

5-1-1965

Theology, News and Notes - Vol. 11, No. 02

Fuller Theological Seminary

James S. Hewett

John D. Koeker

Donald F. Tweedie

Follow this and additional works at: <https://digitalcommons.fuller.edu/tnn>



Part of the [Religious Thought, Theology and Philosophy of Religion Commons](#)

Recommended Citation

Fuller Theological Seminary; Hewett, James S.; Koeker, John D.; and Tweedie, Donald F., "Theology, News and Notes - Vol. 11, No. 02" (1965). *Theology News & Notes*. 199.

<https://digitalcommons.fuller.edu/tnn/199>

This Periodical is brought to you for free and open access by the Fuller Seminary Publications at Digital Commons @ Fuller. It has been accepted for inclusion in Theology News & Notes by an authorized administrator of Digital Commons @ Fuller. For more information, please contact archives@fuller.edu.



theology news and notes

a publication of the alumni association of fuller theological seminary

May 1965

Vol. XI, No. 2

THE MINISTRY: LIVING AT BOTH ENDS OF THE POLE - by James S. Hewett,
Alumni Association President

Many words in our language have the habit of polarizing semantically -- that is -- they tend to gather a good sense and a bad. Over a period of time the basic flavor of the word may swing from one connotation to another. Take the word sophisticated. For many people it has had a somewhat questionable connotation as implying a jaded outlook, a jaundiced eye, a too-worldly concern with the passing fashions of the day. And yet, in the scientific parlance of the day it is taking on a new good sense -- implying precision, complexity and technological elegance. We speak of sophisticated aéro-space hardware as that which is very fine in that it accomplishes delicate and micro-tolerential functions with ease.

Another such polarizing word is professional. We think of a real pro as being one who is steady, dependable and efficient in his job -- one who is more than just adequate or competent -- but who brings a high standard of vocational excellence to his work. The professional is the one who gets things done, who overcomes obstacles. And yet, there is a negative connotation to the word. When used in conjunction with the Ministry (with a capital M) -- it can take on the flavor of one who is more interested in the status rules and regulations of his vocation than he is in the needs of people. The "Professional Minister" has a harsh ring to it. The Ministry is one of the professions -- and yet we observe that as ministers we should not get too professional in our attitude. That is, we don't treat our people like a doctor treats his patients (bill them excessively), nor do we treat our schedule like the professional psychiatrist ("Your 50 minutes is up!")

It is this observer's opinion that the Ministry is becoming too capital M. It is becoming more and more professionally sophisticated (whether of necessity or of convenience I decline to state). And the situation that obtains is that supposedly it is moving to the good end of the polarity when in actual fact it is doing the opposite. That is, the Ministry (as a profession) thinks it is getting polished and competent and efficient and competent and oh so meaningful and relevant while in effect it is becoming aloof and suffering from hardening of the organizationally-oriented arteries.

Let's face it -- too many of us are organizational prigs and status conscious stuff shirts. We jape and jeer with delight at the ironic contrast between the pomp of the papacy and the humility of the sandaled Jesus -- and yet, in our own evangelical Protestant, organization man, tenure tied, status-conscious, commission-manipulating ways we are as culpable as the Pontifex Maximus. We are involved in our own brand of one-upsmanship as we compare pay schedules, hours spent in prayer meeting, escalation of vacation, comparative retirement plans, etc. etc.

RECOMMENDATIONS FOR NEW OFFICERS

The Alumni Cabinet has suggested the following men for the Alumni Cabinet of 1965-66.

- President: Paul Larsen, B.D., '58, Minister, The Evangelical Covenant Church, Pasadena, California.
- Vice President: Tom Erickson, B.D., '60, Minister, The First Covenant Church, Los Angeles, California.
- Corresponding Secretary: Dick Jones, B.D., '50, Professor, Biola College, La Mirada, California.
- Recording Secretary: Wayne Frase, B.D., '55, Minister, Rialto Community Baptist Church, Rialto, California.
- Representatives-At-Large: John Koeker, B.D., '60, Minister of Education, San Gabriel Union Church, San Gabriel, California.

Joe Kirkwood, B.D., '61, Minister of Visitation, Bethany Baptist Church, West Covina, California.

Gary Demarest, B.D., '50, Minister, La Canada Presbyterian Church, La Canada, California.

The following article is reproduced by permission of the editors.

If there are other names you would like to submit, please indicate such by writing us. Otherwise, your vote will be counted as affirmative for the above slate of officers.

EDITORIAL STAFF

- Editor James S. Hewett '57
- Managing Editor Roy Brewer
- Book Editor John D. Koeker, '60
- Secretary Chester R. Harter, '59

I recently heard a minister from one of the largest denominations waxing eloquently (well at least loudly) on the outlook, hopes, fears, aspirations, goals and evaluations he had in his denomination. Frankly, if you changed the names and the titles it would not have sounded much different from the inter-office politics among the junior account executives at BBDO.

I suspect that people (and ministers) are like words -- they tend to polarize. They either become professionally sophisticated in the competent, elegant and Godly-wise sense of the word or they become so in the organizationally-jaded and worldly-wise sense of the status jockeys of the stained glass jungle.

One day Linus was talking to Charlie Brown. He said, "I'd like to make a lot of money, but I'd hate to be a snob. I've given this a lot of thought."

Charlie Brown replied, "So what have you decided?"

Linus came back with "So I've decided to be a very rich and famous person who doesn't really care about money, and who is very humble but who still makes a lot of money and is very famous, but is very humble and rich and famous."

Charlie Brown looked at him with a touch of incredulity on his lips and said, "Good Luck!"

Linus talks a good deal like a lot of men who are in the Ministry -- men who are trying to live at both ends of the polarization.

* * * * *

The following article is reprinted from the opinion by permission of the editors.

SABBATICAL REFLECTIONS - by Dr. George E. Ladd

The editors of the opinion have asked me to indicate briefly what I am doing this year on my Sabbatical. Since this is addressed to the Seminary family, I may be permitted to write in a somewhat personal way.

First, I have been trying to understand what is going on in America. I was utterly shocked, and have spent considerable time searching my memory and conscience, when I read in Christianity Today (in Heidelberg's Amerika Haus) of the Winona Lake-Fuller dissolution, partly on the grounds of an alleged defective theology of inspiration on the part of the Fuller Faculty. This hit me personally, for I taught at Winona Lake en route to Europe, and was the last regular Fuller Professor to lecture there. I could not but wonder to what extent I had been responsible for this rupture. However, careful reflection assured me that if Winona Lake has any grounds for dissatisfaction, they must have dredged them up since June. Dr. Huffman was most cordial, publically praised Fuller and its "outstanding Faculty", and warmly invited me back next summer. One day we held a conference with a group of students who were interested in Fuller's Th.M. degree. The future was bright and rosy. Therefore, it was like a bolt of lightning from the cloudless blue sky to read that Dr. Huffman had suddenly reversed his position and decided that Fuller (and apparently myself) are heretical. What new information he acquired during the summer I have no way of knowing.

Here in Heidelberg, I am pursuing an unstructured ("unstructured" is German for freedom from appointments, lectures, faculty meetings, committee meetings, conferences, speaking and preaching engagements and the like which erode one's study time) life consisting of reading, writing and listening to lectures. A staggering volume of German literature in NT Theology waits to be read. I have found in Heidelberg a new edition of a book I have been seeking for years, Adolf Schlatter's greatest work, Der Glaube im Neuen Testament, over six hundred pages, whose difficult style Prof. Käsemann of Tübingen has said contributes to the unpopularity of Schlatter among modern German theological students. A new excellent history of the apostolic and post-apostolic ages has just been published by the conservative scholar Leonhard Goppelt of Hamburg (with whom Bob Guelich is beginning his doctoral studies), which has provided a delightful and refreshing contrast to Schlatter's style. My main research project is digging more deeply into the modern tension between a Heilsgeschichte theology which sees the Bible as the inspired authoritative record and interpretation of what God has done in redemptive history, and the contemporary dialectic-existential mood which finds the Word of God only in personal address.

Production-wise, I am working on an introductory book for college students and curious laymen on Criticism and the Word of God. In Evangelical circles, we have too much of a thoughtless, uncritical, negative attitude toward criticism. We often hear, "The critics say," as though all critical judgments were evil. I am trying to spell out the necessity and validity of the various types of critical study of the Bible, which is both a product of history and the Word of God. As the Word of God, its authority must be recognized; as the words of men, it must be studied critically.

We have a delightful, modern, comfortable apartment about two miles from the University. (Mrs. Ladd is studying German a few hours a week from Frau Hofheinz, our landlady, as well as participating in a conversation, and in a play-reading group in the German-American Women's Club). Parking at the University is worse than Los Angeles, so I drive half way and walk the last mile to and from. "Es ist gut für die Linie" as the Germans say. I am listening to three lectures, largely to perfect my understanding of German, which has been agonizingly slow because of my partial deafness. Prof. Kuhn is lecturing on NT Theology, Bornkamm on Exegesis of Matthew, and Tödt on "Eschatologie und Weltverantwortung," which may be very freely translated, "Eschatology and Social Ethics."

These last lectures are, for a theologian interested in the contemporary ebb and flow of German theology, exciting. Tödt is a man of about fifty who has written only one book, his doctoral dissertation, entitled Der menschensohn in der synoptischen Überlieferung (1959 -- he was a prisoner of war for some ten years), which is a critical exegetical study of the Son of Man problem in the synoptics. Normally, a German scholar must establish himself by a series of publications before he attains the pinnacle of a university professorship, but Tödt has been projected into the prominence of a Heidelberg professorship without climbing up the usual rounds of the academic ladder. He believes like Prof. Jewett, that a theologian must be first of all an exegete, and he therefore chose to do his doctorate in New Testament studies. He also believes that theology must be related to contemporary society, which is dominated by the technological sciences. As a full fledged professor of systematic theology (in the States, he would perhaps be called Professor of Social Ethics), he is deeply disturbed because the prevailing dialectic-existential theology has no word of social responsibility but is exclusively personal.

This contemporary theology has also reinterpreted eschatology so that it no longer is a theology of historical futurity but only of existential openness to the future. Under the constraint of a twofold conviction that theology must have a positive message relevant for contemporary society, and that such a positive word can be attained only within the perspective of a realistic, futuristic eschatology, Prof. Tödt feels himself compelled to recanvas the entire field of NT eschatology from a fresh perspective to try to discover realistic historical futurity within Christian Theology. His lectures have surveyed and criticized the ethics of Consistent Eschatology, the eschatology and ethics of the Formgeschichte Schule, the ethics of the Heilsgeschichte theology, the ethics of axiological and transcendental eschatology (Althaus, Barth, Brunner), the ethics of existential eschatology (Bultmann, et al), and the new anti-Bultmannian reaction of Pannenberg and Co.

In his own positive statement, Tödt follows a similar line of thought as that expounded in a brand new book (October, 1964) by a Bonn Professor of Social Ethics, Jürgen Moltmann, Theologie der Hoffnung (316 pages). As often happens in German Theology, here are two scholars wrestling with the same problem and coming to a similar conclusion. The kernel of Moltmann's book, and of Tödt's own position, is that the prevailing theology which believes it impossible to say anything about the future of human history is itself the product of modern philosophical presuppositions which exclude the possibility of the Biblical Theology of hope. Existential theology interprets eschatology as personal openness to the future. Moltmann responds, "It is not possible to speak of believing existence in hope and in radical openness, and at the same time to hold the 'world' to be a mechanism or a self-contained, closed complex standing objectively over against man. This causes hope to lose its identity and to become only a hope of the solitary soul imprisoned in a petrified world, the expression of a gnostic longing for salvation. The idea of openness of man is meaningless if the world itself is not open but is a closed structure. Without a cosmic eschatology, eschatological existence of man is nonsense. Christian eschatology can not be satisfied with the Kantian concept of science and reality" (p. 60). Moltmann (and Tödt) insist that Christian theology must not allow modern philosophical and scientific views to dictate the structure of Christian thinking (as, most notably, Bultmann has done). The heart of the Biblical faith is a God who speaks in history, who gives promises to his people and who therefore has a real future for human history. In light of this future, Christian theology must find a saving word and makes a creative impact upon the secularistic, materialistic contemporary social structure; it must attempt to realize, so far as it is possible, the promises of the future of the reality of the present.

Not only is Prof. Tödt attempting a creative work in social ethics; he is also displaying creativity in his teaching methodology. This is reflected at two points. He has coordinated his open lectures with his advanced seminar, Three hours a week he lectures to some 250 students on Eschatology and Social Ethics. On Wednesday morning at 8 a.m. he conducts a two hour closed seminar for some 40 advanced students, which has now devoted six sessions to exegetical, theological, and sociological analysis of Romans 13:1-7, to deal with the problem of the Christian's relationship to the state.

Furthermore, in wrestling with the problem of theology in a scientific world he is seeking the cooperation of scientists. He has asked Prof. Howe, a scientist, to share both the seminar and the lectures, and to deal with the same basic problems from the point of view of the scientist. Prof. Howe is just beginning to lecture; I do not know how he will handle the subject.

I am neither a prophet, nor the son of a prophet, but I dare venture that this fresh study of ethics and eschatology by Tödt and Moltmann may be the beginnings of a new powerful theological movement in Germany, reflecting a growing dissatisfaction with Bultmannian existentialism and a groping for something better. I put this question to Prof. Tödt one day, and he answered, "One can hope."

In conclusion, may I turn homiletic and draw three important conclusions. First, whether one agrees or disagrees with what is going on, it is tremendously stimulating to be in an environment where Theology is really important. Tödt has been professor at Heidelberg only two years. At first he had a hearing of only fifty students; today he lectures to over two hundred and fifty. He reads his polished, compact lectures at break-neck speed (Fuller students would rebel); even German students can get down only his main points, but they are listening. Theology, if it is vital, is important in Germany.

May I reinforce this point by an allegorical illustration. Tödt's lectures have to be held in the Alta Aula, Heidelberg's largest and oldest lecture hall. It is a beautiful panelled and timbered room, furnished in carved oak, and decorated with lovely symbolic paintings. Inset in the high panelled ceiling are delightful paintings of the patronesses of the four classic disciplines: Theology with an open scroll; Medicine with a snake; Law with the sword of justice; and Philosophy or the humanities with a book of human wisdom. The point here is: Theology stands first and heads all other disciplines. In the university catalog, on the bulletin boards, theology always has the place of honor.

In America, this is not true. Germans cannot understand why our great public universities do not have faculties in theology, and why our theological faculties are usually independent schools unrelated to the broad stream of university life and culture. At this point we have something to learn from the German tradition. Theology is indeed the "queen of the sciences." Our American tradition, especially in Fundamentalist circles, is very different. At one time I was Bible teacher at a conference of Fundamentalist missionaries, whose leaders openly boasted that they had no use for theology; all they needed was the simple Word of God. And even in more sophisticated Evangelical circles, with our great contemporary emphasis on the so-called "practical" disciplines, the tendency is ever present to push theology aside in favor of more modern and relevant approaches to the Christian life. I repeat: it is invigorating to be in a climate where theology is really important.

Secondly, this incipient theological movement, represented by Professors Tödt and Moltmann, suggests to me that theology ought not to be in such constant flux and change. While these new developments have for me a certain excitement, I am reminded that I stand in a different tradition, that I am convinced that God has revealed himself in the events of redemptive history, whose meaning is interpreted by the inspired, authoritative Word of God. The Word of God assures me that God does indeed have a future for history and for the race, that the God who has been redemptively active in history will surely bring history to its divinely appointed goal in the Kingdom of God. Thus while I have a profound appreciation for the problems with which Professors Tödt and Moltmann are wrestling--and indeed I am myself wrestling with similar problems--I feel that their dilemma is aggravated by the fact that they share the presuppositions of modern philosophy to such an extent that they cannot understand revelation to be God's self-disclosure in the events of redemptive history, recorded and interpreted by the inspired Word of God.

An American-type of Evangelicalism is practically non-existent in German university faculties of theology, and I fear Prof. Tödt would view my theological stance as one of rather naive Biblicism. This is a reproach which Evangelicals must be able to bear. On the other hand, ought it not to be possible to express an Evangelical theology in fresh dynamic terms which will not sound like a reactionary obscurantism but which will meaningfully communicate to theologians standing in other modern traditions? As I see it, this is Fuller's great challenge and one of the most important reasons for which God has raised her up.

This leads directly to a third observation, which must be made lest what I have written in the last paragraph appear to be a condemnation on all who do not share my theological perspective. The gravest temptation of orthodoxy is that it become stagnant, defensive, apologetic, traditional. While I am convinced that God had communicated eternal, unchanging truth in the inspired Word of God, it remains true that the truth is far greater than our finite minds, that we cannot package it in convenient one pound chain-store style, that true scholarship must ever be motivated by an open, inquiring mind. This life-long conviction, German theology has confirmed. A defensive stance toward life and learning is inevitably stagnating, whether one defends traditional Lutheranism, Calvinism, Dispensationalism, Fundamentalism, or even Liberalism.

It would have been easy for Fuller to have been overtaken by this temptation and to have conceived of its main theological task to be the defense of a high view of inspiration. That we do hold such a high view and are unswervingly committed to it is not the point; any essentially defensive stance is stultifying to real progress, whether scientific, political, or theological. We must be open to the Word of God; we must never suppose we have exhausted God's truth and therefore have nothing to learn even about such essential doctrine as that of inspiration, but need only defend traditional formulations. God's truth, our apprehension of it, and its understanding and interpretation in terms of contemporary issues and categories demand a freshness and vigor of approach which will doubtless be labeled "liberalism" by reactionary traditionalists. It is folly to try to defend a nineteenth century formulation of orthodox theology in the late twentieth century.

I am not for a moment suggesting that we abandon our firm anchorage in the revealed truth of the Word of God. I am suggesting that the Word of God is greater than any or all formulations, that our exposition ought to be flexible enough to be relevant to the issues of our own day and age. Jesus Christ is indeed the same yesterday, today and forever; and the Word of God can neither be broken, added to, nor subtracted from. But as theological students and men of the twentieth century, we must be open to the Word of God and not defensively bound by some particular tradition. This, I have felt, is one of the chief glories of the Fuller Theological Seminary: a community of learning, standing unswervingly upon the authoritative Word of God, yet possessing the freedom to understand and interpret the Word of God, not necessarily in terms of older traditions but in terms of the Word itself and its relevance to the mid-twentieth century.

This stance is relevant not only for the theologian but also for the minister of the Gospel, and ought to mould the kind of product we are turning out. The easiest way to be a "successful" minister in many circles is to conform comfortably to the tradition in which you find yourself, to preach and teach what people have heard for decades, in the idiom and formulations to which they are accustomed. I long to see men of God going from Fuller into the ministry--men not motivated primarily by personal ambition for success, but men completely

captivated by Jesus Christ, men unswervingly committed to the Word of God and an evangelical theology, but men who can preach the saving, redeeming truth of God with a freshness, creativity, and relevance which will make them prophetic voices of God. Life can offer no greater challenge than this.

REVIEW OF ALUMNI CONCLAVE

On January 18, 1965, seventy-five alumni and their wives gathered in the Fuller dining hall to partake of Ernie's exquisite fried chicken and chat over old times. During the informal session that followed Dr. Donald Tweedie and Dr. Hubbard answered questions regarding the Counseling Center and projected School of Psychology. After this we moved to the chapel where Dr. Tweedie delivered a stimulating address. The following is Dr. Tweedie's condensation of his address:

THE SICK SOUL: AN ANALYSIS BY FOUR JEWS - by Dr. Donald F. Tweedie

This was an attempt to review the nature of man, the understanding of his personal problems, and the resolution of these problems in the theories and therapies of Freud, Adler, Frankl and Jesus.

Psychologically, Freud had a uni-dimensional view of man with personality development based upon the function of a psychic energy system called libido. This was construed as sexual in nature. Problems arise when this energy flow becomes hampered and there is a consequent thwarting of the basic "will to pleasure." The resolution is the well known technique of psychoanalysis.

Adler, also identified as a Viennese, though initially a protege and heir apparent of Freud, repudiated the master on the basis of his sexual theory and the over-emphasis on the unconscious dimensions of personality. He developed a two dimensional theory which took into account the individual psychic system and also emphasized the social pressures which are central in personality development and motivation. The "will to power", when frustrated, brings about inferiority complexes and cause personality deterioration in an unrealistic effort to overcome inferiority feelings. His therapy was to change the "style of life" through analytic investigation and re-education in the social context.

Frankl, the founder of logotherapy, the "third Viennese School of Psychiatry", went beyond both of his masters and developed a three dimensional view of man. This included the body, the psyche, and the spirit. Men could not be understood, according to Frankl, as a closed energy system or a socially conditioned psychic system, but rather as a unique self-conscious and self-transcending individual. The important features of him are not his similarities to a machine or to an animal, but in his spirituality, freedom, and responsibility. The spirituality, however, is seen as a philosophical notion a la Plato and not particularly religious. In addition, there is some confusion between the spiritual dimension and the intellectual function of the individual. Man with a neurotic problem is thwarted in his "will to meaning" and will break these fetters by an existential reversal of the vicious cycle of anxiety-produced illness.

The fourth Jew, Jesus, considerably antedates the first three, but He is also a very influential force in Vienna, a city whose social, educational, and religious institutions are nominated after Him.

Dr. Tweedie presented "The Sick Soul" in the context of a Biblical anthropology as four-dimensional, having a somatic, psychic, noetic (intellectual-rational) and pneumatic dimension. This was asserted to comport better with the data of contemporary psychology and the data of the Scriptures. "The Sick Soul" is primarily an instance of an expression of the "will to sin", a tendency to violate one's personal moral code and to hide the fact, rather than the explanation given in the foregoing accounts. Therapy involves a radical reorganization of the core of personality, the imago Dei, and involves both pleasure, power, and meaning, but also infuses a growth-producing and maturing "will to righteousness."

Jesus knew what was in man, and this knowledge, as revealed in Scriptures, should be given careful attention in the Age of Psychology.

* * * * *

EXPANSION OF ANNUAL ALUMNI CONCLAVE

At one of the Alumni Cabinet meetings earlier this year the possibility of expanding the Annual Alumni Conclave was discussed. Tom Erickson was asked to form a committee and look into such an undertaking. The following is a preliminary report that we would like your reaction to. Send your ideas to Tom Erickson, 851 Francisco Street, Los Angeles, California 90017.

"The Alumni Cabinet is studying a proposal to expand the present Mid-winter Conclave to a three or four day Alumni Conference. As proposed, the Conference would feature an outstanding leader in a specific area of the Christian ministry. In addition to lectures and discussions, ample time would be provided for informal sharing and recreation.

"It is hoped that such a Conference would attract more men from greater distances than the present one-day Conclave. By arranging for hospitality in private homes in the area and for the cuisine of the Seminary refectory, costs would be kept at a bare minimum.

"The Cabinet would appreciate your comments. If your date book is already crowded with retreats and conferences let us know. If, on the other hand, you would enjoy a chance to unwind with old friends while sitting at the feet of a creative servant of the church, drop us a line and include your suggestions on time of year and speaker."

* * * * *

SCHOOL OF WORLD MISSION

As most of you are aware by now Dr. Charles Fuller's hope for a School of Mission is about to become a reality. The following is the result of an interview with Dr. Hubbard last week.

BREWER: What are the goals?

DR. HUBBARD: The goals outlined in the Strachan report are:

- (a) To prepare adequately those who will be serving in the fields of evangelism or missions at home or abroad in keeping with the realities of the day
- (b) To contribute a well-rounded training as to the missionary nature and calling of the Church to all seminary students, particularly those entering the pastoral ministry at home
- (c) To stimulate the interchange and partnership between the church of Christ in America and the younger churches in the task of world evangelism
- (d) To develop a top-level "research" center for grappling with the problems and demands of the task of world evangelism today?
- (e) To offer intensive training in the techniques of modern mass communication.

BREWER: Whom will the program serve?

DR. HUBBARD: The school is structured to serve missionaries on furlough who seek advanced preparation and men in the B.D. program preparing to serve in missions. People can be admitted on the basis of a B.A. and some experience, as well as on the basis of advanced degrees. However the precise requirements still have to be spelled out.

BREWER: What are the degrees to be conferred?

DR. HUBBARD: A B.D. with the equivalent of a major in missions and some kind of masters degree, but not quite sure about the route - Th.M. or M.A.

BREWER: What will be the relationship of the program to the B.D. program?

DR. HUBBARD: The missions program will furnish electives for the B.D. program. The faculty of the missions courses are to be responsible for the core course in missions. The greatest hope for the program is that the presence of missionaries and experts in the field of church mission will make contribution to the whole B.D. program, i.e. what can we who labor in the American church learn about church strategy, congregational structure, fresh approaches to communication from what is being done by the church abroad. We will not adopt the viewpoint that American Christendom knows everything - we must learn from brethren in other churches and from ministers who have gained unusual wisdom and experience from ministering in foreign cultures.

BREWER: What type of men will constitute the faculty of the school?

DR. HUBBARD: This question is difficult to answer at this stage because it can only be answered accurately in terms of specific individuals. Strong emphasis will be placed on evangelism and church growth. We do not believe that the great commission is best served by overemphasis on education, benevolence and service

in foreign lands, but by the planting of the church and the preaching of the gospel in a way that will convict the hearts and lives of those who hear. There will certainly be an anthropologist involved - particularly an anthropologist who has had experience in the mission of the church and who is able to relate his insights to others.

We do not intend at this time to have a great emphasis on linguistics but hope to use the facilities of the Summer Institute of Linguistics and the linguistics departments of the universities to meet this need. The same standards of loyalty to the Statement of Faith and strong concern for an evangelical stance within the church will apply to the members of this faculty that apply to the members of the other faculties.

BREWER: When do you believe it will open its doors?

DR. HUBBARD: We hope to have a modest beginning in September of 1965. Warren Webster of the class of 1952 is on furlough from Pakistan and will be teaching missions in the fall. Warner Hutchinson of the class of 1955 and East Coast Director for Inter-Varsity, will be with us the winter quarter lecturing on the church and the college student. Of course, we would hope also to have the continued ministry of Dr. J. Christy Wilson who has made an excellent contribution to our missions faculty this year.

BREWER: Has any consideration been given to the name of the school?

DR. HUBBARD: At present the plan is to call the school "School of World Mission." You will notice that we are not using an "s" on mission because we believe that, particularly in our world, there is a unity to the mission of the church which has aspects of mission at home and overseas and that there is far less contrast between these two phases than there has been in the past.

BREWER: Do you envision the need for additional buildings for the program?

DR. HUBBARD: At present our facilities will be adequate for the program. The McAlister Library gives us ample room for the library holdings as well as additional classrooms. One of Dr. Strachan's dreams, however, was the establishing of an international student center. This would involve the acquisition of additional property. We would need \$200,000-\$250,000 to furnish and equip a residence for missionaries, international students at Fuller and international students staying in the area. This center would not only give us an opportunity to have interchange with men from other countries, but it would also give us occasion for Christian witness and evangelistic outreach as we make it a center of activity for international students in the Southern California area.

* * * * *

"\$600,000 CHALLENGE PROGRAM"

You will recall getting a letter from Bob Suderman asking for possible donors to the "\$600,000 Challenge." The response has been rather slow. Why not give some thought now and send along those names?

CALENDAR PAGE

Chapel speakers since February 1:

Dr. Francis Steele, Home Secretary, North Africa Mission
 Rev. George Inadomi (Fuller B.D. '55), Minister, Church of Christ
 (Presbyterian) Chicago, Ill.
 Dr. Francis Anderson, Professor of Old Testament at Church Divinity
 School of the Pacific
 Dr. Arthur Holmes, Professor of Philosophy, Wheaton College.
 Dr. Donald McGavran, Director, Institute of Church Growth
 Rev. Arthur Mouw, Pioneer Missionary to Borneo (CMA).
 Mr. William Stringfellow, Episcopal attorney and influential lay
 theologian.
 Dr. John A. Mackay, President Emeritus, Princeton Seminary.
 Mr. Charles Corwin (BD '51) working with University students in
 Japan.
 Rev. Bud Schaeffer (BD '55) Overseas Crusades, coach of Venture for
 Victory Basketball team.
 Rev. Sidney Langford, Africa Inland Mission.
 Dr. Paul Rees, Vice President at Large, World Vision.
 Bill Starr, Acting Director, Young Life.
 Dr. Hans-Joachim Kraus, Professor of Old Testament at Hamburg
 University, Germany, delivered a series of three lectures,
 April 26 and 27, 1965. His topics were "Perspectives of
 Biblical Anthropology", "God's Commandments in the Human
 Heart", and "God's Commandments in the Prophetic Message."

Coming Events:

Payton Lecture Series - Dr. James I. Packer, Director of the
 Latimer House in England, and noted author, will be speaking
 each morning, May 11 through 14, at 9:40 a.m., Payton Hall
 Chapel, Fuller Seminary. The public is invited.

1965 Baccalaureate - Speaker: Rev. Richard P. Langford, First
 Presbyterian Church of Hollywood. Sunday, May 30, 11:00 a.m.
 The public is invited. To be held at the First Baptist Church
 of Pasadena, 75 North Marengo, Pasadena.

Alumni Luncheon - Speaker: Dr. Harold Englund, Minister, First
 Presbyterian Church in Berkeley. June 1, 1965, 12 noon,
 Huntington-Sheraton Hotel, Pasadena.

1965 Commencement - Speaker: Dr. Stuart B. Babbage, Th.D., Ph.D.,
 Anglican clergyman of Australia, and guest professor at
 Columbia Theological Seminary. June 1, 1965, 7:30 p.m.,
 The First Congregational Church, Walnut and Los Robles,
 Pasadena.

* * * * *

JUNE ALUMNI LUNCHEON

If you are going to be in the Southern California area on June 1 keep in mind our Annual Alumni Luncheon. It will be held at the Huntington Sheraton Hotel and our part of the bill comes to \$1.25 per person. The Presbyterian Ministers Fund pays the rest. The speaker will be Dr. Harold Englund of the First Presbyterian Church of Berkeley. We are of necessity selling tickets in advance so send \$1.25 per person to FTS and earmarked for Alumni Luncheon. Why not make a day of it and stay for graduation that evening and hear Dr. Stuart Babbage who is presently lecturing at Columbia Theological Seminary, Decatur, Georgia?

* * * * *

ALUMNI FUND DRIVE

The Annual Fund Drive is rolling smoothly along. The desire to give is great and the ability to give is there as well, the only problem is getting that little card into the mail! Why not do it now or you will misplace it again! If by chance you have lost it just drop us a note and tell us how you intend to participate.

Dr. Hubbard sends his personal note to you: You have no idea how thrilled I have been to the response to the 1965 alumni fund. The greatest asset of our institution and the greatest encouragement to me personally is the enthusiastic interest of my fellow alumni around the world. Alumni financial support is crucial at this time. The success of the \$600,000 Challenge is based on a balanced budget. The proposed School of World Mission means that we will have to be reaching out to churches, foundations, and individual donors for additional support. The more help we have from the alumni in taking care of the bread and butter operation in the current budget the more time we will have to pursue the additional fund raising and development projects which are essential as the ministry of Fuller expands. We are deeply indebted for what all of you have done already and are anticipating a generous response as we seek to serve the Lord together in preparing men and women for ministry around the world.

* * * * *

NEWS FROM HERE AND THERE

Dave Gallotte (BD '60) was recently ordained by the Seattle Presbytery. Dr. Clarence Bauman (BD '55) professor at the Mennonite Biblical Seminary in Elkhart delivered a series of lectures on the theme "20th Century Theological Trends" at the Mennonite Brethren Biblical Seminary, Fresno, California, during April. H. Wilbur Skeels (BD '63) is now serving a Baptist Church in Raumati Beach, New Zealand. Shirley Homfeld (MRE '59) is Asst. Professor Special Education and Counselling at San Jose State College. The Eugene Glassmans are home on furlough from West Pakistan. Keith Bentson serving with SEPAL has transferred from Argen-

tine to Columbia. Norman Wetther (BD '51) dedicated a new church building on March 14. The previous one had been destroyed by a typhoon in 1962. Floyd Roseberry (ThM '60) is serving with the American Baptist Foreign Mission Society in the Philippines. He is presently in language school as is Wendell Anderson (BD '56). Al Jepsen (BD '58) who is doing student work at Georgia Tech. recently had a new addition. The baby's name is John after Dr. E. John Carnell. C. Peter Wagner (BD '55) Asst. Director of the Bolivian Indian Mission was coordinator of a countrywide Christian Workers Conference in Bolivia. Alan Gates (BD '59) missionary to Formosa is back at Fuller doing graduate work. Alastair Brown (BD '52) has completed his work for his ThM at Christian Theological Seminary in Indianapolis and is now serving in an American Baptist Church in Toledo, Ohio. John Dettoni (BD '62) was recently called to serve as Asst. Pastor of the College Church, Wheaton, Ill. Jim Vander Weken (BD '61) and his wife, Beverly, announced the birth of their first daughter Shirley Ann on March 7. James Guier (BD '59) is working with Young Life in Spokane, Washington, and was married last December. Stanton Sizemore (BD '55) is now the Christian Education Minister of the Forest Hill Presbyterian Church, Richmond, Virginia.

We want to share portions of some of the letters that have been coming in from various ministries around the world.

Bill Ainley (BD '52) writes from Rio Muni, West Africa, after spending three months studying Spanish in Spain that....."New Spanish Civil Rights Law For Non-Catholics is now in the process of being approved in Spain: A new day of freedom and equality is dawning for Spanish Protestants. The Vatican and the Spanish hierarchy have already approved this new law which is now in the process of final approval by the Spanish "Cortes." It will grant Non-Catholics in Spain the right to establish authorized schools at all levels of education and hospitals, the right for Non-Catholic churches to own property as a church, etc. This year alone the Spanish government has authorized the opening of 19 Protestant churches in Spain.....We Are Witnessing Remarkable Opportunities For Evangelism In Central Rio Muni. This year more than 30 new Christians from the central region of Anyizok have united with the Mbome Felipos Church. This region has been strictly closed to Protestant evangelism until about a year ago and several who had tried to witness openly were imprisoned. Pray with us that they may soon be granted permission to build three chapels in that area."

Don Benson (BD '54) serving with CBFMS in the Philippines shares with us an approach that has proved effective for him "There is one type of 'Evangelistic Meeting' however, which we have found very effective. It is the Home Bible Study, designed for the entire family. Through visitation we occasionally meet people interested in knowing more about God's Word. If he is the head of a family we offer to have Bible studies in his home. These are conducted weekly, are usually one hour long, and after a brief prayer, we go right into Bible study with a short time for questions at the end. No pressure is put upon people to accept Christ at first, but as we progress in the study of the book of Romans, their expressions and questions reveal that God's Spirit is working. Often, by the time we reach Romans 5, they are ready to make a meaningful decision for Christ. These simple home Bible studies are the most effective method of evangelism we have found, and they reach the entire family for Christ."

Dewey Mulholland (BD '51) with CBFMS in Brazil shares some insights into raising children in a foreign culture. "As children of two cultures, they are frequently members of the 'out-group', rarely the 'in-group', as when Tim was nicknamed 'immigrant' by his classmates while on furlough in his native land and town of

his birth. And at home, in Floriano, they are not only 'Americanos', they are 'crentes'-believers, a double reason for many to scorn. But this very interaction of two cultures has its advantages. There must be mature guidance, however, for the child to appreciate the best in each culture and not to despise one or to sacrifice the best in order to follow the inferior. Few children enjoy the privileges of ours, such as: (1) Christian nurture in an environment where to be a Christian requires a clear-cut decision and a life that matches, (2) frequent participation in the best of modern education, (3) knowledge of and occasional participation of the fruits of modern technology, (4) life in an area not yet materialistic, where money and the rat-race have not yet obliterated spiritual and human values, (5) an appreciation of nature through intimate contact, where nothing buffers the effect of heat, rain, and drought. There is the 'exotic side' too, not only guinea pigs, cats and dogs, but pets such as anteaters, sloths, marmosets, and a toucan. The one big drawback is that so much of their schooling has to be away from home."

Phil Weiler (X '61) writes concerning life in the pastorate and his understanding of it from his experience in Caldwell, Ohio. "Our aim has been to encourage people to seek the guidance of the Holy Spirit in the living of life both within and outside the fellowship of the church. We now see increasing evidences that the fruits of this approach are being produced. Leadership in the church is diffused. New ideas are springing up from the ranks. Fluctuations in membership and finances are being taken in stride by a people whose confidence is becoming more surely grounded in the unconquerable love of the Lord of life. And joy (that quality without which a congregation's life seems so barren) is beginning to burn through the fogs of grim determination which were so much in evidence when we came. The statistics may never show it, but who cares? It's fun."

Bob Williamson (BD '56) pastoring in Central Islip, New York, wrote this letter "Cordial greetings, old-timer! How does your mantle of maturity fit? Mine doesn't seem to be the right size. I tripped over it yesterday when I realized that in one short year we will be celebrating our tenth year as alumni. And not from college, either. That anniversary only lets the hem down three years lower.

I'm sure that by now we have many experiences and confirmed impressions tucked away in the pockets. And this garment certainly has lots of pockets.

May I share one with you? This comes from a pocket close to my heart. For the past year and a half, together with several other pastors, I have been meeting with a group of young men who are priests in the Roman church. We meet every two weeks for three hours of discussion over many cups of coffee. These men are remarkably evangelical. They are Scripture-oriented and are primarily concerned to grow in and to share the new life which is ours in Christ. The impact of these men upon a nucleus of their people is amazing. I will not forget the statement made by our local priest when we first met in town: 'I am very concerned for my people. They are so taken up with religious externals and they don't seem to realize that Christ is central to our faith and that we draw our life from Him.'

To say the least this fellowship has been extremely refreshing. But I want to share one small but significant facet of this experience with you. These men have given repeated evidence that they are well aware of Fuller and of many of the writings of its faculty. The influence of the faculty is reaching far beyond our limited circles."

* * * * *

SERVICE ITEMS

Tapes: The request for the use of the Halverson tapes has been overwhelming. Please bear with us as we try to keep them circulating around the country. Bill Starr, Acting Director of Young Life, just completed a series of lectures entitled "The Teenager and the Church." These will be available in the near future for those interested.

Book Reviews: By Jim Hewett, President, Alumni Cabinet

The Gospel According to Peanuts by Robert L. Short, John Knox Press, 1965, 127 pages (paperback), \$1.50. Now that my favorite theologian (Charlie Brown) has achieved immortality by gracing (with his buddies) the cover of Time it is fitting that someone explore the theological profundities of his world (i.e., the world of Peanuts).

This short, generously illustrated journey into the symbolism of Charles Schulz' delightful and enigmatic comic strip is heart warming to all Peanuts fans if not highly persuasive in detail. I'm sure there are as many interpretations of the theological significance of Lucy, Linus, Schroeder, Snoopy, Charlie Brown, et. al. as there are devoted readers. This book (and the Time article) draw deserved attention to a curious force for Christianity in our culture.

Although Short sometimes seems to milk the symbolism a bit dry (i.e., his treatment of kites) the book is a paperback tome that is worthy of friendly perusal.

To the pastor the book opens up many vistas of the world of Peanuts as a jeweler's cache of sermon illustrations which should drive Knight and others of his banal ilk into the homiletic dustbin where they belong.

Any book that could have a chapter entitled "The Wages of Sin Is Aaaughh!" has got to be a winner.

What? You say you have never heard of Peanuts?

Good Grief, Where've you been?

Commentary on the Epistle to the Hebrews by F. F. Bruce, Eerdmans, 1964, 447 pages, \$6.00. The aim of the New International Commentary On the New Testament series is "to interpret the New Testament books in accordance with the best standards of Reformed Scholarship." The extent to which this fine volume succeeds must be judged by more rigorous and convinced Reformed scholars than this reviewer. But even for those who are less than sacrosanct in their approach to Reformation theology the book has much to commend it. It is thorough (it has been in preparation for a decade), it has an excellent and most readable format and it stands above many commentaries in that it is both understandable and readable.

Bruce seems more intent on communicating the fruit of his study than in dazzling the reader with esoteric critical footwork (as have so many commentators of yore). A fine book that blends usability and learned respectability.