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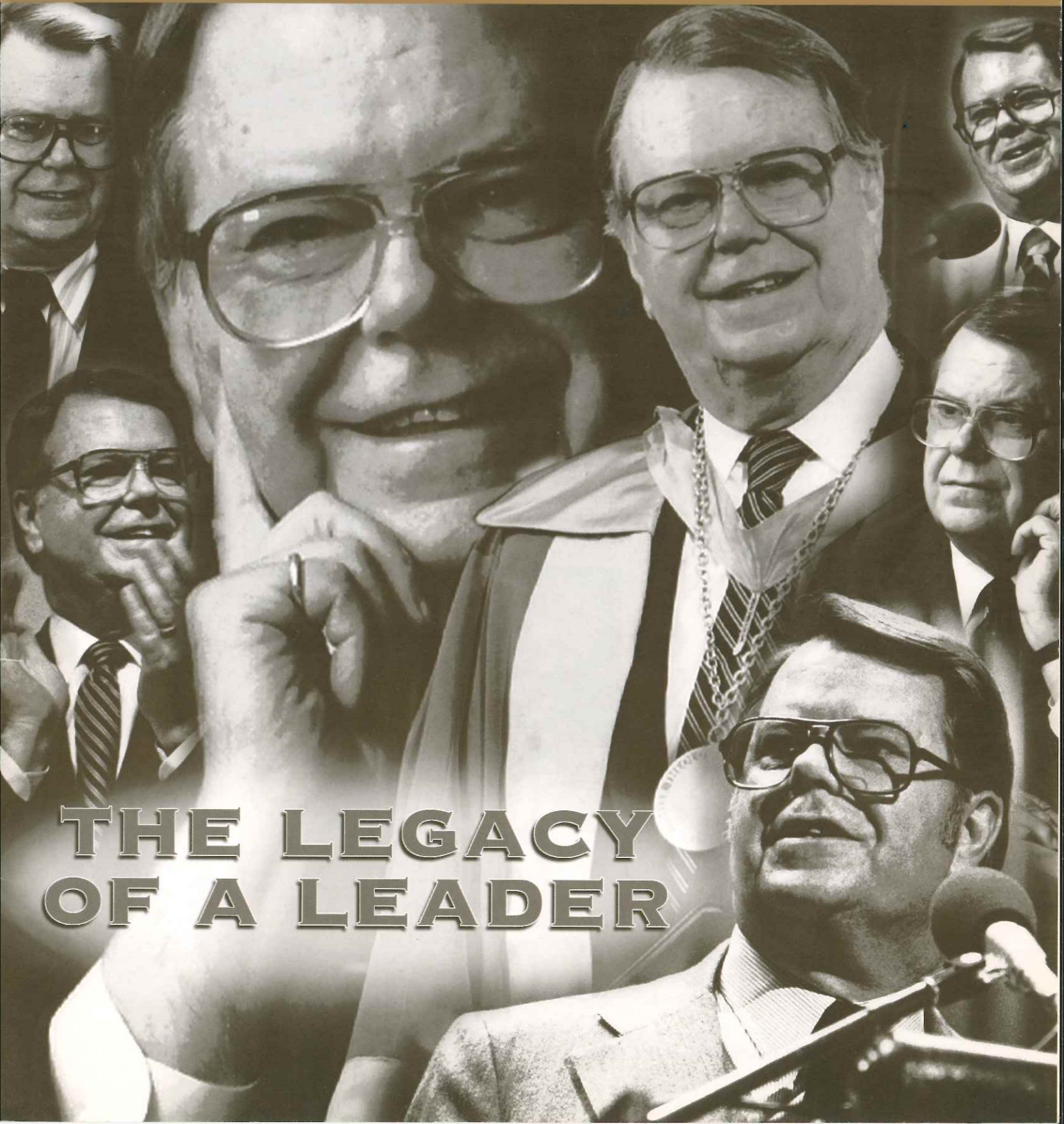
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THEOLOGY, NEWS AND NOTES

JUNE 1997



THE LEGACY OF A LEADER

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The Legacy of a Leader

INTRODUCTION

BY JAMES H. MORRISON

David Allan Hubbard—a giant of a man! And yet hardly any who knew him would so refer to him. In no sense did he appear to be a giant. Nonetheless, he had a large and lasting impact with all whom he knew and in the myriad things he did. He piloted Fuller Theological Seminary into uncharted waters and gave guidance to the larger theological community on the North American continent. As a scholar, theologian, administrator, and teacher he excelled. His preaching inspired, lifted, challenged, warmed.

His use of language painted ready pictures. Yet he was no stuffy theologian, for his passion for baseball was well-known. Most of all he enjoyed people and sought to be with them. One never sensed any hurry when in his presence. His time was your time for talk about matters eternal, concerns personal, or trivial fun.

David once told me that every preacher needs a "beamer" in the congregation. One who smiles back at you gives encouragement and strength. My mother-in-law was such a person, and David knew her well. He said he could always spot her in the audience and greatly appreciated her warm and encouraging presence. (That's being aware of your congregation!)

David relished life and manifested that passion in all he did, for he knew well the author and giver of life, Jesus Christ. Generations to come may doubt that such a person ever really existed. We who knew him cherish the knowledge and experience that such a giant did live among us. We called him "Friend" and he called us "Friend." We praise God for such a gift incarnate!

In this issue of *Theology, News and Notes*, on the first anniversary of former President David Allan Hubbard's death, we pay tribute to his legacy of leadership to the Fuller community and to the evangelical world. ■



JAMES H. MORRISON, chair of the Editorial Board of *Theology, News and Notes* and integrator this issue, has been pastor of the Beverly Hills Presbyterian Church in Beverly Hills, California, since 1974. One of Fuller Seminary's "first generation," he earned a B.D. degree from Fuller in 1956 and a Th.M. degree from Princeton Theological Seminary in 1958.



DAVID ALLAN HUBBARD

One of God's Great Gifts

BY MAX DE PREE

He became our leader at a tender age, perhaps taking comfort from the first part of Paul's admonition to Timothy: "Don't let anyone look down on you because you are young" (1 Timothy 4:12a).

After following his lead for 30 years, we honor his constancy and consistency and his commitment to the whole church of God. He was both servant and giant among us. In his wisdom he was our mentor; in his humility he allowed us to be among his teachers.

He discovered our gifts and helped us to polish them. He enabled us and, in so doing, laid the groundwork for a legacy—always encouraging enduring fidelity and values.

He always spoke out for solidarity and harmony, for civility and truth and sincerity, for peace, not violence.

He eschewed self-interest and quick and shallow satisfaction, both personally and institutionally, always insisting on the legitimacy of our vision.

He demonstrated to us that the leader often stands alone, always takes the heat, bears the pain, and tells the truth.

He prepared us in myriad ways for the future; trusting in God we have moved on.

From him we received the gifts of scholarship and vision, openness and accountability, wisdom and justice, opportunity and equity, love and devotion.

This is a description, though incomplete, of him as our leader.

He, to finish Paul's advice to Timothy, "set an example for the believers in speech, in life, in love, in faith, and in purity" (1 Timothy 4:12b). We give thanks in all these for his faithfulness.

We honor him as one of God's great gifts to us.*

*Adapted from the Introduction to *Studies in Old Testament Theology, a Festschrift* honoring David Allan Hubbard. Eds: Robert L. Hubbard, Jr.; Robert K. Johnston, and Robert P. Meye (Word Publishing Company, 1992).

MAX DE PREE has served on Fuller's Board of Trustees for 33 years, seven of those as chair of the board. He is the author of *Leadership Is an Art and Leadership Jazz*.

An Incarnational Administrator

BY RICHARD J. MOUW

David Hubbard was interested in a broad range of issues in Old Testament scholarship, but I especially remember the enthusiasm he displayed when he talked about Israel's Wisdom Literature. Once when he was telling me about a difficult passage in Proverbs that he was working on, he paused and said something along these lines: "This is the kind of stuff I really love doing. The fact is that if you and I had written our own scripts for our careers, neither of us would have chosen to be administrators. We just need to keep trying to discover the connections between what we thought the Lord trained us to do and what he is now asking us to spend most of our time at!"

I suspect that there were moments when the links between Old Testament scholarship and administration were fairly clear in Hubbard's mind. Here, for example, is one of my favorite passages of his, one in which he places Israel's Wisdom Literature into the larger context of Old Testament thought:

Israel's sages did not have a religion different from that of the prophets and the psalmists. Everything we know about them suggests that they worshiped Yahweh in the temple, prayed to God regularly, held the law in devout esteem, and sought to practice justice and righteousness in the community. Yet they had tasks distinct from those of other religious leaders. They left it to others to interpret law, recite Israel's history, and receive oracles that shed light on national crises. Their role was to call the best of Israel's

youth and the more seasoned statesmen and administrators to apply their covenant faith in all its ramifications to everyday life. They focused the lamp of creation on the day-to-day decisions and transactions and thus reinforced and complemented the ethical commands of law and prophecy. In so doing, they put heart, feet, hands, and tongue to the conviction that Yahweh, the Creator-Redeemer-Lawgiver-King, was indeed Lord of everyone and every thing.

His talents as an administrative leader were of a surprising mix, complementing each other in a manner that produced an astonishing profile of a gifted servant.

David Hubbard's administrative contributions to Fuller, and therewith to the wider world of theological higher education, covered the whole range of Old Testament leadership sensitivities as he describes them in this passage. His talents as an administrative leader were of a surpris-

ing mix, complementing each other in a manner that produced an astonishing profile of a gifted servant. He had a deep understanding of God's lawful ordering of created life, which gave him a strong sense of the importance of principles in the life of a seminary. As a marvelous chronicler of God's mighty acts in human history, Hubbard insisted that facing the future properly meant thinking clearly about what has happened in our past. And those of us who worked closely with him were very much aware that we were in the presence of someone who had pondered and understood the oracles of the Lord.

But in all of that he was also a wise practical administrator. He was too modest to think of himself as a direct descendent of the sages of Israel, but I have no doubt that he saw himself as attempting to apply their wisdom to the practical details of the presidency. Like those sages, David Hubbard focused "the lamp of creation on the day-to-day decisions and transactions" in a way that reinforced and complemented the ethical commands of law and prophecy, thus attempting to "put heart, feet, hands, and tongue" to his allegiance to God's rule.

ON ADMINISTRATIVE LEADERSHIP David Hubbard presided over a remarkable pattern of institutional growth at Fuller. When he assumed the presidency, the school had about 300 students; when he retired, the student body numbered almost 3,000. He broadened the seminary's curricular reach by helping to establish two new schools, each of them a "first." The School of Psychology became the only free-standing, seminary-based doctoral program to be accredited by the American Psychological Association. And the School of World Mission was an innovation in graduate-level missiological study. Under Hubbard's direction, Fuller led the way in establishing the Doctor of Ministry degree in seminary

education, as well as in establishing an ambitious multi-site Extended Education program.

Fuller Seminary grew in more than size during the Hubbard presidency. The school also matured in its sense of evangelical identity as the community responded, under Hubbard's leadership, to several major theological challenges. When Harold Lindsell's controversial book, *The Battle for the Bible*, appeared in the mid-seventies, a number of evangelical institutions were indicted for falling short of Lindsell's idiosyncratic standards of "strict inerrancy." Fuller Seminary, however, came in for special criticism. Lindsell was a former faculty member, and his criticisms of Fuller were especially barbed. In a profound address to the seminary community a few days before the book was to appear, David Hubbard announced that "the good ship Fuller" was about to sail through some troubled waters. This was not a voyage to be avoided, said Hubbard. Fuller's ship was designed for this kind of sailing.

David Hubbard never courted controversy, but neither did he shrink from difficult confrontations when such were necessary to the seminary's mission. He was firmly convinced that Fuller had an important and broad teaching ministry, and that dealing with controversial issues in calm and reasonable ways was an important part of the educational mission. He also cultivated calm reasonableness as a personal administrative trait. David Hubbard was not given to angry outbursts. At one of our meetings when I was provost, he expressed strong irritation about something a faculty member had said in a public setting, and he told me that he had made an appointment to discuss the issue with that person. A week later he reported on his encounter: "It went quite well," Hubbard said. "We had a friendly conversation and cleared everything up. I had composed 49 different opening speeches before

we met. Fortunately for him, he only heard my fiftieth version!"

Personal and institutional integrity were at the top of Hubbard's list of desirable traits. His responses to conflict on all levels were consistently guided, not by a desire to win or to be vindicated, but by a determination to be faithful to what he saw as the core convictions. His stand on the inerrancy issue was informed by a strong sense that

David Hubbard never courted controversy, but neither did he shrink from difficult confrontations when such were necessary to the seminary's mission.

the broad evangelical movement draws upon different strands of thinking about the Bible's supreme authority. His openness to critical methods in biblical studies was motivated by a strong desire to enrich our evangelical understanding of the scope and meaning of the message of the Scriptures.

He welcomed women into all of the seminary's programs, and in doing so combined a biblical defense of the ordination of women with affectionate recollections of a family in which both of his parents were ordained. His commitment to women in ministry was inspired by the

example of a mother who preached the Word with power. His openness to Pentecostal and charismatic insights—at a time when many doubted their compatibility with theological education—was nurtured by his own family roots.

Evangelical institutions have not had a stellar record on questions of governance. We have often created organizations that have served as corporate expressions of strong individual personalities, and we have fostered patterns of collective decision making that have tended toward sloppiness. David Hubbard was very aware of (and deeply offended by) these factors, and focused much of his attention as an administrative leader on the formal structures of institutional governance. Two contributions stand out in this regard, one internal and the other external. Internally, he devoted much imagination, energy, and pastoral care in building and cultivating a Board of Trustees that is widely acclaimed as one of the most skilled in the world of theological education. Externally, he gave considerable attention to how seminaries in general should pursue their missions. It is no exaggeration to say that he virtually led the evangelical seminaries into the Association of Theological Schools. He served a term as the association's president, and played a major role in helping to shape the standards of accreditation and communal accountability in seminary education.

ON GOING "BEYOND" During the year immediately preceding his retirement, David Hubbard and I traveled together, addressing many audiences of graduates and friends of Fuller Seminary. This was a good learning experience for me, as I listened carefully to the ways he talked publicly about the years of his presidency. Many lines from his speeches stand out in my memory, but two are especially prominent. The first is a quotation

from Oliver Wendall Holmes: "I do not give a fig for the simplicity that is prior to complexity; but I would give my right arm for the simplicity that lies *beyond* complexity." The other is, I think, an original Hubbardism: "The only institutions that have enough resources to perform their tasks are those with small visions."

Those two quotations exhibit a common theme: They both employ the metaphor of "beyond." The Holmes comment does it explicitly, talking about a simplicity that lies *beyond* complexity. The original Hubbardism employs it implicitly, insisting that we look *beyond* the small visions that often hold institutions captive to mediocrity. David Hubbard was an administrative leader who emphasized the

importance of *beyonds*: the unity that lies *beyond* all the apparent multiplicities; the simplicity that lies *beyond* all the apparent complexities; the vision that lies *beyond* our lesser visions. *Beyond* individual salvation only or social action only. *Beyond* sound doctrine only or healthy feelings only. This commitment to *beyondness* is displayed in a very special way in *The Mission Beyond the Mission*, the profound document that Fuller produced in the 1980s which was, in fact a detailed explication of the sense of institutional purpose that characterized David Hubbard's ministry of leadership at Fuller.

One of the scholarly reviewers of *Reforming Fundamentalism*, George Marsden's history of Fuller Seminary, made an important

observation about David Hubbard's leadership role. Fuller Seminary has been prominent in the world of theological education, the reviewer argued, because it has given direction to the whole evangelical movement—and it has been able to do so, he went on, because the person who served as its president for several decades had a vision not only for the seminary, but also for the evangelical movement at large. Fuller Seminary was a place to lead, for David Hubbard, but it was also a place to lead *from*. Indeed, that leading-*from*-ness was an important calling for the whole seminary community, as he saw things. Fuller Seminary could never simply be a *status quo*, nor could it exist simply to serve the *status quo*. We had to contribute to

AN EVANGELICAL STATESMAN

BY VERNON C. GROUNDS

Lives of great men all remind us we can make our own sublime, And in passing leave behind us footprints on the sands of time.

Our influence, Henry Wadsworth Longfellow points out in these lines, is at best like ephemeral footprints made in the sand. However pervasive and profound it may be, it is destined with the passing of the years to undergo gradual erasure. Nevertheless, as an extraordinarily knowledgeable biblicist, Dr. Hubbard would insist that, like Israel's King David, we are called upon to serve our own generation by the will of God (Acts 13:36), trusting him to raise up new leaders for the oncoming generations. By impacting our own generation, however, we may decisively help to prepare the way for the emergence of that future leadership. And throughout

his career, Dr. Hubbard did precisely that for the worldwide Christian community.

He made a powerful impact, not only on American evangelicalism, but on the Christian community globally. As a visionary educator and courageous administrator, he guided Fuller Seminary's development into a prestigious institution recognized appreciatively by religious and secular people alike. Outstanding scholars have been attracted to this increasingly dynamic center of evangelicalism.

As a scholar in his own right, Dr. Hubbard likewise made a significant impact. Author of 36 books and scores of articles on a wide range of issues, as well as editor of an important commentary series, he served as professor of Old Testament at Fuller Seminary. Somehow, despite his onerous duties as president and his involvement in all sorts of educational and civic activities, he managed to stay on the cutting edge of theological thought and even contribute to its advancement.

David Hubbard was, to use the only appropriate term, an *evangelical statesman*. Participat-

ing repeatedly in organizations, conferences, and symposia, he was recognized as a wise, discerning, irenic leader whose counsel and perspective were invaluable. On different occasions and in various situations, I listened profitably to his comments and analysis, grateful that the Christian community was blessed with so able and winsome an advocate.* ■

*Excerpted from *Studies in Old Testament Theology*, a *Festschrift* honoring David Allan Hubbard; eds: Robert L. Hubbard, Jr.; Robert K. Johnston; and Robert P. Meye (Word Publishing Co., 1992).

VERNON C. GROUNDS, Ph.D., president emeritus of Denver Conservative Baptist Seminary, is founder and CEO of the Vernon Grounds Counseling Center in Denver, Colorado. He continues to teach in the areas of ethics and counseling.



the process of evangelical renewal so that that evangelical movement itself could promote renewal in the larger church and the even larger world.

His own firm commitment to the evangelical movement served as a key motivating factor in Hubbard's sense of administrative calling. He often talked about his years of graduate study in Scotland, where he was able to spend some time away from the direct influences of North American evangelicalism. This was an important period for testing and strengthening his spiritual and theological commitments. "There were no pressures on me in my work at St. Andrews to think or talk like an evangelical. No professor would mark me down for saying something that did not fit the conservative mold. What I discovered was that my deepest evangelical convictions were entirely trustworthy!"

This did not mean, however, that Hubbard simply wanted to engage in an evangelical holding action. He saw "beyondness" as a mandate for a dynamic evangelical movement. He pursued his "vision beyond the vision" with creativity and integrity. He not only encouraged inspired teaching and solid scholarship, he showed how it could be done. He was not content with a seminary that ignored the human sciences and the needs of the global Christian community—so he presided over the creation of graduate schools of psychology and missiology. He insisted that a biblically faithful seminary must take seriously the obligation to prepare both men and women for the manifold ministries of Christ's Church. At crucial moments in Fuller's history, he refused to be held hostage to the petty disputes and debilitating debates that have often fostered a theological myopia in the evangelical movement. He articulated a

healthy vision of dynamic institutional governance in an evangelical world that has often failed miserably in dealing with structural matters.

Hubbard's commitment to *beyondness*, however, was never an expression of a love of expansiveness for its own sake. Those of us who worked closely with him know full well that there were times when he was the first to insist that it was necessary to wait, or to draw clearer boundaries, or to impose new standards of discipline on ourselves. In

He was a humble and faithful and gifted servant of the one whose great salvation is beyond anything we can ask or even think.

short, David Allan Hubbard was a president beyond the normal contours of presidencies, a leader beyond the more modest definitions of what leadership is all about. He was inspired by the gospel of a Kingdom that pushes us to move beyond.

It was precisely this commitment to *beyondness* that also gave him a sense of his own shortcomings. At the end of his presidency, he told many of us that he wished he had done some things differently, and that there were some tasks—the building of a stronger sense of campus community was one that figured most prominently in his comments—that he regretted not performing more effectively. Here too, though, his deepest evangelical convictions came into play. David Hubbard was a leader who knew that we had to go beyond our present

manifestations of the Kingdom of God—that we must seek as community members the deep recognition of God's grace expressed so well in these words by Charles Wesley, which he requested that we sing at his funeral: "*'Tis mercy all, immense and free, for, O my God, it found out me.*"

The philosopher Hannah Arendt once wrote about the importance of cultivating an "enlarged mentality"—the ability to see and feel things from various points of view. The incarnate Christ was the supreme example of an "enlarged mentality." This is one of the many ways in which David Hubbard was a profoundly Christlike person. There are many wonderful things that can be said about David Allan Hubbard, but none is more wonderful than this: In pursuing his work as an administrative leader, he was a humble and faithful and gifted servant of the one whose great salvation is beyond anything we can ask or even think. ■

RICHARD J. MOUW, Ph.D., was chosen as the fourth president of Fuller Seminary, following Dr. Hubbard's retirement in 1993. Under Dr. Mouw's administration, Fuller has continued its standard of excellence in seminary education, its global vision, its multicultural and multid denominational character, and its prominence as the largest seminary in North America. Dr. Mouw's recently published works include *Pluralisms and Horizons* (Eerdmans, 1993); *Uncommon Decency* (InterVarsity, 1992); *The God Who Commands* (University of Notre Dame Press, 1990); and *Distorted Truth* (Harper and Row, 1989).



An Extraordinary Educator

BY RUSSELL P. SPITTLER

If an institution is someone's lengthened shadow, today's Fuller Seminary reflects as no other single person the image of its third president, David Allan Hubbard. Thought to be the seminary president who longest held the top office in a North American theological seminary, David Hubbard in his 30-year tenure left behind a legendary model for a theological educator. What constitutes an extraordinary educator? Seven factors can be suggested:

MASTER TEACHER

David Hubbard appealed widely to the diverse Fuller student body. Both his technical and general knowledge amazed people from every walk. Never one to soar above students' heads, he often made it into their hearts with homiletic finesse as well as technical brilliance. His classes always drew crowds, and hopeful students often met disappointment when his classes closed early and they could not gain entry.

Charged with devising the course offerings in the School of Theology in my early years at Fuller (in the late 1970s and into the 1980s), I often faced the problem of finding classrooms large enough to accommodate the students who wanted to attend his courses. At home in the biblical languages, he often presented an Old Testament course—Amos and Hosea were favorites—which required knowledge of Hebrew for admission to the course. Still, students came.

SUPERIOR SCHOLAR

Most of David Hubbard's bibliography appears in the *Festschrift* dedicated to him, *Studies in Old*

Testament Theology (Word, 1992), edited by three Roberts: Robert L. Hubbard, Jr. (a nephew), Robert K. Johnston, and Robert P. Meye. Most of the 35 or so of his published volumes sifted through biblical scholarship into books readable by serious Christians. He published little in technical journals, but produced dozens of entries in biblical reference dictionaries and encyclopedias. In the last of his three decades, he produced commentaries in such multivolume series as the *Tyndale Commentaries*, the *Communicator's*

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Commentary, and the *Word Biblical Commentary*.

Teaming with Fuller scholars Glenn Barker (and, after his death, Ralph Martin), as the New Testament editors, and John Watts (later to relocate to Southern Baptist Theological Seminary in Louisville), Hubbard displayed his genius for organization and

strategy in the planning and execution of the *Word Biblical Commentary* series, begun in 1982 and still underway toward completion of the 61 projected volumes. The volumes have become a landmark in evangelical scholarship.

What may be less known is where Hubbard shows up in footnotes. His doctoral studies at St. Andrews University in Scotland produced a study of the sources of the fourteenth-century *Kebrä Negast*—the national saga of Ethiopia and the literary locus of that country's religious and patriotic sensibilities. Since that material was preserved in Ethiopic—one of the handful of languages into which early versions of the Bible were translated—Hubbard became a specialist in that tongue.

His mentor Edward Ullendorff, among the century's most renowned Ethiopic scholars, highly regarded Hubbard's work. "It is to be hoped that this competent work will soon be published," remarked Ullendorff in *The Ethiopians: An Introduction to Country and People* (Oxford University Press, 1960, p. 144, note 1). Barely concealing his chagrin that the promising scholar had chosen to place his talents with a California seminary rather than to extend the field of Ethiopic studies, Ullendorff eight years later publicly complained that its author "has unhappily still not prepared this work for publication" (*Ethiopia and the Bible* [The Schweich Lectures for 1967; Oxford University Press, 1968], p. 75, note 2). A decade later—more than 20 years after Hubbard's St. Andrews dissertation was submitted—Ullendorff complimented his pupil by saying of Donald N. Levine's treatment of the *Kebrä Negast* in his book *Greater Ethiopia* (University of Chicago Press 1974): "He should have trusted David Hubbard's painstaking analysis" (*Is Biblical Hebrew a Language?* [Otto Harassowitz,

1977], p. 338). What scholars would not have given half of their careers for such mentors' comments on a doctoral dissertation that never was published?

Clearly, Hubbard chose to put his writing energies into the works which funneled scholarship into literature for informed general Christian readers. The quality of Hubbard's scholarship formed a sturdy fundament to the role he played as a scholar-teacher-administrator. Some seminaries take their presidents from the church, the "tall steeple" president. Other presidents come from corporate circles or from the professional worlds of law or medicine. His faculty all knew that Hubbard was an exemplary scholar who, had he pursued the life of a research scholar, would have fulfilled Ullendorff's expectations markedly. Hubbard thus continued and extended the Fuller tradition of a scholar-president begun by Harold John Ockenga and Edward John Carnell before him—and continued in Richard J. Mouw after him.

AGENCY LEADER

One of the lesser-known aspects of Hubbard's role as an educator lay in his service to civic and educational agencies. Under then-governor Ronald Reagan, he served on the California State Board of Education from 1972 to 1975. Then from 1968 to 1971 he chaired the Pasadena Urban Coalition. Hubbard always viewed Fuller as an urban campus, and more than once he declined to encourage suggestions to relocate adjacent to a research university.

Where Hubbard flourished most visibly in theological education, however, was in his role in the accrediting agency for North American seminaries, the Association of Theological Schools (ATS). When Hubbard became Fuller's third president in 1963, the world of theological education was just beginning to notice the rise of the "new evangelicalism." During Hubbard's tenure, evan-

gelical schools rose in number and influence. By one count, 10 percent of today's accredited seminaries are evangelical, but they enroll 40 percent of the students. David Hubbard became a respected colleague in the ATS, serving on critical accreditation visits, sitting on the Executive Committee from 1972 to 1980, and filling the role of president during the years 1976 to 1978.

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contribution
came as much in
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He made Fuller
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mecca.*

TRUSTEE MENTOR

Within the seminaries, David Hubbard's most splendid luster surrounded his role in the care and feeding of trustees. A private counselor to new presidents, he early discerned the critical foundational role of trustees in the growth and stability of an institution. By the end of his three decades in the Fuller community, he spent perhaps as much as 70 percent of his time in the cultivation of trustees.

Unlike many schools, Fuller set no limit on the length of time a trustee might serve. Board chairs, however, could serve two successive three-year terms. Acquiring a trustee was no hasty process—taking as much as three

years from the suggestion of a name to the final appointment. (I once spent most of an executive lunch hour in the upscale dining facility of the Los Angeles corporate headquarters of Carnation Milk, trying to convince one candidate—in the end, successfully—that the lengthy process implied no doubt of his suitability.)

For this article, trustee Max De Pree confirmed to me personally a story I had heard for years. Asked to become the president of Herman Miller Company, manufacturers of high-grade office furnishings, Mr. De Pree explained to the corporate board that he would be glad to fill that role—provided that the company would agree to his firm commitment to Fuller Seminary which would take him to Pasadena four or five times a year. When 35-year-old David Hubbard became the board's choice for Fuller's third president, De Pree took him aside and pledged, "I am committed to your success."

Trustees, of course, constitute one major source for institutional funding. The single largest gift ever received by the seminary has roots traceable to the Hubbard style. The trustee asked for a list of the half-dozen greatest (not necessarily the glitziest) needs of the school, giving the impression that he would like an opportunity to choose. Presented such a list, he surprised our chief executive officer by announcing he would present a contribution to cover the entire list.

Only once was I ever called to David Hubbard's office in the 16 years I served Fuller during his tenure. The occasion, which dealt with a search for a new trustee, yielded a memorable philosophy of trustee procurement: "In trustees," Hubbard explained, "We look for work, wealth, and wisdom. We have enough work and wisdom."

STAFF DEVELOPER

Never one to "walk the territory," Hubbard nonetheless took

seriously the task of staff development, particularly with those most closely related to him. Inez Smith, his personal assistant for two decades, found a flourishing ministry of her own providing seminars on teamwork between administrators and their staff. Steve Pattie, once David Hubbard's assistant, became the president of New College in Berkeley, California. Walter Wright, a Fuller alumnus who filled many administrative roles at Fuller, became the president of Regent College in Vancouver. Roberta Hestenes, prominent professor of Christian formation, held the presidency of Eastern College near Philadelphia before becoming the senior pastor at Solana Beach Presbyterian Church in Southern California.

Nor should one overlook David Hubbard's role in cultivating Fuller's current president, Richard J. Mouw. Given Mouw's widely acknowledged prominence in intellectual leadership in the evangelical movement, it would be hard to imagine that David Hubbard had no deeper designs when he supported Mouw's departure from Calvin College to join the Fuller faculty in 1985. Mouw became the provost of Fuller in 1989 and its current president in 1993—even though, as Mouw once said publicly, "This wasn't the fulfillment of any dream I ever had!"

VISIONARY LEADER

Hubbard's contribution came as much in what he *did* as in what he *said*. Able enough in public representation of the seminary, within two years of assuming office Hubbard enlarged the mission of the seminary with the establishment of the School of Psychology and the School of World Mission. Nowhere before had an evangelical seminary attempted to engage the young science of psychology so positively and to unite the potential of the

person-centered psychological sciences with a firm commitment to evangelical principles.

The School of World Mission arose from the church growth interests of its first dean, Donald A. McGavran. The graduate mission school aimed not to train new missionaries so much as to assemble mid-career church leaders from around the globe into a community of researchers, expert in their own cultures, where the social sciences (especially anthropology) and the theological disciplines could be

David Allan Hubbard counts as one of the indisputably influential theological educators in the latter half of the twentieth century.

brought to bear on the specific problems of churches throughout the world.

The school that lies in Hubbard's shadow now counts over 3,500 students in all its degree programs—the largest seminary in North America and the largest of all multid denominational seminaries in the world. Nobody on the Fuller campus uses the term, but "theological university" comes to mind as one way to speak of the seminary as it has proceeded along the Hubbardian trajectory. At least in the present campus culture of the three graduate schools, there is not a single time in the annual school

calendar when everyone is doing the same thing—although the Wednesday and Thursday chapels come closest in that potential. Each of Fuller's three schools—Theology, Psychology, and Missiology—offers the research doctorate, the Ph.D., besides granting as well a professional doctorate (D.Min., Psych.D., D.Miss.) and a variety of master's degrees.

EVANGELICAL INTERPRETER

In one of his three dozen published works, *What We Evangelicals Believe* (Fuller Theological Seminary, 1979), Hubbard spelled out the evangelical faith on the framework of the Fuller Seminary Statement of Faith. But that work, still handed to faculty candidates as a refresher on how Fuller defines the word *evangelical*, does not exhaust his role in redefining evangelicalism. Molded by controversies such as the inerrancy debates of the middle 1970s, by bold moves like the establishment of the integrative School of Psychology along with a research-oriented School of World Mission, and by a clear and wide vision of a reformed evangelicalism open to intellectual and ecclesiastical engagement, Hubbard made Fuller Seminary an evangelical mecca.

An under-noticed product of Hubbard's capacity for evangelical influence took the form of a printed insert in 1983, published both in *Christianity Today* and in *Eternity* magazine. This document, largely the outcome of David Hubbard's pen (he never ventured toward computers), contrasts with the institutional navel-gazing that marked some other schools. While certain schools were crafting a mission statement, Hubbard drew up the *Mission Beyond the Mission*, carried it through the joint faculties of the schools, then boldly published the document in

the leading evangelical publications where it would most likely be read.

This *Mission Beyond the Mission*, a document 14 pages in length, laid out the cultural and ecclesial intent of the seminary in, through, and beyond the educational tasks of preparing men and women for the manifold ministries of Christ's Church. The seminary, Hubbard envisioned, would link evangelism with theology, call the church to renewal, work for the moral health of society, seek peace and justice in the world (a switch from fundamentalist separatism), and champion the truth of biblical revelation. This document at once blended Hubbard's roots in a Methodist family touched by Aimee Semple McPherson's Pentecostalism with his firm

commitment to a Reformed theology that affirmed the invasion of culture in Christ's name.

The end result was a variety of progressive evangelicalism which confidently affirms the gospel as the cure to human sinfulness, coupled with a style of theological education amid a realized ecumenism, one welcoming to the Fuller campus Adventists, Roman Catholics, and Pentecostals.

In the assessment of anyone, including those who opposed him, David Allan Hubbard counts as one of the indisputably influential theological educators in the latter half of the twentieth century. The institution he led moves toward the third millennium amid unmistakable echoes and reflec-

tions of a truly remarkable Christian human being. ■

RUSSELL P. SPITTLER, Ph.D., provost and professor of New Testament at Fuller Seminary, has been a member of Fuller's faculty for more than 20 years. He was the founding director of the David Du Plessis Center for Christian Spirituality at the seminary from 1976 to 1995. In addition to his many articles in journals, religious dictionaries, and biblical encyclopedias, Dr. Spittler is author of *Perspectives on the New Pentecostalism* (Baker Books, 1976); *The Corinthian Correspondence* (Gospel Publishing House, 1976); *God the Father* (GPH, 1976); and *The Church* (GPH, 1977).



A LIFE OF GRACE

BY DONALD W. McCULLOUGH

When I became president of San Francisco Theological Seminary, I went back to school with David Hubbard. This time the class was not Wisdom Literature, but rather How to Be a Seminary President 101. We met in his backyard, and he spoke with his usual eloquence and wisdom, covering topics such as Keeping Afloat in a Sea of Red Ink and Staying Alive During Faculty Meetings. I discovered his guidance on seminary leadership to be as trustworthy as his biblical exegesis. Since then, scarcely a week has passed that I have not remembered some piece of his advice, and almost always I have acted on it. When I thought I knew better, I was quickly reminded just how smart he was.

I was not the only seminary president to profit

from his experience, of course. His work in the Association of Theological Schools provided leadership that was formative for the organization. Through graciousness and good sense, he earned a respect that enabled the evangelical voice to be heard and often heeded.

Today, when his name is mentioned among my colleagues, I sense a kind of awe, an almost hushed reverence. After all, he held office for three decades! When the average seminary president doesn't last longer than five years, that would be enough to earn him a place on the All-Star Team, if not in the Hall of Fame! But he did more than survive. He helped the institution entrusted to him grow to become a powerful influence, not simply in theological education, but in the larger church.

One afternoon in his backyard, as the Santa Barbara sun dropped in the sky and the shadows lengthened, I felt almost paralyzed by gratitude for the man who was teaching me. I remembered his leadership of

Fuller when I was a student, his lectures, his preaching, his books, his adroitness in handling difficult situations, and his friendship through the years. I remembered, in other words, the grace of his life. I gave praise to God that day, and I do so now, for the remarkable gift of David Hubbard. ■

DONALD W. McCULLOUGH, Ph.D., is president of San Francisco Theological Seminary in San Anselmo, California. He received his M.Div. from Fuller in 1974. Dr. McCullough's recent publications include *The Trivialization of God* (NavPress, 1995); *Mastering Personal Growth* (Multnomah Press, 1992); and *Finding Happiness in the Most Unlikely Places* (InterVarsity, 1990).



A Multifaceted Scholar

BY RALPH P. MARTIN

This is a task I warm to, since the academic, scholarly side of David Allan Hubbard's multifaceted life often goes by default. He was rightly hailed as a superb administrator and leader among his peers, as well as a gifted, winsome communicator and preacher. Less well-known are his contributions to scholarship, both as a teacher and a writer. It is to call up his gifts in this last-named regard that this tribute is offered.¹

Yet I labor under some restrictions. His field of expertise in the scholarly realm—from graduate studies at Fuller and then at St. Andrews University in Scotland—was the Old Testament and, in particular, a discipline of linguistics in Semitic and cognate languages where I am not competent to enter. His broad acquaintance with and mastery of Old Testament theology is one feature which is more accessible, and to that I may speak with more confidence.

Then, since I was never his student at Fuller or elsewhere, I am hampered in assessing his manifest gifts and presence in the classroom. Here I can only speak of the way others pay their respects to his powers of engaging attention and communicating his materials that have become legendary. How one person was able to move so effortlessly (or so it seemed) from a trustee board meeting, a lively faculty senate, or a public relations role into the classroom, and do so with obvious relish and great student acceptance, was a marvel to behold. But he did it, so I am told, and I believe it.

It is in two areas that David's scholarship gave him a special niche and a notable distinction. First, there was the

creative part he played in faculty recruitment and interviewing. It is commonplace to note that no part of David's presidency was considered by him as of greater significance than the building of a world-class faculty. To that task he gave his best efforts, and he entered with consummate skill

The reputation of Fuller as a world institution of academic research and learning . . . is to be credited to David's own bid never to cease learning and to take seriously his leadership role.

into every phase of recruiting and assessing prospective new members of the faculty team.

This was no easy job, since it required knowledge and evaluation not only in the field of the various theological disciplines, but latterly of world mission and psychology. His ability to enter these areas and so bring an informed mind to the issues under question when new faculty were being solicited and interviewed was a major achievement. In no small measure, the reputation of

Fuller as a world institution of academic research and learning, as well as a training ground for future scholars, parish ministers, missionary leaders, and psychological clinicians is to be credited to David's own bid never to cease learning and to take seriously his leadership role. He was not simply a figurehead identified with the three schools, but an active participant in those crucial decisions required to build and mold into shape a joint faculty that made Fuller the envy of theological institutions around the world.

Second, the part David Hubbard played in promoting scholarly publications and developing new projects is one I know from the inside. His name is linked with several well-regarded literary ventures in the field of Bible translation and comment. Witness his own output—admittedly of a more popular character—which resulted from his committing to print his many radio addresses, chapel sermons, and public speeches. There is a valuable ministry here, as scholars seek to make their best efforts in the study available to the folk in the churches and beyond. David's mellifluous prose lent itself easily to the printed form (by way, let it be noted, of David's habit of writing out all his words with pen and ink!). And several of his Bible studies are works of distinction and immediate appeal, while resting on sound, solid scholarship. One thinks of handbooks in Hosea and the letter of James as enshrining some of his passionate interests in making technical scholarship available to a wider market.²

His more erudite works also were well regarded. A Tyndale Old Testament lecture, delivered at Cambridge, England,³ a scholarly paper presented to the Society for Old Testament Study in Europe; the notable commentaries on Joel and Amos (in one volume); and Hosea in the InterVarsity Tyndale series⁴—all come to mind as lasting monuments to his interest

in, and grasp of, scholarly concerns. Because of their conservative slant, they did not always register with the academic community, but their appeal to evangelical students and inquiring Bible class teachers in the churches remains.

And, occasionally, the examples are a masterpiece of compressed learning, showing the ability he had in unusual measure of being able to get to the heart of the matter and express it succinctly. To cite an example, I recall his overview of Pentateuchal criticism for the British InterVarsity Press *New Bible Dictionary* appearing in 1962⁵ and written while he was teaching at Westmont College.

It was David's midwifery role in bringing to birth the *Word Biblical Commentary* [a 61-volume series over a 20-year period] that merits particular mention. I recall the initial stages of this enterprise. What stands out is his creative thinking from the start, his innovative suggestions, and his far-seeing visions. At a time when it seemed a foolhardy venture to envisage a full-scale multivolume commentary and engaging the years of time, effort, and sustained interest of an international team of contributors, David's enthusiasm never waned or wavered. He was able winsomely to persuade the publishers that this costly enterprise was worthwhile and do-able. It was his name and persuasiveness that brought the team together and his skill that laid out the map of assignments, dates, and format.

His care and persistence in keeping the venture on the road until it got established and became thriving are all tokens of his commitment to evangelical scholarship. The one sad reflection is that he was not able to write his assigned volume on Lamentations and the Song of Solomon. This task was trimmed to his study of Lamentations and, with a cruel irony, was never finished—as he was cut off while his writing on this book was in

medias res. His final comment was on Lamentations 3:22-26: "The steadfast love of the Lord never ceases. His mercies never come to an end."

And so the *Word Biblical Commentary* series lives on, and its continuing success and growing stature are in no small measure a tribute to David's influence that abides, like God's covenant love, his *hesed* (a term dear to his heart).⁶

Three vignettes round off this tribute: First, his handling of

David Hubbard found the center of the Bible in the concept of salvation history; and that gave him a chart and compass when debates broke out over scriptural authority.

publishers' interests and the often-competing careers of scholars and writers was so tactful that he brought a politician's art to bear on what was sometimes a testy experience. He could negotiate and mediate because he saw both sides of the fence. He knew how nervous publishers get about deadlines and manuscript delivery dates. He was the champion of the writers who cannot be hurried and yet often have unreasonably optimistic views of their ability to deliver a manuscript (or disk) by a set date. In all, he was realistic in those often tense deliberations and exchanges. And, of another publishing house, who can forget his quip that "Books are not

released from this publisher, they escape?"

Then, his love of the language was never more apparent than when his kind but critical eye swept over the pages of our contributors. He had no use for the pedantic or obscure. He liked to see truth expressed simply with integrity and grace. Sometimes he could be playfully ironic as when he scribbled on a manuscript written in a dense, abstruse, and wordy style, "How can we permit this writer's *sesquipedalian* prose?" (That sent me scurrying to Webster's dictionary as I read his editorial note to me!)

Finally, David Hubbard found the *center* of the Bible in the concept of salvation history; and that gave him a chart and compass when debates broke out over scriptural authority and when the seminary's stance, in a time of controversy and tension, was under fire.

He found in what he chose to label "holy history" the genius of the Bible's story with its authoritative record of God's saving actions in Israel's history and, supremely, in the coming of Jesus Christ as the Savior of the Church and the Lord of all. If one term sums up his lifelong influence—regrettably curtailed by his sudden leaving us—it is this: that God has decisively acted in our world, has entered the human life stream in his Son, and continues

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RALPH P. MARTIN, Ph.D., as distinguished scholar in residence at Fuller Seminary, mentors Ph.D. students at the seminary. He also teaches at Azusa Pacific University in Azusa, California, and Logos Seminary in El Monte, California. During his more than 20-year association with David Allan Hubbard, he taught at Fuller as well as served as a coeditor with him on the 61-volume *Word Biblical Commentary*.



An Institution Builder

BY ROBERTA HESTENES

The accomplishments of David Hubbard come in multiple categories when you have a lifetime like his. Broadly, I believe that more than any other single person, David Hubbard's willingness to fly the evangelical flag of deep love for Christ accompanied by solid, competent scholarship won respect for the evangelical movement and gained a hearing for evangelicals that would not otherwise have been there.

For instance, I don't know if people on the Fuller campus fully appreciated the difference he was making in theological education across the country when he was serving as president or chairman of the Executive Committee for the Association of Theological Schools. The respect he earned for the evangelical movement is something to be taken seriously, not lightly or idly dismissed. I think his contributions in that way as a broker between evan-

gelicalism and mainline denominations and between theological education and the mission

The respect he earned for the evangelical movement is something to be taken seriously.

movement were very significant. The world is different because of it.

David's contributions in scholarship were serious and real. He was a model scholar, and there are several generations for whom David Allan Hubbard set the tone. Getting up at four o'clock in the morning to carry

out that part of his life, he modeled a combination of institution-building and scholarship which was extremely impressive.

The final contribution is the building of a fine academic institution focused on theological education. David's willingness to move from traditional models, keeping the best of commitment to scholarship with an openness to innovation—meeting the needs of laypeople and allowing new kinds of things to find their way into Fuller's mix of theological education—the sheer labor of

—Please turn to page 23.

ROBERTA HESTENES, D.Min., former president at Eastern College in St. Davids, Pennsylvania, now serves as senior pastor at Solana Beach Presbyterian Church in Southern California. Dr. Hestenes is a recognized authority on small groups and spiritual formation. She taught at Fuller from 1975 to 1987 as associate professor and director of Christian Formation and Discipleship.



A SPECIAL FRIEND

BY THOMAS W. GILLESPIE

David Hubbard was a towering figure among his fellow presidents in the Association of Theological Schools in the United States and Canada. When my appointment to the presidency of Princeton Theological Seminary was announced, Dr. Hubbard not only telephoned his personal congratulations but, at my behest, flew to San Francisco on his way elsewhere to share with me over lunch his

wisdom on the subject of academic leadership. It was a special time with a special friend. I remain indebted to him, as do many others.

The influence of Dr. Hubbard's leadership as a theological educator, academic administrator, and biblical scholar extended far beyond the Fuller campus. His election to the presidency of the Association of Theological Schools attested to the respect he enjoyed among the chief executive officers of so-called "mainline," Roman Catholic, and evangelical seminaries and divinity schools. In a word, my sense of indebtedness to him is widely shared. ■

THOMAS W. GILLESPIE, Ph.D., has been president and professor of New Testament at Princeton Theological Seminary since 1983. He is chair of the Board of Trustees of the Center of Theological Inquiry at Princeton, a member of the Association of Governing Boards Advisory Council of Presidents since 1988, and has been a trustee of the Interdenominational Theological Center since 1990. Dr. Gillespie is the author of *The First Theologians: A Study in Early Christian Prophecy* (Eerdmans, 1994).



A Humble President

FACULTY FORUM, LED BY ROBERT P. MEYE, WITH RAY S. ANDERSON, FREDERIC W. BUSH, WILLIAM E. PANNELL, AND MARIANNE MEYE THOMPSON

MEYE: David Hubbard's leadership is a legacy that every Christian person can celebrate! I'm grateful to God for the opportunity of having served with him. I knew him for over two decades, first as a fellow Fuller alumnus and administrator at another seminary, and then as this dean's "boss" at Fuller.

BUSH: I joined the faculty one year out of graduate school, just a couple of years after Dave became president, so had the privilege of working with him for almost all of his 30 years as president.

ANDERSON: I considered him a personal friend and mentor long before I ever came to the seminary. After I graduated from Fuller in 1959 and became a pastor, I served on the Alumni Board and had frequent contact with David, who had become president by that time. When I left for Scotland in 1970, he encouraged me to study with the Torrances. Then, after earning my Ph.D. and teaching at Westmont for four years, he invited me to join the Fuller faculty.

PANNELL: By the time David invited me to join the Board of Trustees in 1970, Fuller was well on its way to prominence as a place of academic excellence.



RAY S. ANDERSON, Ph.D., professor of theology and ministry in the School of Theology, was also a member of Fuller's "first generation" (B.D., 1959). His recent writings include *Unspoken Wisdom: Truths That My Father Taught Me* (Fortress, 1995) and *Self Care: A Theology of Personal Empowerment and Spiritual Healing* (Victor, 1995).

Under his leadership, the seminary would never look the same or ever be the same.

THOMPSON: I came to Fuller as a student in the fall of 1975, so

Thousands have been blessed by David's written and spoken exposition of God's Word. But we knew and worked with a person who lived out that exposition in his personal leadership style.

I first knew David primarily as a teacher and chapel preacher. My admiration for him grew throughout those years. When I joined the faculty in 1985, I began to appreciate him as a colleague in the Biblical Division.

MEYE: I always had a deep appreciation for David Hubbard as a person and as my president, even when we sometimes held differences of perspective on matters of policy. I can think of five of his personal characteristics



ROBERT P. MEYE, D.Theol., dean emeritus of Fuller's School of Theology and professor emeritus of New Testament interpretation, taught at the seminary between 1977 and 1992 and

was a member of Fuller Seminary's first generation (B.D., 1957; Th.M., 1959). Since his retirement, he has served Fuller as member of the Editorial Board of *Theology, News and Notes*.

which reveal why the Fuller community should celebrate his legacy:

HIS GODLY INTEGRITY

MEYE: Thousands have been blessed by David's written and spoken exposition of God's Word. But we knew and worked with a person who *lived out* that exposition in his personal leadership style. He was just. Righteous. Humble, when there were plenty of reasons to be proud. He never used objectionable language—always *good* words. His acts and words consistently directed others' thoughts to God.

ANDERSON: The legacy of David Hubbard is incredible! His vision was for the next century: acquiring property, assuring that the seminary was on firm fiscal ground, establishing a solid board of trustees—these he chose as his legacy, rather than being remembered as someone who buddied with the faculty.

PANNELL: To be sure, David made the sort of moves a top executive would make to ensure the seminary's future. Not only did he recruit a top-flight board, he invested his time heavily in them. Then he shaped a remarkable faculty and supported their gifts and their freedom of expression. And, being a scholar himself, he became a scholar's scholar.

BUSH: Yet he always carried his mantle of brilliance with humility. You never ever found yourself caught in a game of one-upmanship with David Hubbard!

MEYE: Which brings us to my second reason to remember David's legacy:

HIS CHARITABLE ATTITUDE

MEYE: I've heard it said that "attitude is everything." If it is, David Hubbard rated an Olympic 10—both for substance and for style. In an uncivil world, David was the very essence of civility, in public and in private. In 13 years of close contact, I never once heard him put anyone down. Consistently, he did unto others as he would have them do to him!

ANDERSON: Even with his own faculty members! After teaching at Fuller for several years, I wondered why David never came to my office. Glenn Barker [then Fuller provost] explained to me, "If you come to David Hubbard's office he will always give you good news. Only if he has bad news will he come to your office."

MEYE: As faculty, we never saw as much of David as we wanted, but we typically saw in him a person to whom we wanted to "draw near."

PANNELL: And he was always a good listener! It became my habit early in our relationship to share my thoughts and activities with David.

BUSH: He had an uncanny ability to communicate the love and grace that he knew in Christ to those of us who served with him. He was always a warm and caring friend. His unconditional friendship is the strongest memory I have of him.

THOMPSON: David always remembered the names of my

children and asked about them. He knew the names and activities of my brothers too. He cared about families. I think he saw himself first as a husband and father.

MEYE: Which moves us to David's third characteristic . . .

He always carried his mantle of brilliance with humility. You never ever found yourself caught in a game of one-upmanship with David Hubbard!

HIS ABILITY TO RELATE TO ALL PERSONS

MEYE: David was able to relate to all kinds of people, in all sectors of life, and from every culture. I believe this was because he placed first priority on his relationship with God. The fruit of that relationship was an authentic humility toward others, which allowed him to enter into all human spaces. Whether in a small social circle or at an official meeting, he consistently put people at ease.

BUSH: We always knew that what mattered to him, whatever our position in the seminary hierarchy.

PANNELL: It must have come as a surprise to David Hubbard when the seminary was catapulted into international prominence.

ANDERSON: He led the institution through some very tumultuous times!

PANNELL: At that time, Fuller still looked like it did in 1947—largely Anglo and male. Yet there were stirrings that helped move the seminary toward becoming a more inclusive organization.

THOMPSON: As president, in the interests of broadening Fuller's vision, David more than once took a stand for his convictions, often at great personal cost to himself. On several occasions, he took such a stance in defense of women in the seminary and the church. No doubt his vision was given shape both by his own background and the strong women who had nurtured him, as well as through his theological vision and integrity.

PANNELL: The sixties generation had made *their* ethical concerns a part of *Fuller's* ethos. By the seventies, much of that earlier energy had given way to gentler pressures from outside the Fuller community. My presence on the faculty in 1974 was part of those concerns. Black clergy began to see Fuller as a resource for training in ministry to the black community. David knew many of these clergy by name and pledged his support in the pursuit of their objectives. When these voices reached his ear, he listened.



FREDERIC W. BUSH, Ph.D., is the D. Wilson Moore Professor of Ancient Near Eastern Studies in Fuller's School of Theology. Also a member of Fuller's first generation, he coauthored with Dr. Hubbard (along with William LaSor) the highly acclaimed *Old Testament Survey* (Eerdmans, 1982).

THOMPSON: After the publication of the so-called "Danvers Statement" [which did not affirm women's roles in church leadership], I remember David saying that, whereas that statement had "hierarchy" written all over it, we at Fuller would like to see "mutuality" written all over our statements about men and women. I think David genuinely strove to make *mutuality* a hallmark of his relationships to people.

PANNELL: Fuller could have remained a bastion of Euro-American thought, with an almost totally white male student body. But that would have fallen short of the integrity that David had set for the place. For instance, he was key to the development of the African-American studies program at Fuller and—with the

In the interests of broadening Fuller's vision, David more than once took a stand for his convictions, often at great personal cost to himself.

assistance of Glenn Barker—got it recognized by the Association of Theological Schools.

MEYE: Which leads us to the fourth reason to celebrate David's legacy . . .

HIS COMMAND OF EVERY SITUATION

MEYE: David Hubbard had an ability to take charge, to function well, in all kinds of circumstances. Whether it was serving as master of ceremonies for a huge public gathering or mediating a tense personal problem within a small inner circle at the seminary, he always managed to put his finger of the need of the hour and to function masterfully in meeting the demands of the situation.

A SERVANT SPIRIT

BY ROBERT E. COOLEY

By the time I became president of Gordon-Conwell Seminary in 1981, David Hubbard had already been serving as Fuller's president for nearly 20 years. Early in that presidency, he had confronted the kinds of institutional issues and crises that might have withered a lesser man. Yet he continued to press forward in his own gracious style, carving out for Fuller an increasingly important place in the theological landscape. David will be remembered for many years to come as one of the truly outstanding leaders of theological education in our day. It is not overstating the case to suggest that David Hubbard became one of America's premiere seminary presidents.

David's significant contributions at Fuller are further enhanced by the remarkable contributions he made in the wider world of

theological education. His strong leadership in the Association of Theological Schools, which he served as president from 1976 to 1978, came at a pivotal time in the history of the association. At that time, North American seminaries were enjoying a decade of expansion and population growth with new emphasis on world mission as well as spiritual formation. Links with regional accrediting associations were established, and major foundations were providing significant funds to the work of seminaries. It was a time when the character of student bodies was in a state of flux. Underrepresented constituencies were emerging and second-career students were beginning to appear in significant numbers. David's visionary leadership of the association enabled all seminaries to make monumental strides in institutional maturity and in understanding their mission in society.

His model of leadership was an important influence upon me when I served the association as its president. Yet my deepest

appreciation for David finds expression in that sense of camaraderie and personal concern that he often expressed to me. His willingness to go out of his way to meet with me for conversation and to provide opportunity to reflect upon our common calling will always remind me of his servant spirit and his great vision for Christ and his Kingdom.■

ROBERT E. COOLEY, Ph.D., has served as president of Gordon-Conwell Theological Seminary in South Hamilton, Massachusetts, since 1981. He is the former president of the Association of Theological Schools in the United States and Canada.



ANDERSON: No one that I know of combined such brilliance, wisdom, and gracefulness in public. David was an absolute master at controlling a meeting and speaking in public.

BUSH: Even though he was president and exercised with skill and, at times, toughness the authority that came with such a position of power, he exercised that power and responsibility in a way that was a genuine reflection of the grace and loving-kindness



MARIANNE MEYE THOMPSON, Ph.D., associate professor of New Testament interpretation at Fuller, first knew Dr. Hubbard during her college days before becoming a Fuller student (M.Div., 1978) and, later, a

faculty colleague. She is noted for her books *A Commentary on the Epistles of John* (InterVarsity, 1991) and *The Humanity of Jesus in the Fourth Gospel* (Fortress, 1988).

(the *hesed*) of God that had so fully grasped his own life.

ANDERSON: As president, he exercised a great deal of power. Yet I would describe David's use of his presidential power as the proverbial iron fist in a velvet glove.

BUSH: With Dave Hubbard, the rules were always fair, and you always knew where you stood with him.

MEYE: Even though there was a "chain of command" at Fuller's three graduate schools [president, provost, deans, faculty, etc.], that was not how David Hubbard conceived his leadership role. David imparted to us his vision that Fuller had a tremendous service to offer the church and the world, and he gave us the assurance that we would be well led in that ever-demanding service.

THOMPSON: Others have spoken of David's legacy as president. But

I still think of him as a teacher, one who spoke with authority and who was in command of the material he was presenting. He organized his classes and material with care and thought. Here, too, he demonstrated the excellence he encouraged in us.

MEYE: His demonstration of excellence brings us to my final thought. Whenever I think of David, I think of a phrase that our mutual friend, distinguished Scots theologian Thomas Torrance, used to use . . .

HIS "THEOLOGICAL INSTINCT"

MEYE: David Hubbard had that all-important instinct so necessary in the service of the church. In every kind of situation, he had an

His leadership of our today pointed toward a better tomorrow, while his vision of our tomorrow had already enriched our today.

uncanny ability to touch the theological nerve of the matter. This was no small attribute in a person who rode astride three schools—each with its particular programs and perspectives!

BUSH: His remarkable ability to keep abreast of all that was going on in the diverse field of Old Testament theology and interpretation was a measure of the mental acumen and brilliance that marked him. I always suspected that he knew more

about my particular area of expertise than I did!



WILLIAM E. PANNELL, D.D., is the Arthur DeKruyter/Christ Church Oak Brook Professor of Preaching and Practical Theology and dean of the chapel at Fuller.

Dr. Pannell served on the Board of Trustees for the seminary from 1971 to 1974. He is the author of *The Coming Race Wars: A Cry for Reconciliation* (Zondervan, 1993).

MEYE: An incisive *theological instinct* is surely an important credential of the leadership of a seminary.

ANDERSON: David was able to carry forward many of the important aspects of our evangelical heritage.

BUSH: What I said in the dedication of my *Word Biblical Commentary* (*Ruth, Esther*, Word Books, 1997) sums up what he was to me and to many of us who served with him. I wrote: "To David Allan Hubbard: For his constant encouragement, his insightful critique, and his warm friendship."

THOMPSON: One of my favorite memories is the chapel address David gave on the occasion of the publication of *The Battle for the Bible*. That articulated a vision for Fuller which showed the evangelical conviction and theological sensitivities which best characterized David's legacy. It also revealed much of the passion that moved him!

ANDERSON: He contributed, more than any other person, to Fuller Seminary's future. Fuller will always be in debt to David Hubbard.

MEYE: His leadership of our *today* pointed toward a better tomorrow, while his vision of our *tomorrow* had already enriched our *today*. ■

A Team Leader

BY INEZ T. SMITH

David Hubbard had a way of getting others to work on his team and then delegating assignments to them that he wanted them to do. He also encouraged his staff to take time at work periodically to be alone, with no interruptions, to just sit and think. He encouraged people to grow and allowed them to take on new tasks and responsibilities that they never had done before. This created a constant learning environment around him.

He encouraged people to make decisions. He said it was better to make a wrong decision than to make no decision at all. After a decision was made, he did not criticize. He took the responsibility for his staff's decisions and did not blame them when a decision was wrong. He would review it with them, however, to see what they thought they should do the next time.

At the beginning of each year, David would sit down and discuss his aims and goals—both personal and for the seminary. He would focus on what he wished to accomplish during that period of time. The results of this discussion served as a guide on what assignments he would accept and what he would turn down. No matter how attractive an invitation looked, if it did not fit in with his goals, he would say no.

Whenever he took on new responsibilities or assignments for himself or for the institution, David would talk about it and ask my opinion. He would ask how I thought it fit in with his call as president of a seminary. How did I

think it fit in with his plans and goals for the coming year? This would help him come to conclusions.

We would schedule a time approximately once a week to plan and prioritize upcoming events and plans. Afterwards, he expected the members of his staff to be aware of these priorities and follow through accordingly.

David knew how to delegate authority. We always had this office policy: He did not do

He encouraged people to grow and allowed them to take on new tasks and responsibilities that they never had done before.

anything that someone else could do. This freed him to do what only he could do.

David Hubbard was a team player. He always discussed with me whatever he was doing so that I was fully aware of his activities and what was expected of me to support him. This enabled me to be of greater assistance to him. After each trip he took or after each assignment was completed, he would debrief me, so that I would know what had taken

place, in order to be able to do whatever was needed as follow-up.

He expected complete loyalty and confidentiality from each office staff member. This enabled him to trust his office team with important confidential information. His theory was that by having the necessary information, each of us could avoid mishaps, blunders, and embarrassing situations later. He wanted each staff person to know how he thought, so that we could make the correct decisions in his absence.

He expected anyone meeting with him to come with a prepared agenda. He expected others to have done their thinking *before* they sat down with him to talk. Whenever possible, he too liked to have the agenda ahead of time, so that he could also think about the matter beforehand.

In addition to David Hubbard's legacy of excellence in academics and leadership, he also left a legacy of encouragement, inspiring everyone with whom he worked to become all that God wanted them to be. ■

INEZ T. SMITH, who, with her husband, Gordon, had a 45-year friendship with David Hubbard, served as his administrative assistant for 20 years. After her retirement, she continued to serve Fuller. She has been president of the Fuller Seminary Auxiliary since 1987.



A Legacy of Wisdom

MEMORABLE HUBBARD QUOTATIONS

ON THE AUTHORITY OF SCRIPTURE

All Scripture is inspired—that is clear, biblical teaching. Yet not all parts of Scripture are revelatory in the same sense, though the whole Bible together is surely the revelation of God. Is a proverb borrowed from Egypt or Paul's statement, "Bring my cloak" revelatory in the same sense as John 3:16?

"Scripture alone," as the Reformers understood the phrase, means that no statement about biblical doctrine can rival the Bible in authority. Doctrinal statements represent the best efforts of believers to express what they think the Bible teaches. Statements, therefore, are ever subject to revision in the light of Scripture and the changing needs of human history.

All our formulations of Christian truth must ultimately conform not to some preset statement but to the Scriptures, all parts of which are divinely inspired. Thus, sloganeering can never be a substitute for the careful, patient analysis of what God's Word teaches, including what it teaches about itself.

ON FULLER SEMINARY

Our commitment to an evangelical tradition distinguishes us from a great many mainline and university-related seminaries. Our willingness to take risks in churchly relationships, in graduate programs, in the quest for justice, makes us somewhat different from a great many of the evangelical seminaries. Our graduate character sets us apart from the Christian colleges of liberal arts, while our theological confession separates us from the structures of the universities.

Our sense of destiny tells us not that we are important, but that God is at work. Our growth, our diversity, our faculty members, our campus—these are all God's gifts. . . . We have been witnesses to God's power and goodness in our midst. Our sense of destiny makes us humble with gratitude.

We are a "because" community. We are what we are because of the grace and forgiveness of the binding love of Jesus Christ.

The good ship Fuller is on a steady course!

ON FULLER'S GLOBAL MISSION

The Bible is absolutely crucial to our evangelical stance, and so is our participation in Christ's worldwide mission. As evangelicals, we believe men and women are lost without Jesus Christ. We believe that terrible judgment awaits all who reject Jesus as Lord and Savior. There is, therefore, an urgency about the way we go about our work.

Others may seek to escape the seamy side of life, and to live as though men and women were not sinners, and as though Christ had not died. But we cannot.

We have to begrudge every bit of energy that this community spends on self-service and turn that energy outward toward a shattered and divided and fragmented world that longs to know both the truth and the road home.

ON FULLER'S FACULTY

None of us claims the infallibility of our faculty. We are not perfect. We do not have to be. We have God's sure Word to guide and correct our steps. We have Christ's sure grace to forgive our errors. We have the Church's continued good will as, for the glory of God, we fulfill our mission and theirs.

ON FULLER'S COMMUNITY

The ultimate effectiveness of this place depends more on us as a community than it does on any president, no matter how gifted or dedicated that president may be.

ON FULLER'S STUDENTS

The only indispensable part of a theological seminary are the students. A seminary is only as good as its students.

ON FULLER'S DIVERSITY

We are bold enough to believe that, at Fuller, we take more realistically the pluralism of our churches and denominations than do many church agencies.

ON WORSHIP

Worship puts us in our place—servants of God—utterly obliged to him. Worship lifts us to our place—children of God, heirs of grace, loved and cherished by him, called by him to carry out his work in the world.

Only worship will release God's power. Only worship will take the full measure of our human potential.

Faith, hope, and love are the terms the Apostle Paul used to describe our worship. Faith is our banking on who God is in the light of what he has done. Faith corresponds to the *memory* of worship. Hope is our confidence that the future is cared for because of what God has done in the past. Hope expresses the *expectation* of worship. Love is our treating of others in the way God has treated us. Love is the *response* of worship.

ON PREACHING

As a preacher, as a teacher, you are more important than anything you say. You are the curriculum. In a real sense, you are the sermon.

Our experience should be seeing ourselves not as paragons of success calling the congregation to be imitators of us, but as forgiven people offering to

them that same experience at the mercy seat with Christ.

Our task is to let Scripture be the authority. We need it. We can't live without it. We must let Christ be our standard, not our own lives.

We can't deal with everybody's need in the same sermon. But the Word is there with its own power. And the Spirit works through the Word in a way that brings healing or conviction or challenge.

ON SOCIAL ACTION

Now is the time for the church to show that human beings really do count. The day is long gone when we could sing, "Praise God from Whom All Blessings Flow" and then say, "These people are poor because they are lazy." The hour is past when we could sing, "Just as I Am Without One Plea" and say, "You know, if they'd only clean themselves up a little more, we'd accept them better." Our attitude in the pressing social problems has been a denial of the theology of grace that we preach and by which we live.

The Bible is about caring. It says that the one who made the universe and the one who made us cares about us. The fall of the sparrow, the numbering of the hairs of the head, the clothing of the lilies—all these speak of God's care and teach us the meaning of caring for each other. We understand that we are lining our lives up with the Bible when we learn to care for each other.

ON EVANGELICALISM

To be truly evangelical surely means more than debating about what evangelicals are and who deserves the name. It means getting on with the evangelical task.

As evangelicals, our initial imperative is to go out and make disciples. We aim to have an active part in the evangelism of the whole world and to bring to bear upon that work the study of theology.

ON WOMEN IN LEADERSHIP

Can we believe that our women have an ear for the music of the Kingdom? Can we let our Hannahs sing? Can we stand by silent like Eli while they witness in their particular forms of passion and celebration to the saving deeds of God? . . . God's Word to us through Hannah tells us we *should*; God's work among us in saving history tells us we *can*.

ON MARRIAGE

There is nothing more human, nothing more godly, than the right kind of marriage—the loyal, faithful, enduring, persevering union of two Christians.

Our life of love should begin with our nearest neighbors, those with whom we share roof and table, name and bed.

God's love which accepts me "just as I am, without one plea" will teach me to accept my loved one the same way.

What is important is not only the vows we make at the beginning, but how we deal with the broken vows along the way.

The gospel of forgiving grace can transform our homes from arenas of complaint or competition to havens of love and acceptance.

ON RENEWAL

Renewal comes not through the broad, almost directionless way of liberal rejection of biblical authority. . . . It comes through the narrow way of a return to biblical thinking and biblical living.

ON BEING JUDGMENTAL

God save us from single-issue Christians who judge the truth or validity of any policy by how it fits their own agenda.

ON GOD'S PROVIDENCE

The God of the demand is the God of the supply.

The reward of one duty is the power to fulfill another.

ON SIMPLICITY

There are two kinds of simplicity: The first one comes *before* facing the complexities and confusion of an issue. The second comes *after* having dealt with those complexities. I respect more the latter simplicity.

ON LEADERSHIP

Leaders anticipate needs. . . . Leaders see further and dream larger and encourage their followers to participate in those dreams.

Leadership is something the people give, and the people can take it away.

ON SUFFERING

God has lessons and purposes in suffering—including suffering in human relationships—that cannot be learned any other way. Given who God is and how history works, such suffering will bring a richness and a rightness and a compassion to our persons which can be gained in no other curriculum.

ON DEATH

Sometimes we are well aware of our dying. . . . Sometimes we do not have it in mind at all. . . . Whether the fear we face is the certainty of death or its uncertainty, Jesus' words ["Follow me"] are directed to our fear. . . . Even death is glory if it comes from following Christ.

ON LOVE

The Christian knows that it is love and not knowledge that stretches us to our full height. ■

A Legacy of Literature

SELECTED BIBLIOGRAPHY OF DAVID ALLAN HUBBARD

- *With Bands of Love* (Eerdmans, 1968)
- *Is Life Really Worth Living?* (Gospel Light/Regal, 1969)
- *What's New?* (Word, 1970)
- *What's God Been Doing All This Time?* (Gospel Light/Regal, 1970)
- *Does the Bible Really Work?* (Word, 1971)
- *Is the Family Here to Stay?* (Word, 1971)
- *Psalms for All Seasons* (Eerdmans, 1971)
- *How to Face Your Fears* (Holman, 1972)
- *The Holy Spirit in Today's World* (Word, 1973; revised, Word, 1986)
- *They Met Jesus* (Holman, 1974)
- *The Church: Who Needs It?* (Gospel Light/Regal, 1974)
- *An Honest Search for a Righteous Life* (Tyndale, 1975)
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- *Beyond Futility* (Eerdmans, 1976)
Chinese edition (Living Spring, 1981)
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- *Galatians: Gospel of Freedom* (Word, 1977)
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- *Parables Jesus Told* (InterVarsity, 1981)
- *Right Living in a World Gone Wrong* (InterVarsity, 1981)
German edition (InterVarsity, 1984)
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*Previously published as *The Problem with Prayer Is...* (Tyndale, 1972)
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- *Tyndale Old Testament Commentary: Hosea* (InterVarsity, 1989)
- *Tyndale Old Testament Commentary: Joel, Amos* (InterVarsity, 1989)
- *The Communicator's Commentary: Proverbs* (Word, 1989)
- *The Communicator's Commentary: Ecclesiastes, Song of Solomon* (Word, 1991)

For a more complete listing of published works, including journal, commentary, and biblical encyclopedia articles, plus edited volumes, see David Hubbard's bibliography in *Studies in Old Testament Theology* (Word Publishing Co., 1992), pp. 279-285.

A Multifaceted Scholar

—From page 13

to rule by his Spirit in the lives of his people until the kingdoms of earth become the Kingdom of our God and his Christ.

Those commitments to history and to saving history were David's ruling motifs,⁷ alike in his writing as in his teaching and preaching. What he said about the first five books of the Bible (*New Bible Dictionary*, p. 964), he confessed about the Bible as a whole: It is "the record of God's revelation in history and his lordship over history. It witnesses to God's holiness, which separates him from [us], and his gracious love, which binds him to [us] on his terms." ■

ENDNOTES

¹ In the celebration volume offered to David Hubbard on his retirement (*Studies in Old Testament Theology*, eds: Robert L. Hubbard, Jr., Robert K. Johnston, and Robert P. Meye, Word Books, 1992) there are introductory pieces in praise of the honoree's work as president, administrator, and leader, but little is explicitly said about his role in scholarship.

² His popular titles are listed in the *Festschrift* volume pp. 279-285.

³ Printed as "The Wisdom Movement and Israel's Covenant Faith," *Tyndale Bulletin* 17 (1966), pp. 3-33. This interest in the Wisdom literature is reflected in his contribution to *Old Testament Survey: The Message, Form, and Background of the Old Testament* with W. S. LaSor and F. W. Bush (Grand Rapids: Eerdmans, 1982, now revised), and it surfaced in his volume in the *Communicator's Commentary* (Dallas: Word, 1991) on Ecclesiastes and Song of Solomon. His *Word Biblical Commentary* originally on Ecclesiastes and Song of Songs was never completed.

⁴ These two commentaries appeared in 1989, published in the United Kingdom and in the United States (InterVarsity Press).

⁵ *The New Bible Dictionary*, ed. J.D. Douglas (Grand Rapids: Eerdmans, 1962 and often reprinted).

⁶ Frederic W. Bush pays tribute to his personal quality in a moving sentence, printed in the *Festschrift* volume (note 1), p. 113.

⁷ Appropriately, Daniel P. Fuller chose this as his theme in a contribution (pp. 63-75) to David Hubbard's *Festschrift* (note 1).

An Institution Builder

—From page 14

institution building is a lasting and permanent legacy.

There wouldn't be three schools at Fuller if it wasn't for David Hubbard. I think he saw earlier than many the necessity of theological education to be gauged with the discipline that,

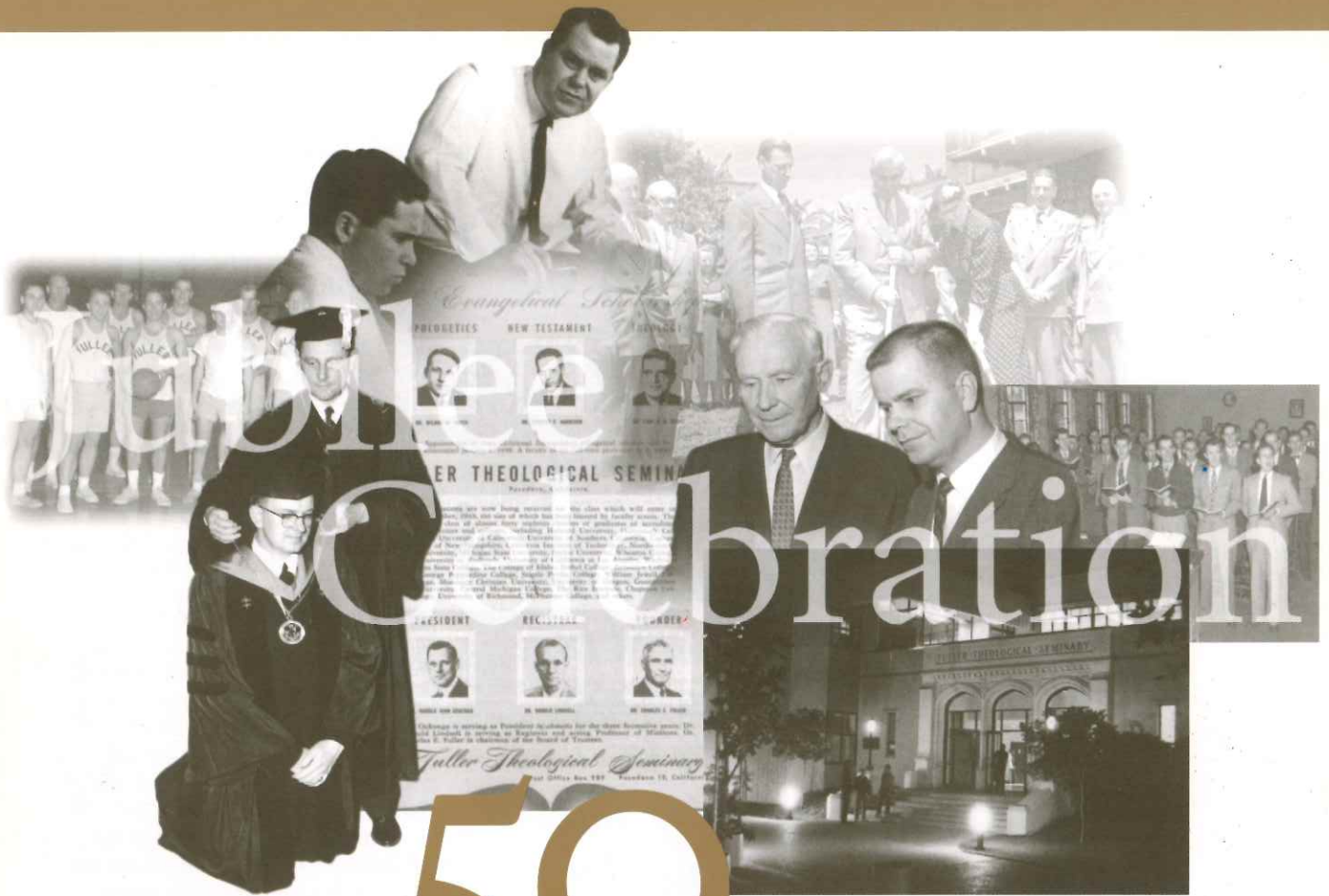
**He led Fuller in a
pioneering way.
We now see this
evidenced in
other schools,
not only in this
country, but
around the
world.**

more than any other, was permeating American culture. Psychology for good and ill has been a pervasive influence on American culture. Without the serious willingness of Christians to engage that discipline and then to produce the scholars, the researchers, and the counselors who could bring a forthrightly Christian perspective to that discipline, the church would have given away something that it should not have. David saw the need to bring those together and to bring theological integrity to the psychological tasks and learning.

Without his work with David Weyerhaeuser and the others sharing that vision, that particular theological perspective on psychology would probably not have come into being.

In the School of World Mission, it was the same way: When there was a tendency in theological institutions (including the early Fuller) to assume that the missiological task could be done with *one* missionary person to teach the *one* course on missions, with a few electives added, David realized much more was needed if we were going to win the world for Christ. While there were others with passion and conviction for this, it was David Hubbard's willingness and commitment to the task of worldwide evangelization—and the success of that task in sharing the gospel and winning people to Christ—that led him to be as strong as he was in supporting and encouraging the School of World Mission.

In both regards, I think he led Fuller in a pioneering way. We now see this evidenced in other schools, not only in this country, but around the world. ■



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