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## Southern California Vision And Reports (1983-1987)

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Southern Calif. Extension Center  
SFPS - 1983-1987

VISION  
of the  
SOUTHERN CALIFORNIA OPERATING COMMITTEE  
of  
SAN FRANCISCO THEOLOGICAL SEMINARY



Twelve women and men, lay and ordained, representing the major racial-ethnic constituencies of Southern California, have attempted to express in the following pages our vision of the task we have been given as the Operating Committee of the Southern California Extension Center of San Francisco Theological Seminary. We are excited by the challenges that we see all around us, and we cordially invite friends and colleagues to share with us in our search for faithful, creative response to these challenges.

Part I sets our task in the context of San Francisco Theological Seminary's remarkable evolution in recent years as a leading center of creative theological education. Part II articulates an emerging design for theological education in Southern California's extraordinary, multi-cultural context. The prayers, support, cooperation, and critical understanding of the Seminary's faculty, trustees, and administration and of partners in Southern California are essential for the effective realization of this vision.

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December 1983

## PART I

### SAN FRANCISCO THEOLOGICAL SEMINARY

#### LEADERSHIP IN CREATIVE THEOLOGICAL EDUCATION

"San Francisco Theological Seminary exists to serve the building of God's Kingdom in the name of Jesus Christ our Lord." Sometimes referred to as the Presbyterian Seminary of the West, its mandate has been to respond to "the present wants and future interests of this coast." This regional concern is increasingly understood within a wider, global perspective, even as the local mission of the church is increasingly understood in relation to national and international developments that affect the life and well-being and salvation of people everywhere. The global mandate of the Seminary is greatly heightened by the general shift of political, economic, and cultural initiative from the east to the west coast of the United States, and by the massive confluence of peoples from all over the world, especially from Latin America and the Pacific Basin, to California.

During the last 25 years San Francisco Theological Seminary has played a unique role in the reshaping of the theological education in North America and in the expanding vision of theological education around the world. The Seminary's Board of Trustees has chosen two basic goals for the 1980's. The first is the standard commitment to excellence in Christian scholarship. The second is that "SFTS will become the leading center of creative theological education." (*Plan for a Decade*, S.F.T.S., 1980) This paper sets forth some of the learning that SFTS has experienced as a center for creative theological education in response to the unfolding mission of the church and the escalating needs of the *oikoumene*.

#### THE BROADENING VISION OF A THEOLOGICAL SEMINARY

San Francisco Theological Seminary has evolved from a small, pre-ministerial theological school to a wide-flung network of theological education programs for clergy and laity. The Doctor of the Science of Theology, which enables experienced pastors to attain excellence in a theological discipline and in an aspect of ministry over an extended period of field-based studies, was introduced at SFTS in

1961. This became the precursor for the Doctor of Ministry, a shorter, field-based program focussing on excellence in the practice of ministry, which was added at SFTS in 1970 and by 1981 had been adopted by 80 accredited theological schools with a total enrollment of 5,912. In 1969 this Seminary was among the first to introduce the internship year as an integral part of the Master of Divinity program, which led to significant steps in contextual education for future ministers. In 1974 the Seminary introduced the Master of Arts in Values, an extension program that challenges and equips laypeople from diverse professions and contexts to take seriously their Christian vocation in the world. In 1980 SFTS established five extension centers among the eight western states to strengthen these degree programs and to provide close working ties with congregations, presbyteries and synods in the development of additional continuing education opportunities for clergy and laity.

These new programs have not only extended the outreach of the Seminary; they have broadened, deepened, and transformed its vision. It is now clear that theological and ministerial formation can and should be made available and adapted for experienced clergy and laypersons as well as pre-ordinands, for women as well as men, for people of every ethnic, racial, and socio-economic background. It is equally evident that the participation and contributions of this wide range of people are requiring changes in curricular design and philosophy of education in order to take full account of the new relationships between theory and practice, theology and context, academic work and life experience, between teachers and students, the seminary and the church, clergy and laity, the church and the world. Testimonies of faculty and students alike indicate that these new relationships are leading them to a more meaningful, dynamic, and effective appropriation of resources and skills for their common, though diverse, ministerial and theological vocation.

It is too early to see the full implications of these developments at San Francisco Theological Seminary specifically or in theological education more widely. Rather, it should be expected that the dynamics now at work will continue to reform and renew the theological education enterprise, bringing new insights and further changes. Those who have embarked on this pilgrimage must continually examine, evaluate, and undergird the advances they have made so as to build a strong foundation for the future. The current economic situation places an extra burden on every institution to clarify its goals and priorities. One option for SFTS is to strengthen rather than reduce its commitment to creative

theological education, in order to increase its contribution to the mission of the church at home and abroad.

## CRITICAL ISSUES AND PRIMARY GOALS

### *Ministry and Theology by the People*

The primary task of theological education is to equip the church, the people of God, for witness and service. The 16th Century Reformers affirmed the priesthood of all believers, but their descendants have not been able to escape the recurring tendencies toward elitism and dependence. Theological education has in the past played a central role in maintaining the privilege and power of the clergy. San Francisco Theological Seminary has proven that theological education can be made accessible to a much larger and more diverse constituency through decentralization and innovative programming. A continuing challenge is to shape its preministerial (M.Div.) and research (M.A., Ph.D.) programs so that they, too, may be more widely accessible and more supportive of the people's participation in ministry and theological reflection.

### *Contextualization of the Gospel*

Jesus Christ was the Word of God incarnate in a particular time and place; the church's ongoing vocation is to incarnate the Word and Love of God in every cultural context. The challenge to theological education is not only to decentralize geographically but also to reflect the light of the Gospel through the full spectrum of its cultural context. This does not mean simply to increase the number of persons from different racial and ethnic backgrounds who enter and accept the prevailing assumptions, patterns, and standards of theological education and church life. It may in fact require serious reappraisal of those norms in order to respond to divergent perceptions and experiences and values. Faced with an extraordinarily pluralistic context, especially in California, SFTS can play a leading role in this process of contextualization.

### *The Unity of the Church*

Theological institutions can be primary instruments of the ecumenical

movement at the forefront of the quest for the unity of the church and of the wider human family. Historically they have often played a divisive role at the service of particular confessions, theological positions, and movements. Recently many institutions have joined ecumenical consortia of various kinds, but they continue to compete, particularly through their growing extension networks. San Francisco Theological Seminary is exploring new partnerships in order to overcome outdated polarities and to strengthen the resources for theological renewal among all the churches. As an instrument of the Presbyterian Church (U.S.A.), SFTS brings the particular contributions of the Reformed heritage -- with its emphasis on the sovereignty of God's rule and grace in all of life -- to this ecumenical endeavor.

### *Justice and Peace*

Every theological institution and program should today give full consideration to the critical issues of justice and peace. Not only does the human family stand on the brink of destruction; hundreds of millions of people have already fallen into an abyss of oppression, deprivation, and starvation; racism, sexism, economic exploitation, and militarism are all around us. The Gospel affirms life, life as God's gift, abundant life, life that overcomes death. The theological challenge of our time cannot be met through the traditional channels of preaching and teaching alone. San Francisco Theological Seminary can utilize its wide range of programs and resources, in partnership with the church, to engage all God's people in ongoing, serious confrontation with these issues.

### *Koinonia*

This New Testament term can be translated as "community," "sharing," or "participation." It is related to the Old Testament term "shalom" or "wholeness." One of the basic goals of theological education is to build up the body of Christ through the equipping of those who will in turn equip and empower others. The emerging style of SFTS programs emphasizes sharing and participation so as to enable the churches to become sharing, participatory communities, signs of the Kingdom and models for a new society. Faced with such dominant cultural values as individualism, competition, specialization, and professionalism, the



Seminary seeks to nurture the spiritual resources and pastoral undergirding for a lifestyle of sharing.

All five goals listed above converge in the formation of ministering, caring communities that seek healing and wholeness not only for themselves but for the whole world. San Francisco Theological Seminary is called to serve the worldwide Church of Jesus Christ through the formation of those who in turn will equip and lead the local church with a global vision. It is in relation to these two foci, the global community and the local congregation, that the Seminary forms people for ministry, witness, unity, justice and peace.

## A NEW UNDERSTANDING OF THEOLOGICAL EDUCATION

A long-time senior member of the SFTS faculty affirms that no one on that faculty had any idea what they were getting into when they embarked on the changes described at the beginning of this paper. He also affirms that the process of change has caused a transmutation in their understanding of the nature of theological education, affecting all of their work, including their participation in the Ph.D. program of the Graduate Theological Union. Some of the new perspectives, which correspond with insights now arising from extension models in many parts of the world, are as follows:

1. Learning is concerned not so much with the accumulation of information and skills in the classrooms and libraries of institutions as it is with the facing of the needs and problems of life and ministry in a complex world of people and institutions and social structures. Theological and ministerial formation is greatly enhanced by the interaction of life experience and study, action and reflection, involvement and skill development. When the primary locus for learning is the local church and community, personal-spiritual formation, social analysis, and theological reflection can be more effectively integrated, strengthening all three, and the destructive tension between the classical and practical disciplines can be overcome.
2. For this kind of learning the academic scholar-teacher is a necessary partner but not the expert. The wealth of experience and leadership that mature clergy and laypeople now bring to the enterprise makes them full partners in the goal setting, design, execution, and evaluation of theological education. Peer learning in the collegium group takes on central importance along with the tutor-led seminar. The roles of faculty and students merge as colleagues

engage in search and self-directed learning together, and even persons who were considered marginal students in the traditional schooling system now participate as competent thinking-actors.

3. These new relationships between learning and life, "teacher" and "student," make possible another fundamental shift in the understanding of theological education, from elitism and individualism to participation and community. The learning community which rejects pedestals and privileges, replaces isolation with openness, deals with existential internal and external crises, and builds trust and collegiality becomes a powerful model for future ministry and life-long learning. This "learning-in-dialogue" offers the possibility of generating a ministry which is genuinely collegial and participatory.
4. These relationships also create new possibilities for holistic learning and holistic theologizing. In the past the seminaries have weighted their students down with an array of disciplines and courses and skills which they were expected to integrate after graduation in the context of concrete problems and tasks in the local congregation. It is now clear that these disciplines and skills can be more effectively learned and integrated if they are learned holistically, i.e. in the context of real life and ministry.
5. Finally, the experience of recent years raises fundamental questions about evaluation and accreditation in theological education. In these new programs, motivation and discipline are built less on the extrinsic authority, abstract standards, and secondary rewards of academia and more on the intrinsic motivation, standards, and rewards of service in the community. The traditional assumptions about quality and definitions of excellence now seem to be inadequate, irrelevant, or perhaps even counterproductive. The spiritual-theological perspectives of the Gospel may increasingly shape the form as well as the content of theological education, as indeed they should.

## THE CONTRIBUTION OF SFTS

In order to continue and strengthen its special contribution in the development of creative theological education, following its emerging vision of recent years and the action of its Board of Trustees, the Seminary may wish to pursue the following:

1. The faculty, administrative staff, students, trustees and friends of the Seminary could all become increasingly conscious participants in ongoing

evaluation and reflection on the Seminary's past and present experience, planning for the future, and formulation of a theology and methodology of theological education. This would facilitate increasing integration of form and content, the medium and the message. It would provide essential undergirding of the Seminary's services to its own constituencies and to others engaged in the renewal of theological education.

2. The Seminary could utilize current networks and establish new ones for mutual sharing of learnings, problems, resources, and research in theological education -- at the GTU, on the West Coast, throughout North America, and around the Pacific Basin. Its publications, including the Pacific Review of Theology, might focus not only on theology and ministry but also on the renewal of theological education.
3. The Seminary could develop -- for its own programs and with others -- workshops, models, tools, and training for creative and innovative theological education. This would encourage and facilitate further experimentation and innovation in the classroom, through its extension programs, in the life of the institution as a whole, among partner institutions and church bodies, and in the local church.
4. Greater attention could be given to the design of culturally relevant, fully accredited degree programs for racial-ethnic church leaders who are largely excluded from present patterns of accredited theological education. Participation of these constituencies in the development of both form and content is essential, and in some cases partnership with other institutions and programs would be necessary in order to provide appropriate resources and accreditation.
5. In response to unmet needs in other regions, the Seminary could provide consultant services and establish partnerships with other institutions so as to enable them to offer new degree and non-degree programs in those regions. This would allow SFTS to strengthen its programs in the western states. In some situations SFTS may wish to broker and service degree programs of partner institutions.

The coordination of these efforts can be maintained within the current financial and administrative resources of the Seminary. The new developments should be seen as a logical step forward in the on-going work of the Seminary and a reaffirmation of its leadership in the shaping of theological education "to serve the building of God's Kingdom in the name of Jesus Christ our Lord."

## PART II

### SOUTHERN CALIFORNIA EXTENSION CENTER

### EMERGING DESIGN FOR MULTICULTURAL THEOLOGICAL EDUCATION

In the Spring of 1977 the Alumni Association of San Francisco Theological Seminary presented a resolution to the Board of Trustees, through its Faculty and Curriculum Committee, that an extension center be established as soon as practicable in Southern California. This proposal was based on the Seminary's growing, successful experience with off-campus components of three degree programs -- the M.Div. internship (Los Angeles and Seattle), the D.Min. collegium group (many locations), and the full M.A.V. curriculum (several places on the West Coast). During the academic year 1977-78 -- with the help of a grant from the Lilly Endowment -- the Seminary embarked on extensive field research among clergy and laypersons representing about half of the 1,100 Presbyterian churches on the Pacific Coast. Twenty-three area consultations identified the widely expressed need for more opportunities for theological reflection and renewal among clergy and laity. A project was submitted to the denomination's Major Mission Fund "for support of regional centers to enable theological renewal and to strengthen congregational life."

The prospectus for the Southern California Extension Center, which was prepared in the Spring of 1978 for implementation that Fall, called for:

- the continuing education of ministers,
- career and professional education,
- the continuing education of ethnic clergy and lay leaders.

It stipulated that the Center would be a structure of San Francisco Theological Seminary, approved by the Synod of Southern California and Hawaii and guided by an on-site operating committee and a cadre of consultants from that region. Whenever possible it would relate to and work with educational institutions and ecclesiastical organizations in Southern California, while maintaining its own identity and integrity. It would require an administrator-director, a small office, and a minimal budget; its educational programs would draw on the residential faculty at SFTS and adjunct faculty nominated by the Faculty and appointed by the Trustees.

The establishment of the Southern California Extension Center in 1978 -- and

of additional centers for Northern California, Oregon, Alaska-Northwest, and Arizona -- has opened up enormous possibilities for the strengthening of the Seminary's degree and non-degree programs in partnership with regional and local church governing bodies, in dialogue with other institutions, in response to specific needs, and in fulfillment of primary goals previously beyond the capability of the Seminary. On the basis of these experiences the Southern California Operating Committee wishes to articulate its emerging vision for multicultural theological education in this region for consideration by the Seminary's Faculty and Trustees and by its partners in Southern California.

## THE SOUTHERN CALIFORNIA CONTEXT AND THE MISSION OF THE CHURCH

By any standard Southern California has become a remarkable human community, one as rich and varied and exotic as the storied Southern California natural environment. Hollywood's cinema and television myth-and-dream industries have made the area known throughout the world. Its importance as an academic locus (University of California at Los Angeles, Irvine, San Diego, Santa Barbara, and Riverside, eight campuses of California State University, California Institute of Technology, the University of Southern California, etc.) and as a center for world-class amateur and professional sport teams and events (first United States city to host the Olympic Games twice) is also widely known. In his recent book, *Megatrends*, John Naisbitt notes that current major trends developing into the future are no longer being set by New York City or Washington, D.C., but by California and also by other "indicator" states such as Florida, Connecticut, Colorado, and Washington. "The old economic, financial axis between New York and Chicago is being replaced by a new Los Angeles-and-Houston axis" with a "connective tissue of petro-chemicals, oil, space age technology and the wanderlust of expatriates from the North seeking new horizons and opportunities." (p. 221)

Southern California in general and Los Angeles County in particular have become the major cosmopolis of the West, the great magnet not only for internal migration but also for peoples from Latin America and the Asian-Pacific Basin. The ethnic explosion during the last decade has made all the inhabitants minorities, including Anglos, as demonstrated in the following statistics from *Time Magazine* (June 13, 1983): [next page]

*Ethnic Population in Los Angeles County*

	<u>1970</u>	<u>1983</u>
Mexicans	822,300	2,180,000
Iranians	20,000	200,000
Salvadorans	*	200,000
Japanese	104,000	175,000
Armenians	75,000	175,000
Chinese	41,000	153,000
Koreans	8,900	150,000
Filipinos	33,500	150,000
Arab Americans	45,000	130,000
Israelis	10,000	90,000
Samoans	22,000	60,000
Guatemalans	*	50,000
Vietnamese	*	40,000

\*fewer than 2,000

By 1980 only 48% of the City of Los Angeles was White; by 1983 the Anglo population of the entire county was just 3.8 out of 7.9 million -- and these figures do not include all the undocumented persons that continue to pour into Los Angeles every day.

These trends require energetic and imaginative responses from the churches. 1981 statistics showed that Southern California had 14,306,000 people, 39.4% of the total population for the eight Western states, and the greatest population increase for the 1980's is expected in this region. The Presbyterian Church USA had only 125,697 members in Southern California in 1981, just .87% of the total population, and it has experienced the greatest decline in this region, 15% between 1974 and 1979.

*General Population and Presbyterian  
Membership in 1981 in the  
Eight Western States*

	State Population	Presbyterian Membership	Presbyterian Percentage	Number of Congregations
California	23,667,902	213,456	.90	527
(Northern)	9,261,000	87,759	.95	260)
(Southern)	14,306,000	125,697	.87	267)
Washington	4,132,156	59,102	1.43	208
Arizona	2,718,215	27,372	1.01	90
Oregon	2,633,105	34,221	1.3	131
Hawaii	964,691	1,158	.12	4
Idaho	943,935	9,655	1.02	52
Nevada	800,493	4,336	.54	15
Alaska	401,881	5,007	1.25	36

At the same time it should be noted that the Presbyterian Synod of Southern California and Hawaii has responded remarkably to the challenge of ethnic peoples. In 1972 only 2.5% of the Presbyterian congregations in this region were predominantly non-Anglo; by 1983 22% were non-Anglo. The goal set by the Presbytery Support Committee is to establish congregations in each ethnic population proportionate to its numbers. Toward that end the current policy of the Committee is to organize two non-Anglo congregations for each new Anglo congregation. The following chart demonstrates the present distribution of non-Anglo congregations among the seven presbyteries of the Synod of Southern California and Hawaii.

*Non-Anglo Congregations in Southern California  
by Presbytery in 1983*

	Los Ranchos	Pacific	River- side	Santa Barbara	San Diego	San Fernando	San Gabriel	Total
Hispanic	7	2	2	1	1	1	5	19
Black	<del>X</del>	<del>6</del> 8	-	-	2	-	1 P	10
Korean	7	6	1	-	2	2	2	20
Japanese	2	2	-	-	-	-	1	5
Formosan	1	2	1	-	-	-	2	6
Chinese	1	-	-	-	-	-	1	2
Filipino	-	-	-	-	-	-	1	1
Vietnamese	1	-	-	-	-	-	-	1
Thai	-	1	-	-	-	-	-	1
Total	20	19	4	1	5	3	13	65

Out of 19 new congregations now being formed within the Presbyterian Synod of Southern California and Hawaii, only four are Anglo; the rest are Hispanic (five), Black (three), Korean (two), Formosan (two), Chinese (one), Filipino (one), and Vietnamese (one). In January 1984 a new, Korean-speaking Presbytery will be established with perhaps 20 to 25 additional congregations. The total number of congregations in the Synod will then be 307 to 312, of which 79 to 84 congregations, i.e. 27 or 28%, will be non-Anglo.

In sum, Southern California presents a magnificent and challenging mission opportunity to the churches. This is the major gateway to three of the world's most dynamic cultural regions, the American West, Latin America, and newly-awakened East Asia. It is at the forefront of the state that now leads the nation in establishing the trends of the future. It has enormous financial, technological, and human resources. And its growing congeries of ethnic populations make it a laboratory for peaceful development of a democratic pluralism that can set a standard and example for the entire world, as the "global village" vision slowly becomes a reality. The churches' understanding of and commitment to the world as one human family under God makes them an essential factor in bringing about the promising future that Southern California portends.

## SFTS IN SOUTHERN CALIFORNIA -- CURRENT PROGRAMS AND EMERGING POSSIBILITIES

Two major theological institutions are located in Southern California. One of them, Fuller Theological Seminary, is the largest, most open, and best known institution of the wave of post-World War II evangelicalism. The other, the School of Theology at Claremont, represents mainline Protestantism (primarily United Methodist but also Disciples and Episcopal) and is renowned for its theological innovation (process theology) and its commitment to global justice. In addition the University of Southern California and the University of LaVerne offer studies in religion; several theological institutions based in other parts of the country offer programs in Southern California; and there are numerous non-accredited, theologically conservative institutions in the region.

The rationale for San Francisco Theological Seminary to participate in Southern California includes various elements: (1) The uniqueness and importance of this region for the mission of the church, as demonstrated above; (2) The



absence of any theological institution or agency in Southern California that lives upon and incarnates in its life and work the basic elements of the Reformed Tradition, which is the core of the self-understanding of the Presbyterian Church (U.S.A.); (3) The presence of invaluable institutional and professional allies and resources in the region; (4) The philosophy and methods of theological education by extension developed by SFTS and by numerous other institutions all around the world in recent years. San Francisco's identity as "The Presbyterian Seminary of the West" and its leadership in the creative development of decentralized programs make it ideally suited to respond to the challenge of Southern California.

Following is an enumeration of current programs and emerging possibilities of the Southern California Extension Center. The significance of these programs and possibilities must be weighed in terms of the multi-cultural context and the great goals of the church -- not only in terms of enrollments, financial viability, and academic requirements. The challenge is to further the mission of the church and the building of God's kingdom among the peoples of Southern California.

1. Probably the most effective instrument in the United States for the renewal and equipment of practicing clergy is now the Doctor of Ministry program. Since 1971 SFTS has organized 14 collegium groups in Southern California with a total of 103 participants. One of these groups was made up of Korean pastors; a second Korean group is expected to form in 1984. Another group was organized for Navy chaplains at San Diego. The Center should continue to promote the D.Min. program, to seek out specific constituencies as well as mixed, ecumenical groups, and to develop their full theological and missiological potential. In particular it should be expected that every D.Min. candidate and graduate play a teaching role in some aspect of the churches' programs in order to equip and empower all God's people for ministry.
2. Similarly the Master of Arts in Values is one of the most effective channels for the formal theological education of laity for their vocation as witnesses and servants of God's Kingdom. Since 1974 four MAV groups have been organized in Southern California with a total enrollment of 36. A long list of potential candidates from this region is on file, and the prospects for the future are unlimited, as this is the only program of its kind available. The Center should continue to organize MAV groups, to work with them on their externships and dissertation projects, and to find ways to incorporate their

learnings and skills in the life of the churches. MAV participants and graduates should become significant change agents within the social, economic, and political realms and also leaders in the churches' mission for justice and peace.

3. The Center has during the last five years organized or participated in a wide variety of non-degree, continuing education events for clergy and lay leaders in Southern California. Lectureships, workshops, brief and extended seminars, retreats and conferences are frequently held in cooperation with Synod, the presbyteries, ethnic groupings, and other specific constituencies. They deal with current theological issues, spiritual formation, skills and knowledge for ministry, evangelism and church growth, problems and opportunities for congregational renewal, worship, and critical developments in the contemporary world. In future the Center should continue to make theological resources available for these diverse activities but also to focus with greater coherence and coordination upon the priority needs of the churches and the primary goals of mission in Southern California. Long range planning with the San Anselmo Faculty, local resources and governing bodies, and the other programs of the Center may produce a greater impact in the overall life of the churches.
4. The most significant arena for theological and spiritual formation is the local congregation. Many congregations offer officer training, Bible studies, and classes of various kinds. The five Japanese congregations have developed a lay training institute through the Southern California Japanese Presbyterian Conference. The Hispanic Commission of Synod coordinates a lay training program in Spanish (TEPESCA). The Black Advisory Committee of Synod is organizing a lay academy in cooperation with the Black congregations. The Southern California Extension Center of SFTS should continue to consult with these programs, cooperate and provide resources where possible, and encourage them to pursue the great goals of the church and of God's Kingdom.
5. During 1983 the Center introduced a new program for the certification of Christian educators. The twelve two-day seminars spread over a year deal with general and technical aspects of the church's educational ministry, biblical studies, and reformed theology and worship. If the program is successful, it might in future be upgraded to a Master's degree. Another urgent area is the training of church musicians, and a similar pattern of

studies could well suit their needs, including some of the same seminar topics. In addition future consideration could be given to training in pastoral counselling, church management, youth work, diaconal ministries, etc. Some or all of these programs could be offered ecumenically in conjunction with other institutions and church bodies, though certain units should continue to provide specific orientation on the Reformed tradition and Presbyterian practice.

6. The Southern California Operating Committee is at this time considering seriously the recurring request and evident need for Master of Divinity studies with a Presbyterian-Reformed foundation in Southern California. The request has been posed by Candidates Committees of several presbyteries, by individual lay leaders and pastors, by Synod and presbytery executives, and by potential students. Some Anglo, Black, Asian and Hispanic candidates who would prefer a Presbyterian seminary education cannot leave the region because of family, economic situation, or other reasons. Many end up enrolling at Fuller or Claremont, both of which have strong Presbyterian faculty members and offer specific courses related to the Reformed tradition but do not seem to be able to provide an adequate identity with the Presbyterian ethos and outlook. Because of the abundance of excellent Presbyterian teaching resources at Fuller, Claremont, other institutions, churches, and agencies in Southern California, it should be possible for the Center to work out an M.Div. option for mature, working people in this region. This would be a parttime program, so it should not be perceived as direct competition with other programs. The American Baptist Seminary of the West, which is based at Berkeley, already offers an extension M.Div. in Los Angeles, and it has requested SFTS to join with them for maximum use of resources. Cooperation with Fuller and/or Claremont would greatly increase library and teaching resources and also strengthen their offerings for part-time students. San Francisco Theological Seminary should incorporate the learnings from its other extension programs in the design of a Southern California M.Div. -- intensive and extended seminars, collegium groups, externships/internships, intensive periods at the San Anselmo campus, dissertation projects, etc. The program should also include basic components of urban and intercultural studies -- including the English, Spanish, and Korean languages -- as essential ingredients of ministerial and theological formation in this region.

7. Several components of M.Div. or equivalent theological education for ordained ministry are already available, and others are emerging, especially in relation to non-Anglo constituencies. The Center offers "core courses" in Reformed history, theology, polity, and worship for clergy who transfer from other denominations and for Presbyterian candidates who attend non-Presbyterian institutions. The American Baptist Seminary of the West program in Los Angeles, which enrolls a large number of Hispanic, Black, and Asian church leaders, has worked out an arrangement with the external studies department of LaVerne University to offer a B.S. in Religion for those who do not have a first degree, English as a second language for those who need it, an M.A. in Religion for mature pastors, and a parttime M.Div. program for ministerial candidates. Our Center has been asked by several emerging racial/ethnic seminaries in Los Angeles to enable at least some of their students to attain the necessary background and skills to earn accredited degrees. The Center should continue to pursue the possibility of a cooperative venture in multi-cultural theological education for accredited degrees in response to the Synod of Southern California and Hawaii's commitment to the building of a multi-cultural church.

## GUIDELINES AND PRIORITIES FOR THE FUTURE

The experiences of the Southern California Extension Center over the last five years have opened up a wide vision of possibilities for creative theological education in this region. Within this wide range of possibilities the Center will set guidelines and priorities and seek appropriate academic and fiscal undergirding in dialogue with the Faculty at San Anselmo and partners in Southern California. The vision should be utopian and realistic in pursuit of the Seminary's overarching goal, "the building of God's Kingdom in the name of Jesus Christ our Lord." It should be open to the dynamic participation of all sectors of the church and open to the future. The following guidelines suggest how the vision for the Southern California Extension Center can be translated into clear priorities and concrete steps for implementation.

1. The Center should maintain its current modest structure as a broker for programs and resources, a liaison between SFTS and regional church bodies and institutions, an enabler for theological education and ministry, primarily among the congregations and presbyteries of the Synod of Southern California and Hawaii. As an extension of an accredited graduate school of theology,

it should give primary attention to accredited degree and continuing education programs, in cooperation with other institutions and agencies, at this level. All of the Center's programs should be financially viable through fees and, as needed, scholarship assistance.

2. The programs of the Southern California Extension Center should build upon the growing, deepening understanding of contextual theological education. This means, first, that they should be accessible to the churches' leaders, clergy and lay, not only geographically but also culturally, economically, and methodologically. It means, second, that they should be relevant in terms of critical reading and interaction of text (the Gospel) and context (Southern California). It means, third, that these programs should be of the highest quality and fully recognized, incorporating the wisdom that comes from life and witness in church and society along with the wisdom that comes from academic scholarship.
3. The Southern California Extension Center should give top priority to multicultural theological education and actively work with the churches toward multicultural, global perspectives. This will require not only the incorporation and formation of many more ethnic leaders and congregations but also the re-formation of Anglo leaders and the reshaping of all our congregations' understanding of the Gospel as we live together in a dynamic, multicultural context. The long history and new infusion of Hispanic, Black, Asian, and Anglo peoples in Southern California provide a context in which all must be encouraged to grow and contribute and be revitalized as God's people.
4. The Center should play the role of a creative partner and critical interlocutor vis-a-vis its various constituencies in Southern California. On the foundation of our own tradition, *ecclesia reformata semper reformanda*, we are called constantly to question and reform our understanding of the Gospel, the church, and God's Rule in the contemporary world. This fundamental task may well lead to a new approach to evangelism, new patterns of congregational life and worship, a renewed and refocused spirituality, and new responses to mission opportunities.
5. It may not be necessary or prudent for the Center to continue to expand its course offerings; rather it should identify and refine and make available basic academic components and learning experiences that will provide the necessary orientation and perspectives for the mission of the Presbyterian Church (U.S.A.) in Southern California. Priority concerns should include a

theological foundation that is truly reformed, truly ecumenical, and truly evangelical; a perspective that is intercultural and global; a grounding in the urban context; and highly developed skills in theological reflection, i.e. the engagement of theology and life at all levels and in all sectors of our existence.

6. The work of the Center should include basic research, discussion, reflection, and writing on the nature of theological education. It should also include consultation and networks with others engaged in similar concerns in Southern California, among the SFTS Faculty, extension centers, and Department of Advanced Pastoral Studies, and more widely. There should be constant review and evaluation of goals, constituencies, programs, and needs, which will lead to correctives and new directions. This will also enable the Center to view the various dimensions and parts of its programs holistically.

## CONCLUSION

As expounded in Peters' and Waterman's recent book, *In Search of Excellence*, successful enterprises are those with "a bias for action," that choose to make mistakes rather than fail to move forward. The strong conviction of the Southern California Operating Committee is that San Francisco Theological Seminary should take the risk of moving forward to meet the challenges identified in this document. The realization of this vision will be no mean task. The vision itself must be debated and shared more widely within the Seminary and among our partners in Southern California. Several steps will be necessary in order to move from vision to concrete action, including the following:

1. The faculty, administration, and trustees will want to engage in careful study of this paper in relation to the Seminary's overarching aims, overall programs, and cumulative resources and in relation to other materials relevant to its context and mission.
2. The Operating Committee, which itself represents various constituencies, presbyteries, and perspectives within the Synod of Southern California and Hawaii, will want to meet with various Synod leaders and departments, with presbytery leaders and committees, and with individual pastors, lay leaders, candidates, and congregations.
3. Representatives of the Seminary and its Southern California Operating Committee will want to meet with representatives of sister institutions in

Southern California, particularly those which have already expressed interest in cooperative work in several of the areas mentioned in this paper.

4. The wider SFTS family in Southern California -- graduates, supporters, adjunct faculty, and current D.Min., MAV, C.E. Certification, and M.Div. students -- will want to share in the discussion of this vision and in planning for its realization.
5. As specific needs are discussed and specific proposals considered, the Operating Committee will need to gather considerable information about available personnel, programmatic, and financial resources in Southern California.
6. At a later stage this research and discussion could be brought together in a consultation in Southern California with representatives of all sectors that have participated in the process in order to consolidate findings, finalize plans, and launch new directions.

This design for multicultural theological education in Southern California emerges as a natural extension of San Francisco Theological Seminary's creative leadership in the reshaping of theological education, the renewal of the church's ministry, and the pursuit of God's sovereign, redemptive purpose for humankind. Our prayer is that this vision, corrected, enhanced; and strengthened by all who participate in its conceptualization and share in its realization, will continue to lead us with all God's people into faithful witness and effective service through the One who is able to do far more abundantly than all that we ask or think.

## APPENDIX

The foregoing document was presented and discussed at the December 16, 1983 meeting of the Faculty of San Francisco Theological Seminary. The following motion was moved, seconded and carried:

"That the faculty endorse and encourage the Southern California Extension Center staff and Operating Committee in their efforts to cooperate with compatible institutions, including the Graduate Theological Union schools, in a careful exploration of the possibilities of offering M.Div. degree work in Southern California. The result of such explorations will be reported to the faculty for a full discussion as soon as possible."





# SOUTHERN CALIFORNIA EXTENSION CENTER

OF SAN FRANCISCO THEOLOGICAL SEMINARY • 100 NORTH HILLCREST BLVD • INGLEWOOD, CA 90301 • 213/419-8994

MEMO NO. 86

Date: September 6, 1985

To: Harold Englund  
William Godden  
Dorothy Lincoln-Smith  
Don Register  
Patricia Smith

J. Randolph Taylor  
Robert Barr  
John Hadsell  
Edmundo Vasquez  
James Oliver

From: Ross Kinsler

Re: *Demographics of Southern California*

In preparation for our meetings on September 12-13, 1985 we have selected some current data as background information. First are some pages from a December 1984 report on Southern California: A Region in Transition, Volume One, published by the Southern California Association of Governments, which covers six of the counties served by the Synod of Southern California and Hawaii -- excluding Santa Barbara County and Hawaii. We know that in Los Angeles City and County the "minorities" are already the "majority." These new charts indicate that quite possibly by the year 2000 the same will be true for the whole region:

	<u>1970</u>	<u>1980</u>	<u>2000</u>
Non-Hispanic White	75%	61%	42%
Black	8%	9%	8%
Hispanic	14%	24%	41%
Asian/Other	3%	6%	9%

In our SCEC vision paper, completed in the Fall of 1983, we noted that the number of Black, Hispanic, and Asian congregations in our synod had grown from 2.5% to over 25% between 1972 and 1984, i.e. to about 80 churches and congregations in a total of 310. New church developments are running at least three to one in favor of non-Anglo projects, so this trend should continue. Enclosed is a statistical summary showing racial-ethnic congregations in this Synod's presbyteries, which now number almost 100.

*Presbyterian Churches and Projects in Southern California  
by Presbytery in 1985*

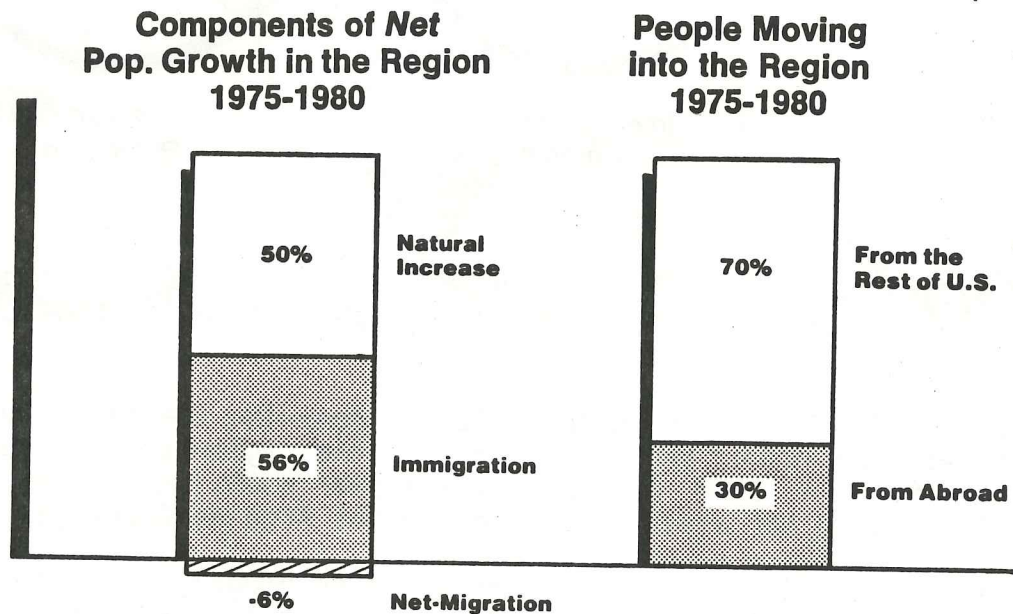
	Hammi	Los Ranchos	Pacific	River-side	Santa Barbara	San Diego	San Fernando	San Gabriel	Total
Hispanic	-	7	4	1	1	1	3	5	22
Black	-	-	8	-	-	2	-	1	11
Korean	20	9	7	1	-	2	2	2	43
Japanese	-	2	2	-	-	-	-	1	5
Formosan	-	1	2	1	-	-	-	2	6
Chinese	-	1	-	-	-	-	-	1	2
Filipino	-	-	1	-	-	-	-	1	2
Indo-Chinese	-	2	1	-	-	1	1	1	6
Thai	-	-	1	-	-	-	-	-	1
Total	20	22	27	3	1	6	6	14	98
	20	54	50	29	27	33	33	43	289

# INTRODUCTION

The SCAG\* region is witnessing significant demographic changes. Predominant among these changes is the rapid growth of immigrant populations, particularly from Latin American (Mexico and Central America), and Asian nations (Phillipines, Korea, China, Vietnam, India, etc). Between 1975 and 1980, the SCAG region attracted almost half a million immigrants. To help give a perspective on the importance and size of the immigrant population group in the SCAG region, consider the following information:

- o Immigration represents a little over half of the region's net growth during the period (1975-80), and about a third of the total number of people migrating to the region (See Figure 1);
- o Approximately 1 out of every 8 immigrants that came to the U.S. during this period located here in the SCAG region. This is two and a half times the SCAG region's proportionate share of the nation's total population; and
- o This is almost two and a half times the average level of immigration experienced by the SCAG region during the 1950's and 1960's.

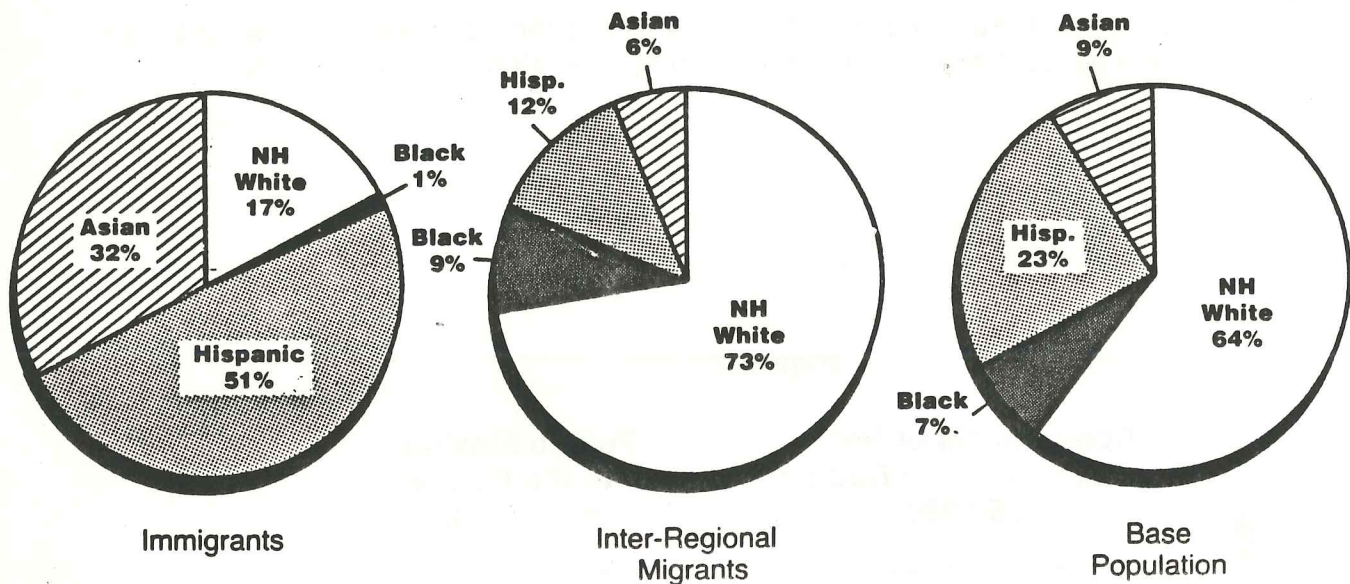
Figure 1



\* SCAG = Southern California Association of Governments (Ventura, Los Angeles, Orange, San Bernardino, Riverside, and Imperial Counties)

This recent immigration has contributed significantly to a shift in the ethnic composition of the SCAG region. Of the total number of recent immigrants, 80% were Hispanic and Asian. (See Figure 2) As a result of the high levels of immigration (as well as the high fertility rates of the Hispanic population), the number of Hispanics grew by almost 1.4 million people or 99% between 1970 and 1980, and of Asian-Pacificers by more than 400,000 or 150%. In contrast, the number of Nonhispanic (NH) Whites within this region actually declined by half a million people or minus 6% in this period, and the number of Blacks grew by less than a quarter million or 28%. These shifts have raised the percentage of the region's "minority population" (Hispanics, Blacks, and Asians) from 25% in 1970 to 39% in 1980.

**Figure 2**  
**Distribution of the 1975-1980 SCAG Ethnic Population**  
**by Immigrant, Inter-Regional Migrant and Base Population**

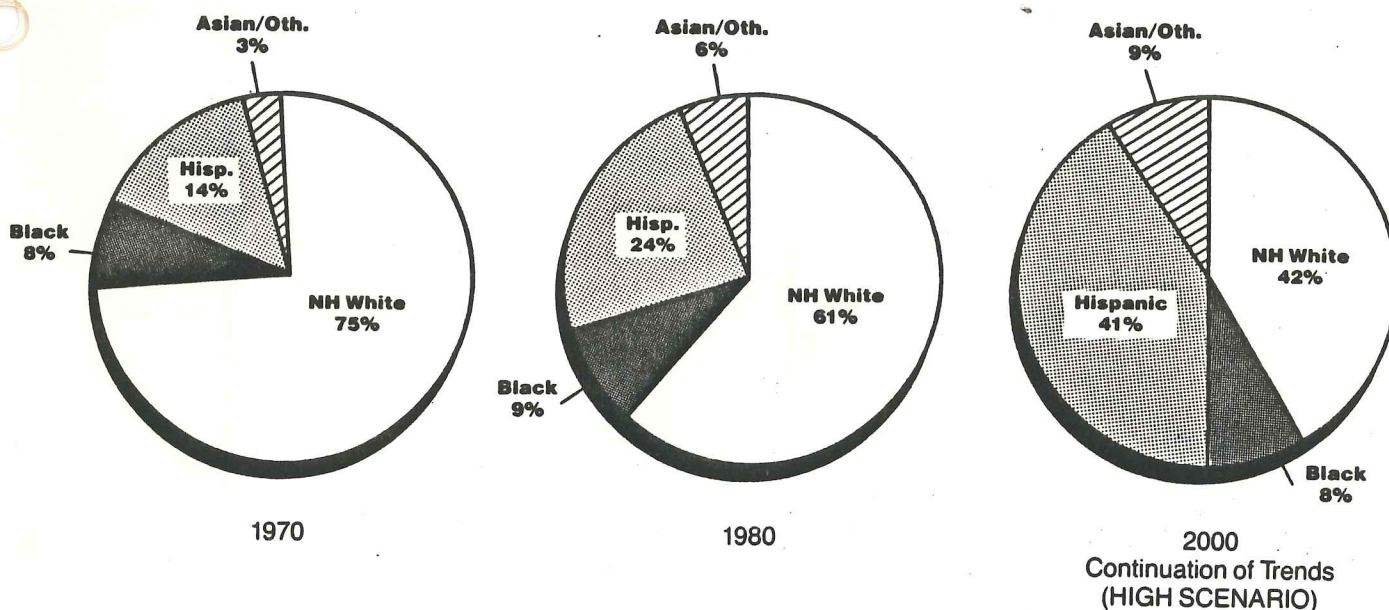


Should the trends that we witnessed between 1975 and 1980 continue, significant changes would result in the demographic composition of this region:

- o By the year 2000, NH Whites would no longer comprise the majority of the region's population, and their share of the region's total would drop from 61% in 1980 to 42% in the year 2000, (See Figure 3), (paralleling what has already occurred in Los Angeles County);
- o The size of the Hispanic population would be roughly equal to the size of the NH White population (41% of the total and 42% of the total, respectively); and
- o The number of foreign-born residents would increase from 18% in 1980 to approximately 30% in the year 2000.

However, are the trends that we witnessed from 1975 to 1980 likely to continue? While at this time no one can provide a conclusive answer to this question, this report attempts to shed light on this subject by providing calculations showing what the demographic composition of our region would be if different immigration scenarios came to pass. A companion report, entitled Southern California: A Region in Transition, Impacts of Present and Future Immigration, analyzes the implications of these different scenarios, and provides additional information on the characteristics of those who are moving to this region. It is hoped that together, the two reports will help us better understand the demographic dynamics of this region and will stimulate discussions on the changes that are taking place. This is within the larger purpose of helping us to better predict future changes in this region, so that we can better prepare for these changes.

**Figure 3**  
**Distribution of the SCAG Region's Population by Ethnicity**  
**1970-2000**

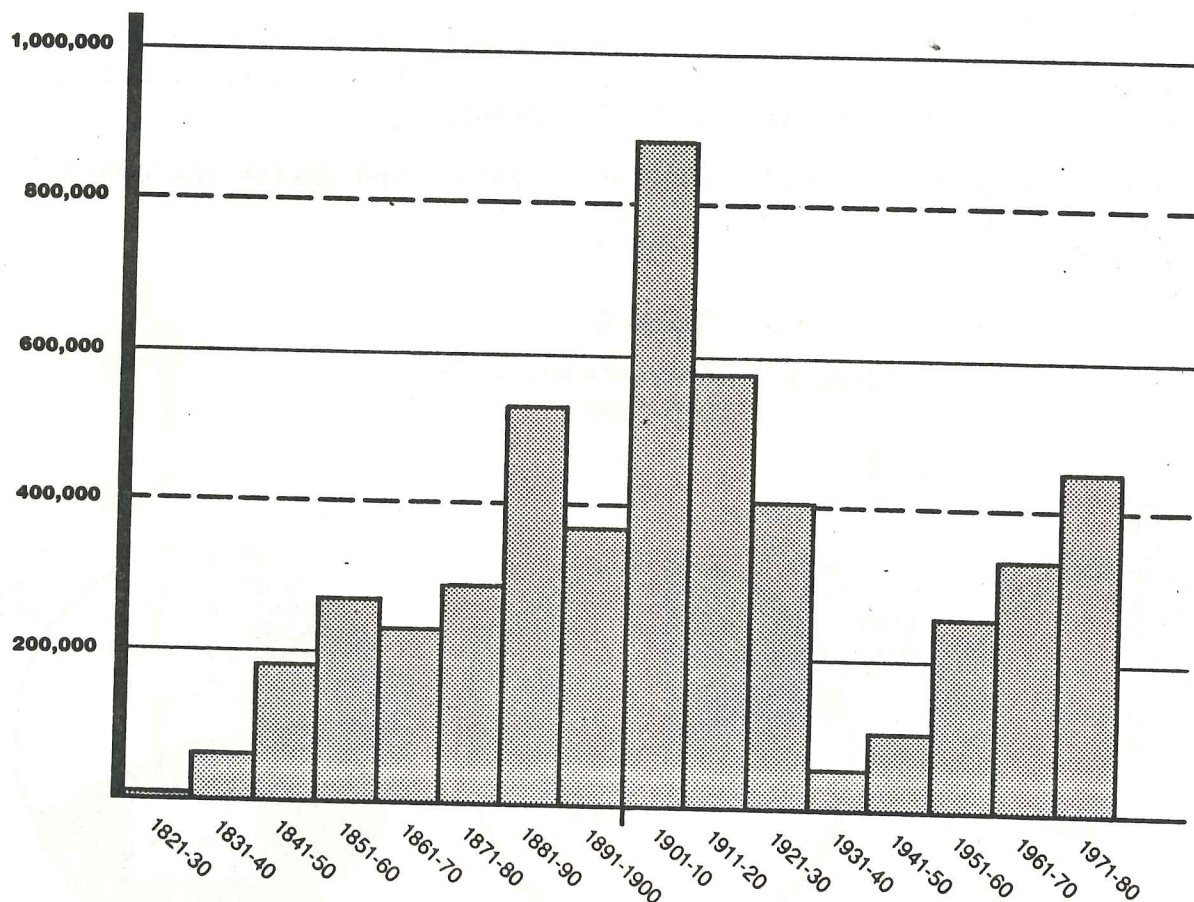


## IMMIGRATION TRENDS

To understand the significance of immigration and how it impacts the demographics of a nation and a region, it is useful to take a look back in time. Historically, with the significant exception of slaves, immigrants have come to this nation seeking improved economic opportunity and political and religious freedom. However, changes in political, economic and social factors both in this nation and in other nations have led to dramatic changes in the numbers and characteristics of immigrants entering this country.

Immigration in the course of U.S. history has fluctuated dramatically. As can be seen in Figure 4, at the beginning of the 1800's immigration amounted to less than 50,000 immigrants a year. However, by 1900, immigration grew to 900,000 per year -- the highest level ever reached in U.S. history. A few decades later the Great Depression caused immigration to plummet; however, since then, immigration has steadily climbed, so that in recent years, legal immigration has totalled 500,000 per year.\*

**Figure 4**  
**Annual Average Number of Immigrants Admitted**  
**to the U.S. by Decade**  
**1821-1980**



\* Undocumented immigration may have added approximately 125,000 to 250,000 per year.

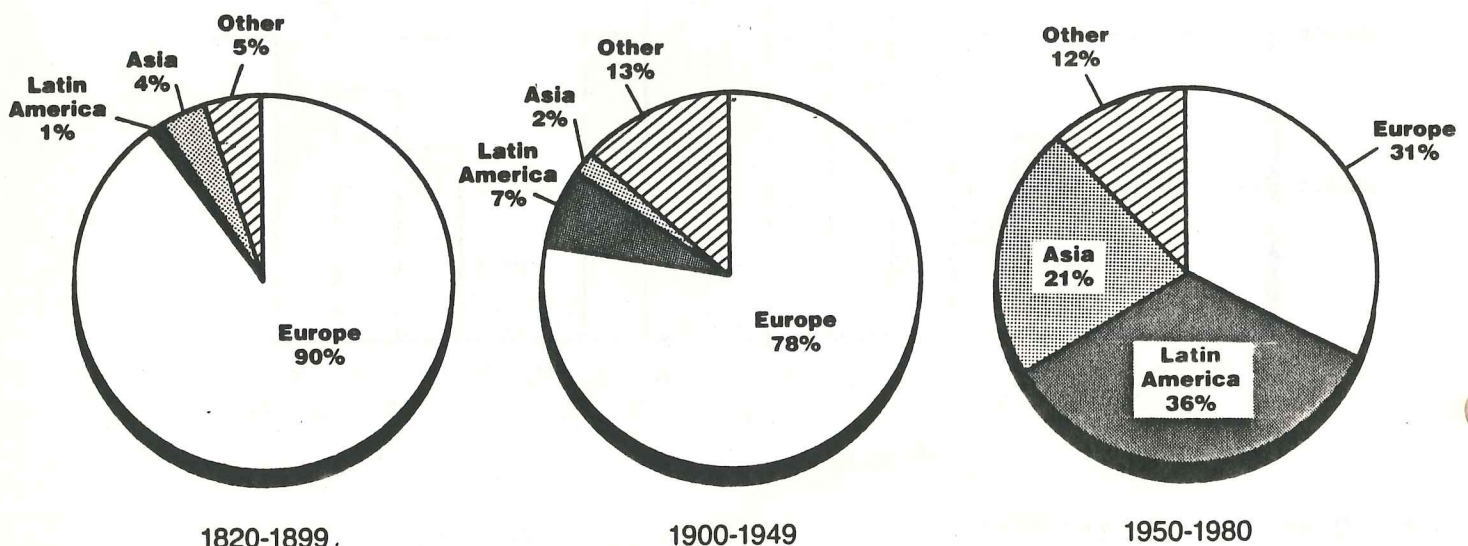
In addition to the changing size of immigration, the composition has also changed. Before 1950, most of the immigrants that entered the U.S. came from Europe; however, in the last three decades trends have shifted toward Latin America and Asia immigrants (See Figure 5). As presented in the recent Immigration and Naturalization Service Statistical Yearbook, in 1980 Asian and Latin American immigrants represented over three quarters of the total legal immigrants entering the U.S.

In the 19th Century, the waves of immigrants coming to the United States from Europe settled in major East Coast urban centers (e.g., New York, Boston, Baltimore, as well as in the Mid-West). During those periods, Ellis Island became the gateway to this new land. Today, with the shift toward Asian and Latin American immigrants, the SCAG region has been labelled by Time magazine: "The New Ellis Island." Possible reasons for the shift to this region include:

- o The abundance of job opportunities in this region, compared to other parts of the nation;
- o The proximity of Mexico and Central America;
- o The location of this region on the Pacific Rim;
- o The similarity (warmth) of this region's climate to Latin America and Asia-Pacific countries; and
- o The large ethnic communities and cultural centers already established in the region (e.g., Koreatown, East Los Angeles, Orange County's Vietnamese community, Little Tokyo).

These are not unlike the reasons the Irish, Italian, and Jewish immigrants first settled in the Eastern U.S.

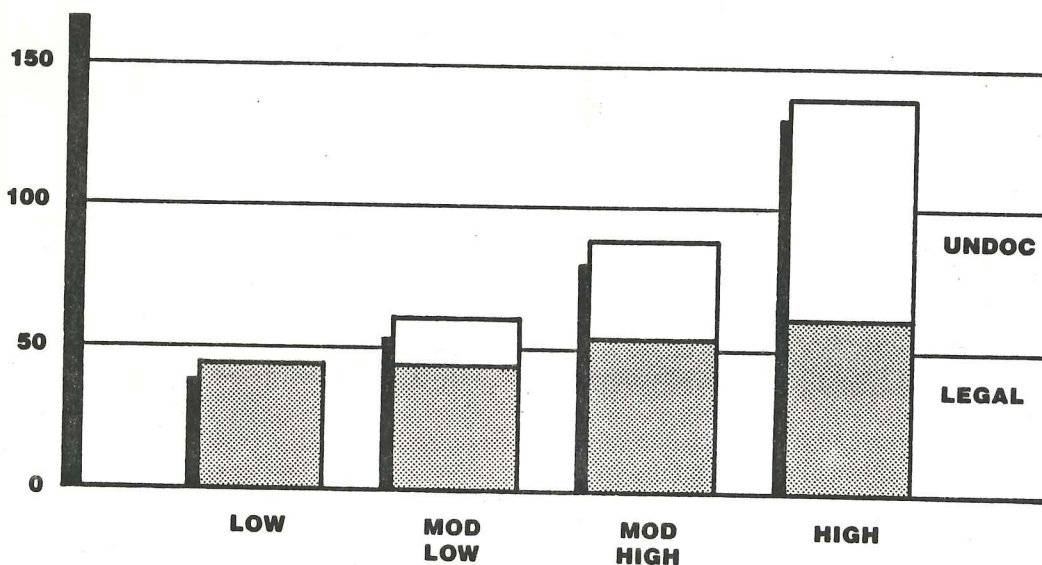
**Figure 5**  
**Origin of Immigrants to the U.S.**  
**1820-1980**



# IMMIGRATION SCENARIOS

Determining future immigration levels is a difficult task because of the historical fluctuations, the changing nature of immigration policies, and the lack of accurate information on current and past undocumented immigration. However, in an attempt to help our understanding of the magnitude of changes that might occur, this report is intended to bracket the range of plausible future immigration levels, and calculate the resultant demographic composition of this region in the year 2000. Four scenarios have been developed, each presenting different levels of legal and undocumented immigration (See Figure 6). Demographic (fertility and mortality) and economic assumptions remained the same for each scenario, thus allowing the immigration assumption to control the differences among the four scenarios. The assumptions behind each scenario incorporate the input of a group of immigration and demographic experts. (See Appendix E for listing of experts.)

**Figure 6**  
**Scenarios of Immigration**  
**for the SCAG Region**  
**(Annual Ave.)**





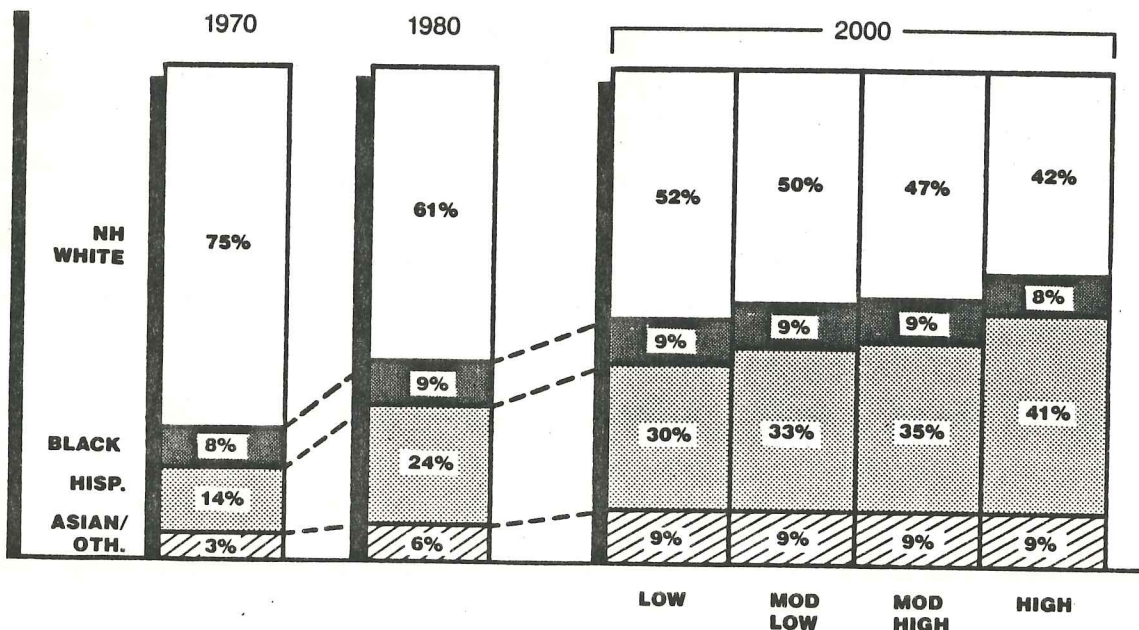
## Ethnic Distribution

As already discussed, the high immigration levels of the '70's resulted in a dramatic change in the ethnic composition of the region. During this period, Hispanics and Asians, which represent the two largest immigrant groups of the '70's, doubled their population. By 1980, the "minority group" made up of Blacks, Hispanics and Asians had grown to represent well over a third of the region's population. During this same period (1970-1980) the NH White population witnessed not only a decline in their relative share of the regional population, but also a decline in their absolute numbers by half a million people. (See Tab. 3,4 & Fig. 9)

A review of the results of the model runs shows that by the year 2000, "minorities" may become the "majority." The group of "minorities" of Black, Hispanics and Asians under the High Immigration Scenario would surpass the NH White population by two and a half million people.

In the Low Scenario, Blacks, Hispanics and Asians together make up almost half the regional population in the year 2000. However, under this scenario the NH White population increases by more than half a million people, countering the trends of the '70's.

**Figure 9**  
**Percent Distribution of Population**  
**by Ethnic Group in the SCAG Region**  
**1970-2000**



**Table 3**  
**Ethnic Population in the SCAG Region**  
**1980 and 2000**  
**(in 000's)**

	1980	2000			
		LOW	MOD-LOW	MOD-HI	HIGH
NH WHITE % of Total	7,026.2 60.6%	7,617.1 51.6%	7,325.6 49.7%	6,945.5 46.9%	6,149.1 41.9%
HISPANIC % of Total	2,807.3 24.2	4,509.5 30.5	4,835.0 32.8	5,207.9 35.2	6,016.5 41.0
BLACK % of Total	1,040.5 9.0	1,362.8 9.2	1,318.3 8.9	1,252.1 8.5	1,125.0 7.7
ASIAN/OTH % of Total	715.7 6.2	1,277.4 8.7	1,266.0 8.6	1,389.5 9.4	1,370.8 9.3
TOTAL POP	11,589.7	14,766.7	14,744.9	14,795.0	14,661.4

**Table 4**  
**Ethnic Population Growth in the SCAG Region**  
**1980-2000**  
**(in 000's)**

	ADDED POPULATION 1980-2000				PERCENT GROWTH			
	LOW	MOD-LOW	MOD-HI	HIGH	LOW	MOD-LOW	MOD-HI	HIGH
NH WHITE	590.9	299.4	-80.7	-877.1	8.4%	4.3%	-1.1%	-12.5%
HISPANIC	1,702.2	2,027.7	2,400.6	3,209.2	60.6%	72.2%	85.5%	114.3%
BLACK	322.3	277.8	211.6	84.5	31.0%	26.7%	20.3%	8.1%
ASIAN/ OTH	561.7	550.3	673.8	655.1	78.5%	76.9%	94.1%	91.5%
TOTAL POP	3,177.0	3,155.2	3,205.3	3,071.7	27.4%	27.2%	27.7%	26.5%

### **Nonhispanic White (NH White)**

In 1970, the NH White population was 7.5 million, representing three quarters of the region's population. By 1980, the population decreased to 7.0 million, and their share dropped to 61%. In all four scenarios, the share of the total population held by NH Whites continues to drop (52% under the Low and 42% under the High). Under the High Scenario, the NH White population is forecast to decline by one million people, a result of high out-migration. However, counter-trending occurs under the Low and Moderate-Low Scenarios, with the NH White population increasing by 600,000 and 300,000, respectively.

### **Hispanic**

In the 1980 Census, the region's 2.8 million Hispanics represented almost a quarter of the region's 11.6 million residents. If recent levels of immigration (both legal and undocumented) to this region from Mexico and other Latin American nations continue, the Hispanic population would double in size by the year 2000. Under this High Immigration Scenario, the Hispanic portion of the region's year 2000 population (41%) would almost equal the NH White population (42%). Even if undocumented immigration dropped to an unprecedented zero, as in the Low Scenario, the high fertility rate among Hispanics would increase their population by more than a half, and they would constitute a third of the region's population. In all scenarios, the Hispanic population shows significant growth.

### **Nonhispanic Black (NH Black)**

During the '70's, the Black population grew by about a quarter of a million people for an increase of 2.8% per year. However, this rate of growth is not forecast to continue over the next twenty-year period, due to their relatively small share of the immigrant population and their declining fertility rates. Under the Low and High Scenario, the annual growth rates for Blacks are forecast at 1.6% and 0.4%, respectively. As a result of the relatively slow growth, Blacks become the smallest ethnic group in the region under the Moderate-High and High Scenario, surpassed by the Asian/Other group.

### **Nonhispanic Asian/Other (NH-A/O)**

The Asian/Other group was the fastest growing ethnic group during the 70's -- more than doubling in size. While growing very rapidly in 1980, they were still the smallest ethnic group, representing 6% of the region's total population. By the year 2000, the Asian/Other group is forecast to increase by more than a half a million people, primarily as a result of immigration. By the year 2000 under the Moderate-High and High Scenarios, the Asian/Other group would surpass the Black population.