

FULLER'S FIRST FIFTY

SPRING QUARTER 1998 · NUMBER 4

A HISTORICAL NEWSLETTER PUBLISHED FOR THE FULLER COMMUNITY DURING
THE FIFTIETH ANNIVERSARY YEAR, TO AID REMEMBRANCE, REFLECTION, AND REFRESHMENT

"GOOD SATURDAY" FOR THE SCHOOL OF PSYCHOLOGY

By H. NEWTON MALONY

It is not widely known, but the School of Psychology almost didn't make it. The decision to go ahead with the project was made on December 1, 1962, at a faculty/trustee ten-year planning meeting that was labeled "Black Saturday" by historian George Marsden in his history of Fuller. With apologies to my friends of color, the word "black" here referred to the fact that the seminary was going through a heated debate over biblical inerrancy that resulted in the resignation of two trustees at the meeting. However, this was "bright" or "good" Saturday in that the group voted to go ahead with the establishment of the School of Psychology. Although this vote was preceded by months of discussions and committee reports, some cynics have suggested that the vote might have gone another way, had not the Bible issue been on everybody's mind. The vote was by no means unanimous.

It has to be admitted that the theology faculty were divided about whether to add a school of psychology to the seminary. Paul Jewett, professor of systematic theology, strongly supported the idea, and Geoffrey Bromiley, professor of historical theology, opposed it. Jewett, along with President David Hubbard, dreamed that Fuller might become a Christian university with schools of nursing, social service, music, etc. Bromiley felt that the mission of the seminary was to train professionals for the ministry, not other vocations. At one of the faculty meetings earlier that year, Jewett had presented a diagram of concentric circles with theology at the center and other professions surrounding it. The School of Psychology was to become the first and the School of World Mission was to be the second in such a project. While we in the School of Psychology are pleased that the vote went Jewett's way, we have to admit that our existence was probably due, in part, to a historical accident. It is no secret that the idea of a school of psychology was initially suggested by Trustee Chair C. Davis Weyerhaeuser, not by the seminary itself.

Another interesting incident occurred in the first of the yearly Integration Symposia

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WHY FULLER HAS A SCHOOL OF PSYCHOLOGY

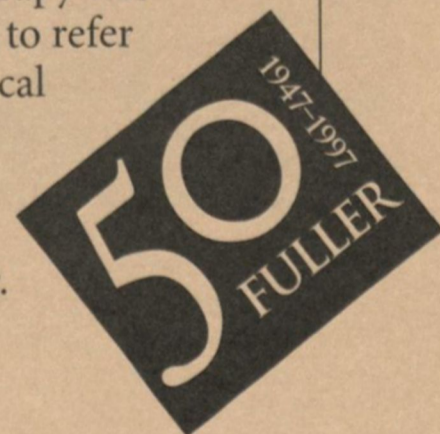
By HENDRIKA VANDE KEMP

Efforts to integrate psychology and theology with Christianity began even before psychology became clearly differentiated from theology and philosophy, with the advent of the new experimental psychology of the 1860s. In the 1830s and 1840s Christian clergy such as Henry Ward Beecher and lay practitioners like Orson Fowler applied the principles of phrenology to character, education, and spiritual guidance; and psychiatrists such as Amariah Brigham began to attribute psychopathology to "an excess of the religious sentiment." In the 1840s Søren Kierkegaard penned three of the most astute Christian psychological treatises of all time: *Repetition*, *The Concept of Dread*, and *The Sickness unto Death*. Christian anthropologists after 1870 often focused on the question of whether spirit (*pneuma*) could be distinguished from soul (*psyche*). So many of these authors took the uncommon trichotomist position, that I suspect many biblical psychologies were written in order to salvage a role for the church and spirit in the face of the new psychology's focus on the soul.

Bronson Alcott launched another integrative tradition in 1863 when he coined the term "personalism" to refer to "the doctrine that the ultimate reality of the world is a Divine Person who sustains the universe by a continuous act of creative will." Philosophical theologians developed this notion, and by the 1890s the personalist tradition had produced a number of textbooks on both human and divine personality. Secular personality theories such as those of Wilhelm Stern and Gordon W. Allport gradually emerged out of this tradition, which has produced the superb integrative personality theories of Harry Guntrip, Emmanuel Mounier, Peter Bertocci, Igor Caruso, Paul Tournier, and Paul Johnson.

In 1887 the term psychotherapy was coined by Frances Power Cobbe to refer to the psychical healing of physical illness. Soon there was a Christian psychotherapeutic tradition, and the Emmanuel

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"GOOD SATURDAY" FOR THE SCHOOL OF PSYCHOLOGY

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which have been held every January since 1971. We invited Walter Houston Clark, professor emeritus at Andover-Newton Theological Seminary, to give the lectures. He was well-known as the one who revived the study of the psychology of religion after its demise in the 1920s. Some called him a modern William James.

However, there was a problem with the invitation. Clark had become a champion of taking psychedelic drugs for the purpose of "triggering" religious experience. A mystic Episcopalian, he felt that modern society was so materially and technologically oriented that the possibility of persons having religious experiences was almost nil. According to Clark, people needed help to get beyond their secularism. He believed drugs such as LSD and peyote were the answer.

Clark had been involved with Timothy

Leary, a professor at Harvard, in using these drugs with prisoners and he had many stories of their positive effects on religious commitment and morality. As you might expect, we wanted him to talk about religious experience, but we did not want him to talk about drugs. You can imagine how this would have gone over at Fuller. Yet we felt that academic freedom prevented us from asking him to leave "drugs" out of his lectures. So we turned to prayer. We hoped he would sense the situation and be acutely aware of where he was speaking.

Clark arrived and delivered his lectures. In each address he mentioned his conviction that triggers were needed and drugs were the answer. Our prayers were answered indirectly, however. Daniel Fuller from the School of Theology and Alan Tippett from the School of World Mission gave masterful responses. I also spoke to the issue in my response. We did not become hysterical, but reacted thoughtfully and critically. The dialogue and responses can be read in the volume *Religious Experience: Its Nature and Function in the Human Psyche*, published in 1972.

There are many more unique events in our School of Psychology history but these two, our founding and the first Integration Symposium, are among the more interesting. You may read more about the first two decades of the school in my book *Psychology and the Cross: The Early History of Fuller Seminary's School of Psychology*. ■

WHY FULLER HAS A SCHOOL OF PSYCHOLOGY

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movement (led by Elwood Worcester and Samuel McComb) swept New England. It was soon squelched by the psychiatric community, but integrative forces were unstoppable, and in the 1920s the clinical pastoral education movement was founded in response to Anton Boisen's recognition that a psychotic break, such as a religious conversion, led to transformation of personality. Scholars after 1900 also began to apply psychological principles to biblical exegesis, and psychologists of religion authored numerous "psychologies" of Jesus. The most ambitious of these was G. Stanley Hall's 1917 *Jesus the Christ in the Light of Psychology*. Both Hall and William James—the founders of modern American psychology—launched psychology of religion movements, with Hall focusing on the experimental and James on the phenomenological study of religion.



AT FULLER IN 1958
Top photo: InterVarsity
Bottom photo: Young Life

It should not be surprising then, that when psychologists gained the right to do psychotherapy (in the late 1940s and early 1950s), a Christian psychology movement emerged. Many of the leaders of this movement contributed to the three issues of the *Journal of Psychotherapy as a Religious Process* which appeared in the early 1950s. The time was ripe for the founding of Fuller's graduate School of Psychology in the 1960s.

Students in the School of Psychology are required to take theology courses—and, in some cases, earn a theology degree—because a knowledge of both psychology and theology is necessary before the two can be integrated.

Integration may have a strong personal focus in courses in which students are asked to reflect on their own theological and psychological growth, as happens in Archibald Hart's course on the minister's mental health. It may have a philosophical/anthropological thrust in a course on personality theory or theology of the family, as occurs in Winston Gooden's and Gary Sattler's course on faith development, or Nancy Thurston's seminar on shame. It may have a practical dimension in a course like Ray Anderson's and Jeffrey Bjorck's on counseling, Anderson's and my seminar on disability issues, or my seminar on dreams and spirituality. It may have the research emphasis of Richard Gorsuch's or Newton Malony's psychology of religion. It may have an "interdisciplinary studies" feeling, as occurs when we discover that major contributors to historical theology are also prominent names in the history of psychology. It may mean simply dedicating the best of our work to God's Kingdom, as we engage in scholarship and professional activity of the highest caliber, as we see in Warren Brown's research.

Students in the Schools of Theology and World Mission can benefit from the discussion about integration in the School of Psychology by taking advantage of the integration seminars in both clinical psychology and marriage and family, as well as courses on lay counseling, the minister's mental health, and the psychology of religion. ■

All information provided in this article is documented in Vande Kemp, H., in collaboration with H. N. Malony, *Psychology and Theology in Western Thought, 1672-1965: A Historical and Annotated Bibliography* (Millwood, N.Y. Kraus International, 1984).

An extended narrative version of the above history is available in Vande Kemp, H., "Historical Perspective: Religion and Clinical Psychology in America," in E. Shafranske, ed., *Religion and the Clinical Practice of Psychology* (Washington, D.C.: American Psychological Association, 1996), 71-112.

PSYCHOLOGISTS WITH A PASSION FOR CHRIST

BY BERT JACKLITCH

Over the past number of years, I have had the privilege of observing students as they arrived in the School of Psychology. Their dreams were often wrapped in a passionate desire to serve Christ and a hope that they would be used by God in the healing of persons so that those persons might be able to know the Healer. There are far too many of them to list them all, and those I mention are by no means the only ones who have offered themselves as tools of Christ's restoration.

Did you know that one of our graduates is a provincial for the Carmelite Brothers? QUINN R. CONNERS (Ph.D., '83) has been an active member of the Carmelites since before his entrance into the psychology program and has gone on to become a national leader in that group. He has a deep concern for the growing number of priests who find themselves having compromised their beliefs or having abused the power that they carry as priests. He continues to work with those who find themselves in need of healing and reconciliation—a therapist and priest to the priests.

A one-of-a-kind foster parent program was begun by a psychology graduate, MARY ROTZEIN (Ph.D., '89), who found herself in McLaren Hall for juveniles in Los Angeles County as a part of her training while in

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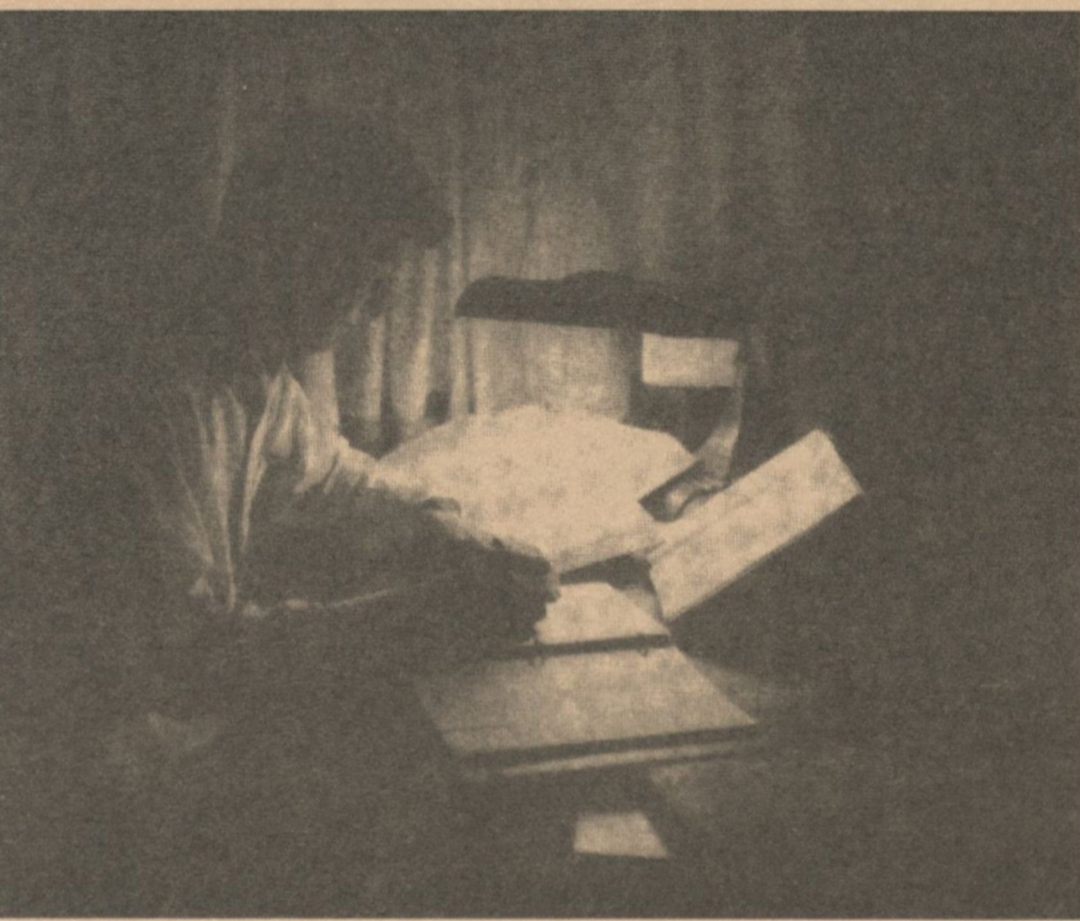


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school and was convinced there was a better way to care for the lost children of our communities. She birthed the Child SHARE program, which is still growing today and is partnering with many churches in the area to provide stable, loving home environments for little ones who might otherwise never get to experience the love of family. While Mary no longer directs the program, she is still very much involved in the ongoing direction and mission of it.

ESTHER WAKEMAN (Ph.D., '91) came from the mission field in Thailand, wanting to be trained at a school where she could receive a firm foundation of theological training, while at the same time gaining the skills for working with different cultures that would give her tools to assist persons in their emotional healing processes. She and her husband, Rob Coleman, are back in Thailand fulfilling the call that God placed on their hearts. Esther serves both as therapist and teacher to current and future church leaders.

CAROLYN KERR (Ph.D., '88), along with her family, were on the mission field in Costa Rica when Carolyn felt the call to become better equipped to deal with the emotional woundedness of those they ministered to. Carolyn and her husband are now in Spain ministering to a people who are hungry for



1954: Some things never change!

Christ. Though Spain will not recognize Carolyn's degree from the U.S., she constantly uses the training she received as she works with pastors and pastors' wives as well as leading women's Bible study groups.

RON RICKNER (M.A., '92), Youth for Christ leader for a number of years, felt the need for further training for the ministry in which he was involved. When he came in to the program, his enthusiasm for learning was obvious and his commitment to serving Christ was clearly priority. He continued his involvement with Youth for Christ leaders

while he was in the program. He currently lives out his call in Florida, working full-time in a state hospital, providing personal growth workshops for pastors and other Christian leaders as well as caring for them and others in a therapeutic setting. Ron says of his work with Youth for Christ, "They can't pay for what I do, but it's so fulfilling that I do it as a volunteer most of the time." Ron has also begun working with the United Methodist Church in doing some of the prescreening for ministerial candidates.

BILL SPRADLIN (Ph.D., '81) would say that he was not a Christian when he came into the program in the early seventies. God used his time here, and his fellow students, to help him understand who God is. Bill joined the School of Psychology prayer group when he was desperately trying to get his dissertation finished. Bill is still coming to that prayer group and, in fact, leads that group each Monday morning. His love of God is evident and his passion is to serve God with all of who he is.

RICHARD BLACKMON and **NATHAN BROWN** (Ph.D., '85) both entered the program with a sense of excitement about God's call. As they worked their way through the program and their interests came into sharper focus, both discovered a particular draw toward the struggle in which pastors and other Christian leaders often find themselves. Rick has followed that call in both teaching a course on campus on personal growth for pastors (an SOT course) and in developing a therapeutic practice that specializes in working with Christian leaders, and Nate joined together with him in that venture for awhile, until Nate and his family moved to the state of Washington. Nate has now taken a leadership role at Seattle Pacific University in strengthening and developing the Psy.D. program there, multiplying the mission of training Christian men and women for the "manifold ministries of Christ and his Church."

MICHAEL BORDERS (Psy.D., '94) knew that God had called him to serve with all of who he is. Fuller was the place that he believed he could best be trained for that service. He had served in the U. S. Army and the discipline he learned there was helpful in meeting the demands of the program. But finances were still a challenge. With a wife and two children to care for, Mike looked for creative solutions. He applied for and received a scholarship from the army for his schooling. Mike is now serving in the army in a highly trained specialty division, working with men and women who have been put into very stressful and, at times, traumatic situations. His passion for serving God has not dimmed, and as confidante and therapist to his fellow division members, he often sees the hand of God at work. ■