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Fuller Theological Seminary

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THEOLOGY NEWS & NOTES



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RICHARD J. MOUW

The Journey Is Part of the Gift

THE STORY IS told of a missionary who, after a lifetime spent serving an island community, was called back to his home country. His dear friend, a local chief, gave him a plant as a parting gift, for which he crossed the island and back on foot. The missionary was moved and perplexed: the same plant grew nearby—why travel so far? The chief replied, “the journey is part of the gift.”

The fall of 2007 begins the 60th year of Fuller Seminary’s life. This anniversary will give occasion for much reflection on the seminary’s history, vision for the future, and reports of current activities on campus.

But what goes missing sometimes, as Dean of the School of Theology Howard Loewen puts it, is “taking time to tell the narratives that introduce people to the rituals.” Though he was originally referring to rituals of the faith, the same is true for introductions to those whom God has chosen to lead us. Taking time to hear their stories gives us valuable context: the journeys they take, on our behalf, are part of the gifts they bring to the institution.

Curious, then, that it’s a rarity for leaders to be asked to tell their own stories. Yet the Bible is rife with stories of this kind: Abraham dragged into reluctant leadership, Joseph sold as a slave into power, Moses led into the promised land, Rahab placed in the lineage of Christ. And the New Testament is just as narrative in nature: Paul’s belligerence, Peter’s cowardice, John’s tenderheartedness, Mary Magdalene’s faith.

What believer, we might ask, has not been surprised to find that the pillars of our faith were familiarly human, with journeys not unlike our own? And ought we to pay attention to the fact that God chose such stories to deliver his word?

Theology, News & Notes is a place where we elicit the academic voices of our own faculty—with their colleagues and experts outside the seminary—to address issues of concern to the alumni/ae and friends of Fuller. Over the last 30 years, those subjects have reached far and wide, addressing sexual morality ('73), church organization ('78), Bible translation ('77), psychology and the church ('76), domestic violence ('82), clergy liability ('86), ecological responsibility ('92), Christianity and Western values ('96), disability ('98), welfare reform ('02), film ('05), children at risk ('05). Several

subjects have warranted periodic revisiting: evangelism, children’s ministry, worship.

Over the nearly three decades of this magazine’s existence, however, we have also retold the sacred journeys of Fuller leaders—often asking them to articulate their own visions or to entrust us with personal testimonies. It should not be surprising that these magazines are among our most popular. What student has not been surprised to find that their mentors and professors are familiarly human, with journeys not unlike their own?

At last year’s 50 year reunion, the deans of all three schools—Howard Loewen, Doug McConnell, Winston Gooden—were asked to give their testimonies. It was a simple request with powerful results. Those who work with them every day were among the surprised and moved. We wanted to repeat that experience here. Because the speeches were extemporaneous, and we wanted to preserve that conversational tone, we interviewed them, we transcribed and massaged the interviews, and then gave them that text as a first draft. We asked them all the same five questions:

- What brought you to Fuller?
- What keeps you here?
- How does that history influence your leadership?
- What are your personal goals for the school and its future?
- What is the deeper context beneath the things you feel passionately about Fuller?

This time the storytellers were the ones who were surprised. Several were moved to tears in the process of remembering and recounting how God brought them to Fuller—most by unpredictable, circuitous paths.

In addition to the three deans it seemed appropriate to ask those in leadership over the campus, the graduates, and our current students to tell what shaped their walk here, so we were pleased to get Sherwood Lingenfelter, Lucy Guernsey, and Ruth Vuong to participate. They represent a host of people who make this community run. Theirs, too, are journeys that collectively shape the character and the future of Fuller Seminary, and thereby the Kingdom.

These stories are framed by two speeches given recently

to the Fuller Seminary Board of Trustees. Past Board Chair Merlin Call encapsulated, from his point of view, the historical journey of the seminary in a way so inspiring that we asked his permission to excerpt that speech here. At that same meeting I described the personal character of the seminary and its place in the world.

I have been surprised by some of the specifics told by these dear friends of mine: things I never knew, reminders of how God brought us together to do, as Sherwood Lingenfelter puts it, the “body work” of the seminary. I admire their courage in telling the truth, in candidly admitting reluctance to embrace the call God sometimes so mysteriously puts in front of us.

I applaud the candor with which each of these leaders has spoken, and I am aware that they do so as a gift to those younger in leadership than they, who urgently need role models in the struggle of faith. How often in this stage of Fuller’s journey have reluctant leaders been put in positions they felt inadequate to, only to find God using them beyond even their hopes and expectations?

I am mindful that most of our graduates are familiar with the surprise—and sometimes dismay—of the unexpected forms that God’s calling takes. Yet this tension is how all great journeys are played out, including the one of establish-

ing God’s kingdom here on earth.

There are many, many more stories like these represented here on the Pasadena campus of Fuller, as well as on our extension campuses elsewhere: of God’s faithfulness, of our struggles, of the power of community, and the cost of spiritual growth and leadership. It’s our hope that these select few help others navigate the terrain of their callings at Fuller. For that, as Ruth Vuong says, is what we are here to do.

The title “Sacred Journeys: Perspectives on the Call to Fuller” marks journeys that resonate the truth, stir the spirit, and recall the hallmarks of God’s movement—unpredictable, and often even *against* what we have planned, but it is that engagement, after all, that makes the journeys sacred.

We are continually surprised by thoughts that are not our thoughts, ways that are higher, deeper, wider, and more lasting than we might have dreamed. As God told Gideon when he was about to face an impossible battle with the Midianites, sometimes God works this way so that even those of us who are right in the thick of it cannot attribute the victories to anything but his almighty hand.

As Howard Loewen says, because he is rarely given the chance to tell the longer story of what brought him to Fuller, he is sometimes forced to give the shortened version: “God.”

This answer, too, tells it all. ■

THEOLOGY NEWS & NOTES

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THE MINISTRY OF FULLER

Fuller Theological Seminary, embracing the Schools of Theology, Psychology, and Intercultural Studies, is an evangelical, multid denominational, international, and multiethnic community dedicated to the preparation of men and women for the manifold ministries of Christ and his Church. Under the authority of Scripture it seeks to fulfill its commitment to ministry through graduate education, professional development, and spiritual formation. In all of its activities, including instruction, nurture, worship, service, research, and publication, Fuller Theological Seminary strives for excellence in the service of Jesus Christ, under the guidance and power of the Holy Spirit, to the glory of the Father.



MERLIN W. CALL

Reflections on the Journey of Fuller Seminary

WHEN RICH MOUW asked me to share memories about Fuller at a recent Board of Trustees meeting, one of my fellow trustees warned me to heed the maxim: “The farther back I look, the better I look.” I am not well equipped to be reflective or introspective: I start with a poor memory and am more focused on the present and future than the past. I am not competent to *interpret* history in any significant way. So I will leave that to George Marsden and Jim Bradley, and here be more anecdotal, focusing largely on some of the seminary giants with whom I have had the privilege to share some time. I will give most of my attention to the earlier days of the seminary, since that is where my longevity and status as an ancient may more likely fill in gaps.

David Allan Hubbard, at age 35, became president of the seminary in 1963. That same year I was elected trustee to a board composed of Charles E. Fuller, Harold John Ockenga, Dr. Rudolph Logefeil, and Herbert J. Taylor, all founding trustees of the seminary; Billy Graham, Dean Stephan, Garrett Groen (a Chicago patent attorney), Dr. Larry Kulp (chair of the geophysics department at Columbia University), Paul Van

Oss, Dr. Stan Olsen (dean of the Baylor Medical School), Bob Stover, C. Davis Weyerhaeuser, and Dave Hubbard. In addition, three trustees had been added earlier in 1963: Dr. John Huffman (Anne Huffman’s father-in-law, who was the director of the Winona Lake School of Theology), Ray Christiansen, and Clare Headington. Seminary enrollment in 1963 was about 300 students, and the faculty were 16 to 18 in number. The number of degrees conferred in 1963, from a single school, was 64.

Merlin W. Call earned an AB from Stanford University in 1951, Phi Beta Kappa, and a JD in 1953 from Stanford School of Law, Order of the Coif. Upon graduation, he was on active duty in the United States Army from 1953–55 as a First Lieutenant with the Judge Advocate General Corps. He began working with Tuttle and Taylor, Inc., as an attorney in 1955, becoming partner in 1961 and ultimately vice president. He was a partner at Shapiro, Borenstein & Dupont. He served as chair of the Fuller Board of Trustees for six years, with his term recently ending in September 2006. At that meeting, an endowed scholarship promoting international student leadership was established in Call’s name and honor.

I knew all of the initial faculty of the seminary: Carl Henry, Harold Lindsell, Everett Harrison, and Wilbur Smith. Everett Harrison was a family friend who officiated at our wedding. Harold Lindsell and Wilbur Smith were Sunday school teachers at Lake Avenue Congregational Church, with whom I had later contacts in a variety of ways.

Ed Carnell, who came in the second year of the seminary, was for several years the teacher of our Sunday school class, where he tried out the material that later became *Christian Commitment* and *The Case for Orthodox Theology*. His teaching stint in the class came after a period of time in which the class was taught by Charles Woodbridge, who was followed by David Hubbard and then Geoffrey Bromiley as teachers, with substitutes Gleason Archer, Harold Lindsell, Bill LaSor, and others from the seminary faculty. If only we had had some qualified teachers!

In 1955 I took seminary classes as a non-degree student from Carl Henry (Doctrine of God) and Wilbur Smith (English Bible) and from Ed Carnell (Roman Catholic Church and Søren Kierkegaard), Paul Jewett (Early Church History), and Lars Granberg (Psychology). So I had a rich background of benefit from the seminary and its principal personalities from the early days.

But what about these personalities and my imperfect memories of them? We should start with Charles Fuller, who had a unique combination of traits and abilities.

Charles E. Fuller

Charles E. Fuller was not an academic scholar by temperament, but he was bright and resourceful. He was a public relations genius. One of my favorite stories about him was the dollar bill he carried with him. A poor woman in Texas had wanted to support his radio broadcast ministry, but she had no money. One Sunday afternoon, as Charles told the story, after listening to the broadcast, she got down on her knees and prayed that God would provide means for her to send an expression of gratitude to Dr. Fuller. She

looked outside and saw something fluttering in the breeze, and went out to see what it was. It was a dollar bill, which she sent to Dr. Fuller with a note on butcher paper, telling its story. Charles exchanged it for a dollar bill of his own, and carried that bill in his wallet for the rest of his life. He would take it out and show it to audiences and tell the story, and he estimated that another \$50,000 was given over the years from the inspiration it provided.

Charles moved by instinct, and could not always be counted on to be moving in the same direction the next time you saw him. Some said he made and lost several fortunes, starting with orange groves in pre-Depression years, and including oil and gas properties and other ventures. This is probably somewhat of an exaggeration, but he was able to make very quick decisions to invest what was then a lot of money based upon meager evidence.

The initial money for the seminary came from the Fuller Evangelistic Foundation (later renamed the Fuller Evangelistic Association), including trust money inherited from Charles’s father. But for the first several years, rather than turn the money over for management by seminary personnel and its trustees, Charles doled it out from the Foundation in a way that did not give seminary management the certainty of knowing exactly how much upon which it could rely. Uncertain expectations caused Ed Carnell during his presidency to complain in a letter to Harold Ockenga that Charles’s changing communication about the monies was like a fever chart: up and down. The principal of about \$2 million was eventually transferred to the seminary, when it was required in order to obtain accreditation from the American Association of Theological Schools.

About the time I came on the board, Harold Ockenga broached the idea of gathering evangelical scholars of slightly differing viewpoints for a few days to talk about the best way to express the nature of Scripture: “inerrancy” or something else. This was designed in major part to have others share with Fuller the burden of dealing with this lightning-rod issue, and share the flak that would come if there were to be a change in the inerrancy language. That conference was held in Wenham, Massachusetts, hence “the Wenham conference.” Dr. Fuller initially pledged financial support for it, but when he began to receive criticism from his radio audience, he backed away from that pledge. I remember this because he enlisted my support to figure out how he could justify his change of heart to Harold Ockenga.

It is important that we understand that, to a substantial extent, Dr. Fuller sacrificed his radio program for the seminary. Many of his listeners and supporters were unable to fully appreciate, and refused to support, the seminary in

its repudiation of “come-outism” (one of the themes of Ockenga’s inaugural address), its sensitivity to social issues, its refusal to condemn the Revised Standard Version of the Bible when it first appeared, the release of Carnell’s book *The Case for Orthodox Theology*, and other matters. With each development, there would come a wave of letters to the Gospel Broadcasting Association office saying “take me off the mailing list.” Charles would reaffirm his support for the seminary while dying inside, as “his people” disowned him and his broadcast ministry.

Harold John Ockenga

Harold John Ockenga was a very different personality, though he and Charles Fuller had immense respect for each other. Charles was folksy and warm. Harold was courtly and articulate. He seemed to resist much preparation for speaking engagements, but would speak extemporaneously in complete, smooth, well-crafted sentences, without pausing. He was a speech teacher’s delight.

George Marsden and others have written of the enormous contribution Harold made to the shaping of the profile of the seminary in its earliest days. He persuaded Charles Fuller to broaden his initial concept of a Bible institute to train missionaries and evangelists to include a center of scholarship that would engage the more liberal movements of the church and reshape the direction of the major denominations in the 1940s. At the founding of the seminary, Harold was already the personification of *engagement* as distinguished from the *separatism* represented by the American Council of Churches and Carl McIntire. The separatist forces wanted nothing to do either with the apostate (as they saw it) denominations nor with the culture as a whole. Harold, along with people like Carl Henry and the other initial faculty members, of course, were unwilling to concede those areas to the opposition and, rather, insisted on engaging them with superior scholarship and getting on the “right side” of race, labor, and other social issues.

Even Wilbur Smith, the initial faculty member who did not have a PhD but was a lover of books, was eager to see an evangelical scholarship arise that would produce books worthy of taking their place with those being produced by the more liberal members of the church. My image of Wilbur Smith is still of a man hunched over, bustling along with books under his arm, responding with a brusque but not unfriendly “harumph” when greeted in the hallway. He was also remembered by many as leaning *up* on the lectern or pulpit (he was too short to lean *over*) to make a point about a scriptural passage he wanted his audience to remember: “Beloved, I never saw this before. . . .”

Harold Ockenga's theme of engagement with more than a narrow segment of the church and with the broader culture, which he brought to the formation of the seminary, was reflected and recaptured, I believe, in the "Mission Beyond the Mission Statement" crafted around 1980. Harold Ockenga was the first president of the seminary, always operating from his base at Park Street Church in Boston, with many, many transcontinental trips to Pasadena.

Edward John Carnell

The second president, who served for a few years in the latter half of the 1950s, was Edward John Carnell. In his high school years he was described as a happy-go-lucky young man with a Model T, enjoyed by his fellow students, who graduated with no As and four Ds. Now, that is a Carnell that is impossible to reconcile with the Edward John Carnell that I knew and that I think others knew at Fuller Seminary. My first images of Dr. Carnell are of a man tall, thin, ramrod straight, painfully shy in individual or small-group situations, yet apparently at ease and certainly eloquent in talking before a large group. I say "apparently" because I know that in some luncheon situations at which he spoke he would let the rest of us eat while he was in the restroom losing the lunch he had not eaten. He always wore a dark suit and Homburg hat perched on top of his head with the brim exactly parallel to the ground, often with cane in hand. This was his uniform walking to the seminary from his South Oakland residence, absorbed in a page from the dictionary which he was memorizing. I understand it was also his uniform strolling on a Santa Barbara beach. I recall one Saturday afternoon when I went to his residence to discuss something with him and he was on the driveway trimming the adjacent hedge. I do not recall whether he was wearing coat and tie, but he probably was; what I do recall was first catching sight of him with the Homburg hat perched atop, clippers in hand.

Yet his Sunday school lessons were replete with homey, warm illustrations, such as of little Johnny, his son, who had been told he could not go into the street, sitting on the curb extending his feet an inch at a time to see how far they would reach without violating the commandment: Ed's illustration of mankind's proclivity to sin. And he had a dry sense of humor, as when he would come to class and announce he had just heard from his publisher: "They've sold another copy of my book."

He was clearly the most popular professor of his era. Paradoxically, his aloof nature led to statements attributed to him such as: "Education would be a great profession if it were not for the students," and "Personally, people are a

nuisance to me." Our heroes do not come in ideal packages.

Carnell, more than any other person, set the tone for the Fuller Seminary inherited by David Hubbard, a legacy regularly acknowledged by Dave with appreciation. Carnell's presidential inaugural address, supported particularly by his books *Christian Commitment* and *The Case for Orthodox Theology*, provided the gentler emphasis on love, not an orthodox creed, as the hallmark of a Christian, the need for humility in proclaiming our firmly held convictions, and tolerance in receiving the views of others (the equivalent of Richard Mouw's "civility"). The ingredients were already in place: commitment to a high view of Scripture, to scholarship, to social and cultural sensitivity, to the evangelistic enterprise. To these ingredients it was Edward John Carnell who provided the yeast that leavened the loaf and determined the texture of the seminary that persists to this day.

The significance of the Carnelian emphasis is reflected in the fact that what was so controversial at the time he introduced it is taken for granted as part of our identity today.

It was during Carnell's presidency that the seminary acquired accreditation from the American Association of Theological Schools and the significant faculty appointments of Geoffrey Bromiley and Paul Jewett were made. It was also the time of an important resignation, that of Charles Woodbridge, who was very much out of place here with sympathies and instincts that placed him in Carl McIntire's separatist camp rather than that of Harold Ockenga and Ed Carnell.

For Carnell, as has been documented by George Marsden and others, his term as president produced pressures that were personally unbearable for him. He did not bear easily the criticism to which his views were subjected, particularly that coming from his faculty colleagues, starting with the very evening of his inaugural address. And, perhaps, the evolution he experienced in his own rationalistic methodology required a change in his worldview without the emotional makeup to accommodate it. The one emphasis I recall from his course on Kierkegaard was that propositional truth need not preclude existential truth, but I am uncertain he was ever able to appropriate that in a comfortable way.

I cannot leave Edward John Carnell without mention of one other person whose name rarely appears in the pantheon of Fuller Seminary. That is Don Weber. Yet Dave Hubbard said of Weber: "If Carnell is the most important man in setting the course of the seminary, then Don Weber has to be number two. In the four years between Carnell's resignation and my own appointment, Weber virtually ran the school." I

find that statement particularly significant because during that same period Harold Lindsell was dean, and I am sure that Harold Ockenga and Lindsell thought they were running the school. Don Weber was Ed Carnell's brother-in-law and was recruited by Carnell to become his assistant for development and public relations. Weber was the one who began to build the board from a small, nominal group into one with a significant role in the life of the seminary. He played a major role, I believe, in attracting Dave Weyerhaeuser to the board as he also did Max DePree and several others. It was he, in league with board members Larry Kulp and Garrett Groen, who talked to me about becoming part of the board, and who represented what in shorthand I would say became the "Hubbard emphasis" as distinguished from the "Lindsell emphasis" at Fuller.

Billy Graham

There is one other giant of Fuller in the fifties and sixties about whom I am often asked, and that is Billy Graham. Billy had become a seminary trustee in 1956 at the invitation of Charles Fuller and encouragement of his good friend Harold Ockenga. I recall four seminary-related meetings at which Dr. Graham was present: (1) a board meeting one Sunday afternoon held in the Ship Room of the old Huntington Hotel; (2) a meeting here on campus, including luncheon at the refectory; (3) the 20th anniversary banquet at the Huntington Hotel in 1967, at which he was the principal speaker, very shortly before Charles Fuller began his terminal illness that culminated in his death the next year; and (4) a meeting at the Los Angeles Hilton Hotel. At this last meeting, there were two principal topics of conversation. Billy had suggested to Dr. Fuller that his brother-in-law and colleague, Leighton Ford, be considered as a successor to Dr. Fuller on *The Old Fashioned Revival Hour* broadcast. I was chairing the Gospel Broadcasting Association board at the time, and another board member, Bruce Bare (and perhaps Dan Fuller), Dave Hubbard, and I wanted to make sure this arrangement continued to have Billy's blessing, which he quickly reaffirmed.

Dave and I then talked to Billy privately about a letter received from him indicating that the press of other obligations required him to resign from the seminary board. Dave wanted me to tell Billy how rumors of that resignation were already being interpreted by some seminary critics as his disapproval of the direction of the seminary. He listened quietly, and then matter-of-factly said, "Then I won't resign." He did not want to be interpreted as disapproving the seminary. I must have been somewhat worked up in my

comments, because I heard later that when Dave returned to his office and gave his administrative assistant, Inez Smith, a report on the meeting, he said: "If Merlin had given an altar call, Billy would have come forward."

David Allen Hubbard

This, then, brings us to David Hubbard, about whom I will be brief in my remarks. It is not possible, of course, for me to be very objective about Dave. He became a brother to me, and closer. In addition to not a few Dodger games and Mark Taper Forum performances, we and our families shared museum visits, the circus, and mutual therapy sessions. When my wife Kathy's life hung by a thread, requiring major surgery, Dave swooped in and took our 8- and 10-year-olds to live with him, Ruth, and Mary for several days. One day he took them out to play softball and later told of his horror when he hit the ball so hard it caught our 8-year-old daughter in her stomach and doubled her over. He wondered what permanent damage he might have done, only to have her recover and throw him out at first. To our children he was a second father.

Dave and I had scores of breakfast and luncheon meetings, and usually roomed together on foreign trips he arranged for trustees to see the church in its international setting. We roomed together, that is, when his claustrophobia did not get in the way. I recall particularly one evening in Mexico City when we were in a very comfortable but cozy room, when he had to escape the coziness to the lobby of the hotel and spend the evening on a couch there in the lobby.

We do not have time for me to do more than tick off some of the many significant contributions David Hubbard made to Fuller during his 30 years as president:

- His ministry to the board of trustees. I read recently that someone had attended a seminar at which Dave spoke and shocked those in attendance by telling them he devoted one-half of his time to the board, its recruitment, and its nourishment. He promoted, refined, and enhanced the concept of "shared governance," with its balance between the roles of faculty, administration, and trustees.
- His ministry to his staff. One of the few areas of disagreement we had was when he resisted any suggestion that he might be entitled to more qualified staff members at times. His assumption was that his staff were there for him to minister to, almost whatever their shortcomings.
- Presiding over the addition of Schools of Psychology and of World Mission. While planning had begun before he became president, only his considerable administrative skills permitted them to come into being and flourish.



- Deciding to admit increasing numbers of students rather than becoming more selective as applications soared in the early seventies. Carnell had desired to put the emphasis on selectivity, but Dave's attitude was: "If they are called to training for ministry, then who are we to say no?" And he saw the increased numbers as a way of expanding the influence of the seminary in a desirable way. Enrollment was about 300 in one school when he became president in 1963, 475 in three schools in 1972, over 2,000 in 1977, and by 1982 more than 3,000, including 500 women.
- Advancing Ockenga's break with the separatists and Carnell's break with the legalists, by engaging with the larger culture and with a wider group of evangelical Christians. This included an international emphasis and a time-consuming stint on the California Board of Education as an appointee of Ronald Reagan, as well as chairing the Urban Coalition in Pasadena.
- Building on the admission of the seminary into AATS during Carnell's term and becoming a leader, in many ways the leader, in that professional body.
- Establishing the provost position and staffing it with creative giants Glenn Barker and Richard Mouw.
- Recruiting Bob Munger, even if Dave bent or even ignored some faculty protocols in the process, and, of course, recruiting other significant faculty members.
- Encouraging George Marsden's writing of *Reforming Fundamentalism*.
- Establishing the Fuller Foundation, under Sam Delcamp's able leadership, both to enhance benefits for the seminary and also to furnish assistance to the whole range of Christian ministries increasingly identified as part of our constituency.
- Producing the Mission Beyond the Mission Statement, which is testimony to the seminary's resolve to see itself in the whole body of Christ and to engage constructively with the wider culture, emphases inherited from his predecessors, Harold John Ockenga and Edward John Carnell.

Fuller's legacy is replete with strong, independent men: Fuller, Ockenga, Graham, Carnell, Henry, Smith, Harrison, Lindsell, Jewett, Ladd, Bromiley, Hubbard, and many others—without getting started on the list of trustees who contributed in their own significant ways. And all of these came before our present-day giants, including, in particular, Rich Mouw. Each of them had a different context, usually with different constituencies and pressures to which he was accountable. What impresses me as remarkable is the

amalgamation of those personalities, generally in a constructive rather than a destructive manner, to mold the profile of Fuller Theological Seminary today. The interaction was never all that neat, a little ragged at the edges, but constructive and with an exciting result.

We were surrounded by greatness. Yet each could contribute only one or two of the building blocks and needed others to complete the edifice. Charles Fuller conceived the seminary as a school to train evangelists and missionaries, but needed Ockenga to provide the vision of a center of scholarship. Ockenga understood the need for engaging the denominations and the wider culture intellectually, but needed Carnell to bathe that engagement with Christian love. Carnell challenged us to be honest and Christian in our dealing with the differences of those with more liberal theologies, but needed Hubbard to incarnate that and to extend civility and understanding as well to the fundamentalists from whom we had sprung, while implementing its implications in specific programs and ultimately putting it in the context of a Mission Beyond the Mission Statement.

And ultimately it is God, of course, who raised up these able men of greatness, gifted them for their task, and hovered over the formative days of Fuller Seminary. We recognize that with all the greatness of these giants, and those that have followed, that unless the Lord build this house, those who labor, labor in vain.

The seminary has always faced pressures from the right and left, and in most cases refused to be pushed off center, to overreact, or to drift (or bounce) in the opposite direction. I have before suggested a parallel to the Supreme Court, often criticized for split decisions, 5-4 or 6-3, with the lament that this means the change of a single Justice can produce a change in the law. Split decisions, however, may be an indication that the Court is doing exactly what it should be doing, deciding the most difficult questions, the ones by reason of their very difficulty requiring pronouncement by the Supreme Court. We might doubt the efficacy of the system if the questions reaching the Court were always those so easily resolved that they resulted in unanimous decisions. In an analogous vein, 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. We have not arrived. We are always arriving. But that is the nature of Christian discipleship and will ever be so. ■

The Blessings of Unexpected Service

I'VE ALWAYS BEEN a reluctant provost. I was provost for eleven years at Biola, not because I chose to be, but because the president pressed me to stand for the job and in the end I felt that it was God's purpose at that time. I was not unhappy as provost at Biola University, and would not have left for another similar position. But I received a wonderful invitation from Richard Mouw to come to Fuller, to follow Dudley Woodberry as dean of the School of World Mission (SWM). So, though I came to Fuller with over a decade of executive management experience, I came precisely because I wanted to get more deeply involved in missions as an academic scholar, writer, and dean. My passion and interest has always been for anthropology and mission, and the job was a dream come true for me.

During my second year as dean (2000/2001), Provost Russ Spittler announced his intention to retire. Rich began the search for a replacement while the Board of Trustees made it clear they wanted someone with experience in executive management leadership. There were reasons for their concerns—we had a major deficit that year of nearly one million dollars, we had issues with budget management that were chronic, and we had fluctuation in enrollment that gave the trustees concern. Then we had a major blow—the Senior Commission of the Western Association of Schools and Colleges [WASC] notified us in March, 2001, that they had deferred reaffirming Fuller's accreditation.

In the summer of 2000, as dean of SWM, I had been elected to represent evangelical schools in the region as a member of the WASC commission. My first meeting was the one in which they decided to defer the reaffirmation of Fuller's accreditation, and all of the commissioners avoided eye contact with me, apologizing for the tough decision they had to make. We had been cited on four key issues: strategic planning, financial management, endowment spending, and the library's inadequacy to support our doctoral programs. It was a very uncomfortable situation for me, yet I knew their decision was a sound one: in May of

2000 I had volunteered to lead the strategic planning process at Fuller, knowing that this was an area of significant weakness. Rich appointed me chairman of what became the President's Planning Committee, and we started late in the spring of 2000 on a strategic plan for the seminary, but it was too late for WASC. So when I came back from that WASC commission meeting in February 2001, I knew God had called me to lead a president's planning group to address these issues.

By May 2001 Rich did not have a candidate acceptable to him or the trustees, and things were looking pretty desperate to all of us. Rich had asked me once before if I'd consider being provost because of my experience at Biola, but I made it clear that I was in the job that I loved and to which I felt called. I was *actively* not interested. But by that time we had completed a year of the strategic planning work, and he and the trustees had an eye on me. To reduce the sense of crisis, I volunteered to be the interim provost while Rich continued the search. I had the very challenging arrangement of being in the provost's office for half a day and then in the office of the dean of SWM for the other half of the day, serving concurrently.

At the November meeting of the trustees, Rich told me that in executive session they voted unanimously to appoint me the next provost. After the meeting Max DePree called to congratulate me—a *very* awkward moment. I said, "Max, I'm not even a *candidate!*" Of course he apologized immediately, and I stood my ground. I wasn't being coy. I really did not want to do the job. I loved being the dean of the School of World Mission. That's why I had come to Fuller and it was very important to me. But then, in

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Provost Sherwood Lingenfelter describes the challenges of facing two different and sometimes competing callings. He tells of obedience, humility, and the privilege of mentors willing to deliver hard but life-changing messages.

Sherwood Lingenfelter (PhD) is provost, senior vice president, and professor of anthropology. He was professor of intercultural studies, provost, and senior vice president at Biola University, La Mirada, CA. He lived for three years in the Yap Islands of Micronesia, conducted research projects with Wycliffe Bible Translators/SIL in Brazil, Cameroon, and Suriname, and has been their consultant in Papua New Guinea, Borneo, Philippines, Africa, and Latin America. Publications include *Transforming Culture* (1998); with Judith Lingenfelter, *Teaching Cross-Culturally* (2003); and, with Paul R. Gupta, *Breaking Tradition to Accomplish Vision: Training Leaders for a Church-Planting Movement* (2006).

January 2002, I had a conversation that changed the course of my life.

Iron Sharpens Iron

Bobby Clinton—our professor of leadership—came to see me, saying he wanted to have a serious heart-to-heart talk. He was humble, but also clear that he needed to speak his mind. He asked if I would permit him to sit down and share some things from the Lord with me. Of course, I said, “Yes.”

Bobby said that he had been watching me intently over the previous year, and in all the years he’d been at Fuller, he hadn’t seen anybody who worked as well with the joint faculty as I did. He affirmed my administrative gifts as the dean, and my heart for the faculty and the school. He went on to share what he thought were my gifts of leadership, and why he felt they made me particularly appropriate for the position of the provost. While I cannot remember all his exact words, I remember this: “I’ve watched you for these two and a half years as dean of the School of World Mission, and I think you can do more for the seminary in the provost job than you can as dean. Furthermore, you can accomplish all that you want for SWM from that position.” Then he urged me to prayerfully consider it.

This encounter was a very important experience for me. Very, *very* important. I really wrestled with the Lord over this thing—I *loved* being a scholar. I loved working as a teacher. Just the thought of giving that up was hard. But I was unable to get something Bobby said to me out of my mind: “God has gifted you for this,” he said. “I think he’s *calling* you to do it.” I started to reflect on that with an open mind, and I began to realize he was right—God *has* gifted me for this work. Still, I thought and I prayed about it some more.

Then, I had another important conversation, perhaps a few days or a week later. Faculty member Doug McConnell called to say he’d heard I was trying to find someone to teach courses on children-at-risk. He had a great passion for it, he said, had been working in the arena for nine years, and had developed a strong network of people in the field he wanted to connect to the school. He asked if I would let him lead this venture. He went on to tell me about his involvement with Pioneers missionaries in China, and wondered if I’d be supportive of his initiatives in that arena as well.

As I listened to him talk, I realized that God had given him a passion for things I wanted to do in the school. At one point I simply found myself saying, “Doug, this is ‘dean talk.’ Would you consider being a candidate for dean

of the School of World Mission if I were to step down?” I think he was as shocked as I was. Nevertheless, I thought, if God wants me to be the provost, then he’s showing me someone with passion to replace me as the dean.

Doug can tell his own story, but oddly enough, he was also very reluctant, for several reasons, including not wanting to put his family through the rigors that a deanship can demand. While my conversations with Doug continued, in February 2002, I told Rich—who had been authorized by the trustees in November 2001, to appoint me—that I accepted the appointment. By April Doug had accepted my invitation to be dean, and his appointment was approved in June 2002, effective April 1, 2003.

I jokingly say that the Lord fired me from the dean job, but in a real sense he did! He pointed me directly to Doug, and, looking back, it has not been a painful thing. I’m emotional about it because I see clearly the goodness of God: I see how Doug is doing things that I could never have done, and I *rejoice*. God gave Fuller a man who has the background, gifts, passions, and connections to helm that school, and I marvel to see what God is doing through Doug McConnell.

Incredible Journeys

In the meantime I am doing the things which I was originally reluctant to do, and God is blessing me in wonderful ways. In 2002 we submitted a special visit report to WASC, working exceptionally hard from 2000 to 2002 to address their concerns. They reaffirmed our accreditation. At that point we had completed the strategic plan for 2002–2006, which was very intense work, that set us in the right direction. Over the next five years we implemented that plan, achieving many positive changes for the seminary. For example, we reduced endowment spending to the industry standard of 5%, which caused tremendous pressure and pain for our academic programs, but God in his mercy increased our enrollment to keep our budgets in balance.

We’ve had many positive results from this strategic process, including the dramatic blessing of God through the Leading Change Campaign. And we’ve had some things we wanted to do that we couldn’t get accomplished. But that’s all right. It’s good to have goals that stretch you beyond your capacities. The board was very happy to have a strategic plan and clear goals for a capital campaign. I have received a great deal of positive feedback from trustees about my partnership with President Mouw, and they continue to affirm and appreciate my work as provost.

It’s been an incredible journey to see how God has blessed Doug, me, and the Provost Council team together.

We were reluctant in the beginning, but we are both in exactly the right places. That’s a good lesson. And God bless men like Bobby Clinton for taking the risk of true leadership and confronting me with a difficult but inspired observation and challenge.

His Ways Are Higher

In addition to showing me clearly that this was, indeed, God’s calling on my life, the Lord has *not* demanded that I give up my identity as a scholar or a teacher. That is such a blessing. While I was provost at Biola, I made a commitment that I would not stop teaching and I would not stop writing. I knew if I let that happen, I would dry up. So I created ways where I could stay engaged as a scholar, and I have been allowed to transfer that over to Fuller in my provost job. I still teach because it keeps me connected with the mission of Fuller and I can be engaged with the students in substantive ways. It allows me to be refreshed. I also continue to write—though *only* about the things I teach about, because it makes more efficient use of my research and teaching time.

But still, there are tradeoffs. While the dean’s job is very challenging, it also has rewards—you have students and faculty who know you on campus, and a host of speaking engagements, all of which is very gratifying. Now, nobody knows who the provost is, or what the provost does, and yet it is an essential role in the seminary. As a “behind the scenes” leader, I represent a couple hundred people on campus who work without public recognition or acknowledgement, and yet without them the seminary wouldn’t work.

I find tremendous joy in knowing that Fuller is much healthier financially—miles ahead of where we were in 2002. Together, as a body, we have accomplished things we wouldn’t have been able to accomplish alone. The body of Christ is powerful. None of us as individuals can do this.

I have learned that I am not so important. My job is really to empower the body of Christ, to make sure the right person is in the right place, to encourage them. When the body of Christ goes to work, it’s incredible what we can do together. Everything that has been accomplished in the last five years has been “body work”—a whole group of

people working together in significant ways. Each one of them is essential for what they can do, from the top to the bottom.

Rich Mouw has set a climate of teamwork at Fuller. I’ve been empowered in a wonderful way by the president, so that I really am the chief operations officer at the seminary. We make a great team. We each use our gifts to serve Christ and one another, and together we serve the larger body, which is Fuller. And that’s the joy of it, that each of us can contribute in wonderful ways to accomplish what God intends for Fuller.

So, I’ve had the challenging experience of feeling called to two different things and knowing it was impossible to do both. I have been reluctant, I have felt disappointed, and feared that God was not going to let me be fulfilled, recognized, or engaged in the work I love. I know that there are many, many of our students and graduates who bump up against this reality in their various ministries, and I am here to tell them: God’s ways are higher than our ways.

My advice is pretty simple. Listen to the counsel that God gives you and submit. Bobby Clinton’s time with me was both positive and painful. It was positive because I knew he cared and because I respected him. The things he said to me were very affirming. But it was also painful in that it forced me to recognize that God had something in mind that wasn’t necessarily in *my* mind. I would not have come to Fuller to be provost here. I was not unhappy with Biola in that sense. I had just lost my passion for provosting, and was feeling a call back to missions. I thought God brought me to Fuller to fulfill my call as an anthropologist in service to mission, but that was only partly true. He gave me the gifts of administration, and will not let me go!

We have to trust God, believing that he knows the time and the place for our abundant life. We have to walk in obedience to the Spirit of God. I had to be willing to let go and willing to step into the things God wanted. By submitting to God’s will, I’ve come to a better understanding of myself and have come to appreciate the gifts given to me. Also, more importantly, I recognize in a deep way that we all are much more empowered and capable when we work as the body of Christ and thereby experience the mighty work of God through his people. ■



Way Open: A School and Its Dean, Evolving Together

IN 2001—OVER 30 years after I graduated as a student from Fuller Theological Seminary—I was walking by the University Club pondering my new position as the dean of the School of Theology. I felt challenged, I felt full of passion and ideas, and I *still* felt surprised. I passed Senior Professor Bill Pannell who welcomed me with his inimitable warmth, and then he gave me advice I have never forgotten: “Don’t try and change the institution overnight. Give yourself *years*. Just *live* with us for a while.”

Bill was right. You can’t understand and meaningfully participate in the development of a community until you have lived and worked in it for a number of years. First you have to discover the terrain to determine where and how you can lead within the community. For me that required being

able to understand my own story in the context of this special theological experiment called Fuller Seminary.

What Brought Me Here

When I was invited to consider the position of dean, I accepted for the same reasons that drew me here to study in 1968: the broad evangelical, ecumenical vision of Fuller and what it represents in the global Christian church.

on, I was interested in the broader scope of God’s work in the church and in the world. I left my childhood community to do my undergraduate college and university work in urban Winnipeg, Canada, where I would eventually meet Irene, the love of my life.

I purposefully majored in the expansive subjects of theology and philosophy. I was intoxicated with learning, and I got bachelor’s degrees in both subjects. My undergraduate education had a profound effect on me, showing me several important things: how the particular gift of each churchly tradition fit into the larger Kingdom story of the household of God, the comprehensive and expansive nature of biblically oriented truth, and the various ways in which the church manifested its ecclesial existence in different cultures.

I gravitated toward a broader view where I might understand the world more holistically. I knew I had to leave the rural culture in which I grew up and eventually the urban community in which I had done my undergraduate work. When I went looking for theological seminaries, I chose not to go to another Mennonite institution but to expand outward while maintaining strong commitments to my own tradition. Once I had researched multi-denominational settings, it was, without question, Fuller that drew me. Its evangelical and ecumenical reputation, its notable faculty, and its reputation for excellence proved to be far greater than I had even imagined.

When I give testimony of my journey here, I still say that those years of study were the richest years of my life. By the time I returned decades later, Fuller had grown and changed immensely. However, the evangelical heart of its mission and the ecumenical culture—with all its diversity—were very much the same. There was something about that continuous ethos that struck a deep resonance in me.

Way Open or Way Closed?

When the job as dean opened up, I was on a different trajectory in my vocational life, going in quite another direction—

or so I thought. I had determined, after completing my MDiv and PhD at Fuller, to take what I had learned back to the Mennonite tradition, which I was able to do over a period of several decades, serving three denominational institutions as a theology teacher and academic administrator. I was very deeply involved in a leadership transition at a private university when I noticed an ad in the *Chronicle of Higher Education* for the position of dean of the School of Theology at Fuller. I remember saying to Irene, “Look—Fuller is advertising for a deanship position.” I didn’t think to apply, even though I was interviewing elsewhere.

Sometime later, I received a phone call from then Provost Russ Spittler saying “we’re in a search process for the School of Theology dean. Will you send us your résumé?” It amuses me to think of it now, but my mind was so focused elsewhere that I simply thought, “what harm is there in sending a résumé?” So I did, and forgot about it.

A month later I got a call saying they’d whittled the number of candidates down from a long list and were hoping I’d come for an interview. Again, it failed to grab my attention. “No harm in taking an interview,” I reasoned. I *actually* thought, “Most likely they are being polite.”

But then—suddenly, it seemed—the decision-making process came down to two or three people. I was startled. I said to Irene and my family, “I’d better take this seriously.” I remember vividly, on June 16, when Russ called me the last time. I was at LAX, flying to Chicago. He said, “the SOT faculty has approved your appointment.” By then, I mean *that moment*, I knew it was exactly what God had in mind for me, even though it was 180 degrees different than where I thought the Spirit was leading.

The Quakers have an expression: they talk about “way closed” or “way open.” I realized the way to Fuller kept opening. It’s interesting to reflect like this because I don’t usually have the time or occasion. When students ask, “How did you get here?” I give them the short answer: “God.”

Being here took some getting used to. Over 30 years ago my office belonged to President David Allen Hubbard. I used to sit at a table discussing assignments and projects with him as one of his teaching assistants. Not in a hundred years would I have dreamed I’d have the privilege of occupying what to me was “sacred” space. To understand what prepared me for coming here requires going back to a pivotal personal decision I made nearly 20 years ago.

The Spirit Blows Where It Will

I taught for a period of almost two decades at both the undergraduate and graduate level without giving much

thought to academic administration, even though from time to time I was encouraged by my colleagues to consider it. The hesitation dated back to my student days at Fuller when I was urged to be a leader in student government. I repeatedly declined, insisting I was at school to prepare for teaching ministry. I had been involved in student leadership in high school and college, and was uninspired by the experience *and* often by others who chose it.

Academic administration can be intimidating territory because it is often undefined. However, Max DePree has taught me that much of what an executive leader *does* is “define reality.” I like to add “try not to have your own ‘stuff’ get in the way.” When I sought the counsel of others about this job, I pursued one of my distinguished predecessors, Bob Meye. I met with him for about an hour and a half in Kansas City, Missouri, at an AAR/SBL convention. I asked him if I should leave teaching and go into the business of academic administration. His counsel was realistic about the challenges of this work, but he was also very encouraging. I talked to peers, to business friends, and especially to family. My wife, Irene, my two daughters and their husbands, and now my three granddaughters are without question the gravitational center of my life. Their love and support accompanied me at every turn on my vocational journey.

It was an extended sabbatical at the University of Edinburgh that opened new spaces for the Spirit to blow fresh breezes into my life, and get into places of my heart where I least expected it. Far away from the regular routines of my life and work, I saw that I had suffered a serious separation of head and heart over many years of full-time teaching. The experience began to reform my heart, reshape my mind, and ultimately redirect the trajectory of my vocational life. I was at the height of my teaching, writing, and academic career, so it was a questionable time to transition, but a new journey had begun. When I finally made the decision to go into academic leadership it was as though a cork had been pulled off the bottle of my interests, abilities, and gifts that were, in some ways, stronger than my teaching gifts. That unforgettable sabbatical in Edinburgh put me onto a life-changing inward journey that prepared me for academic leadership.

Years later, when I interviewed for the Fuller deanship, board member Evelyn Freed asked me, “what’s your Myers Briggs personality profile?” I’m married to a clinical psychologist, and I went through a battery of tests as her uinea pig” when she was doing doctoral work, so I knew exactly what Evelyn was asking. I answered, “ENTJ.” This personality type is associated with leadership. Evelyn knew that, of

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Howard Loewen’s gravitation toward ecumenism and expansive thinking led him twice to Fuller—first as student and thirty years later as dean of the School of Theology. He believes that time has prepared the school, and him, for a new work that is just beginning.

I was born into a good Dutch-German, Russian Mennonite Brethren family who had migrated from southern Russia in the 1920s. As a first-generation Canadian I drank deeply from the well of the Anabaptist-Mennonite tradition—the most radical and separatist of the Reformation traditions, historically speaking, and eventually one of the most culturally conservative. I grew up in a small Mennonite Brethren farming community just outside of Vancouver, Canada, and perhaps because of that, from my college years

Howard J. Loewen (PhD) is dean of the School of Theology and professor of theology and ethics. His post-doctoral studies were at the Graduate Theological Union in Berkeley and the University of Edinburgh. He has taught theology, over a period of three decades, in three Mennonite schools, and served as academic dean of the Mennonite Brethren Biblical Seminary and provost of Fresno Pacific University. He has been involved in pastoral, denominational, and global ministries, as well as in national and international ecumenical dialogue. His areas of expertise include Scripture and tradition, systematic theology, theological ethics, just peace theology, and ecumenical formation.

course. She pointed at me and said to the board members and faculty present, "hire him!"

Evelyn's affirming response was a spiritual rediscovery for me; indeed another sign. I realized that for all the uncertainty of going into leadership, I had, through this process, experienced a reaffirmation of the gifts God had given me. I understood then that these are the areas that provide the passion and energy because they come "naturally" to you, even though you have to keep pushing yourself. I see now that leading, influencing, and serving in the practice of theological education and church ministry is even more my passion than teaching alone, although I *had* to do that to get here authentically, and I did it with joy. I see it as a gift from God, a spiritual gift. But I did not see this coming, even though this job was to "perfectly" match my particular calling to theological education and leadership.

Learn to listen, and Then Reconcile

If pressed to identify the biggest theological change in me, it's been that I have learned to listen—listen for God's Spirit in *my* life and in the lives of others. Listening is a spiritual and theological discipline, and I haven't always been good at it, but I've become a better listener as an administrator than I was as a faculty person. I have learned much from my psychologist wife, Irene, who has modeled the art of hearing people's hearts and needs, not reacting immediately, and seeing how God might be at work in their lives. This reverberates the text I chose for my installation address, the so-called "great love command" from Deuteronomy 6:4-5:

Hear, O Israel: The LORD is our God, the LORD alone. You shall love the LORD your God with all your heart, and with all your soul, and with all your might.

Notice, the first exhortation is to *listen*. When I came as dean, I spent a lot of time listening. There were real tensions between administration and faculty, between different units, on budget issues, and so on. I spent the first several months meeting individually with 40-50 people for an hour-and-a-half each, asking them all the same questions: What do you like about Fuller? What energizes you in your work here? What *don't* you like about Fuller that needs fixing? How can this office help you achieve your vocational goals here? I had more than enough work for a couple of years, but the process of listening was crucial. The faculty taught me a lot. We often hear the voice of God by listening to others.

A theology of listening is central to theological training for ministry, and is the first step in our spiritual and missional formation. Theological listening is a hermeneutical key to the work of Kingdom ministry. "So faith comes from what is

heard, and what is heard comes through the word of Christ." (Rom. 10:17) It is that indispensable positioning of our hearts to receive and appropriate the immeasurable love of our one and only God, who, in Christ, extends this embracing Kingdom love to us and to others—neighbor *and* enemy alike. The "great command" is, therefore, inextricably linked to the "great commission" and God's work in Christ of reconciling the world to himself. It is my deep conviction that our call is to *listen* for what God is saying to us as a theological community and to keep ourselves aligned with the central biblical mission of God reconciling the world.

One way of ensuring that we remain a viable Kingdom-oriented institution is to think missionally about our own culture, Western culture. The beauty is that we have a School of Intercultural Studies that has been thinking missionally for over 40 years in relation to different cultures. We have a School of Psychology that brings keen insight and understanding into the broken condition of human nature. We have a School of Theology that is able to bring significant biblical, theological, and ecclesial resources and reflections to this missional task of reconciling the world in Christ. Between our three schools we have great assets to help us think missionally about transformational leadership training for the reconciling mission of the church in this culture.

A Bridge-Building Institution

There are few, if any, seminaries quite like Fuller: a multi-denominational, multi-regional, multi-national, multi-cultural, multi-generational, multi-degree program seminary. Structured like a theological university, with expanding schools, centers, and institutes spread over a number of campuses locally, regionally, and internationally, Fuller is inherently a bridge-building institution. The Latin word for bridge is *pons*. In French it is *ponte*. I sometimes quip that as a Protestant institution Fuller has developed its own "pontifical" role in the church and world! We are constantly called upon to serve in a convening role between and among the various parts of the Christian church, locally and globally. President Richard Mouw has clearly articulated for us the importance of Fuller's "convening role." We're looked upon as a place that allows people to come together for conversation, consultation, and conciliation; where we seek to partner with and stand alongside *all* of God's people in the service of the missional unity of Christ's church. We truly "believe in the one, holy, catholic, and apostolic church" and are deeply committed to "equipping the saints" so that all may be one in Christ (John 17).

Fuller has well over 100 denominations in its community, representing a wide range of varying Christian traditions,

from Anglicans to Anabaptists and everything between. I mention Anglicans and Anabaptists not only because these two traditions represent a significant presence of the historic Reformation traditions here at Fuller, but because I am organically connected to both. These various Christian traditions are like different rooms in an expansive house of God. In the course of time, I have also entered the Anglican/Episcopal room of this house where I have had the opportunity to live, and learn, and give expression to my own growing theological convictions about God's work in the world.

Denominations are not perfect; in fact, they, too, are broken and in need of Christ's ministry of reconciliation. Here at Fuller, however, we have the unique opportunity to benefit from the spiritual, theological, and ministerial gifts that different denominations contribute to the process of theological formation. For example, over the years we have established a number of "ecclesiastical centers" which seek to develop and maintain strong links to major denominational traditions. Although Fuller doesn't represent the whole mosaic of God's people, I believe it provides an eschatological glimpse of the kingdom of God committed to God's work of reconciling the world in Christ. This missional vision—in reality and in hope—is what brought me here as a student in the first place and what brought me back three decades later as dean.

An Evolving Missional Organization

Sixty years ago, Fuller started as one seminary that eventually became three schools, which gradually extended into multiple centers and institutes. We are an evolving organism, the missional focus of which is to equip men and women for the manifold ministries of Christ and the church. As dean, I am engaged in the work of strategic faculty hiring and retention, academic and assessment planning, program review and development, and assuring adequate resources to fulfill our educational priorities and commitments. Some of our evolutions involve negotiating and establishing global networks and partnerships, for example, the strategic relationships with the Chinese Christian Church in mainland China and elsewhere that we have formed under President Mouw's visionary leadership.

In the School of Theology alone, in addition to core MA and MDiv programs, we have the Hispanic Church Studies Center, the African American Church Studies Center, the Institute for Recovery Ministries, the Korean Doctor of Ministry Program, and the Center for Advanced Theological Studies which houses our PhD programs. We are linked organically through our curriculum to the Brehm Center for Worship, Theology, and the Arts; the Horner Center for

Lifelong Learning which houses our extension programs; the Center for Youth and Family Ministry; the DePree Leadership Center; and our online programs. We have important collaborations with the School of Psychology and the School of Intercultural Studies. I am particularly excited about the increased curricular opportunities for SOT emerging from an interface between theology, psychology, and intercultural studies. These collaborations promise to fulfill a passion for a holistic and integrative view that has driven me all my life.

The perennial challenge for an expanding institution is: how do we retain a strong center while extending the mission to which Fuller has been called? I often speak of Fuller as an institution with "deep roots and a global vision." To use another metaphor, Fuller is like a great sailing ship that requires a long and strong keel to keep it stable in high seas, but also requires multiple sails which allow it to catch the wind and navigate all over the world. Our keel is the deep commitment to historic Christian orthodoxy; our sails are the missional and ecumenical spirit that translate Fuller's ministry locally and globally.

A Reconciling Middle Way

Theological education in the twenty-first century is encountering turbulent times as it navigates change in the late modern and emerging postmodern world. Forces of globalization are challenging traditional patterns of life and work, evidenced in American culture with the decline of mainline churches and emergence of new forms of the church. A 60-year-old institution, such as Fuller, might suffer a decline in relevance under such circumstances.

On the contrary, by God's grace, Fuller is uniquely equipped for an even more promising future, provided we adapt to necessary changes while keeping aligned with our priorities and the resources we need to achieve them. If we remain faithful to our educational mission and calling, the best years are still ahead of us. Fuller was born out of a vision to provide transformative leadership for the church, challenging the anti-intellectualism, separatism, and other-worldliness of twentieth century fundamentalism. Sixty years later Fuller has established itself as a leading, progressive evangelical and ecumenical institution positioned to negotiate the twenty-first century church in a globalized world.

In the course of its development, 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, theo-

logically 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.

For Such a Time as This

These are perhaps “the best of times, the worst of times.” We’re at a *kaïros* moment where once again the missional opportunities for Fuller outweigh the cultural challenges. There are over 250 seminaries represented in the Association of Theological Schools. A recent ATS presentation suggested that within a generation many seminaries may be in serious decline (or defunct) because of an inability to adjust to the changes at work in our culture and world. Culture itself is changing rapidly, and religion and education—the two domains in which seminaries are deeply rooted—are both seriously affected. As hybrid institutions, seminaries are particularly vulnerable when both religion and education experience extraordinary stressors, and Fuller is not immune. In fact, we already experience them, and will need to make significant adaptive changes in the years ahead.

I have a growing hope, however, that although we face Herculean challenges, the last 60 years are just the beginning chapters of Fuller and that the seminary has been uniquely prepared “for a time such as this” twenty-first century.

President Mouw has led us to think about Fuller’s future mission in terms of three critical questions:

What is God doing in the world?

What is the Church doing to align itself with what God is doing in the world?

What are theological seminaries doing to equip people for the Church that is seeking to align itself with what God is doing?

Fuller’s future is related to the theological question of alignment. This is a profound question involving listening to the voice of God and responding to the way of God, which brings us back to a theology of listening.

When I took this job six years ago, I learned from my reading on the history of the seminary that Charles E. Fuller—before he began his evangelistic ministry and long before Fuller Seminary even was an idea—chose as his life text the passage from Jeremiah 33:3:

Call to me and I will answer you, and will tell you great and hidden things that you have not known.

It is sobering and humbling to think what God has accomplished through one of the founders of Fuller Seminary who “called” upon the Lord and who “listened” to the voice

of the Lord, well before the Old Fashioned Revival Hour and Fuller Theological Seminary came into existence. It is this kind of “calling” and “listening” that will show us the way into a future that we do not yet see. We are reminded that “faith is the assurance of things hoped for, the conviction of things not seen” (Heb. 11:1). If we are open to God’s call and we listen to God’s voice, the “way will open.”

Just Getting Started

We recently had a luncheon event on the seminary campus honoring DDonald Hagner, the George Eldon Ladd Professor of New Testament, after 30 years of service to Fuller. Among the many faculty and friends who gathered for this celebrative occasion were Daniel and Ruth Fuller, Bob and Mary Meye, Russ and Bobbie Spittler, and Fred and Bernice Bush—all former School of Theology faculty members. I commented to the group, “these are the people on whose shoulders we stand, and we’re here today because they were here before us.”

I have to constantly remind myself that I’m part of history in the making for the next generation, and that someday, others will recognize that we who serve under the presidency of Richard Mouw were there to make our contribution. It’s important to see that the Fuller story is also telling *me*, and I pray continually that it will be God’s story.

This brings me back to Bill Pannell’s advice about living with the institution for awhile before trying to change it. On the assumption that God is at work, in Christ, reconciling the world to himself, I have come to believe that leading, theologically speaking, is actually just pushing in the direction that the Spirit is already moving in anyway. That, of course, takes considerable individual and communal discernment.

As we move into the twenty-first century we can’t remain status quo. Change comes at us like a tsunami. We want to train people for the ministry of reconciliation for a church that actually exists, not for one that’s already history. This will affect the faculty we hire, the programs we develop, the students we attract, the supporters we cultivate, and the realignment that is required to achieve our missional outcomes. In the School of Theology we have just started down this path.

Several times recently, relative strangers and others close to me have noted that my own life experience is a kind of microcosm of the life of the school—concurrent with its development. Even to the point that we are about the same age, “born” in the same time period. For me, like Fuller, the last 60 years have been in preparation for what is coming next. I feel as though we are both just getting started! ■

Choosing the Deep Water Instead of the Shallow End

I HAD HEARD ABOUT Fuller when I was in the university at Cal State San Bernardino. My wife, Janna, was the one who shared the gospel with me, and because she felt a call early in her life to be a missionary, her challenge was: “If Jesus is Lord of your life, wouldn’t you want to serve him with your whole being?” Along with her grandparents, Janna was responsible for leading me to Christ and discipling me afterward, and two of her uncles were Fuller graduates—so Fuller was always an exciting possibility. However, I was impatient to get into missions right out of college, so off we went for ten years to Australia and Papua New Guinea.

My calling was very sincere, youthfully energetic, and woefully underprepared. I started with the conviction that the commission of Christ is to go out into all the world and be witnesses. Then I asked myself, where is there a dearth of Christian witnesses? The answer to that question determined the course of the next decade of our lives. That was my whole strategy.

Once I got into the field, I realized how complex it is to live and work in another culture with worldviews that are foreign, and how important it was to be an effective witness. How do I help people to see that it is Good News? I learned that you do that by answering *their* questions, not in giving answers to *your* questions. I found that the academic training and Bible studies and preliminary theological studies I had up to that point were inadequate to help me understand the framework for those questions and, therefore, reflect biblically and theologically on them. I prayed fervently that God would miraculously make up for my inadequacies.

Then, lo and behold, Fuller professors came to teach workshops in Papua New Guinea. That first workshop was like a feast for me: questions were answered, tools were shared—I was hungry for morsels of wisdom and here was a gourmet meal! They cared about me as a person. They were interested in my work, which they saw as valuable. People like Chuck Kraft, Dan Shaw, Bobby Clinton, Paul Hiebert, Eddie Gibbs, Dean Gilliland, Paul Pearson, and Tom and

Betty Sue Brewster. I remembered thinking, “I need to be where *these* teachers are.”

Where Even the Sandwiches Were Named for Theologians

From the beginning it resonated in my soul and my intellect that Fuller was doing the kind of critical reflection I had such a need for, and it was the professors who drew me to that conclusion. Then I came to campus and met people like Lew Smedes and Richard Mouw. Roberta Hestenes—who was here at the time—was a breath of fresh air because I hadn’t encountered people with her view of spirituality. I was completely sold. As a student, it was paradise—the community, the depth of wrestling with issues. Back then, even the sandwiches at the Catalyst were named after theologians! Everything about Fuller was filled with light for me. I had been giving out for ten years with very little input, so I ate up everything.

I had been overseas since ’74, so those two years on campus were amazing. When I started to work on my PhD, it was the first time I was able to ask questions without fear and without artificial hurdles, and able to dig into the realities of research and answer those questions for myself. Bobby Clinton and Dan Shaw got me through my master’s program, later to be joined by Paul Hiebert and Paul Pierson, and together were the primary influences on my doctorate.

My dissertation question was, “How do people who are in ministry construct an integrated world socially, theologically, and philosophically?” Meaning, what is the interface between their beliefs and the social world that they engage in? Whether it be the constituencies that they minister to,

SYNOPSIS

Dean of the School of Intercultural Studies Doug McConnell describes his journey from missionary, to professor, to administrator as one in which his passion for the work of missions has been shaped by the challenges of “big steps of faith.”

C. Douglas McConnell (PhD, Fuller Theological Seminary) is Dean of the School of Intercultural Studies and associate professor of leadership. He served with his family for 15 years as a missionary in the South Pacific and five years as international director of Pioneers. Prior to that, he taught and chaired the Department of Missions/Intercultural Studies at Wheaton College Graduate School. McConnell also established the concentration on mission to children at risk (SIS). His publications include *The Changing Face of World Mission* (coauthor, 2005), and articles in *Missiology*, *The Evangelical Missions Quarterly*, *The Evangelical Dictionary of Theology*, and *The Evangelical Dictionary of World Mission*.

their members, congregants, or the unreached, how do they find consistency and not just run around, totally busy, doing only what they can?

I left Fuller in 1986 with an exceedingly high opinion, and was gone for the next thirteen years. Ironically, instead of going back into ministry in the area I was prepared for, I got called to be the leader of Pioneers, an international missionary movement. I went from the trenches to school and suddenly found myself in an administrative role, spending the following five years leading the mission. I went on from there to Wheaton College for six and a half years—an experience that I truly loved, but it wasn't Fuller. I loved the environment, the colleagues, and students, but it just didn't have that same vibrancy that I find here, particularly because of the diversity of this place, the international element.

I returned to Fuller as a professor with a sense of wonderment that I would walk in the footsteps of those mentors of mine so many years ago. I had a powerful sense of "who am I to come to a place like Fuller?"—with no sense of being Fuller caliber. But they saw it in me, apparently.

When I became dean, I remember sitting right here in this chair—which was Dean Paul Pierson's in my student days—and he came around the corner to welcome me and I nearly jumped off the seat: I felt like a kid in his father's chair! Like I should put everything right back where I found it. Getting to work with these people, whom I consider giants, is such a privilege. Now I am creating a new reality because I am part of the hiring of new faculty and replacing those who are retiring and moving on. It's weighty, in a good way, but I wouldn't want it any other way. I wouldn't want to be silent in this responsibility.

Choosing the Giants of the Next Generation

So, who are the Paul Hieberts and Chuck Krafts for the next generation? I had to look at the changing demographic scene, the changing locus of Christian mission and strength. 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 and Western people as well—speak for, and to, and with?

For example, the Islamists. Imagine facing the question of who could take Dudley Woodberry's place—an amazing fellow. Someone who looks very different—a French woman, Evelyne Reisacher. Evelyne has impressive experience, an ability to bond with students, and a depth of understanding from over 20 years in North Africa where women have not been what you might call prominent. We are honored to have her. It's finding that quality of personhood, that quality

of spiritual walk that draws students to them. Evelyne walks on campus and everyone crowds around to talk to her.

Another person is Martin Accod, a Lebanese, Arab-born, who speaks Arabic and French and English interchangeably and who is Oxford trained. You are talking about an Islamist who every morning wakes up to the sounds from a nearby mosque.

Jehu Hanciles, who is African, has come to look at migration, and how that phenomenon is changing the face of Christianity. Without the migrants of Europe, Christianity would seriously suffer. It's the vibrancy of African worship that is in many ways giving a shot in the arm to tired churches.

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. We're looking for the same depth of experience and understanding, but also a new horizon to match a new set of variables that did not apply to Kraft and Gilliland when they came here. But because of their work and impact, and because of what God has been doing globally, it's a new day to bring people in. The churches in the United States are talking about being missional churches because they recognize this is a field, not just a mission force.

Not Just Bridges, But Effective Bridges

Apart from my love for the community and vibrancy and intellectual vigor—the conversational flow and ecclesiality and friendships—at Fuller, this is a bridge we're standing on, a bridge connecting us to new roads and new destinations. Donald McGavran, who was our founding dean, wrote *Bridges of God*, which changed our paradigm for mission. Now we're recognizing that there are always more bridges and more roads on the other side, even though the main thrust has never changed: of all the things God is doing in the world, the Church is still a primary focus of God to touch the world.

The growth of that Church, the maturation of that Church, the holistic engagement of that Church is still right at the heart of the School of Intercultural Studies. McGavran used to say that what was needed is a mighty multiplication of churches. Today I would say what is needed is a mighty maturation of that witness in the world, so we can impact effectively, in wisdom. It's outreach, but it's also maturing on a number of levels: spiritual maturation in the knowledge of Scriptures and the Christian life; maturation of the people in the churches—what we often call discipling—which entails a deepening understanding of who God is; and finally, maturation in our theological thinking

and in our Christian engagement in the world.

First is spiritual maturation. That effects growth in our worship of God, our knowledge of God, and in our community. Secondly, it is in outreach, not only in reaching new people for Christ and inviting them into the family of God, but also in impacting the world. Take the issue of children at risk, for example—a theme that is very important to me. There are such deep and lasting needs of children that the church must speak into! AIDS orphans in Africa are being touched by local congregations. Speaking out against sin and injustice in our world. Creating systems so that society treats people with dignity in just ways.

We believe in Christ as our Redeemer and Savior. As the One who, in God's revelation to us in its highest form, became human and took on the work of Calvary. The more we understand that, the more we want to worship, and the more we realize that this is good news for the world—this is the reconciling force. Yet, there are still people in our world that have never really heard about Jesus. They don't have any clue that God has a reconciling presence in this world and that God dealt with sin and invites us to be reconciled to him through Christ. Our school is dedicated to equipping men and women so they can go to learn about how to be a witness for Christ, a vibrant witness. This is the theme of my own life, not just the work of Fuller Seminary! To be here, for me, is to be at a place that is really on the cutting edge of world mission, to be a part of that ongoing need for people to know that they can be a part of God's family and that they can have the peace that passes understanding.

Cultivating Hearts through Big Steps of Faith

Being at Fuller in the School of Intercultural Studies at this critical time, with its big challenges, is deep water. We live in a world that is less and less tolerant of Christian proclamation and less and less tolerant of intolerance—which is the perception of those of us who have a commitment to Christ alone as the way, the truth, and the life. I am absolutely committed to that, but in exercising that kind of faith and taking those risks, I have seen God work in a powerful way to transform me.

I am far from perfect, but my imperfect reach for doing God's work and for being part of his world is the very thing that has drawn me closer to God, because my dependency has been greater. In 2 Corinthians 12:7-9, Paul the Apostle talks about wanting to be delivered of a problem. He prayed and wasn't delivered. God revealed that in Paul's weakness God's strength could be seen. I've found that the deeper the wound, the greater the presence of Christ, the greater I could

trust him. I don't want to be wading around in the shallow end of life to see if it will support me or not support me. The more I push out, the more I risk, the more God is faithful in providing needs and helping me to grow.

More important, I've seen him work in the world to transform lives. I want our students to see that reticence or ambivalence is not a place where you can experience the fullness of God. It's when you push off from that and you get further out that God will prove true. That can be in your own launching out in big steps of faith or it can be in the battering or the suffering, as with believers in Africa. In that suffering, God is cultivating hearts that are full of worship. I am challenged, and I hope our students can see that to walk with those brothers and sisters, to be given that opportunity to share with them in their experience, is a profound charge. It blesses them to see us standing together, to see Arab Christians who are being persecuted, and we can stand with them and say, "it's not that you are an Arab, but rather you are a brother in Christ."

One of the important things we teach here is that to love God with your mind is a high calling. The life of a mind disciplined to look at those questions deeply and not be satisfied with platitudes—or as Chuck Van Engen says, "nugget theology" or proof texting—is one that realizes that God has something important to say in the midst of geopolitical shifts or in the midst of war. Those complex issues can be met with a seeking mind, with a mind that is offered to God, not satisfied with simple answers that work for Sunday school but don't work in the world.

How do my thoughts demonstrate that I love God? My colleagues here at Fuller are called to ponder, to study, and to teach *that*: Whether it's a New Testament scholar who is wrestling with issues and revealing new ideas and thoughts like Marianne Meye Thompson or Rick Beaton, or a historian like John Thompson or Jim Bradley, or an anthropologist who is questioning culture like Sherwood Lingenfelter or Dan Shaw, or a psychologist like Linda Wagner or Cynthia Eriksson who is trying to come to grips with what it means to be traumatized and how to minister God's love in that. Looking theoretically at that, I find an amazingly worshipful and blessed experience, so many different voices working in community to illuminate the whole. It's not only us working together, but as an engagement that is holistic in every intellectual and spiritual way. I am so excited to be here. I love working with my colleagues. I'm still learning, and I make my fair share of stupid mistakes, but Fuller is a convergence of my background and what God has prepared me to do. Why would I want to be anywhere else? There isn't anywhere else—this is where it is *happening*. ■



Psychology with a Pastoral Heart

WHAT BROUGHT ME to Fuller was the opportunity to teach at a place where faculty and students are committed to serious study of psychology and theology in preparation for ministry. To be someplace where these disciplines are honored with heart and mind is critical for me.

A New Path to Ministry

I came here from the University of Illinois, Chicago, where I taught for four years after completing both my master's of divinity and a PhD in clinical psychology at Yale University. The University of Illinois had a well-respected psychology program where faculty colleagues were warm and very productive in their research. Faith, however, was not an

important topic of discussion, nor was religion an important area for reflection and research.

My faith and ministry commitments were not nurtured there and could not be readily and publicly integrated with my scholarship. When I discovered Fuller—a seminary with a school of psychology—it seemed to me to be the best place to teach and do research at the interface between theology and psychology.

Psychology and theology represent two critically important parts of my journey not just because I studied both but also because of the personal meaning they entail. I grew up in the church, the son of a pastor, who was expected to enter pastoral ministry. As an obedient child, I wanted to honor that expectation, but I also needed to understand how to fit together my unique experiences, my faith, and

my sense of vocation.

In seminary I began to study depth psychology, an engagement which evoked a powerful need to understand myself, to make sense of my own journey and to come to terms with a rough childhood. Psychology helped me with that; it brought me closer to the pain I had lived through and opened a new path to ministry.

Drawn to the Mysteries of the Mind and Spirit

I was particularly drawn to the mysteries of the mind and self and how these are linked to spiritual life and to emotional healing. When I completed the PhD, I wanted to bring my theological and psychological training together in both scholarly and practical ways but aside from working in my church and teaching at a secular university, I had not found a community that could help me integrate these vocational longings. Coming to Fuller helped me fulfill that hope.

Teaching, mentoring and doing clinical work were challenging and fulfilling. I had no aspirations for administrative leadership and was very reluctant to accept leadership, quite frankly. When I was invited to apply for the position of associate dean twelve years ago, I refused. After a third request and much prayer, I agreed to be considered.

That experience taught me the fundamentals of leadership and gave me a new appreciation for persons called to care for a community of teachers and learners. Work as associate dean was rewarding and exciting but six and a half years ago when the deanship became available, I was apprehensive about applying. I wasn't sure I wanted the position or could succeed in critical aspects of the job—particularly fundraising—but, with the encouragement of friends and family and with prayer, I became a candidate and here I am, almost seven years later.

I do not teach a lot and I can only do a small amount of clinical practice these days. I miss being separated from the

hands-on work of my earlier years on the faculty, but I have gained deep satisfaction from caring for the school as a whole and from sending out graduates who will influence the world—graduates who work around the world to make a difference families and communities in need of hope and healing. Sometimes I wish I could roll up my sleeves and do this work myself! But I am satisfied to do what it takes to keep the school strong and to ensure that we send from this place trained and committed people to do the job. To lead a school from which such folk go out to serve each year is exciting to me.

I find myself using the image of a congregation to describe our school. It shapes my understanding of what I am called to do as dean. The image suggests the need for a pastor's heart. I have a deep concern for students—how well they are trained, the condition of their hearts and souls and minds, and how much this educational experience is going to cost them. It is my task to make sure this is the kind of community where members find nurture of mind and spirit, one that provides the support they need whether they are faculty, staff, or students. Being related to one another in Christ is the bond that holds us together, above all else. As faculty and students, we are not just educators and learners, we are a community of reconcilers prepared and preparing others to serve.

Later in his life, though he remained a pastor, my father became the headmaster of a Bible school, so being in ministry and in education was never contradictory to me because my dad modeled those roles for me. But the power of the congregational image goes deeper than simply being a pastor's kid who spent a lot of time in church. The church was a safe place during turbulent times in my childhood, always a sanctuary, so "ministry" has always been partly about finding refuge in God. My own history has served to clarify what it means to be a psychotherapist and a pastor and I have drawn on these experiences to give texture to how I handle my role as dean.

The Goodness of Others and the Constancy of God

I grew up in Jamaica. The tragic death of my mother when I was four was the shattering event of my early years. My father was left to raise five children himself. His congregations provided the caregivers and others who showed affection or disciplined us in love. The church was central to my upbringing. We all went to all of the services. It was a true sanctuary, and it bred in me a sensitivity to the presence of tenderness in others—whenever I sensed a caring spirit I drew near it—and to the kind of suffering that one cannot reach or heal with words alone.

I had a mentor—my headmaster in high school—Herbert B. Swaby who created opportunities for students with potential to go to smaller Presbyterian schools in the U.S. Now here again was a minister and an educational administrator who took me under his wing and modeled for me the pastor and the administrator role in tandem. Like many others at a tender age, all the potential in the world was useless without someone who opened doors for me. Dr. Swaby helped me get to college by making contacts, seeking financial support preparing me to qualify academically etc. In large part because of his belief in me, I was accepted by Muskingum College in New Concord, Ohio—best known because of another alumnus, John Glenn. My father paid for my plane ticket, and I made the journey to America.

Without Knowledge of the Winter Ahead

I arrived in Cleveland, Ohio, with ten Jamaican shillings in my pocket and no concept of winter, much less winter clothes. The couple who greeted me at the airport were new-found friends I met while working at a soda stand in Jamaica when they were vacationing on the Island. They were generous, they made sure I got on a bus to Muskingum College and that I had a sweater and enough money for my bus fare and food. Other friends met at the same restaurant provided summer jobs and visited me on parent's weekends while I was at Muskingum.

Many students come to Fuller from a similar context. "Arriving without knowledge of the winter ahead" is a good analogy for the youthful entrance into each new stage of life. Some of us arrive not knowing how cold it can be, not dressed like everyone else, wondering "how on earth did I get here?" and hoping for the kindness of others. This experience helps me to be sensitive to our own students' need for support—emotional and financial.

At Muskingum, my Latin teacher suggested that I apply to Yale Divinity School. Such a thing would never have crossed my mind. She saw in me capacity that I was not aware of, and her vision for me helped me get to Yale Divinity School to do my MDiv and later the PhD in psychology.

In the midst of an exciting and difficult journey, God has been constant: to the four-year-old too young to understand, to the young man landing in Ohio in September with no winter clothes, and to the faculty member who with reluctance assumed the role of dean.

The Ethic of Collaboration

In small schools like ours, faculty will make a greater impact if we are collaborating, rather than all doing our own thing.

SYNOPSIS

Dean of the School of Psychology Winston Gooden's path has led him to an authentic integration of psychology and ministry. His vision encompasses community, collaboration, and a genuine connection between mind and ministry.

Winston E. Gooden is dean of the School of Psychology and associate professor of psychology. He has published in the *Journal of Psychology and Christianity*, the *International Journal of Aging and Human Development*, and the *Journal of Youth and Adolescence*, and he serves as contributing editor to *Conversations Journal*. He is an active member in the American Psychological Association and the National Council of Schools and Programs of Professional Psychology. Gooden also serves the church as associate pastor of the First AME Zion Church in Pasadena. Gooden's areas of expertise, research, writing, and teaching include psychodynamic psychotherapy, adult development, shame, mid-life transitions, spiritual and emotional development of African-American men, and church involvement of African-American men. He has maintained a private practice in clinical psychology in Pasadena, CA, since 1984.



The ethic of collaboration is an essential ingredient of my approach to leadership. Paul's metaphor of the one body with many members working together in unity provides an image that appropriately shapes a sense of the climate we need to sustain the school's mission. If our differing gifts, characters, interests, and experiences are harmonized, we can achieve great things. This ethos is indispensable to the School of Psychology, and it is an important measure of the success of my deanship. Without the commitment of excellent faculty and their sense of the mission of the school and their patient and gracious support, I could never succeed. We work together well.

In fact, all three of the deans have a commitment to collaboration within and between our schools. School of Psychology students take classes in the School of Theology, and many opt to take intercultural studies classes as well. Our programs are built on the idea that effective Christian psychologists need to understand their faith and be articulate in their faith. So relationships with theology faculty are one important level of collaboration. There are research collaborations also: the Muslim/Christian Dialogue is a three-school collaboration. The Center for Youth and Family Ministry is a three-school center. Fuller is a very vibrant community where there is collaboration on all levels.

Leaving Behind a Legacy

Being a dean means being separated from the immediate gratification of hands-on work in exchange for sending out others who will influence even more. We have a graduate who has gone back to Africa and is establishing a center to work with AIDS orphans, victims of extreme poverty and the worst of urbanization—those who suffer beyond what you would think people can endure. I wish I could go—but I have to be satisfied that she is sent from this place, that I have in some way helped to empower her by training and equipping her for and supporting her in that work.

Similarly, we have School of Psychology graduates working in the Navajo Nation or in the Florida prison system; developing resources designed to transform youth ministry or pioneering infant mental health; doing groundbreaking

research on functions of the brain or teaching at the University of Pennsylvania. As long as a person is ministering with the heart of Christ for the community, whatever he or she is doing, and wherever that work takes place—I see that as our work. To lead a school where there are 50 such folk going out, equipped to make a difference—that thought is exciting to me.

We are not just educators, we are community reconcilers, and the communities that our students and graduates serve are part of the people we serve, too. This helps to set some of the priorities for my deanship: everything from whether students are finding ways to express their own voices to the cost of their tuition.

There are several questions that I must constantly ask and seek to answer as dean:

- What does the Church need from our marriage and family program?
- What does it need from faculty research?
- How can I support faculty to do the type of scholarship that meets the Church's needs?
- What do those team members need in terms of skills, gifts, temperament, and commitment to achieve our collaborative goals?
- How must we shape the School of Psychology to be sure our people—faculty, students, staff—are getting what they need to minister well?

I am excited about many possibilities: graduates so free of debt that they can easily pursue ministry to the poor and underserved; scholarship from our faculty and graduates that will be a premier source of wisdom about spirituality and human flourishing, useful to the church and respected by our guild—scholarship that can transform the culture; our graduates influencing the Church to become stronger places of growth in the Spirit.

I think we can be the best at connecting the mind and the spirit in such a way that it would appear even to nonbelievers that a failure to incorporate faith into the process of psychological healing is an inadequate treatment plan. How do we do that? Answering all these questions keeps me here. ■

Serving Students in the Household of Faith

PRESIDENT RICHARD MOUW spoke recently in All-Seminary Chapel on the topic “Walk Humbly with Your God.” It was a very good word, and many were touched by it, but in most ways it was a normal chapel experience. As we were singing, however, I felt the power of simply worshipping together: *We are the household of faith.*

I have been a part of the Fuller Theological Seminary community in one way or another for nearly 30 years. It has been my privilege to work at Fuller during two very invigorating and important decades—the eighties, and now this decade launching the new millennium. Still, it *moves* me to reflect on the power of gathering as the body of Christ, even after all this time. I often look at the people I work with and feel similarly moved—filled with love and admiration. We are so blessed to live and breathe and learn and work in such an atmosphere. It fills me with gratitude.

Micah 6:8, “Love mercy, do justice, and walk humbly with your God,” requires us to contribute to the common good in any way we can. Only when we are humbled by life and by God can we act justly and love mercy. It is my desire to learn how to live this way. By God's grace, I intend to add my contributions to those of others—whether for pay or volunteer, whether it carries an impressive title or not. It took me a long time to understand that, but it is a place of strength and a place of power. When I came to Fuller for the first time I sensed there was something sacred about making a contribution in the academic setting to contribute to the household of faith, and I will leave my position here someday knowing for certain that it is a high calling.

The Sacred Trust

An invitation from Cecil M. Robeck Jr., in 1980, brought me to Fuller as a vocation. My husband, Dennis Guernsey, had come on faculty in the fall of 1978 to build the marriage and family program. Mel was a PhD student and also

on staff as director of student life, I believe, and when he heard we were moving to Pasadena, he spoke to me about a job as registrar. I didn't even know what a registrar was: I was a social worker. Undaunted, he introduced me to Mary Lansing and Doris Smith. Mary began as Charles E. Fuller's assistant—she became part of the original Fuller team in 1947 when the seminary was created and she remained for 33 years. She had a tremendous influence. Doris, her assistant registrar, had been at Fuller for 20 years.

They were able to talk me into the job because they fell in love with me and I fell in love with them. They took on my “registrar education” immediately: Mary made me her administrative heir and Doris trained me on the computer. The first thing Mary taught me was “every grade for every student is a sacred trust.” She insisted that at Fuller “we are committed to excellence. Excellence in everything, including the way we report grades, the way we greet students in our office.” She set a standard for the calling of being in higher education. That was the spirit they introduced to me about Fuller Seminary—a precious place that they believed in and had given their lives for. That made an indelible, lifelong impression. Then they both retired, and I tried to put into practice all they had taught me.

I was registrar for three years, then reassigned as Director of Student Concerns. By that time I was empowered by the freedom I had been given, and I threw myself into building student life—especially residential life. We developed a certified licensed childcare program called Madison House and a summer program for children of Fuller students, in addition to other services. The process of

SYNOPSIS

Lucy Guernsey, director of Alumni/ae and Church Relations, looks back on two pivotal decades of life at Fuller. From registration to student life to alumni/ae relations, her philosophy of “sacred trust” is behind many of the services students enjoy today.

Lucy L. Guernsey is the director of Alumni/ae and Church Relations, and director of Phase I of Fuller's Leading Change campaign. Previously she was Dean of Student Development and Campus Life at Seattle Pacific University, and executive director of the Caltech Y, California Institute of Technology, Pasadena, CA. Her master's degree from Azusa Pacific University is in social science and student development. She is a member of several community and professional organizations including the Council for Advancement and Support of Education (CASE) and the Southern California Ecumenical Council (SCEC). She is coauthor, with Dennis B. Guernsey, of *Real Life Marriage* (1984) and *Birthmarks* (1991).

building community life at Fuller deepened a certain inclination of mine, of seeing a need and creating a service or program to fill it.

Learning to Think

Fuller's first woman graduate was as early as 1952. That's incredible when you consider the times. It was very controversial. It took until the 1960s before Fuller admitted women into all of its programs, but the seminary really put itself out on a limb by supporting ordination of women. It decided to take a public stand on behalf of women—and we're still in trouble over that in some places, I suppose.

In the 1980s, a woman like me, coming from a fundamentalist tradition, could be refreshingly affirmed at Fuller because gifts and talents were encouraged here without regard to gender. Elsewhere it was rare in those days for a woman to be encouraged in leadership, but at Fuller I was challenged to take risks in developing the offices I directed. It has often been my unconventional experience to have a job before I get the education that qualifies me for it, but I added graduate education to the process along the way, and that further empowered me.

Within the seminary, we were all struggling with what to do with those troublesome Scriptures about women and the church. What was our role? Fuller was hospitable to the Evangelical Womens Caucus, of which I was a part. We had what we called a Womens Concerns Committee, started by Libbie Patterson and staffed by Libbie, and later by Fran Hiebert. Fran wrote an inclusive language booklet that was approved by the Board of Trustees and distributed to everyone at Fuller for use in the classroom and writing. There was a lot of significant change happening, and I was surprised and gratified to be a part of it.

These things did not grow out of any particular goal or expectation of mine. It may sound strange, but I never had any expectations as a young woman except to move out of my parents' house, be self-supporting, get married, and have children—just like every other woman I knew. But by the late 1980s, I had my consciousness raised, I had expectations. That was due to a unique combination of factors at Fuller: an empowering workplace, friends and colleagues who challenged me, some rigorous therapy, and a challenging graduate education—these dynamics made me imagine that I could learn to think for myself. And back to that experience of worshipping together as a community—that gave me the courage and the faith to attempt it.

That seems so archaic a thought now, but when I was young, my ability to think had not yet been shaped. I might

not ever have challenged that, except for a perfect storm of circumstances: the unique experience of being both an administrator and a student in graduate higher education, which allowed me a wonderfully synergistic experience; being placed in a leadership position as a woman in an evangelical institution; and, last but not least, a vital marriage and two daughters.

What the Soul Doth Wear

I was Director of Student Concerns at Fuller for five years. Then I departed for a 10-year period, during which I was Executive Director of the Caltech Y at the California Institute of Technology in Pasadena, California, and then Dean of Students at Seattle Pacific University (SPU) in Seattle, Washington, where my husband Dennis was developing a marriage and family program.

Four years later, Dennis fell ill and passed away. I stayed on a few years at SPU, but our daughters were grown, and I needed to face my new life as a widow and as a single woman. I decided to make a clean slate of it and move back to Pasadena where I could care for my aging parents and mother-in-law. In a brief season, my mother and father, my mother-in-law, and an uncle passed away. It was a very difficult time, but being there for them was what I had moved back to Pasadena to do. There's a poem by George Herbert:

By all means, use some time to be alone.
And to see what thy soul doth wear.
Dare to look in thy chest, for 'tis thine own:
And tumble up and down what thou find'st there.

I took some months to "see what my soul was wearing." I found a church, made new friends, and let it be known I was looking for a position. That was the summer of 1999.

Fuller called again, this time with an offer for the position of Director of Alumni/ae and Church Relations and a job description that sounded like it was written for me. The tending and nurturing of relationships with alumni/ae and with churches that were strategic to the seminary was really two jobs, with "relationships" being the common factor. Both efforts were remedial at the time, but I had developed over the years an interest in bringing endeavors like that into their fruition.

I was reflecting the other day that my experience at Fuller has a strange sort of full-circle character: I started out registering new students, then working with current students, and now serving alumni/ae. The thing that has remained constant has been the relationships and the love

that has come about naturally for our community. This is the harvest of the sacred trust that Mary and Doris planted in me so many years earlier.

A Lifelong Commitment

At Fuller, we try to be connected to our alumni/ae and be a resource for them, whether it's through e-mail, newsletters, or the magazines—*Fuller Focus* and *Theology, News & Notes*. We announce when our alumni/ae have published books, refer them when they are looking for new positions, encourage them when things are not going well, encourage them to reattend Fuller if they want to further their educations. Most of them need to have a place that continues to inspire and encourage, and we intend to be that place.

We're building as many avenues as we can to encourage and resource our graduates wherever they are in the world, "serving the manifold ministries of Christ and the Church." We don't want to just equip them while they are at Fuller, which is our mission—to equip men and women—we want to continue to be a resource and a connection point wherever they are in their lives and ministry. It's a lifelong commitment from our perspective. How do you do that on a limited budget? We work hard to communicate more, and to get out there to where they are when time and budget permit.

E-mail has been a great boon to us. From the first time we used it as a communication tool we had great response, and that hasn't slowed. Another very successful idea has been the 50th reunions that we started hosting. Alumni/ae love to connect with each other because they share a history, of course, but also they tend to share similarities in life and perspective. Hearing the stories of alumni/ae after 50 years and their reflections on God's work in their lives is a gorgeous thing—hearing what early students went through from choosing Fuller. Those first classes, from nearly 60 years ago, are still looking to Fuller to be that edgy, non-traditional place, to speak out on the controversial, and to entertain the forefront of ideas, while being faithful to the gospel of Jesus Christ.

Those who choose Fuller have often chosen the difficult way. People still come to Fuller over objections of family, denomination, friends, and counselors. The Fuller student is often a maverick or a pilgrim or an adventurer—someone pressing outside the box in which they were reared or disciplined. The Presbyterians actually excommunicated early students and faculty who were teaching at Fuller. But Fuller's founding fathers wanted to promote rigorous study, to understand historical theology and Scripture, to counter certain isolationist tendencies and non-intellectual reputa-

tions, yet to keep their commitment to the gospel intact. They, too, took the necessary risks to achieve these goals and set the foundations for the world-renowned seminary that it is today. So everyone here continues to benefit from their courage, as I have.

Every Continent in This World

I would love to create a program of travel as part of the Alumni/ae and Church Affairs Office mandate. We have alumni/ae on every continent in this world. Wouldn't it be great to create a schedule to begin to visit with them?

Some years ago I was going to travel to Brazil, and on a whim I looked into how many of our students we had there. I was pleased to find quite a few, so I made contact with as many as I could to suggest we meet while I was in Londrina and São Paulo. They all came—many to reconnect with each other, to hear about Fuller, and to reestablish contact. I found it a vital experience, and vowed I would make it a regular part of my work. So I've done the same elsewhere as opportunity permits. Over and over again people gather, eager to hear how God is using their peers, to network, to learn from each other and to support each other. These have been very powerful experiences that I would love to multiply a thousand times over.

My fantasy would be to pinpoint where we have graduates, especially in remote parts of the world, and then go find them just to talk with them: hear their stories, encourage them in the Lord, pray for them, let them know that we consider our tie to them a lifetime commitment. I'd ask them three questions:

- What is God doing in the world?
- What does the Church need to be doing in response to what God is doing?
- What does Fuller Seminary need to be doing in response to what the Church needs to be doing in response to what God is doing?

Better yet, since we're dreaming, I would take a small group of current students to expose them to Fuller's presence in the world, to the global community of faith, and to how they can right here, right now, be building those relationships.

Think how powerful that would be! It would be similar to that chapel a few days ago, except the whole earth would stand in as the household of faith—especially for Fuller alumni/ae. In the end, it's relationships that last. I would love to find new ways to encourage and cement that with current students and with our graduates all over the world. Wouldn't that be the best? ■



They Are God's Beloved—They Always Have Been and They Always Will Be

ORGANIZATIONS HAVE CALLINGS, just as individuals do. An organization's calling, like an individual's, may change emphasis and shape over time, though the core remains the same. Fuller's calling of "equipping men and women for the manifold ministries of Christ and his Church" has looked different in various decades since Fuller's founding, but such core qualities as engagement with the contemporary world, fidelity to the heart of the Christian faith, and making a place for a diversity of people and views have been constant. These core aspects of Fuller's calling make it distinctly valuable in today's world.

I had scarcely heard of Fuller Seminary before coming to work here. I'd been teaching for several years in an elementary school in a low-income, immigrant neighborhood near downtown L.A. Just twenty minutes down the freeway from Fuller, the seminary was nonetheless worlds away—from both the consciousness and the hard reality of our neighborhood.

I'd become acquainted with Dennis Guernsey, marriage and family therapy professor, and he suggested I apply for an open position in what was then called Student Concerns at

Fuller. His wife, Lucy, was director. That's how I came to Fuller as a program coordinator, working with Lucy on all the new projects she was starting here—residential community, child care, student health. It was a tremendous experience; Lucy mentored me in educational administration very effectively because she mentors by modeling and by including as partners and colleagues all who are part of her team. She isn't preoccupied with status or position, but recognizes everyone's gifts and brings out the best in all who work with her, achieving the greatest synergy for the benefit of

the whole organization. I'll always be grateful for her lessons in generous leadership.

Living in a Grittier World at the Same Time

At the same time I was learning this new world of theological education, I continued to live in the grittier world of my L.A. neighborhood. While living in two worlds had its dissonance, each world also informed the other. It became so clear to me what a privilege it is to spend time in a place like Fuller where people from every kind of church and background can meet and dig deep together, reflecting on the eternal questions of the human soul and the depths of God's mysterious yet revelatory work in the world. The existence of a place like Fuller is rare, valuable, and deserves to be nurtured and developed with the greatest thought and care.

While I treasured the privileged atmosphere of study and reflection, the lives of the people in my neighborhood raised questions of tremendous profundity and urgency. Many of my neighbors had come to Los Angeles from places where most people live for a year on less than the cost of one class at Fuller. Some were refugees from wars or from ethnic, political, or religious persecution. Others had left desperate families far away to strike out alone looking for some way to make enough money to send home for food or medicine. They struggled every day against great odds to make a decent life for their families in a demanding, indifferent city. Even with my modest non-profit paycheck, I was the most prosperous person many of them knew. My neighbors were diverse—religiously, ethnically, linguistically, economically. In all of this diversity, the unassuming courage and dignity with which they lived their lives, their generosity to me and one another, their yearnings and questions in the face of daily risk and loss, as well as their whole-hearted celebrations were a living testament of the vital presence of God in all people. Knowing my neighbors truly formed me spiritually and enhanced my formational work with students.

At Fuller, I soon met students from similar neighbor-

hoods and students who were serving in similar settings. I also met international students who understood the global realities that surface in a place like Los Angeles. The breadth of God's work in the world and the strength of his people was apparent in the Fuller student body. I quickly fell in love with this wonderful mix of God's people. I was intrigued to see how Fuller's students expanded one another's worlds, bringing the knowledge that comes from praxis and life experience into research and the classroom. The wisdom, dignity, and questions of people who would never have the opportunity to sit in a seminary classroom come with these students into Fuller's classes, and it keeps all of us grounded—protecting us from the ivory tower stereotype of theological education that floats off into speculative excess. Rather, Fuller is a place where students and faculty together seek deeper truths and more refined practices that will truly honor God and the people whose lives he graciously allows us to share.

It is really people like these students who have kept me at Fuller. People with incredible stories and amazing callings. And not only the students, but also the faculty who guide them, and the staff who are themselves educators, teaching a hidden curriculum in the way they work and serve.

The Student Life Calling

The work of Student Life is to foster the student-faculty connection, to provide a safe, stable, fair, and diverse learning environment where students can fulfill their educational goals and be equipped to answer God's call in their lives. Our calling in Student Life is to hold our students' callings in trust, and to do everything possible to support them as they respond to the call they have heard from God. This involves a wide range of work from the very practical—such as processing visas or planning access for students with disabilities or orienting students when they arrive—to the highly sensitive, such as assisting student families in a crisis or discerning with students about their vocation or offering pastoral guidance and care. Of course, we also plan programs and activities to enhance student learning or just plain have fun together. Just about anything human beings need is going to happen out of a Student Life office.

Over the years, our work has become more complex as the student body has grown, not only numerically but also in diversity. We also respond to the increasingly intricate requirements of the society around us, as all institutions must—meeting legal, regulatory, and other kinds of organizational standards. In all of this, we seek to fulfill our calling with an integrity and grace that honors God and serves people.

I can't say enough about how gratifying it has been over the past two decades at Fuller serving alongside staff here whose names or pictures may never appear in a magazine, but who are really the yeast who leaven the whole seminary loaf. People such as Jollene Anderson in the School of Theology who has mentored so many with her administrative wisdom; Grant Millikan and the Academic Technology team; Ed Maling and the custodial staff who not only prepare our offices before we arrive every morning but that meet at 4 a.m. every day to pray for us; Randy Smith and the crew that make our keys and repair our leaky plumbing and provide us skilled carpenters (an honorable profession shared by our Lord)—I'm just barely scratching the surface here. It would take the whole issue of *Theology, News & Notes* to even begin acknowledging all the people who make it possible for Fuller to fulfill its call in the world.

Reverence for the Dependence on the Work of Others

This reverence for our dependence on the work of others we may not see is probably something I brought with me from my neighborhood. It is very important to understand in public ministry, and it is something I talk to students about when I have opportunity. We always need to remember that ministry is not an entitlement that comes with our degree or our ability, but a privilege to be received with humility. God's Spirit blows where it will, and all our work belongs to God. Often God's deepest, most effective work is taking place apart from the limelight, through the lives of people who serve him quietly without fanfare of any kind. As Christian leaders, we need to respect how God works through what to us may seem unlikely people and situations. But if we do not acknowledge this, we may find we have set ourselves apart from the very people and places where God's Kingdom truly thrives.

I am also in awe of Fuller's faculty. I am so grateful that our students have the opportunity to learn with these men and women. Our resident faculty bring years of experience, and we also have outstanding teachers and scholars among adjunct and visiting faculty. Over the years, the most consistent thing I have heard from Fuller students is the profound influence our faculty have had on their lives—people like Don Hagner, Ian Pitt-Watson, Bill Pannell, Ray Anderson, Winston Gooden, Jack and Judy Balswick, Jim Butler, Nancy Murphey, and Bobby Clinton—this is another list that needs to go on longer than there is room to print. What they have taught and who they have been to students has been life-changing, year in and year out.

When I first became Director of Student Services several years ago, President Hubbard asked me to coordinate the

SYNOPSIS

Ruth Vuong, Dean of Students, charts her years at Fuller helping to build a safe, stable, fair, and diverse learning environment, based on the defining conviction that every student is "God's beloved."

Ruth A. Vuong has served Fuller for more than 20 years in various positions in Student Life and Services. She currently serves as Dean of Students. Dean Vuong's undergraduate and graduate degrees in literature are from California State University at Long Beach, CA. She loves "God and people, both of whom I find quite demanding, yet always interesting." She lives with her family near downtown Los Angeles where she has spent most of her life, receiving there a rich experiential education that enhances her appreciation for and service of Fuller students.



RICHARD J. MOUW

planning for an all-seminary retreat that a trustee was funding as a gift to the seminary community. It was a wonderful, if daunting, assignment. When everything from theme to program to logistics was planned, we all went to a hotel on the beach in Ventura for an incredible weekend retreat called "Connections." Many wonderful things happened there—faculty, students, staff and their families worshipped, ate, and played together for three days. Trustees even volunteered to do child care for Fuller students' babies! We learned joyous and also poignant things about one another's lives.

One of the poignant things I remember hearing at the retreat which surprised me at the time was that a faculty member's life could be a lonely one. I had not thought much before about how solitary scholarship can be and how important it is to recognize the sacrifice faculty often make to expand the understanding of the entire faith community, pouring their minds and lives into others.

Over the years, too, I have been struck by the tremendous pedagogical challenge our faculty have, teaching students from extremely wide-ranging backgrounds and varying levels of preparation. In the same class, a professor may need to get the same subject across to a student who is returning to school after years as a business person, a student who is a noted ecclesial leader in another country and so very well-versed in theology, and a student who is just out of college with a degree in physical therapy! I don't know how our faculty do it, but the years of testimony of our students and alums is that Fuller's faculty do it, and do it well. Not only do they do it well, the patience, grace, and holiness with which they do it is a lifelong influence on our students.

It All Comes Down to Love

For me all of our vocations—my calling, the callings of our students, faculty, and staff, God's call for the seminary itself—come down to one thing: love. This is clearest to me in those times when I am sitting with a student in my office who has asked me to pray and discern with them what God wants next in their lives. Sometimes a student has several good choices before them, and they are simply seeking "God's best" match for their gifts and circumstances. Other times, a student may not be so sure that ministry is right for them after all. That's when I remind the student that they are God's beloved; they always have been, they always will be. If it turns out that the profession they thought they were preparing for when they came here is not the direction that is right for them, that does not mean they or God made a mistake. It means that God intends something for them in this journey at seminary and our task is to discern what that is.

We discern this in the unchanging conviction that the stu-

dent is God's beloved, and if they live into that truth, they will have answered God's call, whatever their profession turns out to be. For most people, seminary is the place where they grow into their callings as ministers, counselors, theological educators, and missionaries. For some people, though, seminary is a path toward a new direction, a place where they receive a new call which they did not anticipate. A seminary like Fuller can be a supportive place for these people to discern and move and change in the context of God's unchanging love.

I was reminded just this week about the sanctity of holding our students' callings in trust when a student who is about to graduate asked me to pray with her about her future plans. This student is a dynamic leader whose education, along with everything else in her life, has been hard-won. Her vibrant faith, boundless energy, and steely determination have carried her here from another of those neighborhoods twenty minutes down the freeway where Fuller is all but unknown. As she sat in my office, she told me about the women she serves—mothers with little material support whom she coaches in classes on parenting, preparing for the workplace, getting a high school equivalency diploma. Because some of these women are new to the U.S., some of them with little English, they are often presumed to be a burden that is not welcome here.

As the student was telling me about them, deep emotion filled, then stopped, her voice. "The stories," she whispered. "The stories they tell me of how they are treated, the things people do to them . . ." She couldn't go on. But I knew, and God knows, what she was about to say. Today's world, both far from Fuller and right outside its doors, is filled with families whose struggle is so difficult, for whom justice is so scarce, that it feels like the earth itself has no place for them. People whose desire is so great and whose work is so sacrificial, yet their lives are simply disregarded. These are people of whom the world is not worthy. But this student knows that no matter how badly the world treats them, these mothers are God's beloved. They always have been. They always will be. They are the strangers in whom Jesus tells us he dwells, waiting to be welcomed.

The moment passed between us without need for further words. For me, her trust was sacred. It is a trust our students bring to Fuller every day, whatever their calling. Now I simply want this student to know that the seeds she is planting for the Kingdom, the seeds she waters and weeds and waits for in what seems like a barren field under an unforgiving sun, will yet bear lasting fruit. And I am so privileged to have met her at Fuller, to have spent even a moment by her side. ■

Over Someone's Objections: Fuller's Unique Position in the World of Theological Education

MOST STUDENTS COME TO Fuller over someone's objections. Someone always says we're either too conservative, or we're too liberal, or "you're going to lose your fundamental faith at Fuller," or "it's suicidal for a person who wants to be a psychologist to get a PhD at a place called a theological seminary." Or "if you really care about the missionary enterprise, you ought to go to a different place than Fuller." I'd like to say, as well, that every board member at Fuller has probably become a board member over someone's objection, or at least with someone's warnings ringing in their ears. In light of this, I'd like to discuss our competitive positioning within the world of theological education. How are we viewed in the world of theological education, and how do we view ourselves?

I'll begin with the School of Psychology. Our competitors are, in fact, every school in the country that offers a graduate degree in mental health service. State University of New York in Buffalo, Cal State Northridge, and West Michigan University, for example, are competitors. But for those who seek a graduate program in psychology or marriage and family issues in a theological setting, they might think of Fuller, Rosemead, George Fox, Wheaton, Seattle Pacific University, Azusa Pacific University, and Regent University. Each of those programs has graduate degree programs in Christian psychology. This is the world of Christian higher education we fit into.

I've had good discussions with colleagues about this, and I want to say that Fuller is unique in that crowd of schools in at least three ways. One is that, for most of those institutions, we are the mother school. Our sons and daughters are teaching in those programs in very significant and visible ways. Secondly, we are the one school that emphasizes the PhD degree. Not the PsyD degree and not master's level degrees, even though we offer them as well.

At the heart of who we are is the PhD degree, which leads to a third difference: we are unique among those schools in emphasizing the importance of research. Add to this that we have the only doctoral program in Clinical Psychology, among those schools, that requires a master's degree in theology as part of the requirements for the PhD. This is one reason I want to emphasize the theological side of our competitive positioning.

The School of Intercultural Studies is in a competitive world that includes Gordon-Conwell, Asbury, Dallas, Biola, and Trinity Evangelical Divinity School. Once again, we tend to be the mother school among them. At places such as Trinity and Asbury, very prominent faculty members—often deans and other faculty leaders in those schools—are our graduates. We were the pioneering program in this area.

With intercultural studies, in fact, our competitors are often "none of the above" schools. For those planning to be a missionary these days, it often means going on a short-term missionary program on the way to doing something else; they don't see the need to get a master's or doctor's degree in order to prepare for those couple of years. The Bible institutes, Moody and others, emphasize practical training for the missionary enterprise.

I will concentrate now on the School of Theology—because, even in the areas of psychology and intercultural studies, if one decides against Fuller, it's largely because of how Fuller is viewed as a center of theological teaching and scholarship.

SYNOPSIS
Mouw describes the theological terrain at the founding of Fuller Seminary—its competition with other seminaries, its convictions and callings, and the spirit that prevails in the character of Fuller today as framed by past Board of Trustees member Billy Graham.

Richard J. Mouw has served as president of Fuller Theological Seminary since 1993, after having served the seminary for four years as provost and senior vice president. A philosopher, scholar, and author, Mouw joined the faculty of Fuller Theological Seminary as professor of Christian philosophy and ethics in September 1985. Before coming to Fuller he served for 17 years as professor of philosophy at Calvin College in Grand Rapids, Michigan. He has also served as a visiting professor at the Free University in Amsterdam. Mouw has been an editor of the *Reformed Journal* and has served on many editorial boards, including currently *Books and Culture*. He is the author of 16 books, including *The Smell of Sawdust: What Evangelicals Can Learn from Their Fundamentalist Heritage*, *Calvinism in the Las Vegas Airport*, and his most recent work, *Traditions in Leadership*, coedited with Eric Jacobsen—a collection of essays examining the ways leaders are shaped by their faith traditions. Mouw is a regular columnist on *Beliefnet* web magazine.

Debates that Shaped the Competition: Dallas

In 1947, three schools loomed large as Fuller's competitors: Dallas, Princeton, and Westminster Seminary. In those early days, when Fuller began, it was often said that we "stole" faculty away from Wheaton and Gordon. Paul Jewett, George Eldon Ladd, and some of our other early faculty members came to Fuller Seminary from both Wheaton College and Gordon Seminary (at the time it was called Gordon, not Gordon-Conwell). There is a whole history there. For now, I will explain why I am instead singling out Princeton, Dallas, and Westminster as our competitors.

Dallas Seminary was very much on the map. Today, Frank Freed will often tell me that when he was planning to come to seminary, his family wanted him to come to Dallas. He decided to come to Fuller, and they really worried about his soul. I've heard that story over and over again from others as well: that, in those early days, it was Dallas versus Fuller. What was going on in 1947 and following? At the time Dallas Seminary was the bastion of dispensationalist theology—and continued to be so for a number of decades. Those of us who grew up in a world in which Dallas dispensationalism was very much an option know that the dispensationalist theology was based on an understanding of organizing biblical materials along the lines of, usually, seven dispensations. The word dispensation comes from the Latin word *dispensatio*, which was the Latin Vulgate word for "economies."

Dispensationalism held that there were seven different salvific economies—that is, seven different ways in the Scriptures by which a human being could be right with God. The first dispensation is "innocence"; in the garden, people only needed to maintain the fellowship with God for which they had been created, walking with God in the cool of the evening. As long as they kept their innocence, they were right with God. This dispensation ended when they fell. The second dispensation is "conscience," which reigned from Adam to Noah; the focus was on doing what is right in one's own eyes, according to the promptings of one's conscience. Noah did what was right in the sight of the Lord because his conscience was in tune with the will of God. His access to God and acceptance by God came from conforming his conscience to the will of God. "Human government" then extended from Noah to Abraham, and then "patriarchy," from Abraham to Moses. Next was the Mosaic law period, a dispensation that contrasts significantly with the New Testament; the idea was that to be right with God was to live, as much as possible, in conformity to the law of God. This is still very much the pattern of salvific arrangement in Judaism today—

attempting to live in accordance with the commandments of God in the Hebrew Scriptures, which we call the Old Testament.

Louis Sperry Chafer, who was the president of Dallas Seminary for many years, wrote a multivolume systematic theology that puts it very bluntly: underlying the whole view of the Old Testament is that God's original plan was to save the Jews, and God's promises to the Jews were earthly and political promises. God promised the Jews a land; he promised that they would conquer their neighboring tribes and be given that land. They would be blessed with a righteous king who would rule over them and they would be a theocratic people—living in obedience to the will of God, in conformity to the law of the Lord, and under the administration of godly rulers. Those promises are eternal promises that remain to this day, political and earthly promises that God has made to the Jewish people. Jesus was sent as the Jewish Messiah who would fulfill those earthly, political promises: a true king, who would come to establish God's righteous, eternal reign in the nation of Israel—but they rejected him as the Messiah. Since the Jewish people rejected Jesus as the Messiah, the Lord God instituted—and these are the words used—a "parenthetical period" called the Gentile Age. It's as if the Lord God said, "Okay, you have rejected my Messiah, and I'm now going to offer him to the Gentiles as a Savior, but the promises that go to the Gentiles are not earthly and political; they are heavenly and spiritual promises."

The dispensationalist view holds that God now has, in fact, two different plans. He has a plan for the Jews to inherit the earthly and political promises God made to Abraham and Moses in the Old Testament, but God has postponed the delivering of those promises to Israel. For an interim period, a parenthetical period in history, God has chosen to focus on Gentiles. According to dispensationalism, there will come a time when God will say, in accordance with the prophecies outlined in the Scriptures, "I'm going to turn back to the Jews now, and finish off, and fulfill those promises"—and at that point, the Gentile church will be raptured out of this world, to their heavenly and spiritual kingdom. God will then turn to the Jews and fulfill his earthly and political promises to them. Eventually, after tribulations and all the rest, there will be the millennial reign, the battle of Armageddon, but the ultimate destiny is this: the Gentiles go to heaven, and the Jews get the Earth. There are two different economies—two different salvific, or saving, arrangements. Jesus will have two different roles: he will rule over Israel as the promised king, and will rule over the Gentile

Church as the heavenly Savior.

This was the theology of Dallas Seminary for many, many years. Fuller Seminary came into existence in 1947. In about 1952, George Eldon Ladd left Gordon to teach at Fuller, and Ladd, in his major work on the Kingdom of God, challenged the fundamental assumptions of dispensationalist theology. He was a premillennialist. He said you can believe in a literal millennium—having a very strong view of the return of Christ, and taking a lot of that prophecy seriously—but you can do that while rejecting the dispensationalist scheme. For a couple of decades, there was a struggle between Dallas and Fuller over precisely those questions.

Ladd's view was really a classical Reformed one: that while God, for a while, chose to deal with a specific ethnic people in the Old Testament, he never gave up on a larger vision. In Isaiah 49, which is one of my favorite passages, the Lord God says to the prophet of Israel: "It is too small a thing that I would raise you up merely to restore the fortunes of Israel and Judah, but I have raised you up for something greater, and that is to bring my salvation to the ends of the earth." That vision in the Old Testament is one which the dispensationalists always have a problem with, that there would come a day when he would pour out his spirit on all flesh. So in a sense for us, the interim relationship was not the Gentile church, but it was God focusing on a specific ethnic people. He made promises that I believe are eternal. But those promises to Israel weren't simply political and earthly promises; they were promises that God would renew in the midst of our own broken world. In a world plagued by the divisions of Babel, God would begin to bring together a people who would live in obedience to his will and someday—not as an interim arrangement—he would expand that to the nations of the earth. Already in Isaiah, you find the Lord God saying, "There's going to come a day when your two enemies, Egypt and Syria, will each build an altar to the house of the Lord." Then the Lord God says this: "There will come a day when I will say to Egypt, 'you are my people.' And when I will say to Syria, 'you are my chosen race.' And when I will say to Israel, 'you are my heritage.' And Israel and Egypt and Syria will gather at the mountain on the house of the Lord and worship together."

Already in the Old Testament, God saw the arrangement with Israel as a temporary restriction, and that someday, God would expand that to the larger race. Jesus did not come simply as the Messiah of Israel, with God then saying, "Oh, by the way, since they rejected me, I think I'll do something else." Rather, he came to prepare for

Pentecost, when people from many nations would be able to say to each other, "Did we not each hear in our own language?" It was a wonderful message. Something new would happen, something God had in mind all along.

The issue between Fuller and Dallas was very much an issue of dispensationalism versus the more classical, Reformed view. Fuller held to the view that the Church is the extension of Israel to the nations, not a temporary replacement in God's field of consciousness in a kind of two-track, two-level approach to the human race.

Then the inerrancy debate came in the '70s. From the Dallas viewpoint, they could now say, "See? Once you stop rightly dividing the word of truth in accordance with dispensationalism, you end up where Fuller is"—on a slippery slope, denying the authority of the Scriptures.

Debates that Shaped the Competition: Westminster

There were clear differences between Fuller and Dallas, but also between Fuller and Westminster. George Marsden wrote the history of Fuller Seminary, *Reforming Fundamentalism*. Phyllis and I lived next door to George and his wife Lucy for many years, and we're very dear friends. George's father worked for Westminster Seminary, and when his parents were married, J. Gresham Machen performed the marriage ceremony, Harold John Ockenga was the best man, and Carl McIntire was an usher. This was a unique moment in the history of right-wing Presbyterianism, because Ockenga went on to become the first president of Fuller. Machen went on to establish Westminster Seminary and the Orthodox Presbyterian denomination, and Carl McIntire ended up way over on the right, splitting from both of them and denouncing both of them as having left the faith.

Edward John Carnell, the second president of Fuller, went to Westminster Seminary and was very much influenced by Westminster. Let me give some history to that seminary.

J. Gresham Machen was a great professor at Princeton Theological Seminary, a brilliant New Testament scholar. He was a part of the old Princeton, which was up until about 1915 or 1920 a bastion of Calvinist orthodoxy. The old Princeton theology was a strong old-fashioned Scottish, and to some degree Dutch, Calvinist orthodoxy, and into the twentieth century Machen was the hero, the one who extended that commitment to historic, Reformed, Calvinist orthodoxy. There were a lot of debates that went on in the '10s and the '20s in the Northern Presbyterian church, which was at the time separated from the Southern church, and had been since the Civil War.

The debates particularly focused on two issues: who controls the missionary enterprise, and who controls the seminaries. Machen and his colleagues—the more conservative colleagues at Princeton Seminary—became disturbed by some of the trends at Princeton. It was opening up to the more modernistic, liberal kind of theology that had emerged right around the late nineteenth century and early twentieth century, and there was a reorganization of Princeton Seminary to allow for more theological pluralism. Machen and his friends left, and they established Westminster Seminary in Philadelphia as the continuation of the old Princeton, the embodiment of the Calvinist orthodoxy of the old Princeton. They stayed in the Northern mainline Presbyterian church, however. Westminster Seminary was established in 1929, but then in 1933 they established something that was called the Independent Presbyterian Board for Foreign Missions.

Pearl Buck—whose prose and poetry we all read in high school—was a Presbyterian missionary in China. She did not believe that people needed to come to know Jesus Christ as their Savior. She did not believe that Jesus was the only way. She was a part of that broad, early emerging liberal theology. And there was a major debate: Should Presbyterians support missionaries like Pearl Buck? Ultimately, the Presbyterian mission board said, “She’s fine; she’s one kind of missionary, and we’ll have other kinds, too. She is basically a humanist, liberal, do-gooder kind, but that’s okay, too.” In protest against the trend that Pearl Buck symbolized, Machen, Carl McIntire, and a few others who were Presbyterian ministers established an independent board, one to support their own missionaries who would subscribe to the old Princeton theology now embodied at Westminster Seminary. For this they were put on trial, and in 1935 they were suspended from ministry. Within a few months, they began to organize a new denomination called the Orthodox Presbyterian Church.

In August of 2006 we had a large gathering at Peachtree Presbyterian Church in Atlanta, which is the largest congregation in the PC (USA). I’m very sympathetic, as are my colleagues at Fuller, with concerns about some of the decisions made—allowing all kinds of substitutions for the traditional trinitarian formula: Father, Son, and Holy Spirit. There is also concern about what looked like a clear decision to allow the ordination of persons active in same-sex relations—to allow that on a local option basis. It’s a complicated issue, but that’s what it seems to boil down to for many of us in the evangelical world. There’s a small group getting together and talking about withdrawing. First Presbyterian of Fresno, of the Louis Evans family,

announced that they have gone into a separation from the PC (USA)—not a divorce, but a period of separation, considering the possibility of divorce. Another church in the Southwest just voted to leave the denomination—a church pastored, incidentally, by two Fuller graduates. Essentially, there is a faction within the evangelical group, within the PC (USA), that has decided to leave.

Then there is Vic Pentz, who has a Doctor of Ministry from Fuller and is senior pastor at Peachtree, and Steve Hayner, our former colleague on the Board of Trustees and now a professor at Columbia Seminary. They joined with a few of the more evangelical southern Presbyterians, and organized a group and a conference called the Presbyterian Global Fellowship. They were hoping for about 500 to attend, and 1,000 came; it was like a major revival meeting.

What this group agreed to do, basically, was to stay in the Presbyterian church, as evangelicals, but to organize a new global vision. In the same way that many of our brothers and sisters in the Episcopal church are hoping now to connect more intimately with the global Anglican community, we would connect with the global Presbyterian community—that is, a more evangelical community in its leadership. Missionaries would be encouraged to work within the structures of the Presbyterian church, but would have a strong commitment to the gospel and to the saving power of the gospel of Jesus Christ. The idea was that we would, on behalf of the denomination, initiate some new energy in the area of world mission, and also on behalf of the denomination, reach out to the global Presbyterian community, in order to negotiate the relationship between the denomination and the larger world of Presbyterianism, which in the global context is much more evangelical.

This gathering was wonderful. Steve Hayner spoke, Vic Pentz spoke, I spoke; Fuller Seminary had a strong presence in the program. In fact, at the airport someone came up to me and said, “I just wanted you to know, that was such an exciting conference.” He was so glad to see Fuller so prominent, and he said, “I happen to be a Gordon-Conwell grad, but from here on in, I’m an honorary Fuller alum.”

What’s interesting is that when, in 1933, Westminster Seminary established the Independent Presbyterian Board for Foreign Missions, and then ultimately went on their own to establish a small, more conservative, separate Presbyterian denomination, the record of that missionary enterprise isn’t all that good. In fact, when Machen, McIntire, and their colleagues established the Orthodox Presbyterian Church and this new missionary effort, they had conflict with each other and, within three years, they split three ways. The two big issues, in the first year of the

Orthodox Presbyterian Church, were whether you could be a premillennialist and be Orthodox Presbyterian, and whether you could use alcohol and be an Orthodox Presbyterian. They split over those issues, and the history of those separations is not a healthy history. At least, that’s our Fuller perspective on it.

Edward J. Carnell went to Westminster Seminary and was trained in that Calvinist orthodoxy. He came out, however, having a strong vision for reaching out beyond that narrow world of Calvinist orthodoxy, forming alliances well beyond. When he heard that Fuller was starting, he wrote a letter to Ockenga and said, “I want to be a part of this seminary. I went to Westminster, but this is what I’m excited about.” And so, as over against Westminster, Fuller had basically Reformed people—but they were Reformed people who reached out. And this is one of the ironies today: that when we organized here in Pasadena, and a number of our faculty members—some of whom had been Orthodox Presbyterians, and others who had stayed in the Presbyterian Church out east—applied to be accepted in the local presbytery of the mainline Presbyterian denomination, they were turned down. Some of those early Fuller faculty members spent about 15 years fighting to be accepted in mainline Presbyterianism because they did not want to be identified with a separatistic Reformed perspective. A part of Fuller’s early history was a real struggle to prove to mainline Presbyterianism that we could be good Presbyterians and still be orthodox; that we could hold to the same core beliefs that Westminster Seminary did, but that we were willing to work in a more pluralistic denominational environment.

Now one of the ironies is that some of the folks we’ve trained are saying, “We may have to separate from this denomination.” I think of those early Fuller professors, who wanted more than anything else to get out of that separatistic spirit. I’ve had some private conversations with people from the PCA, the Presbyterian Church in America, that split at the time of the merger between the North and the South and formed a more conservative denomination. They have a denomination that is strongly opposed to the ordination of women—that is still debating six-day, literal creation—and these folks have said to me, “We’d really like to reach out to more mainline evangelicals within the Presbyterian church. Sometimes we think that maybe it was a wrong thing for us to be part of a split-off from you.” They are realizing the restrictions of that narrower perspective.

Debates that Shaped the Competition: Princeton

Now, Princeton. We just wanted to be like Princeton. Charles

Fuller said, on a couple of occasions, “We’re going to be the Princeton of the West.” By that he meant a broadly Reformed, broadly evangelical school that is known for its cooperative attitude toward the larger Church and that takes theological scholarship seriously. A school that is willing to live with some nuances and complexities, and not get bogged down in some of the older debates. And it’s very interesting to go back to Princeton’s history.

John MacKay, a grand old Scottish-American Presbyterian theologian, became president of Princeton in 1936 when Machen left the Presbyterian denomination. MacKay retired in 1959, but continued to be active as a Presbyterian leader. Dave Hubbard told me once that MacKay used to send \$100 a year to Fuller. He was a donor, and would send his \$100 right to the president’s office, saying, “I just want to encourage what Fuller is doing.” That was a very gratifying thing, I remember, to Dave Hubbard; he really liked that the president of Princeton was one of our donors. And, of course, there was Dan Fuller, who started off at Princeton. As soon as Fuller started, his mother insisted that he come to Fuller instead, and he brought Bill Bright with him. Bill Bright had been a student at Princeton. The dynamic between Princeton and Fuller was somewhat different than that with Dallas and with Westminster, but it was a very important dynamic.

The early Fuller was described, broadly speaking, in terms of classical Reformed theology—that the new is in continuity with the old, that the New Israel is grafted on to the Old Israel. Later on, we began to welcome wonderful folks from the holiness tradition and Pentecostalism. We were greatly enriched by Anglicanism, but it was an Anglicanism that had been very much shaped by Reformed theology. Geoffrey Bromiley was basically an Anglican who was a Reformed theologian, a great translator of the works of Karl Barth. Fuller has become much more diverse these days, so that I would not speak of our present situation as strongly in terms of a Reformed theology. But that was very much a part of our history, and it shaped those early years. In many ways, it shaped the attitudes toward us. The dispensationalists disagreed with us, and the Westminster people disagreed with us for different reasons. And Princeton: they liked us because we had grown out of the Westminster mentality, and they saw us as somewhat friendly, although were always a little suspicious of us, too, because we weren’t quite where they were, theologically.

The Voice that Fuller Has Become

Where are we today? Let me illustrate in two ways. One is the recent *Newsweek* magazine story on Billy Graham, a

very interesting piece. A couple of trustees have said to me: "When I read this, I thought, 'This is Fuller Seminary.'" The article portrays Graham in what they call the "twilight of his career," looking to the end of his ministry. I'm paraphrasing: "I've got a much more flexible attitude toward the Bible today than I did in the early days of my ministry. I used to really be big on inerrancy of the Scriptures. I tried to harmonize all that . . . and people challenged me." And he tells a story that went something like this: "One day, I went out in the woods, and I spent some time alone with the Lord, and I just said, 'Lord, I don't understand all this stuff.' But this much I know. I came to the conclusion that not every jot and tittle is directly from God. I'm not going to defend every little piece of information in the Bible about how many horsemen fought in this or that battle, or this kind of thing. But in its most basic sense it's the Word of God, and I'm going to preach your Word!"

That is our position at Fuller. I sign inerrancy statements, but I respect my colleagues who have been deeply wounded by what we call "strict inerrancy." Many know the story of the Lausanne Congress—a great gathering of evangelicalism, when the Lausanne Statement was adopted. In the Fuller catalog, we cite the Lausanne Statement from the Lausanne Congress on World Evangelism as one of the documents we consider a part of our history, a part of our defining our evangelical identity.

At the Congress, a significant debate took place between those from Dallas and those from Fuller. Fuller wasn't going to use the word "inerrancy," and Dallas was insisting on it. After an entire day of debate, there came a moment when John Stott stood and said, "I have a proposal: 'that the Bible is without error in all it affirms.'" He turned to Chuck Kraft and others from Fuller, and asked, "Can you folks at Fuller?" "Yes, we can do it." He turned to the Dallas people: "Yes, we can do that."

Here's the essence. We have no problem with this: The Bible is without error in all that it affirms, in all that it teaches. And it's not the kind of book that means to affirm how many horsemen fought in a battle, described in the book of Kings. That's not what it's all about. That the Lord was on the side of those soldiers, that's what it affirms. It doesn't affirm that the Earth has four corners. But what it teaches is this: nowhere can we go to escape God's presence. We have wanted to get beyond all the detailed defenses and struggles and attempts to reconcile little things. Billy Graham says, effectively, and I'm paraphrasing: "That's where I got to the point where I just said, 'I'm not going to get involved. I'm going to preach

Christ—because that's what the Scriptures are all about.'" The other thing he says—and I heard that he wrote *Newsweek* afterward, backing off on this a little bit, but he has said this before—is this. They asked him, "What about your son, who says that Islam is an evil religion?" And Billy essentially replied: "Well, he's young, and I'm old. I have a lot of good Muslim friends, I have a lot of good Jewish friends, I've met a lot of wonderful Hindu people, and it's not up to me to decide who's saved. I'm going to leave that up to the Lord. But here's what I'm going to do. I'm going to preach Jesus Christ, and him crucified."

I spoke at Chautauqua this summer, as part of a week of lectures in the Abrahamic religions. There were two days of Jewish lectures, a couple of Muslim lectures, and then I was the last speaker. The president of Notre Dame spoke in the morning, and I was last in the afternoon. There was a lot of evangelical bashing that went on. I was told that the crowd was largely liberal mainline Protestants, with a smattering of people who just had an intellectual interest in religion, but weren't believers. And there were a lot of Jews, and quite a few Muslims. So I spoke to this audience of mainly liberal Protestants, Jews, and Muslims.

I explained evangelicalism to them, as I understood it, and tried to say, "You shouldn't equate evangelicalism, as a movement that cares about the gospel, with the religious right." I did all that, and then concluded by saying, "You know I live with a number of tensions, and I want to describe one in my life," and this was my ending with them. I told them about the National Prayer Breakfast this year, where Bono spoke in the morning—he was wonderful. Then at the leadership luncheon, in Washington, the speaker was King Abdullah of Jordan. And he was great! He called Christians, Jews, and Muslims of good will to work together against extremism of all sorts. He condemned terrorism and expressed sympathy with the people of Israel who had experienced terrorist acts—horrible things. It was a very reconciling approach, and very intelligent. He quoted passages from the Koran that spoke about the need to be peacemakers, to be good neighbors, to love other people, to show mercy toward others that you disagree with. Then, after the luncheon, about 20 of us were invited to spend an hour and a half behind closed doors with His Majesty. Rick Warren was there, and a number of others, but also quite a few Muslims and Jews. It was mainly evangelicals, Muslims, and Jews. And King Abdullah was even better in private. People asked him questions, he made his case, and he was so sharp! So bold, so courageous; really great.

At the end his bodyguards came in, ready to whisk him away, along with an older rabbi from New York City. But the rabbi said, "Your Majesty, you've got to stay one more minute. I've got to say something before you go. So tell your people to get their hands off you; I've got to say something." Then he said to King Abdullah: "I'm so impressed with you. We need you." He said, "I worry about your life. I worry about your safety. I worry about the safety of your family. Take care of yourself. Surround yourself with people who will protect you. We need you." And this rabbi said, "Before you go: This is presumptuous, I know, but all of us sitting around this table are the children of Abraham. And I'm going to do something on behalf of all of the children of Abraham. I want to give you a blessing. I promise you I'm going to pray for you, but right now, I want to give you a blessing." And then, the rabbi gave King Abdullah the Aaronic blessing: "The Lord bless you and keep you, the Lord make his face to shine upon you, and be gracious unto you; the Lord lift up the light of his countenance upon you, and give you peace." I cried. It was a wonderful moment.

I described this to the Chautauqua crowd, and I said, "You know, I've got to say this, as an evangelical Christian. I believe everything I've said prior to this in my talk today, in the God whom I worship as an evangelical. And I believe with all my heart that that God looked down there and saw that rabbi blessing that Muslim king, and God said, 'That's the way I want it to be. This is the kind of thing that I want to happen in the world.'" You know, there's that great passage in Genesis 17, where Abram goes before the Lord, and the Lord says, "I'm going to establish my covenant with you. I'm going to change your name, and I'm going to give you a son. You don't have him yet, but you're going to have a son. I'm going to make my covenant with him, and through him all the nations of the

earth will be blessed." Abram says, "But I already have a son, Ishmael. What about him?" Then there's an amazing passage, where the Lord God says: "Nope. I'm going to make my covenant with Isaac. But I heard you about Ishmael, and him, too, will I bless."

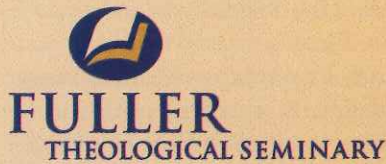
There is a sense of mystery there: that as a son of Isaac gave a blessing to a son of Ishmael, something profound was happening. I don't understand it all. And I said this at Chautauqua: I don't know. I don't know how to explain it all in my theology, but I'm willing to live with that mystery. And I said to them, "I've got to tell you another thing about myself. Every NFL game, behind the goal posts, somebody gets a seat and holds up a John 3:16 sign. That's me. Behind all the goal posts at the championship games, behind the backboard, there's somebody with a John 3:16 sign. That's always going to be me. I'll live with the mystery. I'll acknowledge that, but at the same time, I've got to hold up the sign that says, 'For God so loved the world that he gave his only son, that whosoever believes in him will not perish but have everlasting life.' I've got to tell you that."

Well, they applauded, and that was the end. Then a wonderful thing happened. A Jewish woman stood up, and she said, "You've destroyed my image of evangelicals, and I want to thank you." She said, "I want to tell you something. I'm going to pray for you." She said, "I worry about your safety."

Billy Graham comments: "I'm willing to live with the mystery. And yet, at the same time, every time I get a chance to say it to a Jew, or a Muslim, or a Hindu, or a Buddhist, I will say it: 'Jesus Christ is the only way. There's only one Savior.' I'll leave it up to God, as to how he gets through to people and what he's going to do, but I'm going to preach Jesus Christ, and him crucified." That embodies Fuller Seminary. ■

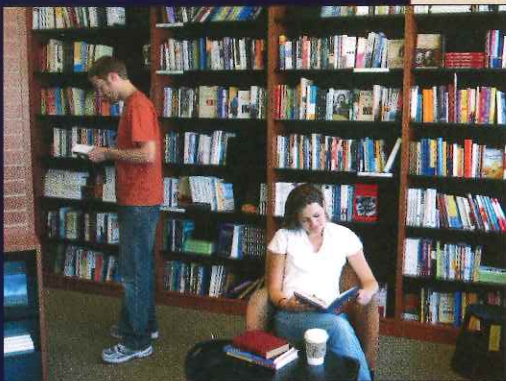
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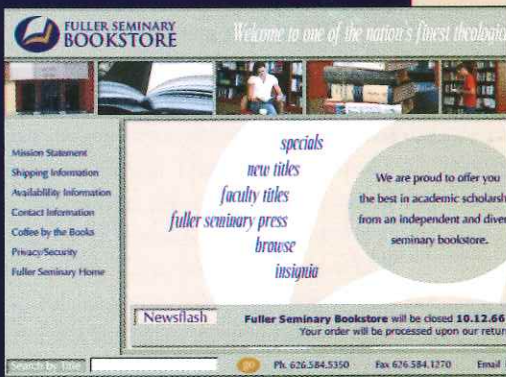
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For more than 30 years, Fuller bookstore has served the community of Fuller students, both on campus and off. Fuller Seminary Press has often kept favorite out-of-print titles from oblivion, and all titles—new and classic—are chosen with the needs of the community in mind. David Scholer has called the Fuller bookstore one of the top three theological bookstores in the country.



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