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Fuller Theological Seminary

Gloryanna Hees

Arthur F. Glasser

Paul E. Pierson

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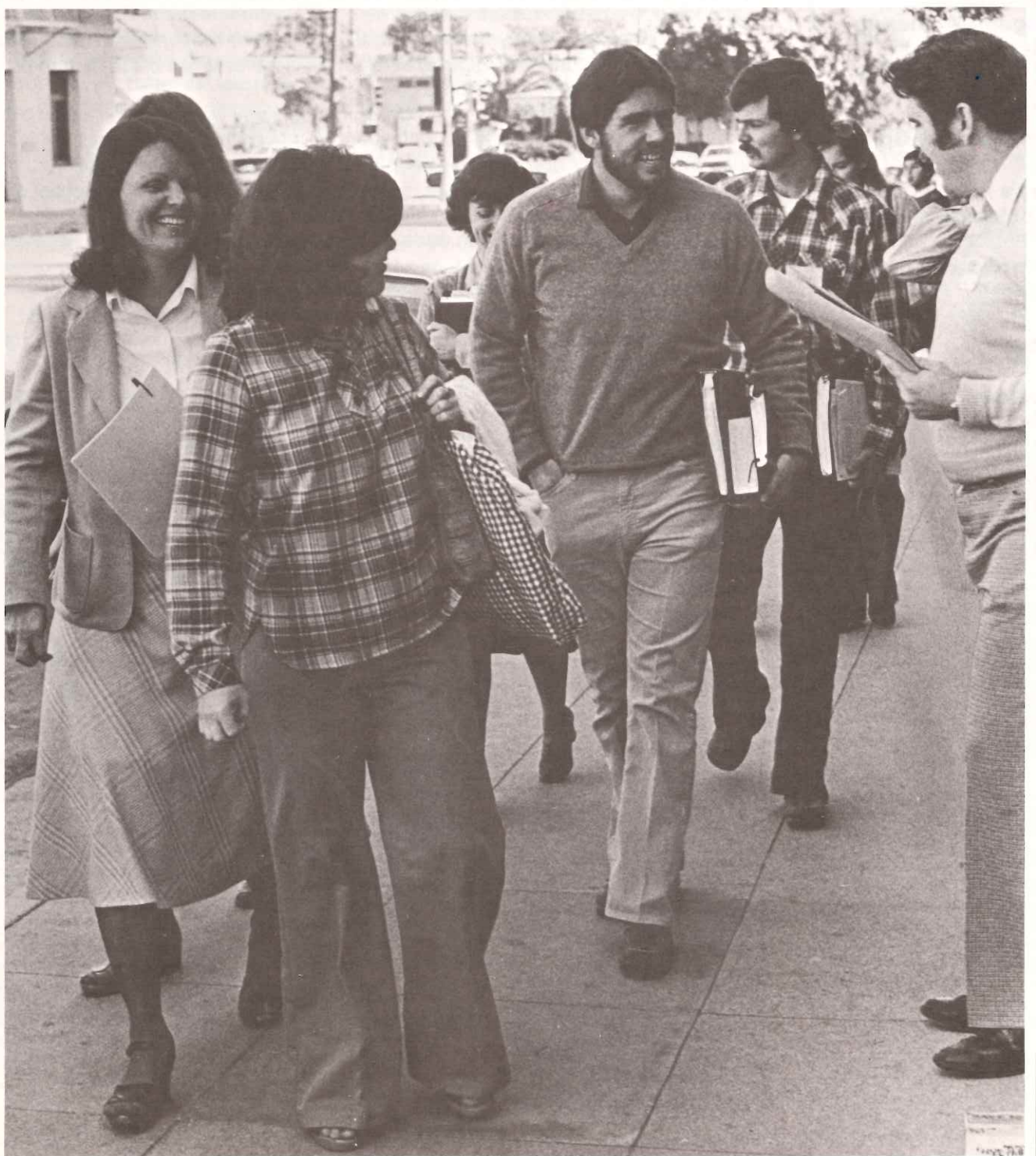
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Theology, News & Notes

FULLER TODAY



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MARCH 1980

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Editorial

GLORY HEES

In past issues we have focused on the *Church of the '80s*, *The Church in the American Context*, and *Alternative Models of Ministry*. This issue, in portraying *Fuller Today*, leads naturally into the Seminary's plan for the future.

Fuller is bricks, mortar, buildings; it is an institution, a faculty, a president, deans and administration. It is all of that, but it is much more. Fuller is people. People who are teaching, people who are learning, people working with and guiding people, people responding to a call from God.

They are people called by God not only to grow in their own understanding of the Bible, but in how to bring the Bible to others. This is the essence of the picture of Fuller Theological Seminary which is before us.

My colleagues and I have tried to portray in a personal way, "Fuller in action." We have met together and opened our hearts and minds so that we can paint for you a clear, vivid picture of how Fuller, as people, is responding to God's direction.

The first strokes to our canvas are by Art Glasser, retiring dean of the School of World Mission. He depicts his "Handing on the Torch" to Paul Pierson, the newly-appointed dean. Paul then adds his touch as he paints his image "Receiving the Torch."

Then the picture is further enlarged as Dean Meye, of the School of Theology, strokes in a scene of himself with "Colleagues in Dialogue—A Sharing of Views."

John Watts, professor of Old Testament, adds brilliant hues to the emerging scene showing in "Where I See Us Going" the excitement he feels towards the Seminary, his colleagues, and their contributions to Fuller's future.

As dean of the Graduate School of Psychology, Neil Warren adds detail to the canvas as he portrays those joining the psychology faculty and the services of caring that they bring through new psychological approaches. This extends the painting as it shows how "Today's Visions Build for Tomorrow's Future."

Then Ray Anderson, associate dean for extended programs of the School of Theology, with bold strokes, adds "The Broader Spectrum of Fuller" to the picture. Now we see another emphasis as pastors and laypersons are offered the opportunity to participate in the Doctor of Ministry, Extension Education and ethnic programs.

Thus, our canvas brings together a richness and fullness made complete by David Allan Hubbard, who in his epilogue, adds the finishing touches to a picture which allows the viewer to stand back and see the glories, the magnificence, and the completeness of the painting, and then to say in great joy, "Fuller is people—people responding to Christ's call." ■

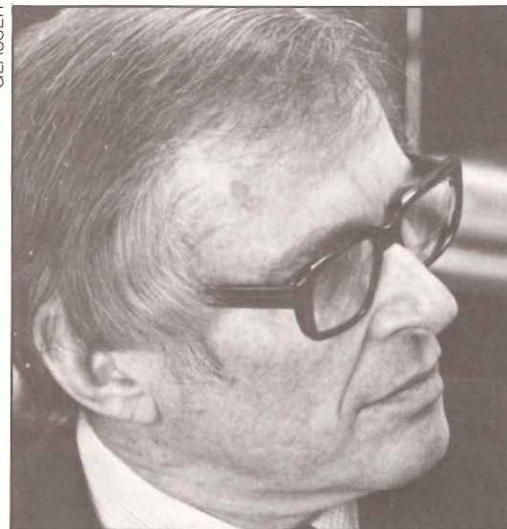


Gloryanna Hees has been associated with Fuller Seminary in a variety of ways—as a student, department director and denominational representative. She was called to Fuller in 1972, following 16 years as an executive secretary for the Jet Propulsion Laboratory in Pasadena, to the directorship of Fuller placement services. While at the Seminary she pursued her theological education and received the M.Div. degree in 1976 and the D.Min. degree a year later. Her dissertation topic, "Ministry as Reconciliation: the Theological Foundation for a Field Education Program at Fuller Theological Seminary," was the inspiration needed to add field education as her additional re-

sponsibility. Evidenced by her familiar smile and positive attitude, Gloryanna Hees expresses an avid interest in people and sees the church as the center of a people-oriented ministry. She has been a member of the San Gabriel Presbytery since 1976—the same year she was ordained a minister in the United Presbyterian Church in the United States of America. She has served her presbytery as a member of the Church and Society Committee since 1977 and is entering her third year as parish associate at Trinity Presbyterian Church in Pasadena.

I joined the faculty of the School of World Mission just as the radicalism of the '60s was beginning to wane. There were still seemingly continuous anti-Vietnam War marches in the streets and the counter-culture still posed a massive challenge to suburbia and its compulsive materialism. Students in particular seemed largely persuaded that people over 30 were to be confronted, not trusted. I really encountered their world when I came to Fuller. The rigidly disciplined "faith mission" community in which I had lived, moved and had my being, was remote from its tensions and concerns. Not surprisingly, the transition was far from easy. The students were so Christian, and yet they could be so skeptical, so angry toward authorities, with whom, somehow, I had suddenly become identified!

In those days the SWM was a somewhat beleaguered minority surrounded by those proclaiming a very different set of priorities for the church. Responsible churchmen called for a moratorium on evangelism (for at least 5 years!) and chided those who



urged obedience to the Great Commission. "Doesn't the SWM realize that the day of Western colonialism is long since passed?"

However, within the SWM community, I found a warm circle of dedicated men and women, a good mix of experienced missionaries and national church leaders. They lived up to capacity and their sense of motivation was high. Under the leadership of Drs. McGavran, Tippett and Winter they

represented an encapsulated unity, deeply committed to the task of heightening their effectiveness in the Christian mission by incorporating the insights and methodologies of the behavioral sciences.

In the face of all this industrious activity, my personal assignment was to "get the Bible into all this church growth business." The exhortation was: "We need more theological underpinning for our approaches—more integration with the missionary task as defined by Scripture and as carried out by the apostles." At that time Dr. Kraft was in his early days as a part-time member of the team. And he liked the idea of the SWM putting more stress on theology, although as an anthropologist he was concerned more with exposing the culture-boundedness of the theologizing process.

All of us knew that God had called us to "hold not back," to lengthen our cords and strengthen our stakes (Isa 54:2). We were not at all sure our understanding of biblically informed "church growth" distinctives would be widely accepted by churches and missions outside the United States. But we were determined to do all we could to popularize and promote them, and many opportunities came to do this. Of one thing we were convinced: we had neither the expertise nor inclination to involve ourselves in a debate with the American church. Leave that to the School of Theology! Besides, we did not want to be diverted from the central and unfinished task of seeing to it that the gospel was proclaimed in every tribe, tongue and nation. Our settled aim was to see churches planted in every concentration of people throughout the world. At that time we did not even consider the possibility that America might be a "mission field." Later, however, we would change this judgment as we faced the reality that America is the fifth largest Spanish-speaking country in the world and that about 100 million Americans are without church affiliation—a staggering statistic revealing that there is a greater concentration of non-Christians in America than in more than 95 percent of the countries in the United Nations.

We now look back on the '70s with awe and much thanksgiving to God. He has blessed us. The SWM has realized its early promise and now is ranging even somewhat furiously, in all directions—North, East, South and West! We all recall the surges of dynamism that swept through our ranks when Dr. Wagner joined the team, when Dr. Kraft loosed his UCLA moorings and

Handing on the Torch

ARTHUR F. GLASSER

Dean of the School of World Mission Arthur F. Glasser passes on his deanship to Paul Pierson this year after serving the Fuller community for 10 years as dean and professor of theology, missions and East Asian studies. He will continue to teach at Fuller as a senior professor in the School of World Mission. Glasser's past experience as a Navy chaplain, and then six years as a missionary to China, has given him deep personal insight into foreign missions. He and his wife, Alice, left China in 1951 and returned to the United States where he began teaching Old Testament at Columbia Bible College and then assumed the home directorship of Overseas Missionary Fellowship. Prior to joining the Fuller faculty in 1970, he lectured on missions at Westminster Theological Seminary from 1967 to 1969. Glasser received his own theological education from four institutions. After earning his diploma from Moody Bible Institute, he studied at Faith Theological Seminary where he earned the B.D. degree. In 1965 he received his Doctor of Divinity degree from Covenant Theological Seminary and was awarded the S.T.M. degree from Union Theological Seminary in 1970. Glasser is an ordained minister in the Evangelical Synod of the Reformed Presbyterian Church and a member of several missiological associations. He has written numerous articles relating to missions and two books: *And Some Believed* and *Missions in Crisis*. He is editor of the book, *Crossroads in Missions* and editor of *Missiology*, the journal of the American Society of Missiology. The Glassers have three children. Their daughter, Anne, is a doctoral student in the School of Psychology at Fuller.



Fuller today

committed himself fully to us, when Drs. Hiebert and Gilliland came to strengthen our academic standards and renovate our total administrative process, and when such stalwarts as Edwin Orr (spiritual awakenings), Edward Dayton (strategy), Frederic Holland (theological education), the Tom Brewsters (language and culture learning), Don McCurry (Islam) and R. Pierce Beaver (mission history) helped compensate for the great loss we all felt when Dr. Tippett retired to Australia and Dr. Shearer became the resident psychologist at a Presbyterian church in the northwest.

To broaden our usefulness, professional and academic doctoral programs were added to the curriculum in Pasadena. A modified extension program was devised under the able leadership of Dr. Alvin Martin to serve God's key servants all over the world. Currently over 700 persons have studied SWM courses in more than 90 countries throughout the world.

In the midst of all these changes in key personnel and new programs, our founder and senior mentor, Dr. Donald A. McGavran, continues with us in good health and good heart. Although his 82nd birthday is now behind him, the latter years of the '70s saw him produce what many feel have been his best books — separate studies on the churches in India and Zaire. And, from the sounds that filter through to my office from his tireless typewriter, I can well believe that the '80s promise "more to follow." Indeed, in his class lectures and at special SWM convocations he continues to stir us to be more fully caught up in the task of making Christ known, loved and served throughout the world.

During the '70s our primary contribution to the academic world was to help define and develop the parameters of the distinct field of study known as missiology. Our contribution has involved formulating its basic concepts, articulating its growing body of interrelated theory, developing valid methods for analyzing its distinctive phenomena and testing its theories through empirical research. Dr. Winter was the prime mover in launching the American Society of Missiology, the first professional society committed to this discipline—a significant ecumenical miracle that reflects Fuller at its best. ASM membership is an evenly balanced combination of Roman Catholics, WCC-oriented Protestants and non-conciliar evangelicals. Dr. Tippett was the creative first editor of its scholarly jour-

nal: *Missiology, An International Review*, and when he retired I succeeded him.

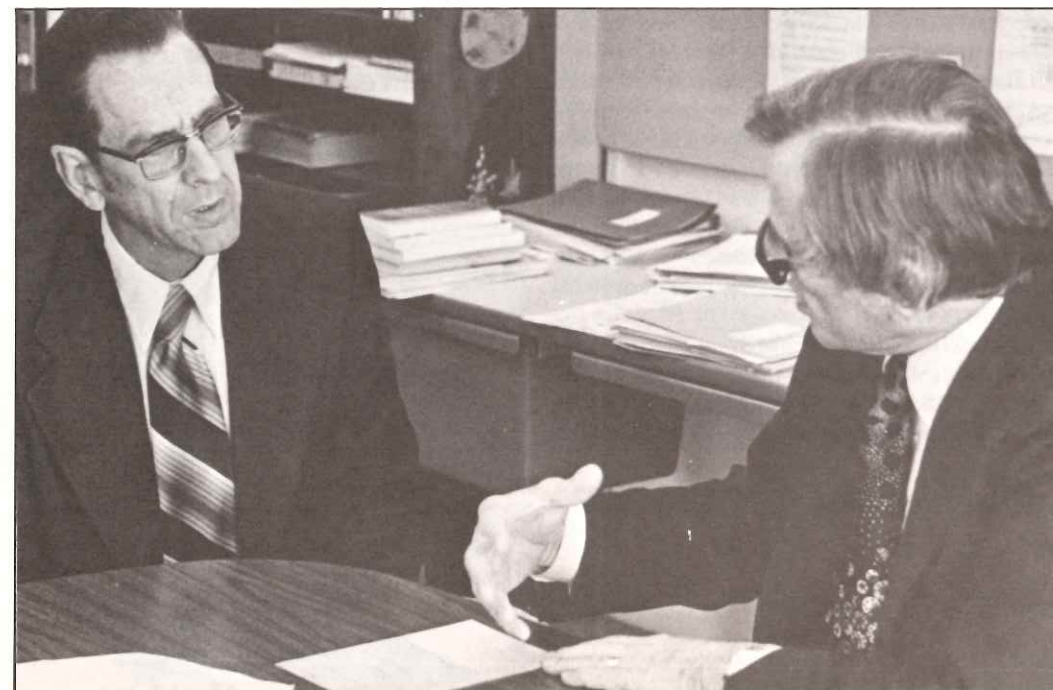
The '70s also witnessed the movement of the SWM onto the worldwide scene. Led by Drs. McGavran and Winter, a significant contribution was made to the Lausanne Congress for World Evangelism (1974), and since then SWMers have participated in virtually every major gathering convened to grapple with the worldwide mission of the church. Inevitably, this involvement pressed us to cease being aloof from the demanding task of training missionary candidates. A two year cross-cultural studies program was devised with Dr. Gilliland at its helm. No longer could we remain unresponsive to pleas for help from those seeking to apply church growth principles to the American scene. Dr. Wagner has seen to this! We are now deeply involved in Fuller's Doctor of Ministry program. Although it takes considerable shifting of gears, SWM faculty are increasingly addressing a wide range of denominational gatherings on mission and church growth in the U.S.A. With each passing year SWM books are more widely read — and no doubt more hotly debated! — throughout the world.

Recently, however, we've become convinced that the SWM is only beginning to respond to the present challenges. The missiological debates of the '80s will confront the Lordship of Christ in relation to religious pluralism as well as the church's response to Marxism. Cries for assistance are already coming from churches encountering totalitarian hostility: the types that produce either Gulag (the Left) or Auschwitz (the Right). And the church of the '80s will increasingly have to heed the cry of the poor, the exploited, the angry.

The '80s will find Christians world-wide more pressed than ever to demonstrate the authenticity and integrity of their commitment to preach the liberating gospel and make disciples of all nations. This means that in the days ahead the SWM will be called on as never before to assist Christians in facing that challenge.

Indeed, this is what makes the appointment of Dr. Paul Pierson as dean so timely. He is a man of broad missionary experience and solid academic achievement. Not only has he administered a theological seminary in the context of a country caught up in the toils of rapid social change (Brazil), but he has been the pastor of a vigorous missionary-minded church in urban America. He has also known years of service in the religious wasteland of Europe. Dr. Pierson knows the urban world of Latin America and of the West. Hence, he can be counted on to pour vision into the SWM as it seeks to serve the church in mission in the '80s.

For one thing certain, the SWM will be at the center of tomorrow's social and religious ferment, and that means the world's huge urban centers—Jerusalem and Mexico City, Tokyo and Calcutta, Shanghai and Moscow. For it is toward the cities that the world's peoples are moving. What they inevitably experience in those cities is what they least expect—the growing bankruptcy of all secular ideologies. Increasingly they hunger for transcendence. The church must go to the city. It dare not fail to respond to its claims and pressures. If it does, it will forfeit its right to claim that its gospel is God's good news for all mankind. It is into an explosive and uncertain decade, so full of critical challenges and rare opportunities, that Dr. Pierson will lead us. ■



PIERSON (LEFT) AND GLASSER

The '80s will find Christians world-wide more pressed than ever to demonstrate the authenticity and integrity of their commitment to preach the liberating gospel and make disciples of all nations.

Receiving the Torch

PAUL E. PIERSON

Paul E. Pierson, pastor, author and former missionary to Brazil and Portugal, will join the Fuller Seminary community in June when he succeeds Arthur Glasser as dean of the School of World Mission. He has served as senior pastor of the First Presbyterian Church, Fresno, since 1973, and has worked to cultivate increased missions-consciousness in the United Presbyterian Church as a whole. This emphasis on missionary outreach stems from his personal experience in Brazil where he worked in evangelism and church planting in Mato Grosso. During his 15 years in South America he also taught church history at the Presbyterian Seminary of the North in Recife and acted as dean and then president. He is the author of *A Younger Church in Search of Maturity: Presbyterians in Brazil, 1910-1959*. Before assuming his present pastorate he taught at the Evangelical Seminary in Lisbon, Portugal, from 1971 to 1973. Pierson pursued his theological education at Princeton Theological Seminary where he was awarded the B.D. and Ph.D. degrees in New Testament and church history.

Isaiah has given us God's promise that he would make his servant a light for the Gentiles, that he would take his salvation to the ends of the earth (49:6). My enthusiasm for Fuller's School of World Mission stems from the conviction that it occupies a very strategic place as God continues to carry out his redemptive purpose—revealed to Abraham, spelled out by Isaiah, and reiterated so often in Scripture—to the ends of the earth. And I feel a strong sense of excitement and anticipation as I begin working in this creative center of theological education with such stimulating faculty and student colleagues.

Because I have not yet assumed my duties at Fuller and have so much to learn about the SWM, what I have to share will include many dreams and hopes mingled with some concrete plans. But I am confident that God, building on the marvelous foundation already laid, will do far more and far better than our greatest expectations.

First, I believe the '80s will see the outreach of the SWM continue to expand. A key mission executive just wrote, "It is entirely plausible that the 1980s could go down in history as a great new missionary thrust; rivaling the past missionary epochs. It has this potential because of the increased worldwide base from which to reach out to the lost." The SWM is committed to encouraging and supporting this thrust through various means.

One way will be to expand and increase our research on the great blocks of unreached peoples, such as Hindus, Muslims and Mainland Chinese. We hope, in cooperation with other organizations such as World Vision's Research Division (MARC) and the Samuel Zwemer Institute, to discover where the gospel is being heard and accepted among such peoples. The secular ideologies of both East and West, which will probably be the most important of all resistant systems in the future, also require more study. In connection with this we hope to see pastors and scholars from traditional churches in Europe and the USA come to the SWM and reexamine the life and outreach of the church in historical "Christendom" in the light of lessons learned from the Third World.

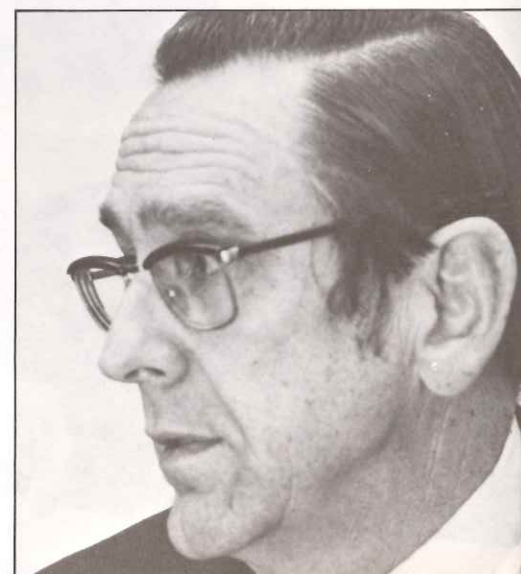
Fuller's location in Southern California, the most ethnically complex area in the world, probably in all history, gives us the potential to become a laboratory of cross-

cultural witness. The Southern Baptists, for example, worship in 24 different languages on a given Sunday in Southern California. The world of the '80s will see increasing cultural diversity and the church must be prepared for the world.

Fuller's ties with the Asian Center for Theological Studies in Seoul, Korea, opens exciting prospects. We hope the relationship with this Center which prepares Asian missionaries for Asia, will be only the first of such institutions throughout the Third World with which we will work. We expect this will enrich our own understanding of the challenges and problems of mission in other cultures while enabling us to make a growing contribution to missions in other cultures. We see ourselves as a listening, enabling, servant institution for world mission.

For years the SWM gave important leadership in the study and encouragement of Theological Education by Extension (TEE). It is clear that Western European and North American patterns of leadership selection and training have often greatly hindered the growth of Third World churches and also led, after two or three generations, to elitism. I believe TEE is the most important and strategic new step in theological education since the medieval university or the North American Theological Seminary of the 19th Century. It is far more viable and less limiting for the Third World (and perhaps for the First and Second), than the traditional methods; not to replace them but to supplement them on a large scale. Thus we need to recapture and expand our emphasis here, lest the leadership in rapidly growing churches be poorly prepared and result quickly in masses of nominal Christians.

The In-Service Program, under Alvin Martin, continues to grow as it makes available resources of the SWM to people widely



scattered throughout the world. A number of those who avail themselves of these courses eventually spend time in-residence on the Pasadena Campus.

Second, as our outreach grows, we need to broaden the base of support, not only of the SWM, but of missions in general. While many smaller evangelical mission groups have grown, the mainline denominations, which include a large and growing number of evangelicals in their ranks, have seen a steady and tragic decline in mission involvement over the last two decades.

To broaden support for the SWM, we expect to form an advisory and support council for the School of World Mission, composed of key pastors and layleaders of various denominations. We hope the support council will become involved in our life and work, giving counsel from their fields of expertise, and serving as a source of prayer and financial support. They can serve as our ears, our interpreters, and thus as bridges to mission organizations and churches. They can help us raise the financial support needed for continued expansion, help us tell our story to so many in the pews who have heard that the day of missions is over. The Laymen's Missionary Movement early in this century quadrupled the giving to missions in seven years. Perhaps our support council can begin on a smaller scale to do a similar work.

At the same time we hope to strengthen our ties with a number of churches to enable them to grow in their World Mission awareness. We foresee a growing family of churches with sponsoring relationships with SWM students. This could bring financial support for Third World students who can profit from study here but lack resources, and also expand the vision of American churches by building a network relationship with alumni/ae all over the world. I hope we can stimulate many pastors and laypersons to become world Christians in this way.

The SWM is of course part of the larger Fuller family, one component of an institution, which I believe has become the most creative center of theological education in the nation. As part of this family we want to see closer relationships between the three schools as we stimulate and learn from each

other. John MacKay used to say, "The church that is not missionary is not a church!" I hope that just as the SWM learns from the insights and concerns of the other components of Fuller, students and faculty of theology and psychology will struggle to learn with us what it really means to be truly missionary on a world-wide scale, in the '80s. Then the lessons we learn will be translated into the life of the churches served in the future.

Third, we need to deepen our understanding of God's world mission. Art Glasser's understanding of the theology of mission, focusing on the Kingdom of God, is a key here. We evangelicals have far too long neglected this concept so central in Jesus' teaching. Deeper understanding of the Kingdom could enable us to bridge the unhealthy gap between evangelical concern for evangelization and the conciliarist's preoccupation with ethics.

For we are committed to world evangelization and the SWM has made a strong impact on world evangelization already. The healthy pragmatism seen in its forthright focus on evangelism and church growth, led by Donald McGavran and Peter Wagner, certainly will be continued and broadened. The possibility of the Donald McGavran Chair of Church Growth being established indicates growing focus and research in this field. This should mean even greater stimulus to church planting and healthy growth around the world. At the same time we need to ask questions about the qualitative as well as the quantitative aspects of church growth. Can we discover how to gauge the depth of discipleship and the impact on society in the newer churches? I came out of a Latin American background where church growth has been seen exclusively in terms of Protestants and Pentecostals won from the nominally Roman Catholic culture. In some cases the second and third generations of such churches have settled for a superficial evangelicalism, remote from their own roots and unconcerned about the problems of society around them. Now, a growing number of Roman Catholic groups show strong evangelical social concern. Where do they fit in? Can our understanding of church growth evolve sufficiently, without losing its focus on evangelism and church planting, to deal with these issues? Or do we deal with them in another context?

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I believe that during the '80s students and faculty in the SWM will be increasingly concerned with the definition of discipleship and how it is to be manifested in different cultures.

Perhaps the question of contextualization, dealt with by Drs. Kraft, Hiebert and Gilliland, will illuminate us here. Have the missionaries achieved their goal when converts in other cultures are able to share their understanding of the faith in Western European and North American terms? Or do we not seek to go further, to encourage church leaders and new believers to discover and share, not only what God has done in the past, but what he is doing in their cultures now. I believe that during the '80s students and faculty in the SWM will be increasingly concerned with the definition of discipleship and how it is to be manifested in different cultures. As the shape of our world changes, in the U.S. and abroad, I suspect the Holy Spirit will lead us into new

PIERSON (LEFT) AND GLASSER



patterns of discipleship, and because of the international and interdenominational nature of the SWM, God will teach us much as we learn from each other.

Fourth, we see the SWM in the '80s as a place where missionaries and church leaders, from wide areas of the world and diverse cultural and ecclesiastical backgrounds, can meet, study, do research and learn from one another. I rejoice in Fuller's strong position in the evangelical mainstream, and at the same time, I am thankful for its stance of acceptance and openness toward brethren from other positions. Be

cause of this bridge-building posture I believe SWM can help denominational mission groups to recapture parts of their own heritage which have been neglected and almost lost.

Finally, we believe that the SWM will make an important contribution to church renewal in the '80s. None of us knows all that church renewal involves but it is clear that it must involve heightened concern for mission to the ends of the earth.

Historically there has always been an integral relationship between renewal and missions, each contributing to the other. Such renewal will go counter to the prevailing, ingrown trend in American society, and in much of the American church, and thus liberate us from our own self-centeredness.

New advances in mission have always been carried out by new structures which God raised up through a tiny vanguard of his people to whom he gave new vision. As the world changes in the coming decade, perhaps more radically than any of us foresees, God will create new wineskins to enable his church to carry out his mission more effectively. We want to be a part of the vanguard through which God continues to fulfill the ancient promise—to take his salvation to the ends of the earth. ■

Meye: One of the most exciting things that has happened to me as dean of the School of Theology is the appointment of the three of you in one department of the Seminary. Each of you come with a different kind of experience, from a different locale, with your own special gifts, and I'm very excited about who you are and what you bring to us.

Today I want to talk with you, for my own benefit and for the benefit of friends everywhere, about your understanding of your mission and the specific roles each of you will play here at Fuller Theological Seminary.

Sam, you're the one who has served the longest in the field of professional pastoral counseling and care so I would like you to do a little reminiscing about your experience in pastoral care.

Dennis, you have been involved in pastoring, counseling, and family agencies for a good stretch of time, and you have seen a good bit of change going on. Now you are administering our Marriage and Family Ministries Program and I would like to hear from you about that.

Walt, you have been involved in all of these things as well, and you have the unique distinction of being a graduate of Fuller, and like Dennis and Sam, more re-

MEYE



cently, have been involved in counseling in church situations. I would like you to reflect on the way in which the vision that you gained here at Fuller in the Graduate School of Psychology is aiding you as a counselor and as a person involved in a church setting.

Sam, would you begin by telling us what has been happening in your field of pastoral care?

Southard: I have been trying to think of how to be objective about this so that it wouldn't be the personal reminiscence of a middle-aged man, but would have a little more experimental validity. I found that the easiest way to do that was to consult my files. The number of filing cabinets has grown a great deal since I was a seminary student, and in growing they reveal to me a good deal about the shift of my own interest which, of course, is conditioned by the shift of material and subjects.

For example, when I was a graduate student, my files began with psychological subjects, a lot of material on Freud, Jung, Adler and Rank. But now I notice that such material seldom has been used in the past five or 10 years. Instead, I've built up a large file that is more in the area of what we've learned from systematic theology, practical theology, and notes that I've taken on recent books by Pannenberg, Thurneysen and David Tracy. There are articles now in *Christian Century*, in *Christianity Today* and other publications which wonder whether we have cut the nerve of the ministry through personal counseling and, more importantly, when we can get back to a more theological orientation. Several weeks ago I was talking with an editor about some manuscripts and he said, "These are manuscripts from men who are experts in psychology who are trying to tell pastors what they need to know from a psychological point of view, and we are sending them all back with nice rejection slips because what the pastors now want to know is, how theology is going to help them minister to people in a better way than they did before."

This emphasis on *content* of theology and its relationship to pastoral care and counseling is something that has emerged during the past five to 10 years and is really right up front as far as I'm concerned.

Colleagues in Dialogue A Sharing of Views

ROBERT P. MEYE
WALTER BECKER
DENNIS GUERNSEY
SAMUEL SOUTHARD

Author, professor, and administrator, Robert P. Meye came to Fuller Theological Seminary three years ago from Northern Baptist Theological Seminary where he served for 15 years as a professor, and later, dean. Currently he is the dean of the School of Theology and a professor of New Testament interpretation, lecturing on such subjects as New Testament spirituality. Meye, chief book review editor for *Foundations*, the Baptist Journal of History and Theology, has published several articles and reviews and is author of *Jesus and the Twelve*. He attended Stanford University on a NROTC scholarship and earned the B.D. and Th.M. degrees from Fuller Theological Seminary. He also pursued extended study at the University of Basel, Switzerland, where he was awarded the D.Theol. degree. Meye has been an active member of his denomination, the American Baptist Convention, serving in the past as vice president and secretary for the Council on Theological Education.

Meye's Altadena home displays much of his hidden talent—gardening—which began as a commercial venture when Meye needed a financial lift to continue with his studies at Fuller Seminary. He and his wife, Mary, have

—to page 11

Recently, when I was putting together some materials, I found that I had an entire drawer devoted to the subject of personal ethics. It is interesting to note that these files have been developed in the past five years. Before that I had almost nothing there. Also, I noticed that the subject of personality is no longer as important as it was. Instead, the material in the front of the file is on "character" with the first reference being that of Gustafson's *Christ and the Moral Life*. Again, here is a connection with theology. We are taking Christ as the model because the new emphasis is on values and value clarification. And what we offer in pastoral care and counseling is guidance in respect to what that ideal is. Thus, you know where the vision is leading you, rather than just saying that we are going to have the vision itself.

The most amazing change is that when I went to look for some material on the role of the pastor for an upcoming course on pastoral counseling, I couldn't find it. I had reclassified it about two years ago and it was at the back of my material on "shepherding." Twenty years ago such material was well up front in any course on pastoral counseling. So, what is the role of the pastor?

That is a crucial question. When I was a pastor, what I found was that it was not my role that was most significant; what really mattered was how I trained my congregation in ministry. So, I have a large file on the laity as counselors and on the pastor as a coach. I found that I had very little material on what formerly I had been so heavy on—the profession of the minister and his or her professional requirements. I find in my seminars with pastors that what they want to know is how to train the members of the church to work with them. One of the leading Presbyterian churches in Los Angeles has a big interest right now in how to go about setting up the pastor's program to conform to the needs of the laypersons who are being trained to do the pastoral work which formerly was the sole responsibility of the minister.

Those are the things that I have observed objectively during the past 10 to 15 years. But, I do have one subjective comment about the style of conversation. In the past, the style of conversation was almost completely analytical, in which you sat down and "psyched out" the other person and

said, "I feel that you feel thus and so." In fact, you sought to outproject one another in conversation. Today, people are coming more up front and substantive in their comments. They are beginning to use the words, "I think," rather than, "it feels good," which is a most significant shift. We are less anti-intellectual and a little more honest about where we stand than was the case when I first entered the field.

Meye: Thanks, Sam. Dennis, would you reflect a bit on what's been happening to you in your field of marriage and family ministries. You were trained at the University of Southern California, went into the church establishing a ministry in counseling, subsequently moving into a Christian agency. What has been developing and where are we today?

Guernsey: What comes across strongly to me is that the secular institutions of education have done a fairly decent job at identifying and diagnosing what is wrong in the area of marriage and family. They have made some substantive contributions in terms of research as to what needs to be done in order to correct wrongs. But these institutions are struggling with how to provide a delivery system for communicating that information to the work-a-day world. An illustration would perhaps be useful.

I was at a conference where five of the nation's top experts in the field of gerontology presented papers in which they identified what people must do in order to prepare for retirement. They stated that they knew what people must do, and that they knew the kinds of adjustments that people must make beforehand in order to navigate the crisis of retirement. Almost unanimously, they threw up their hands and said they were unable to influence people to act because there was no institution that they could influence which, in turn, would influence the people. They talked about the higher educational system; they talked about community mental health; they talked about governmental institutions. Never once in their roundtable discussions did they touch upon the church as being an institution for bringing a focus to bear upon the preventive aspects of family life education.

What seems to have taken place is that there's been a great deal of material generated to identify the loss of satisfaction in marriage. The material indicates that much of the loss is related to the progress of

the family through various stages in its life cycle. But the question is, "who can deliver this information to the people?"

I think that one of the greatest opportunities for ministry in the church today is the interpretation of this kind of data to people in a practical, comprehensible, and useful way in a caring and supportive environment; educating them in the things they need to know before they are asked to change roles in the family cycle. I feel a sense of urgency that the church must commit itself to this. And I think that Fuller with its commitment to family life education is working constructively and preventively in this area.

Meye: Walt, you have come back to Fuller after graduating from it, both as a divinity student and as a student in the School of Psychology. You have been out in the church, and now you are back with us. Also, you have taught in a community college setting. I would like you to tell us something of your past experience and where you are today.

Becker: At the forefront of what I'm doing, both in teaching and in my view of the church, is something which Sam mentioned—training the congregation for ministry. When we see laypersons as ministers and agents of grace, mediators of grace, the church becomes a therapeutic community.

I think that can happen when we train specialists to train others. For instance, specialists in the field of pastoral care, in clinical psychology, and in marriage and the family, can, in turn, influence the church by developing training programs within the church whereby laypersons can become skilled in these areas of ministry. The skills are there and can be taught. We know what it takes to be a helping and a caring person. In the different churches where I've been involved, I've seen widows help widows, and married couples being therapeutic and caring towards other married couples who were in crisis situations. I've seen programs that were developed where laypersons became skilled in reaching out to disenfranchised church members, communicating that they cared, that the church cared about them as individuals. I've seen peer counseling programs where youth were helping youth. The gist of what I'm saying is that

three children, two of whom have chosen to follow their father and attend Fuller.

If I'm So Free, How Come I Feel Boxed In? is not only a book by Dennis Guernsey but a question Guernsey knows his students in Marriage and Family Ministries will frequently be asked as they enter professional ministry. Before he arrived at Fuller to be associate professor of marriage and family ministries and director of the Marriage and Family Ministries Program two years ago, Guernsey had held similar administrative posts as director of the Family Counseling Center of the First Baptist Church, Van Nuys, California, and as executive director of Family Ministries in Whittier, California. He has also taught at Talbot Seminary and Biola College. Guernsey received the Th.M. from Dallas Theological Seminary and the Ph.D. from the University of Southern California where he also completed two additional years and was awarded the Certificate of Training in Marriage and Family Counseling. Guernsey is a licensed marriage, family and child counselor and an ordained minister in the Evangelical Free Church of America.

Comforting the sick and caring for the distressed are not foreign phrases to Samuel Southard who joined the Fuller faculty in 1978 as professor of pastoral theology. In January, 1979, he assumed the additional task of administering The Psychological Center's Hospice Program which serves the terminally ill and their families. He has served as a hospital chaplain and a pastor to churches in Washington D.C., Kentucky and Georgia and spent three years at Texas Medical Center as professor of pastoral care. He also taught psychology of religion for eight years at Southern Baptist Seminary. From 1969 to 1975 he

—continued



Fuller today

acted as director of professional services and training, and as senior management analyst at Georgia Mental Health Institute. He also served four years as director of research for the General Council of the Presbyterian Church. Southard earned the B.D. and Ph.D. degrees from Southern Baptist Seminary and the Master of Government Administration degree from Georgia State University. He has written a number of books including *Comprehensive Pastoral Care and Religious Inquire: An Introduction into the Why and How*.

Frequently found chatting with students is Walter W. Becker appointed professor of marriage and family ministries at the Seminary last fall. An alumnus of Fuller he earned the Master of Divinity degree in 1969 and Ph.D. from the Graduate School of Psychology in 1973. Becker is an ordained minister and has been involved in church counseling programs similar to the required practicums for marriage and family ministries students. During the past decade, he has held a number of counseling and teaching positions in the psychological field, including instructor of psychology at Pasadena City College, consultant, instructor and assistant professor at Rio Hondo College and adjunct professorships of psychology at Fuller Theological Seminary and Pepperdine University. Becker served as director of Covenant Counseling Center, Pasadena, from 1975 to 1976, and co-founded and directed the Christian Psychological Center in Memphis, Tennessee, in 1977. In the past three years Becker has been a distinguished lecturer in counseling seminars presented throughout the United States, addressing such topics as "Developing Counseling Skills," "Training Paraprofessional Counselors" and "Developing a Paracounseling Service." Presently he is doing research with his wife, Fran, on the rights of the elderly. The Beckers have two children and reside in Pasadena.

there are skills which can be learned by laypersons for caring and helping each other. Part of my vision, and a part of the thrust of what I'm doing here at Fuller, is to prepare professionals to train laypersons in these skills.

Meye: Clearly, Walt, that is a vital element within the church for the great masses of people who make up the membership of the body of Christ in the world who are not ordained people. They are the laypeople. It seems that at every conference I have attended lately where there are pastors, the role of the ministering layperson has been lifted up as one of prime interest. Sam and Dennis, you've both touched on this. What do each of you see as the Seminary's role to the lay person, and how do you envision yourselves as reaching out through the Seminary to that person?

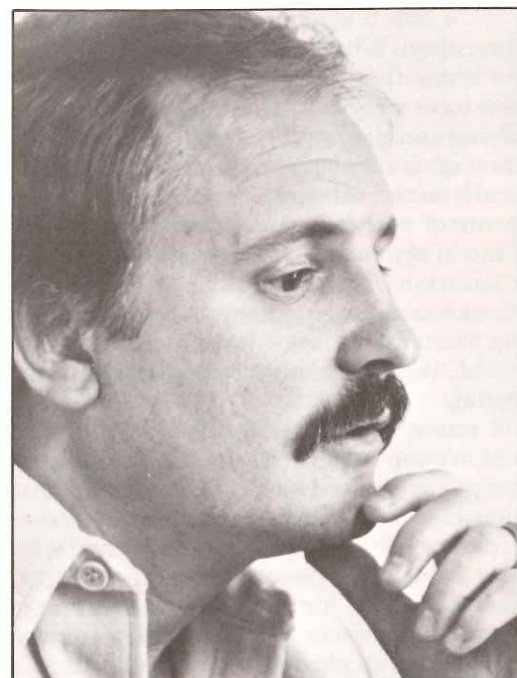
Southard: I think we're "player-coaches," and we have several programs that demonstrate this. The Field Education Program that Glory Hees has helped me to develop at a local psychiatric and acute care hospital is one in which the Seminary students are doing their training alongside of the laypersons from one of the Episcopal churches. Following their visits with patients, the students and laypersons meet with a chaplain and together they share the insights which they have learned.

The Hospice Program is another program in which Seminary students are training alongside of community volunteers and laypersons. All of the supervision for that program is a shared supervision between ordained persons and people who are not ordained. So, I think that we really have begun to put this into practice in our training at the M.Div. level. Also, in the seminars at the D.Min. level, we have a specific program for the training of the laity for the ministry of the church.

Guernsey: A fascinating article and book by a researcher in the area of family education by the name of Le Masters make the point that one of the "contributions" that Freud made to modern parenting in America is that he emphasized the role of the professional implying that only professionals could tell parents how to raise their chil-

dren. It seems to me, that in terms of family life education the average layperson has, in a certain sense, bought into that assumption—that professionals (be they psychologists or pastors) can tell parents best how to raise their children.

My concern is that we de-mystify the role of family life educator and raise to the level of expert those persons who have done a good job at raising their own children, who have a good marriage and who are able to navigate some of the particular crises which they must navigate. I also hope that the people who we raise to the level of experts will be those who, as witnessed by their peers, be they truck drivers who have good relationships with their grown children or clinical psychologists who have good marriages, have done a good job. Then we would see



BECKER

the biblical principle of the older teaching the younger become a viable option in the area of family life education.

We must commit ourselves to reversing a trend and to de-professionalizing, in that sense, the role of family-life educator. We have to emphasize to the world, to people, the validity that they must hold up as experts those who have done a good job. Most of these people are laypersons who don't see themselves yet as experts. But in reality their experiences are such, that they are.

Meye: Sam, I heard you speak of, and Dennis and Walt, you've alluded to, the crucial role of theology in our ministries. This is a theological Seminary and each of us has a

particular interest in, and commitment to, the strong theological role of Fuller Theological Seminary within the total picture of theological seminaries. Will each of you comment on themes of special interest to you in theology—as they inform your own research and writings, and the roles of minister, counselor, player-coach? What specific facets of theology are informing you, or calling you into your work most urgently right at this moment?

Guernsey: My interest is theology of the family. I hasten to add that we at the Seminary have pretty well determined that such a theology does not exist at this point in time. Until recently, I assumed that there was a body of literature—theological literature—which could be brought to bear substantively upon family issues. Ray Anderson, Colin Brown and Paul Jewett of our faculty here at Fuller have concluded that there should be a theology of the family and that we must address ourselves substantively to it. So, the theology that is of greatest interest to me is in a process of formation. Some very hard work in terms of hermeneutics and systematics must be brought to bear on family related themes. We must be patient and tolerant of a kind of diversity which exists amongst us as we work at formulating such a theology, if in fact, such a theology exists.

Fuller must take a position of leadership in stimulating that theology into existence, and it must take place through the growth of literature at a substantive level rather than simply at the popular level.

Becker: My main interest theologically is focused on the theology of relationships. In studying psychology, I found that a real weakness exists in theoretical underpinning of "who we are." We have a lot of approaches and a lot of techniques, a lot of gimmicks and a lot of fads, but there is a real weakness in the whole area of who we are and what relationship is, and what we are in relationship to one another. This is an exciting area for me at the present time, and I would like to see further development in what's being done here on campus in terms of Paul Jewett's and Ray Anderson's work in theology of relationships.

Southard: I keep thinking of a statement by Calvin at the beginning of *The Institutes* which states that the knowledge of God and

the knowledge of people develop together. Most departments of pastoral counseling have taken one part of that—the knowledge of persons—and developed it. But they have not been very well informed about the knowledge of God as their teaching was developed.

On the other hand, other departments have had a great knowledge of God, but have little to say about the knowledge of people. My feeling is that a seminary, as a whole, should keep both of these kinds of knowledge together because they intersect and one requires the other.

Specifically, I am interested in finding a biblical base for the assumption of pastoral care and counseling. And with your help, Bob, and that of other experts, especially in New Testament studies, I find that the New Testament words that identify pastoral care and counseling (i.e., edify, admonish, or the cry for help) assume that there is a close relationship between support and discipline. This has been almost completely missing in the literature for the past 20 years. Everyone since Seward Hiltner has been saying that we must not be judgmental in pastoral counseling. This immediately puts one-half of the biblical emphasis right out of the subject. Hiltner recently has said that we ought to get back to the biblical emphasis. This is a very important point—that unless we know some basic biblical principles for the subject that we are going to teach, it's easy to stray off into secular assumptions.

As we become involved in the things we have been talking about, I look forward to discovering how to balance a doctrine of creation with a doctrine of salvation. I know that we are all sinners, but this does not mean that the only thing we can talk to people about is their sin, and then after they are saved, possibly we can talk with them about other personal concerns.

Also, I'm very interested in seeing how we can develop the relationship of natural law and the conscience to that of revealed revelation. Can we have a basis of biblical theology and revelation for everything that we do as we communicate with people who do not accept the biblical revelation and who may not even be clear as to what natural law is? So far, I have the idea that natural law becomes a threshold of entrance for the

We have a lot of approaches and a lot of techniques, a lot of gimmicks and a lot of fads, but there is a real weakness in the whole area of who we are and what relationship is, and what we are in relationship to one another.

Fuller must take a position of leadership in stimulating [a theology of the family] into existence, and it must take place through the growth of literature at a substantive level rather than simply at the popular level.

person into revelation. And if we can help people understand the principles of common grace, we can help them to understand basic revelation—the substance of God in Jesus Christ. This is only a beginning of some of the issues which I think we ought to be discussing.

Meye: All of this discussion leads us into the practical aspects of what we are doing. At a conference which I attended recently, a pastor quoted a comment by one of the laymen in his church who was expressing an anxiety about handles, "I've got a lot of inspiration and a lot of information, but, pastor, what I need are handles."

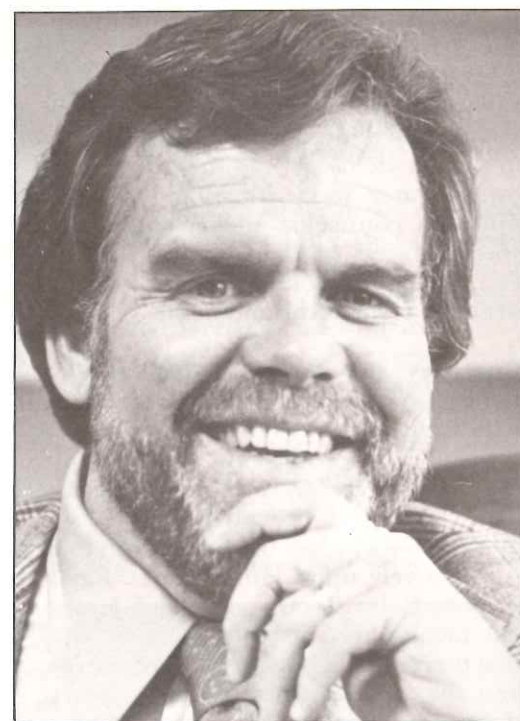
Students come to us for information, and, hopefully for inspiration. Also, they have an urgent need for handles if they're to turn around and become effective servants of Christ and the church.

I'd like the three of you to comment on handles provided programatically through you to students who come to Fuller looking forward to a ministry both within the church and without. Obviously, none of you can comment on all the handles for which you are responsible, but I'd like to hear about one or two which you are providing.

Guernsey: One of the things that has happened this last year since I have been at Fuller has been the complete review and subsequent revision of the course on marriage and family. The faculty of the School of Theology, with help from members of the School of Psychology, has made a thorough study of the program and the needs of people. What resulted was a new emphasis in the program at both the M.A. and M.Div. levels. We now train people in the area of marriage and family *ministries* through programs that are both preventive and corrective in nature.

In addition, we have a concentration in the continuing education model, D.Min., so that men and women experienced in ministry can return to Fuller and take courses which are designed specifically to provide skills within the area of marriage and family. I feel very good about where we are programatically.

Becker: Within the marriage and family program I would see my task as taking



theoretical concepts and translating them into specific skills, and then training students in these skills—skills that will be therapeutic in the church and in the community. I think that Fuller gives a real handle to the students. They can leave the Seminary after having experienced and practiced these skills in field education training in churches and counseling centers under supervision, knowing they have done the work of counseling within the field of marriage and the family. I'm excited about the skill orientation.

Meye: Dennis and Walt, to what level of expertise do we bring the student? Clearly, they are not the same persons they would have been had they had no training at all; neither have they had the many, many years of experience as have our psychology graduates. Where will they fit into the scheme of things when they emerge from our program? How much confidence can the church place in their ability to serve its need?

Guernsey: They will be competent in the specialized area of marriage and the family—that area which is concerned with conflicts in relationships, interpersonal interaction and family systems. Thus, our goals have been to train individuals to be the first level of referral, those who can handle the entrance issues that come to the church. They will know the limitations of their skills and be able to refer to other competent clinicians within the community.

Meye: That sounds like the clinical mode of concern. What about the preventive role that the students will play within the church?

Guernsey: I see them as being able to provide expertise in the area of family education.

Becker: Along with that, they are going to complete the program with a sense that they will be competent to train others in caring and helping; and they will have a vision for doing that.

Meye: Presumably, we will be developing something in this area in our continuing education program. Two or three years from now, or maybe sooner, graduates will return for three days, five days, or a couple of weeks, and bring the level of expertise which they gained here to a higher level. So, we must not think of this program as an end in itself, but as the beginning of a new development for them and for the church.

Sam, what are some of the handles you are offering to the students?

Southard: Handles will be gained from courses in Ministry to the Physically Ill, Ministry to the Mentally Ill, Theology of Pastoral Care, and the D.Min. course, Ministry to the Laity. I'm not sure that as yet we have a firm grasp on everything that I want to do in these areas. For example, we are just beginning to develop the clinical aspects of the course on Ministry to the Physically Ill and Ministry to the Mentally Ill so that students can actually bring into class their actual experiences with people in those areas. The course on Ministry to the Physically Ill is different this quarter than it was previously because I've been with the students at the Hollywood Presbyterian Medical Center and Hospital. They are able to observe what I do, and I can observe them. When we talk about the subject in class they interrupt by saying, "I had this experience with so and so the other day. I think this is an example of what we're talking about." This is something that we need to work on and strengthen.

Also, I think we lack a handle in terms of research material for most of the courses in pastoral ministry. Therefore, we need to encourage people in the D.Min., Ph.D. and Masters programs to actually examine and

write papers about some of these ideas that are discussed in class and that they are working out in the clinic, in the churches, and in the hospital.

Another area in which I would like to develop a handle is in the area of management. We have one course now at the M.Div. level on church management. Many people have shown interest in it. The question becomes, can we develop a school of thinking, and a way of studying management that would be specifically Christian, and would be specifically according to the mission of the church? I'm very concerned about this because in my background in pastoral counseling we have had a tremendous shift in the past 20 years from the pastor as an office counselor with individuals to becoming the enabler of counsel by many members of the congregation. So, clearly we're putting counseling into the church organization; and, if we do this, how are we going to organize the church for this purpose?

Meye: Can I insert a question at this point? Sam, for many people, management and those sorts of things sound rather unchurchly and unspiritual. Clearly, you don't believe that. What is there then that is so urgent about management? What is there about management which will help the church to fulfill the other mandates which exist, such as the mandates of love and joy and peace which is the form of Christian existence portrayed in Galatians 5, and other places?

Southard: Well, in order for the fruit of the Spirit to be shown, it must grow out of the body of Christ. It's not just an individual experience. So, if we take the basic Pauline theology of the body of Christ, we have an organization within which character can be cultivated. In Ephesians for example, a lot is said about how we grow up together in Christ. The emphasis is growing together! Now, what are the management problems related to that? Well, principally, there is the problem of translating love through power to justice. In an organization, whenever you bring people together the question of love is primary from a Christian point-of-view. But, it is not solved just by being sentimentally attached to one another. It is solved by saying, as the church found out in the record of Acts, that it had to distribute to the widows.

Two or three years from now, or maybe sooner, graduates will return for three days, five days, or a couple of weeks, and bring the level of expertise which they gained here to a higher level.

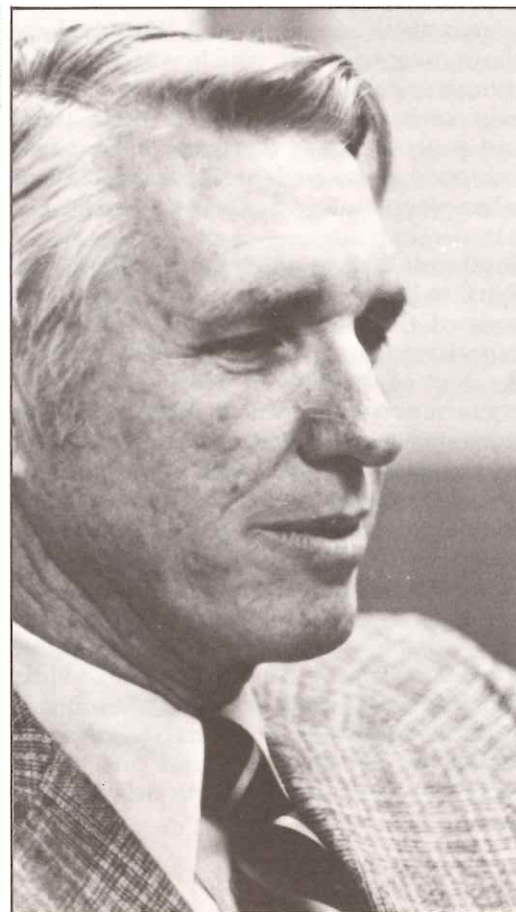
If you look to Jesus and Paul and Peter as three great "models" in the New Testament—who for one reason or another have been identified with conflicting theological directions and traditions—you find that each of them calls us and the church to a basic care for persons.

This raises the question of justice, which involves the question of power, which naturally goes back to the question of how we show our love for all of these people.

Further along, there are questions about dependence and independence. We have in the secular world the tremendous emphasis upon self-actualization. Can we develop Christian organizations just according to self-actualization? No. We are going to have many dependent people in that organization who will feel very unfulfilled if they are required to be like Maslow's Level 5, people who are completely autonomous in everything they do. Therefore, how do we develop a body of Christ in such a way that, to take the themes that Paul Minear has in his exposition of Romans, the weak and the strong can both exist in the same organization.

Meye: Sam, thank you for that. Biblical scholars especially will rise up and call you blessed. As for the contributions of all three of you, I am sure that you are set to bring blessing to the people of God through educational ministries which take the forms you have described. Now I know why I am excited about your coming.

SOUTHARD



Southard: Well now, it seems in all fairness, Bob, since you have been asking us about what we see, we should be asking you about your visions. What was in your mind as you developed this particular emphasis in theological education? Why are you supporting this effort and wanting to talk about some of the things which need to be done? It would be instructive for us if we could hear about them.

Meye: That is a good question—to which I will supply a short—and hopefully good answer. There are two very specific reasons for my specific interests in you and your work. On the positive side, pastoral care, in its various forms, is a fundamental expression of biblical faith. If you look to Jesus and Paul and Peter as three great "models" in the New Testament—who for one reason or another have been identified with conflicting theological directions and traditions—you find that each of them calls us and the church to a basic care for persons. No matter whose measure you use, the ministry you exercise is as old as Christian faith itself.

Also, I have a negative reason for caring and inquiring. In a very peculiar way, your profession has been informed by strong currents which are often less than Christian, if not anti-Christian in their roots. It is almost as if the sinfulness of sin, expressed in Romans 7, is particularly illustrated in the ways in which the evil one subverts this essential ministry. I think that discipleship is always a rigorous calling; it is surely so in your case, whose art is esteemed both within the church and without. I don't suppose that I need to qualify these remarks by noting that we surely have much to learn "outside" the church as well as inside the church.

And there was another reason for bringing you here. I wanted to introduce the three of you, who are my very dear colleagues, to a much wider circle, through this modest dialogue. I am persuaded that others will want to include you in their circle of friends, and that they will want to hear more from you. God bless us together as we seek to inform and support a caring church. ■

Living and working at Fuller is an exciting and satisfying experience. It is a healthy, living community of faith and scholarship with unbelievable diversity devoted to common goals. Here realism and idealism exist in the same persons, church-people-disciples living out their calling in these rapidly changing times.

It is a community, diverse in origins and skills, but bound in a common loyalty to one Lord, informed and directed by one Book, and committed to service through the churches in mission to people.

This commitment is vital. One senses the presence of God here. There is a conscious alertness to the moving of the Spirit. Jesus is the subject of many conversations. The Lord is the partner invoked in classroom prayer, in committee sessions and chapel service.

This commitment is relevant. It addresses basic issues of our time. Some are academic and theological, rising from class lectures or seminar sessions and spilling over into the garth or campus. Others relate to the local church and its mission. They permeate classroom discussion and plans for program formation related to the challenge of a multi-ethnic population, women in church leadership and church growth throughout the world. Other issues deal with effective ministry. Programs are formed to address them in the Doctor of Ministry curriculum, the School of Psychology and cross-cultural programs. The number and variety of special training programs seem limited only by the response of students.

Yet the heart of Fuller's structure and life is found in the combination of academic excellence in the classical disciplines of theology blended with the evangelistic warmth and zeal which characterized its founders. The heart of the Seminary is still to be found in its central M.Div. curriculum. It is strengthened now by a growing Ph.D. program to prepare teachers in these very disciplines.

Fuller sees theological education as a process of growth and training for the student as a person in a number of ways—all of which are important.

At the core must be growth in *spiritual posture and relationships*. Christianity is a spiritual pilgrimage in faith within one's self and in the group of believers. The Seminary is committed to furthering that spiritual development in every member of the community and to mutual encouragement and support for every member.

The growth must be substantial in *doctrine and understanding*. There is no substitute for good thinking and sound teaching in the church. To that end students labor to master biblical languages and the idiom of biblical thought. They are drilled in the skills of interpretation and schooled in the theological nuances of meaning that centuries of tradition have taught. They are confronted with the best of Christianity's literature. They are challenged with the centuries of living faith, martyrdom and struggle that modern Christianity builds upon. They are alerted to the subtleties of heretical thought and divisive intentions which pervade our culture and times as they have all cultures.

Theological education at Fuller looks to a growth in the skills and capacity for *ministry*



WATTS

and *leadership*. It teaches that the goal of theological growth lies in ministry to people in Jesus' name. The developments of the last years, culminating in the most recent appointments of Professor Southard, Professor Pitt-Watson, Professor Guernsey and Professor Becker within the last two years,

Where I See Us Going

JOHN D. W. WATTS

Author, scholar and former seminary administrator John D. W. Watts is professor of Old Testament at Fuller. For 27 years he served as a missionary under the Foreign Mission Board of the Southern Baptist Convention. During that time he acted as professor, dean, and then president of Baptist Theological Seminary, Ruschlikon, Switzerland. After a two-year visiting professorship to Southern Baptist Theological Seminary in Kentucky, he taught at Serampore College, India. Watts earned the Th.M. from New Orleans Baptist Theological Seminary and the Ph.D. from Southern Baptist Theological Seminary. While in Switzerland he pursued post-doctoral studies at the University of Zurich. As a distinguished Old Testament scholar, Watts has published several books including *Vision and Prophecy in Amos, Obadiah, and Basic Patterns of Old Testament Religion*. He has also written commentaries on many of the Old Testament prophetic books.



Fuller today

stress an approach to ministry which uses the best exegetical and theological work of the student in every phase of ministry. We recognize that ministry must be practiced. The field-work program puts all students into ministry situations to learn to work with real people.

Theological education at Fuller leads students toward a growth in their understanding of the church. There is a growing recognition again that the most natural context of ministry is in the church. There is a growing interest in the denominations and their distinctive opportunities and challenges, and a recognition of the particular qualities needed in those who will minister and lead there. The learning of those qualities that can build and multiply churches as well as those which can reach out to unchurched and unevangelized multitudes is eagerly pursued.

In these things direction and momentum are created by the students, as much as by the faculty. Students sit on virtually all committees and make valuable contributions. They are the advisors for their fellows at registration and many work as instructors in language courses and as teaching assistants for all classes. Many come to Fuller because they hear it has a reputation for requiring a high level of academic performance. Their expectations challenge teachers to their best efforts.

With so many new programs and new challenges, alumni/ae and friends may ask *quo vadis*, "where are you going?" When one gets back to the heart of things, the essentials are all there. Nothing that once was vital, is lacking now.

Students still come to Seminary because God has spoken to them and the call is compelling. They still seek the best education they can get because they feel the service of God deserves their best. They allow themselves to be led back to the classics of devotion, of thought, of Scripture, to drink deeply of the wisdom of the ages. But they also reach out to the best of training in the social sciences to apply and relate that wisdom.

In this time solid biblical study that leads to sound exegesis and skills in biblical exposition and preaching is more needed than ever. It forms the foundation of all teaching.

It is just as important today, as it ever was, for ministerial students to learn to think and teach "theologically." And it is as true for the church as for everyone else that "he who ignores the mistakes of history is doomed to repeat them." —to page 25

The story of the School of Psychology needs to be told and retold. Like the Old Testament, it is the unfolding of an incredible plan through the lives of people.

"I cried out to God to help me with my depression," Annette Weyerhaeuser reports, "and shortly thereafter a man by the name of John Finch came to Tacoma." It was John Finch who stood with Mrs. Weyerhaeuser in the midst of her inner struggle and helped her appropriate the powerful energy of the Christian faith. She was able to overcome her life-threatening depression because of a man who combined psychological sophistication and deep scriptural insight.

The School of Psychology had been born, though the details were yet to be revealed. And every detail has become public in the living of a life, the hearing of a call, the wrestling with an angel, the being sent on a mission.

Take our leader, Lee Travis, for instance. How could he know that he was being readied for a crucial role in a remarkable plan when he, an agnostic, went to that little Bel Air Presbyterian Church building dedication service that Sunday? He was a wise old scholar who had heard it all through the years, but on that day he heard Louis Evans, Jr. tell a story which rattled his psychic structure and changed his whole approach to life.

And three years later, in a dark Beverly Hills restaurant, the new Lee Travis heard a call and was sent on a mission. The formerly secular psychologist was selected from all the psychologists in the world to set up a camp and train an army and invent weapons for a world-wide campaign against the dark forces of emotional and mental illness.

He had not been called to do it alone. In Arcadia, California, a homemaker by the name of Marnie Frederickson, the mother

of three daughters who were nearly grown, was being groomed to become the soul of the operation.

And years earlier in and around Boston, Massachusetts, a thoroughgoing nonbeliever by the name of Donald Tweedie heard a call through the words of Edward Carnell which eventually led to his playing a crucial role in the formation of the program.

Significant people from throughout America, even the world, began to hear the call, and they came to play vital roles in the unfolding of the plan. Paul Clement knew immediately that the call was legitimate. It matched every hint and clue that he had been given since Young Life days in regard to what his life was to be about.

And Newt Malony was in a little town in Tennessee when a poster about Fuller "reminded" him of where he was to spend the most significant part of his life.

Arch Hart got the message in Pietermaritzburg, South Africa. It became plain that his shift from a successful career in engineering to the new discipline of psychology had been the result of a plan that "Someone Else" had had and in which he was to serve as a crucial part.

A similar story could be told by Adrin Sylling and Clint McLemore and Phyllis Hart and Bill Wallace and Hendrika Vande Kemp.

And students heard the call, and came to Pasadena. They were of a special type — mature, people-oriented, confident, caring — all part of the plan.

And so we watch this mighty operation take shape. There is a strong sense that it is a well-developed scheme that has been perfectly conceived. At the heart of it all are people, a certain kind of people, people who have sufficient sensitivity to hear a call, and sufficient courage to respond in obedi-



(LEFT TO RIGHT) WARREN, MAJOVSKI, GORSUCH, ZABRISKIE

Today's Visions Build for Tomorrow's Future

NEIL C. WARREN

Neil C. Warren, dean of the Graduate School of Psychology, came to Fuller Theological Seminary 13 years ago to serve as associate professor of psychology. He assumed the deanship from Lee Travis in 1975. Warren has written numerous journal and book articles on the psychology of religion, and co-authored the book, *After Therapy What?* He was awarded a fellowship from the University of Chicago in 1966 where he was a research assistant, teaching assistant, staff counselor and instructor in the psychology department. In 1969, he was recognized in *Outstanding Young Men in America*. Warren pursued a theological education at Princeton Theological Seminary and there was awarded the B.D. He earned his Ph.D. in psychology from the University of Chicago.

Warren is active at the San Marino Community Church and is reputedly the most feared tennis player on the faculty.

[Dr. Gorsuch] will direct an effort designed to stimulate interest in the area of research, assist in the development of sophisticated experimental designs and coordinate publication of the findings which emerge.

ence by being exactly who they are with the faith that is exactly what is needed.

More significant people are responding to the call and coming to share who they are and thus unfold the plan.

Let me tell you about three who have come this year.

Richard L. Gorsuch heard the call in Arlington, Texas, where he was professor of social work and psychology at the University of Texas.

He is a person of strong national reputation. For three years (1975-1978) he served as editor of the prestigious *Journal for the Scientific Study of Religion*. He is currently a consulting editor for five other journals ranging from *The Journal of Multivariate Experimental Personality and Clinical Psychology* to the *Journal of Experimental Education*.

Although he is only 42 years of age, Dr. Gorsuch has over 50 published articles and books. His book entitled *Factor Analysis* has enjoyed an excellent reception from methodological scholars throughout the country. He has many other publications in the statistical area which make him one of the important methodologists in American psychology. One of his earliest positions was director of statistical consultation at Vanderbilt University's Computer Center.

But his primary professional identity is in the area of social psychology. He has numerous publications in that regard including his book with Newton Malony which grew out of his 1972 Finch Lectures, *The Nature of Man: A Social Psychological Perspective*. He has done research in many social psychological areas including youth values, morality, prejudice, drug abuse, and program evaluation.

It is significant that Dr. Gorsuch is an ordained minister of the Christian Church (Disciples of Christ). He has formally served as the minister of three Christian churches and he has been actively involved in a less formal way in the ministry of many other congregations. He is a highly committed churchman.

His formal academic preparation for the significant role that he has assumed at Fuller was received on the A.B. level at Texas Christian University, on the M.A. and Ph.D. levels at the University of Illinois, and on the M.Div. level at the Divinity School of Vanderbilt University. It is important to note that his theological study was begun after his doctorate in psychology had been

completed. This is a pattern seldom followed and tends to indicate, I believe, a mature interest in and dedication to the study of theology.

At Fuller Dr. Gorsuch will serve as professor of psychology and director of research. As a professor, his courses will be centered in social psychology. But he will regularly teach courses in the psychology of religion and in the area of methodology. He and Dr. Charles Wallace of our part-time faculty will form one of the strongest teams in the area of methodology in any academic unit of clinical psychology in the country.

As director of research, Dr. Gorsuch will complete the administrative team in the School of Psychology. Along with Arch Hart, director of clinical training, Newton Malony, director of programs in the integration of psychology and theology, and Paul Clement, director of The Psychological Center, Richard will serve in an administrative capacity during these dramatic unfolding years. It is not anticipated that additional administrators will be appointed at this level, while it is expected that the faculty as a whole will nearly double.

His specific administrative duties will relate directly to our goal of making this program a primary source of discovery in service of the church's world-wide mission. He will direct an effort designed to stimulate interest in the area of research, assist in the development of sophisticated experimental designs and coordinate publication of the findings which emerge. In my opinion no other goal associated with the School of Psychology is more important.

And no other person in America, from everything I know, is better suited to lead us in this area than Richard Gorsuch.

He was called here, I assume, because for years he has been a part of the plan. There is a sense in which there was no way that the plan could have developed without him.

And so he joins this community of scholars and students, along with his wife, Sylvia, and their two children, Eric, 15, and Kay, 13. I find this addition an exciting development in our history.

Lawrence V. Majovski also heard the call to Fuller and has chosen to respond affirmatively. He joined us during the summer of 1979 as an assistant professor of psychology.

Larry is well-known by our faculty because he became a student here in 1971 and graduated with a Ph.D. in 1975. Before that he completed a B.A. at Reed College and a M.Div. at Western Baptist Theological Seminary in Portland.

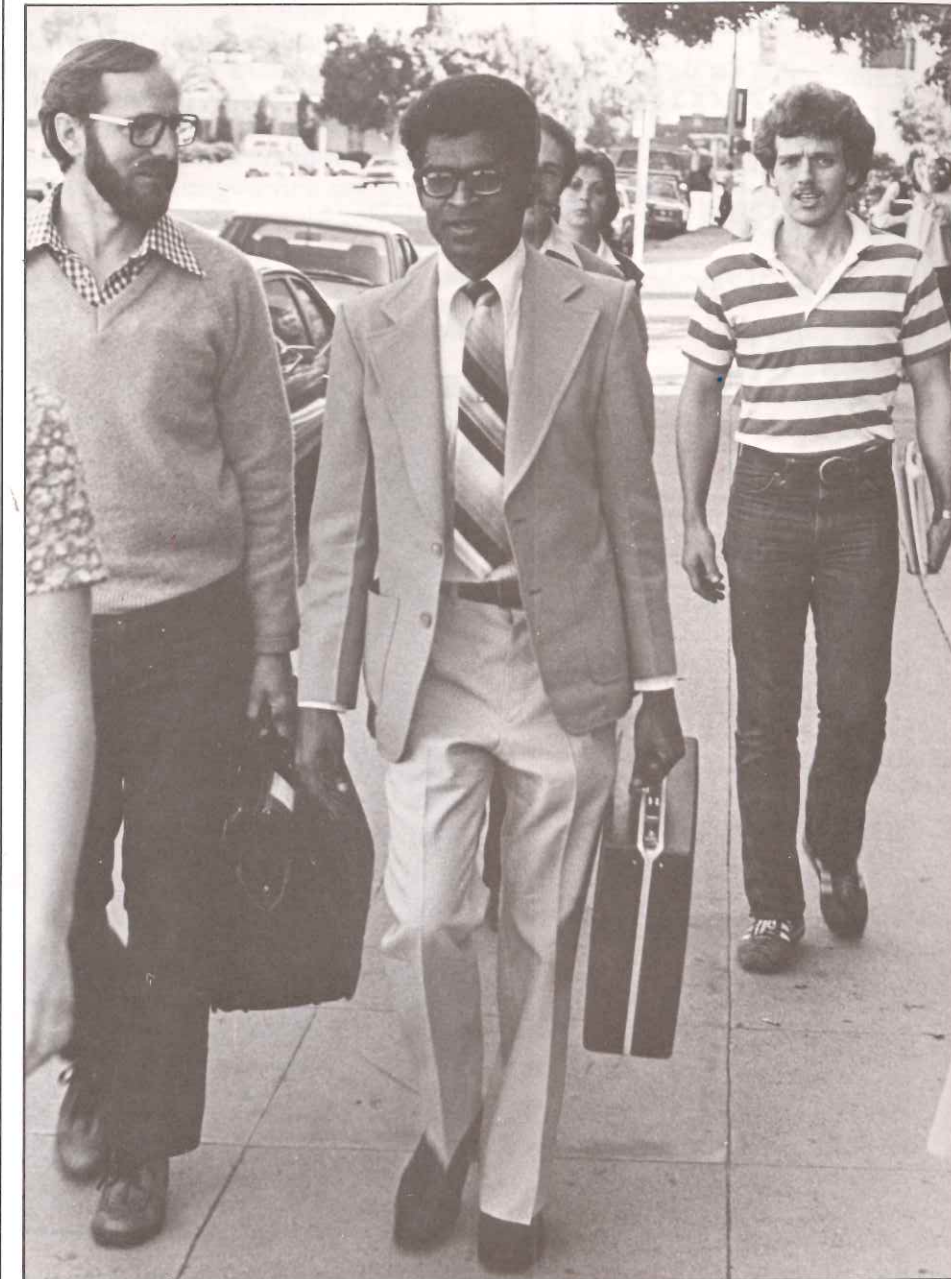
Larry's career in psychology has been meteoric since his graduation from Fuller. During those four years before returning as the first School of Psychology faculty member from the ranks of alumni/ae, Larry completed a post doctoral internship with the Southern California Permanente Medical Group and then studied under three of the world's most outstanding neuropsychological researchers. While he is only four years beyond his doctorate, he has already published one book with Dr. Leon Oettinger of our part-time faculty, more than 15 research articles and he has presented numerous papers and workshops across the country.

Perhaps the most dramatic phase of this preparation was the year Larry spent in Russia under the tutelage of the world-famous brain researcher, Professor A. R. Luria, of the Department of Neuropsychology in the Bourdenko Institute of Neurosurgery. This unusual opportunity was made possible because of the friendship of Dr. Luria and Dr. Donald B. Lindsley of UCLA. Dr. Lindsley knew of Larry through Lee Travis who supervised Dr. Lindsley's doctoral work at the University of Iowa.

Dr. Lindsley reports:

In at least three letters to me, after Larry had been in Moscow for two to six months with Luria, Luria expressed his pleasure and high degree of satisfaction with Dr. Majovski. In fact in a terminal letter he praised Larry and indicated that he had been the best of several or more persons from the U.S. and elsewhere who had spent time with him. He also hoped that Larry would be one of his emissaries or persons to represent his point of view in neuropsychology in America. As you know they had a joint article in the *American Psychologist* comparing approaches of the USSR and USA with regard to psychological and behavioral assessment in persons with brain injury or other deficits. So there can be little doubt about Luria's attitude with respect to Dr. Majovski.

After the year with Luria, Larry spent two years at UCLA under Professor Lindsley and Professor Peter Tanguay. He was supported during this period by a National Research Service Award through the National Institutes of Health.



Fuller today

The mission [of the School of Psychology] is to join our best efforts in exploring that region where the gospel meets people, where Christian faith impinges on the human psyche, where the tangle of human misery and brokenness can be saturated and dissolved by the energy of a perfect love.

Larry's teaching assignments will be centered in clinical neuropsychology. He will form a partnership with his mentor, Lee Travis, in this crucial curricular area. Larry's special interest in assessment will bring particular richness to our program.

Larry has a strong interest in theology, and during his first quarter of teaching, he offered a course in the School of Theology on The Brain and Theology. He is an active churchman at the Lake Avenue Congregational Church.

Along with his wife, Jean, and their two children, Alisa Michelle, four, and Kristin Anne-lise, six months, Larry has settled into a home in Pasadena.

We warmly welcome Larry and his family to this community and stand on tip toe to see the shape of that original plan for our school as it gets lived out through Larry's response to the call.

The third new person to be added in the School of Psychology this year is Dr. Colleen Zabriskie. Her title in The Psychological Center at Fuller is Director of the Gerontology Clinic. She also serves as a member of the adjunct faculty of the School of Psychology.

Her academic preparation was incredibly appropriate for this special call to Fuller. She received a B.S. degree in nursing from Vanderbilt University and a Master of Psychiatric Nursing from the University of Washington. She took course work in theology for one year at the Conservative Baptist Theological Seminary in Denver before earning a doctorate in psychology at the Rosemead Graduate School of Professional Psychology.

She has a special interest in the psychology of women and in gerontology. And she will teach courses in these areas.

Colleen held many positions in the nursing profession before beginning her doctoral work in psychology. She served last as an assistant professor of nursing at Biola College and then joined the Voorman Clinic in Upland where she has served on the staff in a psychological capacity during the last three years. She is a licensed psychologist in the state of California.

Colleen brings a strong sense of purpose to this position. She is highly committed to the training of students, to the hard work of research, to the generous giving of service to those in need, and to all of these in a solid Christian context.

I believe that she will, in several areas, help us discover the plan to which we have all been drawn. We warmly welcome to this community Colleen and her husband, Don, who is also a clinical psychologist, and their two daughters, Jill and Sarah, who are 10 and two respectively.

So the School of Psychology at Fuller is people. These are people who have been called from many parts of the earth to this particular place at this particular time to contribute their particular talents to the working out of a plan. The plan, as we perceive it now, involves the banding together of a community of scholars primarily for discovery. Their mission is to join their best efforts in exploring that region where the gospel meets people, where Christian faith impinges on the human psyche, where the tangle of human misery and brokenness can be saturated and dissolved by the energy of a perfect love. They will need to understand much more precisely what that tangle is all about, what the principles are that operate within it, how the energy can be introduced into it and how the untangling effects can be maintained.

And then they will want to share their discoveries with a select group of young men and women who come here each year both to learn all that this community has learned and to contribute to the body of understanding which we have begun to develop.

Finally, the goal will be to take the new discoveries to the church throughout the world. This will be done in a small way by those young leaders who come to be trained, but in a much more comprehensive way by planting similar programs at strategic points throughout the world.

These persons who are being called here have many unique gifts, but they share much in common. They are convinced that there is amazing power, life changing power, set free when the Christian gospel is transmitted to men and women by persons who have a deep understanding of those psychological principles which prevail in the internal worlds of us all. And they share in common a deep sense that we are just beginning to scratch the surface, that our understanding is still very primitive, that exciting insights are just around the next corner.

Our vision at this point is to make it possible for 10 or 12 additional persons to join our academic faculty. Moreover, our sense is that the rapid development of The Psychological Center which we are witnessing may

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A telephone rings in a small office in Seattle — "Good Afternoon, this is Fuller Seminary; may I help you?"

The small jet commuter plane lurches sharply into the air from the snow covered runway of a small town in Minnesota enroute to Minneapolis. "I have been a pastor of a church in this town for seven years," replies a middle-aged man to the query of his seat-mate. "I am also a student at Fuller Seminary in California, and this is my third trip in two years. Next year I expect to go out in June and receive my Doctor of Ministry degree."

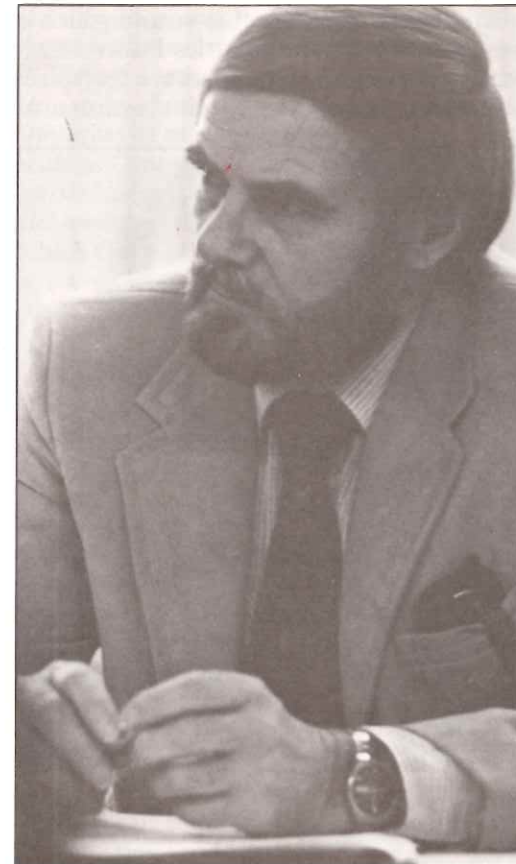
In a small classroom near San Diego, California, a dozen or more pastors listen intently to a lecture on the book of Matthew — in the Spanish language! "I am sorry," says the custodian of the church to a visitor, "you cannot enter just now, this is a Fuller Seminary classroom."

Near Pittsburgh, Pennsylvania, in a residence hall of a state university, a head resident leaves for a meeting with her field education supervisor, a representative of Fuller Theological Seminary, who is responsible for directing Fuller students in their in-service training. Later that month, during the semester break, she will travel with 20 or more other head residents from nearby colleges and universities to the Fuller Seminary campus in Pasadena, California, for intensive courses in Bible and theology.

Sipping a coke and talking earnestly with two high school students in a corner booth of a cafe in a small town in Colorado, a Young Life staff leader responds to a question. "Don't worry guys, I can complete my Masters degree in theology from Fuller Seminary while staying right on the staff here. I'll only need to be gone for a short time each summer for classes in Colorado Springs and several two-week sessions on campus in Pasadena. You won't even miss me!"

How is this possible? What is the connection which ties these places and persons and programs to Fuller Theological Seminary? People! A network of people who share a common commitment and embody the distinctive ethos that is Fuller Seminary.

Not only in Seattle and Phoenix, but in the San Francisco Bay area, Santa Barbara and Ventura Counties, Orange County and Los Angeles County, Fuller Extension area directors orchestrate learning encounters between Fuller students and Fuller faculty. Over 300 men and women gather on Saturday mornings and weeknights in these six extension areas to ponder theological propositions, grapple with biblical principles and discover new insights to enhance their skills in teaching the Bible and minis-



tering the love of Jesus Christ to friends and neighbors.

Linked with the Pasadena campus through almost daily telephone calls, correspondence and an occasional visit, these area directors are part of a team headed by the Director of Extension Education John Dettoni, assisted by Nancy Nelson, Ann Campbell and Linda Harter. In addition the Fuller Seminary Extension program in each area is supported by a dedicated group of pastors and laypersons who serve as Coordinating Board members. Fuller Seminary resident faculty members who teach in these Extension areas not only take

The Broader Spectrum of Fuller

RAY S. ANDERSON

Ray S. Anderson, associate dean for extended programs in the School of Theology, has been particularly interested in education for off-campus persons. Characterized by a quiet strength and searching mind, Anderson has been instrumental in developing educational programs and events for layworkers and returning pastors. He has also been an influence upon the work of the church with his widely used textbook, *Theological Foundations for Ministry*. Anderson earned the B.D. degree from Fuller Theological Seminary and the Ph.D. from the University of Edinburgh, Scotland, followed by a professorship at Westmont College where he was named "Teacher of the Year." He joined Fuller in 1976 as associate professor of theology and ministries.

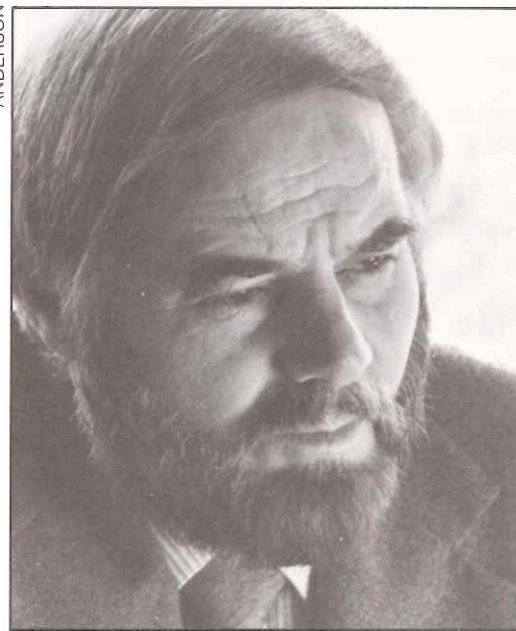
A curriculum of ministry-oriented seminars and courses puts the ministers [who are participating in the Continuing Education program] in touch with the most recent resources in a variety of theological, educational, psychological and practical disciplines, all supervised by stimulating teachers and practitioners from the three faculties at Fuller Seminary.

a rich resource of learning out to the various sites, but bring back with them the stimulation and new perspective that comes from being with these "highly motivated" Fuller students.

In a somewhat different format, and yet connected to the Extension Office on campus, Bob Long, director of the Coalition for Christian Outreach in Pittsburgh, has placed over 150 men and women in key positions as head residents in colleges and universities, many of whom are in training as Fuller students.

At the end of yet another strand which is woven into the rope that ties Fuller Seminary to the world, is the Institute for Youth Ministries, formed as a joint venture of

ANDERSON



Young Life and Fuller Seminary. George Sheffer, assisted by Darrell Guder, directs this training program through which more than 300 Young Life staff members are taking graduate work in Bible and theology as Fuller students. On the campus at Fuller Seminary, Jim Shelton and Ellen Fuller coordinate the program of Young Life students in resident study.

In-service training for ministry is the common denominator for these 750 Fuller Seminary students who fulfill Christ's prayer in John 17 by being "in the world, but not of it." These are all members of the "one body" that is Fuller Seminary, yet they

represent a diversity of styles and gifts. These are truly, "people who need people," and this is why some of us who are privileged to teach, learn and grow with them are the "happiest people in the world!"

We still have not accounted for that busy pastor who takes leave of his congregation in the midst of a cold Minnesota winter to spend two weeks in residence on the Pasadena campus! While some might question his motives in spending a study leave where the grass is green and the sun warm on his back, the people in his church are excited about the new vision and new methods of ministry which he has already instilled in their lives. Along with more than 500 other pastors from 50 states, 18 foreign countries and representing 40 different denominations, this pastor is pursuing a Doctor of Ministry course of study through the Continuing Education Department of Fuller Seminary. When they come on campus in groups of 30 to 40 for their two-week intensive seminars, they will be met by the director of the program, Al Jepson, who will call them all by their first names and make available the Seminary van for weekend sightseeing trips! For two weeks these will be the most important people on campus for Al, along with his staff of Terry Aaron and Beverly Wright.

A curriculum of ministry-oriented seminars and courses puts these ministers in touch with the most recent resources in a variety of theological, educational, psychological and practical disciplines, all supervised by stimulating teachers and practitioners from the three faculties at Fuller Seminary. Just as important, these ministers are put in touch with each other. In peer-group settings they share, pray together and learn from each other, and thus experience renewal in their own faith as well as competence in the skills of ministry.

Through these more than 500 pastors who are Fuller Students, perhaps 150,000 people are being touched each week through biblical preaching and skilled pastoral care. This is Fuller Seminary's "extended family," and though largely unseen from the single perspective of campus life, it constitutes a significant reminder that the Seminary exists for the church — and the church is people.

And still there is more! Three special groups of pastors comprise the Ethnic Ministries program on campus. The Asian Ministries program, directed by Dr. Sam Kim, began in the fall quarter of 1979 with 35 Asian pastors enrolled in both M.A. level and D.Min. level course work. Bill

Pannell, assisted by Leonard Lovett, directs the Black Ministries program with 55 pastors enrolled in M.A. level course work. José Arreguín and George Gay, assisted by Naomi Rojas, direct the Hispanic Ministries program with 46 pastors enrolled in M.A. level and M.Div. level course work on campus, and an additional 20 pastors taking course work by extension in Arizona and San Diego. As program assistant for the Ethnic Ministries program, Jan Gathright coordinates the administrative task for the three programs.

It will come as a surprise to many people to discover that the more than 1,400 students participating in all of these varied programs equals the on campus enrollment for all three schools! Truly there is more about Fuller Seminary than meets the eye! What is even more significant, for many of us, is that the distinctives for which Fuller Seminary exists are not only recognized but are embraced and embodied in the lives of people who represent such a diverse racial, cultural, ecclesiastical and geographical span. There is an ethos to Fuller Seminary which is incarnational because it is centered in the Word and the Spirit. The authority of Scripture is the "linchpin" which holds the expanding wheel of Fuller Seminary to the axis of the gospel. The power and the freedom of the Spirit to re-create the life of Jesus Christ in both students and ministering staff results in a cross-cultural and ecumenical expression of the body of Christ.

God is not incarnate in institution, buildings or creedal statements, though each of these can serve his purpose of growing the Kingdom of God through his Son. Incarnation has to do with people. Because the task of Fuller Seminary within God's Kingdom purpose is incarnational, it takes place through people and for people. Somewhere, sometime, when you least expect it, someone will come up to you and say, "Smile! You are in Fuller Seminary!" ■

Where I See Us Going

—from page 18

It is still essential for ministry to be personal, efficient, informed and skillful in all it does. The ministry division as well as the schools of world mission and psychology labor to meet that challenge.

It seems to me that there is a general feeling at Fuller that this is *the best of all possible times to be in the service of Christ* and that in a very special way we have been blessed to serve together in a uniquely privileged group in striving to match the times with devotion and commitment. God is doing some wonderfully meaningful things in our times and in the lives and thoughts of many people. Fuller is in touch with an unusually large number of these persons, currents and movements around the world. Thus, with the sense of destiny which God's presence always lends, Fuller is a tremendously exciting and satisfying place to be, to study and to serve. ■

Today's Visions... Tomorrow's Future

—from page 22

well eventuate in a set of 20 inpatient and outpatient facilities for the treatment of broken and hurting persons across the life span. This in itself would require an additional 15 doctorally trained psychologists over the next 10 years.

So, the Arch Harts and the Lee Traveses and the John Finches and the Marnie Fredericksons and the Newt Malonys all over this world are undoubtedly being prepared for the call that will come when they are ready. They are right now being converted by the Ed Carnells and the Louie Evanses. They are beginning to hear a distant voice which will eventually call them to the international campaign headquarters.

That's what the School of Psychology is all about. It's about Richard Gorsuch and Larry Majovski and Colleen Zabriskie. It's about people who have special gifts being called by the One who has a special plan for a special campaign which will bring untold riches to the lives of literally millions of persons throughout the world who cry out to God for help with their depression. "And shortly thereafter a man by the name of John Finch came to Tacoma." ■

The power and the freedom of the Spirit to re-create the life of Jesus Christ in both students and ministering staff results in a cross-cultural and ecumenical expression of the body of Christ

Fuller Today— Epilogue

DAVID ALLAN HUBBARD

David Allan Hubbard, president and professor of Old Testament, has contributed a wealth of scholarship and leadership experience to Fuller Theological Seminary over the past 17 years. He has also served as executive vice president of the Fuller Evangelistic Association and is speaker for "The Joyful Sound," an international radio broadcast. Hubbard's first view of Fuller was as a student. He earned his B.D. and Th.M. degrees here, and was ordained a Baptist minister. Hubbard went on to pursue doctoral studies at St. Andrews University in Scotland and there earned the Ph.D. in Old Testament and Semitics. In 1975 he was awarded honorary degrees from John Brown University and Rockford College.

Hubbard began his professional career at Westmont College as professor and chairman of the department of biblical studies and philosophy. He has been a guest lecturer throughout the world and is the author of 25 books and numerous articles. His most recent works include *Why Do I Have to Die* and *How to Study the Bible*, both published in 1978, and *What We Evangelicals Believe*, published last year.

It is a dramatic story — Fuller today. Though I have watched most of it develop and am somewhat familiar with its script, the drama still leaves me breathless. Especially when I read it in one sitting, as this issue of *TN&N* prompts me to do.

There is no need to restate the message or to rehash the plot. The story has spoken for itself. What may be helpful, however, is to comment on its hermeneutics and its personnel.

Understanding the genre. The articles are descriptive yet emotive; they are both factual and interpretative; they outline programs and, at the same time, sketch visions. How are we to understand their tone and language?

Their mood leans to the *exuberant*. We must understand this exuberance as excitement not arrogance. Its reason should not be missed: academic growth is almost an agrarian cycle of plowing, planting, cultivating and watering before the harvest is finally possible. Years often flow by between the dreaming of an educational dream and the enjoyment of its fruition. When what we have prayed over, planned for and striven constantly to implement finally blossoms, our exuberance is surely permissible.

A frequent descriptor of these articles is the adjective *unique*. To me, its semantics convey commitment more than comparison. We try not to view ourselves competitively, as though preening for some intellectual World Series or Super Bowl. If on occasion we call something we do *unique*, we want to hear in that word a commitment to do our best, to exercise a high degree of self-criticism, to aim for steady improvement. Sometimes we may do things differently from the ways others are doing them. That is well and good. But what we really want is for each of our programs to have an integrity and quality that assures our students of worthwhile training and the churches of effective service.

Our faculty hopes that our programs will be *exemplary*. Our strongest emotion, when we look at the unusual things we do, is regret not exclusiveness. Education for the ministries of the churches should not be protected by trade-mark or patent. We profoundly hope that the best of what we practice at Fuller will be picked up and improved by our sister institutions around the world. Our size, our freedom, our experience, enable us to break fresh

ground in professional and academic training. We lay claim to this ground for the whole Christian family and rejoice when others occupy it with us. Our ability to innovate is not an exclusive privilege; it is a necessary obligation.

Another characteristic word in this genre of explanatory articles about Fuller is *destined*. It should not be misunderstood as presumption. 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. Our keenest feeling is not that we have accomplished significant things; it is that significant things have happened to us. We have been witnesses to God's power and goodness in our midst. Our sense of destiny does not bubble with headiness; it is humble with gratitude.

Enlarging the cast. You have met some of the newer actors in the Fuller drama. Their credentials are impressive. Already their contribution to the life of our community is evident. Our expectations of them are considerable.

But they are not the only new players on the scene. Our Board of Trustees has also made some outstanding appointments. I mention only the latest five:

1. *William Bone* is president of the Sunrise Corporation in Palm Desert, California. A developer of condominiums, Bill is a graduate of Stanford and Harvard and lives with his wife, Beverly, and their family on a ranch in Los Olivos (near Solvang). Bringing his substantial experience in finances (including doctoral work at UCLA) and real estate to our ministry, Bill serves as a member of the investment committee and its real estate investment sub-committee and is chairman of the budget committee. Nurtured spiritually by his close associations with Donn Moomaw and Gary Demarest, Bill Bone is an active member in the Presbyterian Church of Santa Ynez.

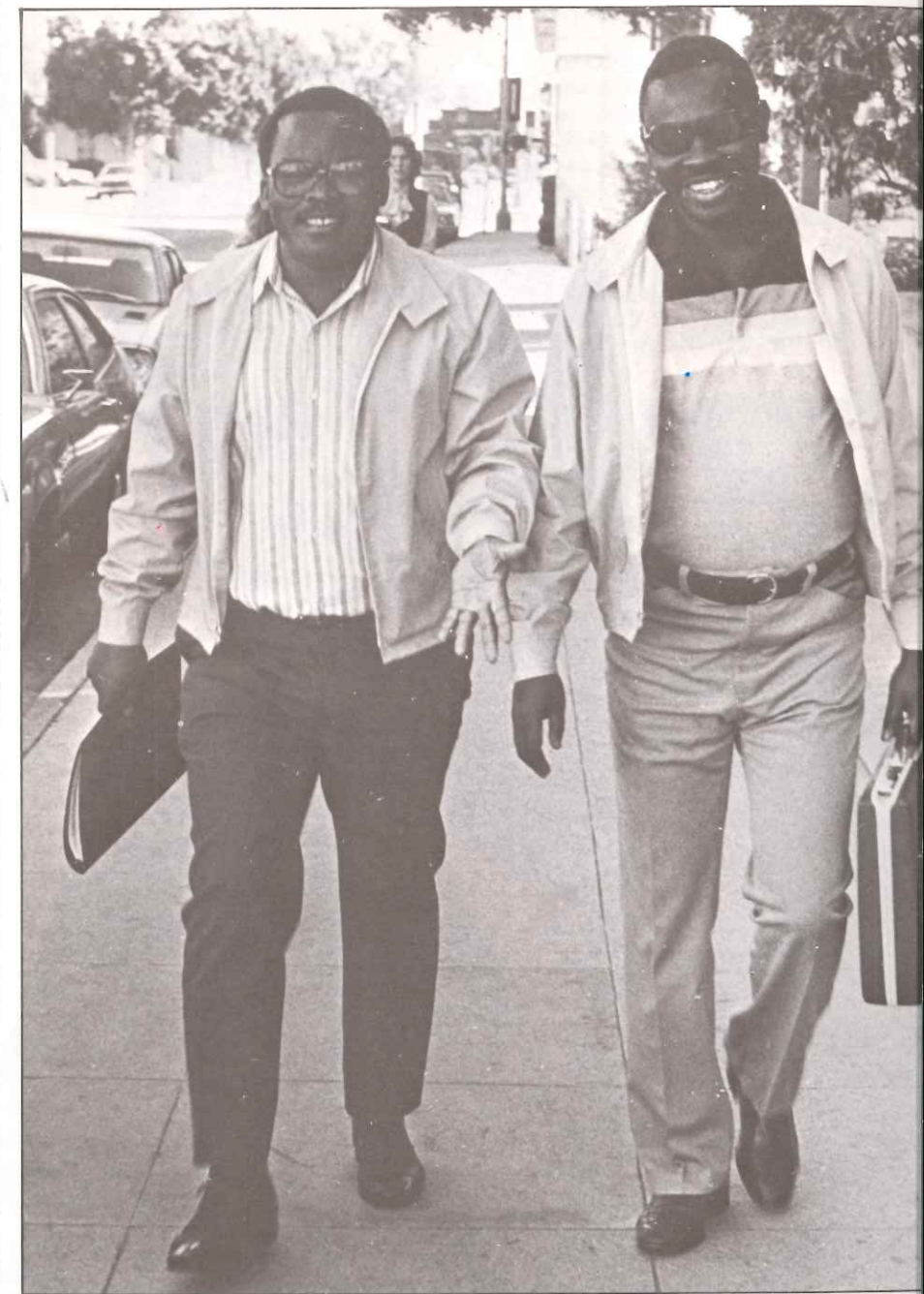
2. *Robert Burgin* is chairman of Lease-way Corporation, a transportation company based in Cleveland, Ohio. Bob worships in the Shaker Heights Presbyterian Church and is deeply involved in Covenant for Cleveland, an association of church and business persons committed to strengthen-

ing the total life of the community — economically, socially and spiritually. Like Bill and Beverly Bone, Bob and Sara Burgin have been members of Bel Air Presbyterian Church in the past and count that association as pivotal in their Christian commitments. Bob brings to the Fuller Board lavish experience in management, including a deep understanding of the world economic and social picture, based on extended business activity overseas. We are counting on Bob's contribution to both the development and investment committees. In addition, we look forward to his participation in our efforts to discuss with pastors and business persons the impact of Christian ethics on American business life.

3. *Lawrence DenBesten* is a physician who has served six years as a mission doctor in Nigeria. A graduate of Calvin College and Seminary, Larry brings to our ministry a strong commitment to Reformed doctrine as well as solid theological training. His present position as chief of gastro-intestinal surgery at UCLA School of Medicine equips him to help us in academic planning as a member of the Provost's Advisory Council and the Academic Affairs Committee of the Board. Larry and Shirley DenBesten worship in a Christian Reformed Church in Sunland. Jogging and skiing are two of his favorite activities when he can borrow time from his teaching, research and surgery.

4. *Mardoqueo Olivas* is one of Southern California's distinguished clergy in the United Methodist Church. An executive of the American Bible Society, Mardy serves on numerous ecumenical commissions and boards and preaches virtually every Sunday in both English and Spanish. Neighbors to us in Pasadena, Mardy and his wife, Helen, are available to share in various aspects of Seminary life. Especially valuable is Mardy's service on the Ethnic Ministries Committee and Spiritual Life Committee.

5. *Clayton (Mike) Berg* and his wife JoAnn reside in Florida after many years of service in Costa Rica, where Mike taught Christian Education at the Seminario Biblico Latino-Americano in San Jose. Now president of the Latin America Mission in the USA, Mike travels the country regularly, recruiting missionaries, interpreting overseas ministries, raising support and planning strategies for Christian outreach among Hispanics in both Latin and North America. His years of experience in mission education and publication together with his up-to-date knowledge of overseas ministries bring a rich con-



Fuller today

tribution to a Seminary that seeks to serve the churches world-wide and to encourage church-planting among the unreached billions.

These brief biographical sketches give us some idea of the competence and character of the people who shape the Fuller drama. One more name should be mentioned: Marlon Sandlin, our new assistant director of alumni/ae and church relations. A recent Fuller grad, Marlon brings experience in both ministry and business to his present post. George Ford, who has carried the brunt of these duties for the past year, is more than pleased to have Marlon and his wife Sheri as part of the Fuller team. Alumni/ae activities and outreach are moving toward a new plateau under Marlon's winsome and energetic leadership.

Faculty, trustees and administrators are the core of Fuller's ongoing ministry. Through the years, the names and faces change, but the quality and devotion remain constant.

Fuller now, as Fuller for the past 33 years, has warm-hearted, well-trained, open-minded, large-spirited and keen-eyed persons playing pivotal parts. One of my high joys is to stand back and watch the next scenes unfold. ■

AlumNews

Dear Alum:

I would like to use this space in the Alumni/ae News section to share some good news and inform you about some exciting alumni/ae activities.

The fall Phon-o-thon was a tremendous success as alumni/ae responded with pledges totaling over \$18,000. Even more encouraging is that many alumni/ae sent gifts to the Seminary which surpassed their pledges and others preferring not to make a pledge during the Phon-o-thon made generous gifts to the Alumni/ae Scholarship Fund. The present total of Phon-o-thon gifts now exceeds \$21,000! I sincerely thank each of you for your generous response to this need and wish to convey the Alumni/ae Cabinet's appreciation for your participation in the Phon-o-thon.

Alumni/ae Day is scheduled for June 6, 1980. The format for this event has been changed from previous years in order to offer more activities for returning alumni/ae.

The day will begin with the Baccalaureate Service at 10:00 a.m. followed by continuing education workshops. There will be reunions for all classes whose year of graduation ends with an "0" or "5." The new alumni/ae, comprised of the classes of 1976-80, will have a combined reunion. The grand finale of Alumni/ae Day will be the first annual Alumni/ae Day Banquet that evening.

The banquet will feature a keynote address from an alum, reports from those in the reuniting classes, recognition and presentation of awards to alumni/ae and musical entertainment. The Class of 1980 will be welcomed into the Alumni/ae Association by Cabinet President Ken Ross. The banquet will also be an excellent opportunity to visit with your

former professors. Additional information will be mailed to you concerning Alumni/ae Day. Please mark your calendars and plan to attend if you are a graduate or non-graduate.

Presently, our office is compiling information for an alumni/ae directory. The directory, to be published in 1981, will contain class, geographical and alphabetical listings of alums. It will also have a maiden name cross-reference system. This will be the first publication of its kind in the history of the Seminary.

Plans are currently underway to organize some alumni/ae clubs. The first three which are tentatively planned will be in San Diego, greater Los Angeles and the Ventura/Santa Barbara area. Other clubs are also being considered for San Francisco/Oakland, Sacramento, Phoenix and Chicago. The time schedule for arranging these clubs has not been finalized. If you live in one of these areas (or another area) and would like to assist in forming an alumni/ae club, please contact me.

Thank you again for your interest and support of your alma mater. If I can serve you in any way, please contact me. Grace and peace,

George

George F. Ford
Director, Alumni/ae and Church Relations

ALUMNI/AE DAY

June 6, 1980

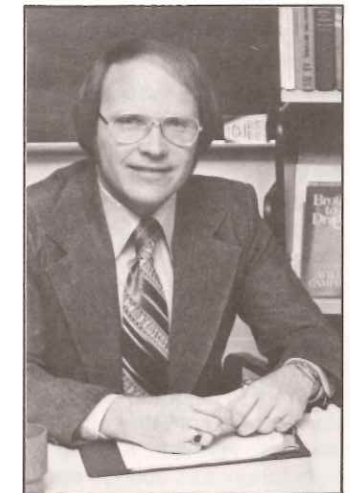
Class Reunions
(Graduation years ending in "0" or "5" and New Alumni/ae, 1976-80)

- Alumni/ae Day Banquet
- Workshops
- Visit with former professors

Please plan to attend!

Introducing Marlon

The Office of Alumni/ae and Church Relations announces the addition of Marlon J. Sandlin, a 1979 Fuller M.Div. graduate. Marlon's duties as assistant director of alumni/ae and church relations include supervising the office's publications, coordinating alumni/ae gatherings and aiding with fund raising. Marlon is a licensed UPCUSA minister. Welcome!



Alumni/ae Cabinet Nomination

The Alumni/ae Cabinet requests the submission of names for consideration as nominees to the Cabinet. Please submit the names and addresses of alums to the Alumni/ae Relations Office, Fuller Theological Seminary, 135 N. Oakland Ave., Pasadena, CA 91101.

—Alumni/ae Cabinet

Other news...

The Alumni/ae Cabinet wishes to acknowledge the financial support of the School of Psychology alumni/ae for their generous support of the school's endowment fund.

Placement Opportunities

These churches or organizations have contacted Fuller Theological Seminary for assistance in filling vacancies. If you are interested in any of the possibilities please contact Dr. Gloryanna Hees, Placement Office, Fuller Theological Seminary.

Youth Director. First Presbyterian Church, Berkeley, California. Responsibility: education and spiritual nurture of youth grades 7 through 12.

Youth Associate in Senior High Ministry. First Presbyterian Church, Colorado Springs, Colorado. Includes teaching, clubs, organizing camps. About 115 students involved.

Christian Education Director. Orcutt United Presbyterian Church, Orcutt, California. Responsibilities: working with teachers to heighten understanding and creativity in teaching, visitation, relating to high school and college age persons. Part-time.

Assistant Pastor for high school and college youth. The Presbyterian Church of Fair Oaks, Fair Oaks, California.

Youth Minister/Director of Christian Education. True Light Presbyterian Church, Los Angeles, California. Responsibility: provide leadership, training, coordination of youth, young adults, Christian education. Bi-cultural (Chinese/English) work.

Assistant Minister. The Presbyterian Church, Wabash, Indiana. Work with Sunday Christian education, youth club and young couples. Some preaching, hospital calling, funerals, baptisms, communion, etc.

Minister to Children and Their Families. Community Presbyterian Church, Ventura, California. Congregation of 1,250. A ministry to children from birth through sixth grade. Relating to staff, developing program, recruiting and training of teachers, building the family.

Church Planters, Evangelists, Teachers. Africa Inland Mission. U.S. office at Pearl River, New York. Seeks persons to work in various mission and outreach ministries in African nations. AIM is heavily committed in areas of medicine, literature and Christian education.

Associate Pastor. Bella Vista Community Church, Bella Vista, Arkansas. Interdenominational. 635 members. Responsibility: counseling, calling, teaching, preaching, outreach, etc. Fast growing church.

Program Coordinator. Christians Reaching Out To Youth, Philadelphia, Pennsylvania. Newly-formed organization.

Pastor. Conservative Baptist Church, Commerce, California.

Senior Pastor. Diamond Bar Friends Church, Walnut, California. Pastor/teacher, evangelical, management skills, able to reach all age groups, about 10-12 years experience.

Minister of Youth and Christian Education. Evangelical Covenant Church, Buffalo, Minnesota. Seeks team-oriented person, evangelical.

Youth Worker. First Baptist Church, Kitimat, British Columbia, Canada. Outreach in the community for youth.

Minister of Youth and Education or Music. The First Baptist Church of Sunnyvale, California. Includes: counseling, work with committees, boards, groups, marriages, funerals, preaching, teaching, general spiritual oversight of congregation, especially to children through college age youth.

Pastor. Frederick Boulevard Baptist Church, St. Joseph, Missouri. 414 members, 53 percent under 18.

Interim Pastor. Gardena-Torrance Southern Baptist Church, Gardena, California. Immediate opening. Potential of becoming permanent pastor.

Pastor. Haili Church, Hilo, Hawaii. Seeks male 40-55 to fill vacancy.

Associate Pastor. Maryvale Baptist Church, Phoenix, Arizona. Help develop ministry, missions, witness and evangelistic outreach. Responsible for youth work, music program, some pastoral ministry.

Senior Minister. Nondenominational Church, Albany, New York. 600 member church needs energetic leader to aid in growing ministry to Chinese population. Christian school and counseling center.

Publications

William A. Dyrness (BD'68) has authored *Themes in Old Testament Theology*, published by Inter-Varsity Press. He is the associate professor of theology at the Asian Theological Seminary, Manila, Philippines.

Robert K. Johnson (BD'70) has authored *Evangelicals at an Impasse: Biblical Authority in Practice* which has been cited as one of 1979's top 10 books in the annual *Eternity*

Book of the Year Poll. He teaches at Western Kentucky University, Bowling Green, KY. **Richard A. Showalter (X'76)** has co-authored *Mission and the Peace Witness: The Gospel and Christian Discipleship*, published by Herald Press. He serves in Hong Kong through the Eastern Mennonite Board of Missions.

Marriages

Pamela Reider (MA'79) married Stanley L. Watne on December 15, 1979, in Highland, CA.

Marlon J. Sandlin (MDiv'79) married Sheri Ballard on July 14, 1979, in Richmond, CA.

Births

David Samuel Fox was born on September 9, 1979, to Beth and Bob Fox (MDiv'78) in Folly, MN. Fox serves there at the First Presbyterian Church. Brady Arthur Prout was born on October 24, 1979, to Kathe and Daniel Prout (MDiv'78) in Ventura, CA. Dan serves the Community Presbyterian Church there.

Deaths

John P. Davis, Jr. (PhD'74) died of a stroke on October 11, 1979. He was on the staff of the Associated Psychological Services in Pasadena and is survived by his wife, Dee, and their two children, Wendy and Randy.

The 50s

Clifford Alsen (MDiv'51) co-pastors the Terra Nova Church Center, Pacifica, CA. His congregation, St. Andrew United Presbyterian Church, has joined with the Vista del Mar Baptist Church to form the new fellowship.

Dean Blackwelder (BD'51) is an assigned missionary with the Conservative Baptist Foreign Mission Society in South Brazil.

Jane and Rod Highfield (X'57) are missionaries with the African Inland Mission. They have recently completed 16 years in this ministry.

Marilyn and Marvin Mayers (BD'52) are with Wycliffe Bible Translators. They have recently completed 25 years of mission work in this ministry.

The 60s

Donald E. Baldwin (MDiv'66) has received his Ph.D. in philosophy of religion from the University of Missouri at Columbia.

Robert T. Harrison (MDiv'66) pastors the Glassell Park Baptist Church in Los Angeles, and is a part-time instructor of history at Biola College, La Mirada, CA.

Tom Johnson (BD'68) is assistant professor of religious studies at Sioux Falls College, SD. He recently received his Ph.D. in religion from Duke University.

Joel Stolte (MDiv'62, ThM'63) serves as a missionary in Colombia, South America, with Wycliffe Bible Translators.

Carl L. Taylor (BD'64, ThM'67) studies theology at the University of Nottingham, England, under Dr. James D. G. Dunn.

Ronald L. Trait (BD'61) serves as a missionary in Kabul, Afghanistan, with Wycliffe Bible Translators.

Terry Winter (DThP'68) is an evangelist in Vancouver, British Columbia, Canada, with Christian Communications.

The 70s

Eric E. Anderson (MA'77, Ph.D.'78) is assistant professor in the program in health care psychology at the University of Minnesota, Minneapolis.

Robert G. Campbell (MDiv'79) serves as the assistant minister at First Presbyterian Church, Anaheim, CA.

Joseph J. Chang (DMiss'76) pastors the Galilee Korean Evangelical Church, Los Angeles.

James E. Cummings (MDiv'54, ThM'74) serves in Taichung, Taiwan, with the Conservative Baptist Foreign Mission Society.

Chris K. Eng (MDiv'77) serves as associate minister at the Japanese Baptist Church, Seattle, WA. He also sits on the Board of Directors of Puget Counseling Center and on the Church Council of Greater Seattle.

Richard J. Foster (DThP'70) has been named special lecturer and writer in residence at Friends University, Wichita, KS.

Rolfe Granath (MDiv'79) is assistant minister at First Presbyterian Church, Madera, CA.

Kathleen Halloran (MDiv'79) serves as the assistant minister at First Presbyterian Church, Richmond, CA.

Carter L. Kerns (MDiv'75) ministers to U.S. Army troops as a chaplain in Fischbach, West Germany.

John L. McCreight (DMin'79) is minister of parish life at the Central United Presbyterian Church, Lafayette, IN. He

has authored *Adding to the Church Daily*, published by C.S.S. Publishing Company.

James L. Resseque (PhD'78) has been appointed professor of the J. Russel Bucher chair of new Testament at Winebrenner Theological Seminary, Findlay, OH.

Marlon J. Sandlin (MDiv'79) is employed as the assistant director of alumni/ae and church relations at Fuller Theological Seminary.

Hugh Sprunger (X'72) and his wife are missionaries in Hong Kong.

Jake D. Thiessen (MA'77) teaches at Messiah College, Grantham, PA. He received his Ph.D. in marriage and family counseling from Texas Technical University, Lubbock, TX.

Thomas G. Tripp (MDiv'79) is assistant minister at the Community Presbyterian Church, Calistoga, CA.

Tot Van Truong (X'71) and his wife minister to refugees in Hong Kong with the Christian and Missionary Alliance Church.

Austin Warriner (BD'53, ThM'70) and his wife are missionaries in Osaka, Japan.

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Graduate School of
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