovative* in that she had to envision and create it; the congregation did not invite her into a predetermined ministry. It was *courageous* in that it took guts for a seminary student to propose something that no one had seen before and to take that new idea to the denomination for funding. And it was *collaborative* because Ingrid knew she could not do it by herself. Her vision was to mobilize the congregation to mentor teenage girls; her own efforts—no matter how

innovative—would never be enough to meet the needs of these girls. The changing world requires agility; and agility requires our graduates to be *faithful, innovative, courageous, collaborative, and fruitful*.

Fuller’s reconfigured curriculum will help students be agile enough to respond to the changing world. There are two particularly important innovations in our revised curriculum that prepare students in this way.

First, we have made vocation and formation the backbone of the curriculum. Vocation is the idea that each of us bears a God-given calling to exercise in our world. Ingrid recognized the importance of vocation. She wrote in her grant application to the UMC that she wanted to cultivate in the teens she mentored a sense of how God prepared them and called them into the world. She described the authors she had read at Fuller and how their ideas had helped her see that God calls us first into relationship with God and then out into the world to use our gifts to serve the world. We at Fuller want all of our students to understand that God invites them to love the world on behalf of the God who has first loved them.

In order to form our students for vocation, Fuller has created what we have called “Vocation and Formation” (V&F) groups. One of the first things our new president, Mark Labberton, did was appoint a vice president for vocation and formation, Tod Bolsinger (see pg. 7). He charged him with creating the lessons that we will use in our V&F groups. In our revised curriculum, students will participate in V&F groups in seven of the nine quarters that comprise the three-year Master of Divinity program. In these groups, they will work each week on spiritual practices such as prayer, evangelism, and lament. And they will wrestle with the central question: “How do you envision your call to God’s mission in the world?”

Not only will students engage in vocational discernment, but the curriculum has a second innovation. The revised curriculum will also allow them to customize their course of study in preparation for just the kind of ministry that God has called them to pursue. We have created a series of paths through the curriculum—called emphases—that guide a student who is preparing for a specific vocation. For example, a student like Ingrid may want to pursue the De Pree Emphasis in Leadership or the emphasis in Youth, Family, and Culture.

We think that it is so important that vocational discernment should shape a student’s course of study that the new curriculum begins with what we call a “Touchstone” course. This course teaches students about the idea of vocation, provides them a context to reflect on their own vocation, allows them to take psychological tests that help them explore their own giftedness, and culminates with a final project in which each student writes up a plan that maps a

course of study to prepare for his or her calling. Vocational discernment will channel each student toward a customized set of classes.

In the future, Fuller graduates will need to be agile. We

Distinctives of Fuller’s Revised Curriculum

The revised curriculum is built around *formation for vocation*. The purpose is to cultivate in students the character, knowledge, and skills that they will need to exercise their God-given callings in the world.

We form students by teaching them to be faithful Christians and fruitful leaders. The curriculum begins with courses that invite students to grow in the Christian practices that every follower of Christ must develop in order to be more faithful. The backbone consists of the courses that every Christian leader will need in order to be both faithful and fruitful:

Christian Practices that Make Faithful Christians

(practices every Christian must develop):

1. The Practice of Worship and Prayer
2. The Practice of Community
3. The Practice of Mission

Leadership Practices that Make Fruitful Leaders

(practices for every Christian who leads):

1. Interpretation
2. Theologizing
3. Ministry
4. Contextualizing

Think of these practices as a grid, with the Christian practices shaping the leadership practices, and vice-versa.

will need to prepare them for a world that none of us can predict. So we have designed a curriculum that will cultivate in them to be more than just faithfulness and fruitfulness; they will also need to be innovative, courageous, and collaborative. We will do this, first, by helping students think through their callings, and then, by allowing students to customize their course of study so that it is calibrated for their calling. Fuller has revised the curriculum to educate students for agility. **TNN**

WINSTON GOODEN

Dean of the School of Psychology retires after 14 years in leadership.

OVER THE YEARS I've known Winston Gooden, I've found him to be a serious, deep thinker who does not take slack. But on the flip side is the compassionate, patient, thoughtful Pastor Winston. What a combination for Fuller's School of Psychology."

"Dean Gooden brings a sense of calm and steadiness to almost any situation. Sometimes it feels like magic the way he walks into a difficult conversation, and just his presence makes everybody calm down and feel safe."

These comments—the first from Kenichi Yoshida, associate director of academic affairs for Fuller's Marriage and Family Program; the second from PhD student Gillian Grannum—echo the heartfelt thoughts of most who know retiring School of Psychology Dean Winston Gooden. After 14 years as dean and 30 years on Fuller's faculty, Dr. Gooden

will retire June 30, 2014.

As colleagues, students, and alumni reflect on Gooden's impact during his long, rich tenure at Fuller, the term "servant leader" comes up often. "When I think of Winston I think of when Jesus said, 'I came not to be served but to serve,'" says PhD student and marriage and family therapy master's degree alumna Suzanne Shaw. "That exemplifies the way Winston leads people. He genuinely cares about them."

Gooden joined Fuller's School of Psychology faculty in 1984, after serving on the psychology faculty of the University of Illinois at Chicago. In 1995 he was appointed associate dean of the School of Psychology, and in 2000 assumed the full deanship. He also occupies a professorial chair as the Evelyn and Frank Freed Professor of Psychotherapy and Spirituality.

School of Psychology Celebrates 50 Years: A History

Born out of the Christian community's need for psychologists who are committed Christians and competent clinicians and scholars, the School of Psychology fulfills the hope for a school where theology and psychology are in continuous dialogue, a place where the Cross informs all models of healing and transformation, a place whose graduates are agents of transformation serving church and community.

In 1961, psychologist John G. Finch delivered a series of lectures at Fuller Seminary on the theological and psychological dimensions of humankind. The vision he articulated,

one that integrated the Christian faith with the field of psychology, sparked the idea for a School of Psychology at Fuller. With generous financial support from C. Davis and Annette Weyerhaeuser, further study and planning followed and, in 1964, the opening of the Pasadena Community Counseling Center initiated the first phase of the new program.

In September 1965, with Dr. Lee Edward Travis as dean, the School of Psychology held its first classes—with 25 full-time and four part-time students, a faculty of six, and a visiting faculty of five.



The School of Psychology commemorated its 50th anniversary with a series of events that included the 2014 Integration Symposium.

The work of the School of Psychology has deepened and strengthened in a multitude of ways under Gooden's leadership. Its research has expanded into many new areas—the 2011 establishment of the Thrive Center for Human Development being just one example—with augmented grant support from such prestigious sources such as the Templeton Foundation. The Marriage and Family Therapy program has been extended to the Fuller Arizona campus, and a new non-clinical PhD in Psychology program will be launched this Fall.

Diversity among both students and faculty of the school has broadened notably during Gooden's tenure, with the service of its graduates extending more widely than ever, increasingly in underserved contexts. A China Studies Program has been launched. Gooden has nurtured strong partnerships with alumni, including an active Alumni Committee and Dean's Advisory Council.

Tending this kind of growth is fitting for one who loves to garden in his spare time, and it's an image many can't resist in describing Gooden's accomplishments. "Winston has pruned, watered, nourished his faculty; he's harvested



Winston Gooden is joined at a celebration in his honor by Senior Professor Judy Balswick and Associate Professor Pam Ebstyne King.

new academic tracks," says Associate Professor of Psychology and incoming Dean Mari Clements. "He has tirelessly worked to grow scholarships and fellowships. Under his leadership the School of Psychology has greatly

In 1972 came a milestone: the American Psychological Association granted approval to the school's doctoral program in clinical psychology, making Fuller's the first program in a seminary to receive APA accreditation.

In the 1960s, 1970s, and 1980s, the school enlarged its vision for serving the local community as it trained students by creating research programs, clinics, and outreach programs. By 1976, all training clinics were centralized under the umbrella of the Psychological Center, now known as Fuller Psychological and Family Services.

The school broadened its portfolio of degrees and programs in 1987, when it established a second doctoral degree, the Doctor of Psychology, and welcomed the Marriage and Family program (formerly in the School of Theology) as a department within the School of Psychology.

The school's capacity for excellent research was further strengthened with the founding of the Lee Edward Travis Research Institute for Biopsychosocial Research (TRI) in the 1987–1988 academic year. Ever since, the distinctive research centers within Travis Research Institute have provided the setting

TEN DISTINCTIVES OF OUR SCHOOL OF PSYCHOLOGY

The 50th anniversary offered an occasion to consider the school's attributes.

1. As the first seminary-based graduate school of psychology in the United States, we have always been **PIONEERS**.
2. We were the first clinical program outside a university to be **ACCREDITED** by the American Psychological Association.
3. The **INTEGRATION** of psychology and theology is at the heart of all we do in our classrooms, clinics, and research labs.
4. The depth and scope of the **RESEARCH** carried out by our Travis Research Institute is unmatched among Christian psychology programs.
5. **Bigger** is not always better; we've intentionally kept our programs to an **OPTIMAL SIZE** that allows our faculty to mentor and work closely with their students.
6. Our practicum training develops not only the highest levels of clinical competence, but also prepares professionals who will serve with **GRACE** and **TRUTH**.
7. Our **INFLUENCE** is profound and broad, as hundreds of our alums have gone on to help found or teach at other psychology programs around the world.
8. The **DIVERSITY** of our students and faculty is significant and growing, with our graduates serving in more and more international and underserved contexts.
9. Each year our students provide tens of thousands of hours of **TRANSFORMATIVE** mental health services throughout the Los Angeles area and beyond.
10. A focus on **EXCELLENCE** has always defined us, and continues to lie at the core of all our teaching, training, and research.

multiplied contributions in research, clinical work, and scholarship. Just as a twig is bent the tree is inclined, and

Named Winston Gooden's successor as of July 1 is Mari Clements (see pg. 5), who has served as associate professor of psychology in Fuller's Department of Clinical Psychology since 2001. With research that has centered on the impact of marital conflict on family members, Dr. Clements has been published in a number of scholarly journals and books. Look for the new *FULLER* magazine in October where she will discuss the School of Psychology's vision for the future.

we'll feel his influence forever."

To many, his greatest legacy springs from a gentle, encouraging spirit that brings out the best in others. "He has been like a master gardener in the cultivation of my scholarship," says Professor of Psychology Alexis Abernethy: "by preparing a fertile soil of financial funding and research

support; by fertilizing my ideas with psychological and theological insight; by tending to my growth and watering my petals when they might have been a little dry."

Gooden's educational background includes an MDiv from Yale Divinity School and an MS and PhD from Yale University. His research has focused on the spiritual and emotional development of African American men, the developmental crises and transitions of early and middle adulthood, and, more recently, an examination of the relationship between shame, intimacy, and attachment among married couples of various ethnic backgrounds. He has published articles and taught seminars on adult attachment and the place of faith in leadership.

Gooden is an active member of the American Psychological Association and serves on the editorial board of *Conversations Journal*. He is associate pastor of the First AME Zion Church in Pasadena, and has previously served in pastorates at the Black Church at Yale University and the United Community Church in New Haven, Connecticut. He has maintained a private practice in clinical psychology in Pasadena since 1984. **TNN**

and support for faculty and students to engage in collaborative, often groundbreaking research in a range of areas: religion and psychotherapy; stress, trauma, and adjustment; neuropsychology; child and adolescent development; and most recently thriving, with the opening of its Thrive Center for Human Development. Today the Fuller School of Psychology's strength and reputation in research is unmatched among Christian psychology programs.

The School of Psychology has continued to expand and refine its programs in recent years to serve growing needs. In 2012 the Marriage and Family Therapy program was extended to the Fuller Southwest regional campus, where the full MFT degree can now be earned. Subject to final approval from the Western Association of Schools and Colleges (WASC), a new non-clinical PhD in Psychology program will be launched in Fall 2014.

Diversity among both students and faculty has increased significantly over the school's history, and particularly in the past decade. Students now are drawn to the school from a range of countries and enrich the learning experience for all with their perspectives. And increasingly our School of Psychology graduates are going out to serve in more diverse locations and

contexts, taking much-needed mental health services to communities and nations that have traditionally been underserved.

For 50 years, Fuller's School of Psychology has been driven by a pioneering spirit and a commitment to excellence in integration, research, and clinical training. With theological and psychological inquiry at the heart of our programs, we will continue to equip students to become marriage and family therapists, clinical psychologists, educators, and researchers prepared to serve with grace and truth.



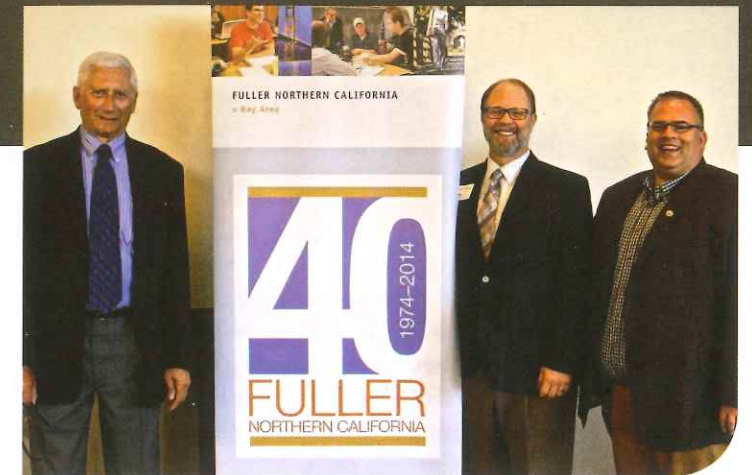
Anniversary events included times for worship and celebration.

A LOOK BACK AT 40 YEARS FOR FULLER NORTHERN CALIFORNIA

IN THE EARLY 1970s Robert Boyd Munger, professor of evangelism and church renewal, had an idea: to create a two-year extension program for training laypeople, offering courses in the evening and on weekends. A series of conversations ensued, and in 1973 Homer Goddard, a pastor and associate professor of the ministry of the laity, was appointed Fuller's first director of extension.

Simultaneously, a group of local pastors and lay leaders began exploring the possibility of an extension site specifically in Northern California. An initial steering committee that included Paul Larson, Gilman Robinson, and Larry Langdon worked with Goddard and the faculty of the School of Theology to make the dream a reality, and, in the fall of 1974, the new extension program offered its first two courses at Westminster Presbyterian Church in San Jose.

In 1985, New Testament professor Art Patzia was appointed the first full-time director of Fuller Seminary Northern California—and furthered its legacy of innovation by recruiting and developing an outstanding body of local adjunct professors, bringing the Marriage and Family Therapy program to the Menlo Park campus for a time, opening satellite campuses in Sacramento, Oakland, and Walnut Creek, and expanding available library resources.



Fuller Northern California 40th Anniversary celebration with (left to right) Art Patzia, Curt Longacre, and Brad Howell

Curt Longacre came on board in 1997 as administrative director, becoming FSNC's second director in 2003 when Patzia moved into full-time teaching. Continuing the tradition of innovation, Longacre took the campus in several new directions—establishing Sacramento as an independent, degree-granting site, launching two Spanish-language degree programs, and bringing the Windrider Film Forum to the Bay Area as a means of engaging the surrounding community.

FSNC has inherited a rich history of creativity and innovation, a passion for church renewal and growth, Christian formation and discipleship, evangelism and mission, and an intellectually rigorous graduate theological education. **TNN**



After 17 years in leadership at Fuller Seminary Northern California (FSNC), Director **Curt Longacre** (MDiv '95) will retire August 31, 2014. Joining the regional campus as administrative director in 1997, Longacre became director in

2003 and has built on a strong foundation of academic excellence. He expanded the work of FSNC—which includes campuses in Menlo Park and Sacramento—in countless ways. (Read more at fuller.edu/menlopark.)



Charles "Kim" Anderson (MDiv '98), director of Fuller Northwest (FNW) since 1997—a position he calls his "third career"—will retire July 2014. A Seattle native, his "first career" was with Belknap Industries, a glass company, before moving in 1983 to commercial real estate. He then discerned a call to ministry, and to Fuller

Northwest leadership, in 1997. Anderson's background has proved invaluable as he has coached countless mid-career students at FNW in their own vocational discernment processes. (Read more at fuller.edu/northwest.)

THE MEASURE OF LEADERSHIP

by Catherine Beaton and Gideon Strauss of the Max De Pree Center for Leadership

ONE OF THE GREAT privileges of working at the Max De Pree Center for Leadership is meeting with executives and business professionals who are working out—in the nitty-gritty of their everyday responsibilities—what it looks like to practice leadership with an awareness of the life- and world-changing reality that Christ is risen.

In the weeks just before Easter, these conversations included a breakfast in Menlo Park, California, where we talked about what it means to integrate faith and work in the Bay Area, how various churches and ministries serve leaders through the vocational discipleship they offer, how different people give expression to their faith in their leadership, and what gaps might be most strategic to fill in the gospel ecosystem of this globally influential urban area.

A restaurant at the Lincoln Center in New York City was the setting for another of these conversations, this time around late-night drinks with alumni of the Gotham Fellows program of that city's Center for Faith and Work. This intense and wonderfully formative program allows a cohort of professionals averaging about 30 years in age an opportunity every year to acquire a more robust theology, deepen their personal spirituality, explore the implications of faith for their everyday work, and orient themselves to a lifetime of contributing to cultural renewal in their industries and their city.

These conversations ultimately address the question of how the gospel impacts our lives to the fullest extent. What does that look like? How do we, as believers, embody the gospel message, both personally and professionally? And what forms does it take in the often nitty-gritty world of work?

In answering such questions, it seems our imaginations often become limited when we imagine what it might mean to practice leadership in our workplaces as people who follow Jesus. It is tempting to view certain outward practices as a sign of spiritual vitality. We might see our positions of authority as giving us a privileged platform from which to evangelize the employees in our businesses, but fail to reflect adequately on how we might witness to God's love authentically without inappropriately constraining the consciences of those who rely on our goodwill for their livelihoods. We might enjoy the freedom of inviting our colleagues to join us for shared prayer in the dawn hours before the start of work, or over a lunch break, but be tone deaf to the possibilities of dissonance between our spoken prayers and our actions as managers.



We are not arguing against a generous honesty with our colleagues about our deepest loves and dearest beliefs, nor are we arguing against prayer at work; whenever he can Gideon joins with colleagues at Fuller Seminary on Tuesday mornings to pray through the Psalms, and the shared sorrow and gratitude, delight, and supplication in these early mornings add significantly to his awareness of who we are as human beings, living our lives in dependence on God. But the institution of workplace prayer is an inadequate measure of our leadership, of the outworking of our faith, and even of ourselves. It is not a substitute for living out the fullness of the gospel in our personal and work lives.

An embodied gospel demands more: it involves love, kindness, justice mixed with mercy, forgiveness, humility, and the recognition that the people we employ are, like ourselves, created in the image of God, and they desire to live meaningful lives. It involves stewardship not only of financial assets but also of the people who have chosen to follow.

As Max De Pree writes in his bestselling classic *Leadership Is an Art*:

But what else do leaders owe? What are artful leaders responsible for? Surely we need to include people. People are the heart and spirit of all that counts. Without people, there is no need for leaders. Leaders can decide to be primarily concerned with leaving assets to their institutional heirs or they can go beyond that and capitalize on the opportunity to leave a legacy, a legacy that takes into account the more difficult, qualitative side of life, one which provides greater meaning, more challenge, and more joy in the lives of those whom leaders enable.

Max speaks with authority from his experience. In the 1980s he was CEO and chairman of Herman Miller, the highly productive, innovative, and profitable Michigan-based

furniture company, which has been regularly included since 1986 among the top 20 in *Fortune* magazine's annual list of the 500 most admired companies. Herman Miller's organizational culture embodied a deeply theological understanding of the people who worked there and created policies and an environment that brought out their best as they produced top-notch, cutting-edge furniture products.

It is easy to look in the wrong places and at the wrong things when we evaluate our own leadership and that of others. It is easy to mistake charisma or popularity for true leadership, or to overestimate the significance of fleeting success in delivering results valued by some of our constituencies or by some external observers. Financial results are essential, but so are "people" results, Max asserts. "The signs of outstanding leadership appear primarily among the followers. Are the followers reaching their potential? Are they learning? Serving?"

These are the kinds of questions that we at the Max De Pree Center for Leadership are called to raise. Our task is to build relationships with entrepreneurs and investors in the Bay Area and elsewhere, so that we can encourage them to think about the ways in which they are setting the direction

for the culture of the startups they are funding, founding, and leading. Our task is to do research that will help us develop resources by means of which churches and ministries from New York to San Francisco, from Nairobi to Beijing, can encourage the marketplace leaders in their midst to be alert to what they owe as leaders.

The measure of a leader is seen in the results they make possible in the lives of those with whom they work, and in the results of their efforts for their neighbors near and far.

"We need to give each other the space to grow, to be ourselves, to exercise our diversity," writes Max. "We need to give each other space so that we may both give and receive such beautiful things as ideas, openness, dignity, joy, healing, and inclusion. And in giving each other the gift of space, we need also to offer the gifts of grace and beauty to which each of us is entitled."

As we go about our work, it is wonderful to discover bankers and restaurateurs, software developers and furniture manufacturers, architects and academics, who through their leadership give their followers this kind of space, who open up these kinds of possibilities—leaders who measure up to what most intrinsically matters in the workplace. TNN



"The goal of thinking hard about leadership is not to produce great or charismatic or well-known leaders. The measure of leadership is not the quality of the head, but the tone of the body. The signs of outstanding leadership appear primarily among the followers. Are the followers reaching their potential? Are they learning? Serving? Do they achieve the required results? Do they change with grace? Manage conflict?"

— Max De Pree

Max De Pree, Longtime Fuller Trustee

Max De Pree is an influential former Fuller board member and was a close personal friend and mentoree of David Allan Hubbard. De Pree is a well-known businessman and former CEO of Herman Miller Corporation. During his tenure, Herman Miller became one of the most profitable Fortune 500 companies. De Pree is most proud of the manner in which his beliefs were incorporated into the organizational culture. The result of his body of work earned him a place in *Fortune* magazine's National Business Hall of Fame. De Pree is the author of the best-selling books *Leadership Is an Art* and *Leadership Jazz*. In 2005, after 40 years of service, he retired from Fuller's Board of Trustees, but his legacy is continued by the Max De Pree Center for Leadership.

THEOLOGY, NEWS & NOTES BECOMES FULLER MAGAZINE

DEAR READER,

You are holding the last issue of Fuller Theological Seminary's 60-year-old publication *Theology, News & Notes* (TN&N) in its current form. In Fall 2014, the thematic, scholarly content found under this title will combine with Fuller's *Focus* magazine to become a new periodical simply titled *FULLER*. If you have been receiving either *TN&N* or *Fuller Focus* in your mailbox in the past, you will receive our new magazine come fall.

If *TN&N* reflects what we in the wider Fuller community are talking about, then the new magazine, *FULLER*, will put that material in a context of who we are as a seminary community and what we are doing. In other words, in the new publication you will find stories about our students, alumni, faculty, and friends as well as information about events and developments across our campuses—right alongside the more academic, reflective pieces that have always characterized *TN&N*.

The philosophy behind this combination is nothing new: Fuller has always been a place for talking and thinking alongside being and doing. If you read this issue, you'll know that communicating with you through these changing times has taken on a new urgency for us.

We are in the middle of layers of change—in the world, in higher education, in the economy, in the church, at Fuller—and we want to do more than react. We want to lead. The new *FULLER* magazine will be one of the places to do that.

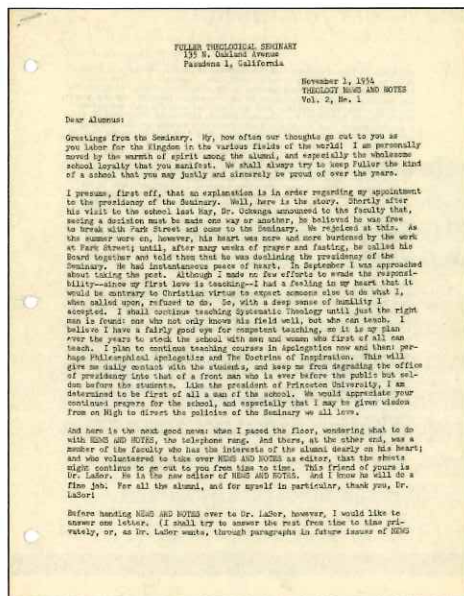
The depth of scholarship, focused themes, and volume of content you have become familiar with will continue to be the same. The magazine will still be free of charge and without advertisement or agenda. By adding the new material into one publication, we will achieve operational and financial efficiencies that will enable us to double it in size and increase publication from two issues a year to three. We will also mail the one magazine to a much broader audience—so that every member of the Fuller community near and far has access to this content, which will also be available online.

The new *FULLER* magazine will be a living document of our stories and our voices that will strengthen the seminary's community life, serving to connect, inspire, inform, educate, and unite. Look for the first issue in your mailbox in October, and if you're unsure whether you are on our mailing list or not, please email, write to, or call us.

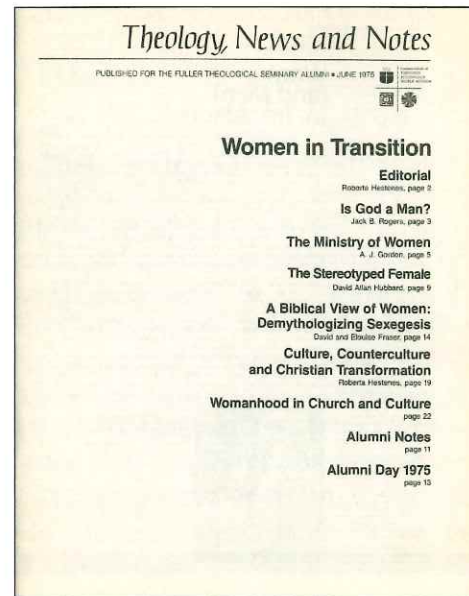


Sincerely,
Joel Green, Advisory Board Chair

Mail: *Fuller Magazine*
135 N. Oakland Ave., Pasadena, CA 91182
Email: subscribe@fuller.edu
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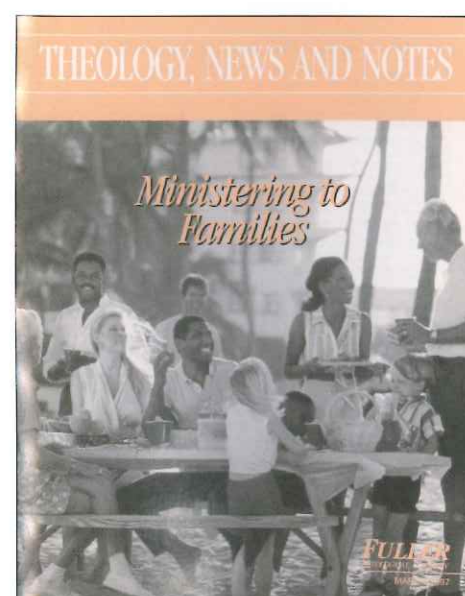
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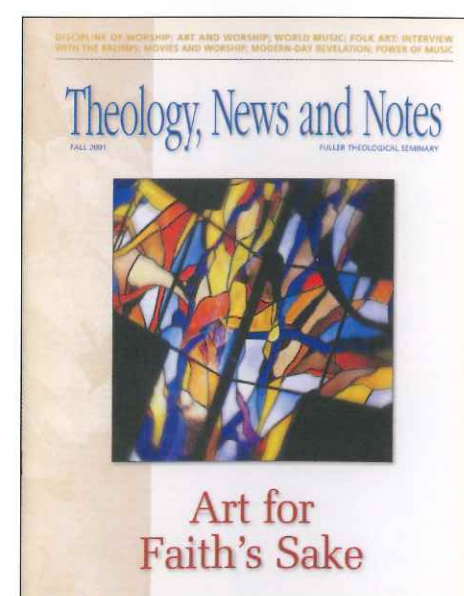
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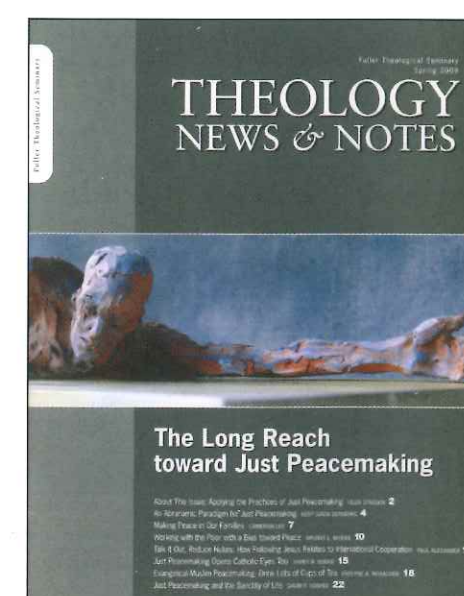
1981



1997



2001



2009

INFORMATION ABOUT THEOLOGY, NEWS & NOTES

Theology, News & Notes began as a newsletter from Fuller's second president, Edward John Carnell, and has been published—without subscription fees and through the generosity of its editorial contributors—for over 60 years. This fall, as part of the new *FULLER* magazine, it will continue its uninterrupted run as a free publication to students, alumni, and friends in ministries generating out of Fuller's schools of theology, psychology, and intercultural studies. It is also mailed to our alumni, our Board of Trustees, friends, and donors, and is a part of many library collections. Contributors through the years have included William Pannell, Miroslav Volf, David Scholer, Marianne Meye Thompson, William Dyrness, Colin Brown, Roberta Hestenes, Peter Wagner, Brian McLaren, Robert Johnston, John Drane, Marguerite Shuster, Eddie Gibbs, Veli-Matti Kärkkäinen, Nancey Murphy, Glen Stassen, Desmond Tutu, and many others.

Theology, News & Notes owes a debt of great gratitude to its editorial board members over the years. This board will remain intact, continuing to guide the theological content section of the new *FULLER* magazine. We offer our gratitude especially to these individuals:

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CHANGE SERVICE REQUESTED

Faces of Fuller **W. DAVID O. TAYLOR**

“As an eight-year-old boy, I would lie down under the belly of the gleaming ebony frame of my mother’s grand piano, curled like a baby, and listen to the notes floating around me, plunging down into my body, my imagination quietly forming itself into a permanent appetite for beauty.” This is how artist, pastor, and theologian W. David O. Taylor describes memories of listening to his mother, a concert pianist, play the piano in their Guatemala City home. In Taylor’s deeply formative memories, music and theology intertwined in the childhood home of his gifted mother and his seminary-professor father. That passion for integration informs his vision at Fuller: “My calling lies at the intersection of church, city, and the arts,” he says. “My hope is to foster the arts for the common good of the academy, the church, and the world.”

Fuller is pleased that as of July 2014, David Taylor will serve at Fuller’s Houston campus as assistant professor of theology and culture and as director of Brehm Texas—a new initiative of Fuller’s Brehm Center for Worship, Theology, and the Arts. For more information on Fuller Texas, please visit fuller.edu/texas and follow David Taylor at artspastor.blogspot.com.

