The Semi (11-09-1998)

Fuller Theological Seminary

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The Archives at Fuller
by Kate McGinn, DuPlessis Center Archivist

The collections housed in the David du Plessis Archive could be described as disparate. The papers of a fundamentalist Christian radio preacher do not seem logical shelf mates for those of a South African Pentecostal minister like du Plessis, who initiated a now 26-year old dialogue with the Roman Catholic Church. Artifacts from an itinerant female Open Bible minister may not seem likely partners for documents that chronicle the establishment of the Italian Pentecostal Church of North America or a collection from a Swedish Pentecostal pastor in Chicago who in 1958 resigned from his church to establish a mission in East Africa.

Yet if one examines the collections that reside on the fourth floor of McAlister Library, one learns that a final resting place is not all that unifies these papers. They are woven together by countless threads. For instance, after David du Plessis moved to the United States in the late 1940s, business carried him to Southern California. There he spent a Sunday afternoon, along with thousands of other Christians who traveled to the region, in Long Beach at the Old Fashioned Revival Hour. Charles Fuller’s radio program had become a regular part of du Plessis’ Sundays in America. He enjoyed the music and the sermons, but it also comforted him to know that friends and family in South Africa and Europe were listening to the broadcast as well. Joseph Mattson-Boze, a life-long friend of du Plessis after they met at the World Pentecostal Fellowship in Paris (1949), sold Old Fashioned Revival Hour records in his church’s gift shop in Chicago, the same city where a group of Italian Americans formed the Pentecostal Church of North America in the 1900s. In the archive Italian- and Swedish-American Pentecostals who worshipped simultaneously in Chicago, but probably never interacted, are neighbors again.

Moreover, in reading materials housed in the David du Plessis archive, a person discovers that he or she may also be tethered to this same past—or a part of it. When I processed the papers of Joseph Mattson-Boze I encountered two letters written from an office I had occupied while working in the finance division of West Suburban Hospital in Oak Park, Illinois. The ninth-floor offices had previously housed the school of nursing. My desk was that of the Dean’s. In the 1940s she twice applied to Mattson-Boze for character references for prospective students, both members of Mattson-Boze’s church. Forty years later her letters to Mattson-Boze wended themselves to the David du Plessis Archive; the same place circumstance had deposited me.

In an archive one is allowed the luxury to ponder what Aristotle called the accidents of history—those strange coincidences that entwine people and ideas and places. Archives also enable us to manipulate time—to travel back and forth across it. More

continued on page 4
Financial Aid

Agent Jueles from substation Finaidia reporting to the citizens of Seminary. Fair citizens of Seminary, I will transmit today information regarding your fund disbursements. I have had several citizens fly up to the substation with an important question. “My disbursement letter says that my funds will come in on October 19, it is now the 26th and I have received nothing. When will it come?” My dear citizens of Seminary my answer is this: your disbursement date depends solely on when you receive and return the promissory note from your lender. Once your lender has received the promissory note it will take a two-week turn around for the lender to send the disbursement to our substation. Once it has been sent to us, we then perform a number of checks to determine if you are eligible for the disbursement. If all of these required regulations are satisfactory, we will feed the disbursement to your account. We then transmit our report to substation Student Accounts, where it is then used to pay any balance you may have. The process at substation Student Account will take anywhere from 8 to 10 days to process. Please remember citizens that on the disbursement day there can be anywhere from one hundred to five hundred disbursements from several different lenders. And as always there are parameters that both substations must work within. We will however work with speed and accuracy to assist you. This is Agent Jueles signing off.

THE HEATHER MARIE BERGMAN MEMORIAL SCHOLARSHIP FUND
The purpose of this scholarship is to provide assistance to a female deaf student studying to enhance her skills in ministering to others. If no female deaf students are applying or qualified to be a recipient, other disabled (learning, physically) women can apply. Applications are available in the Office of Financial Aid substation.
Deadline: November 20, 1998

THE MEPHIBOSHETH ENDOWED SCHOLARSHIP FUND
This scholarship was created to aid students who have a physical impairment that is likely to continue indefinitely. Each student that applies must be enrolled as a full-time student with regular status. Please come to the Office of Financial Aid for an application.
Deadline: November 20, 1998

FORD FOUNDATION
There are Postdoctoral and Dissertation Fellowships available to minority citizens of the United States. For applications please contact:
Ford Foundation Fellowship Office
National Research Council
2101 Constitution Ave.
Washington, DC 20418
http://fellowships.nas.edu
email: infofell@nas.edu

INSTITUTE OF INTERNATIONAL EDUCATION
Please come to the Office of Financial Aid for information and applications. This fellowship program is for young American researchers in professional, policy, and public administration-related fields who want to develop a specialized knowledge of the NIS.
Deadline: February 2, 1999

AMERICANISM EDUCATIONAL LEAGUE
Hello citizens of seminary! There has been a topic change for the essay contest! The new topic is “Should the United States Sign the New U.N. International Criminal Court Treaty—Yes or No?” This is your chance to express your view and possibly win cash for your expression. Please come to the office substation for an application and details.
Deadline: March 20, 1999

HISPANIC THEOLOGICAL INITIATIVE
This scholarship is for Latino trained religious educators and leaders who can articulate, model, and teach values and ideas that will inform and make an impact in Latino faith communities in the United States.
Please contact HTI via email at hti@emory.edu or call 1-888-441-4785. The applications are available only if you contact HTI. Agent Jueles wants you to get a jump-start on this because the applications require extra things such as GRE scores and letters of reference.
Deadlines: Masters Jan. 11, 1999
Doctoral December 7, 1998
Dissertation Jan. 11, 1999
Post-Doctoral December 7, 1999
A New (postmodern) Face for the Church?

by Randy Parks, OSS Special Projects Coordinator and SOT Alum

Nestled high among the tree covered, red clay mountains near the tiny ski village of Cloudcroft, New Mexico stands a modest, cozy cabin filled with family warmth and open hospitality. Outward signs of theological and scholarly debate are scarce. Hardly a place to re-envision the identity of an entire group of Christian believers for an increasingly postmodern world. Yet one week in early August, I participated in just such a gathering at this same place.

Accompanying Dr. James McClendon, (distinguished scholar-in-residence at Fuller) and joined by Dr. Curtis Freeman (Houston Baptist University), I entered into discussion with fourteen other Baptist pastors, campus ministers, journalists, and lay people centered on the 1997 document “Re-Envisioning Baptist Identity: A Manifesto for Baptist Communities in North America.” Rather than an entire statement of faith, the “Baptifesto” (as it is commonly called)—written by six authors and signed by fifty-five other Baptists—is a “tract for the times” seeking to address the concerns of a growing number of Baptists in North America who would like to see churches take a new theological direction that is neither “conservative” nor “liberal”—nor something in between.

McClendon places the purpose and direction of the Baptifesto within the context of the modern/postmodern philosophical changes taking place in our world. Drawing from his 1989 article (co-written with Dr. Nancey Murphy) “Distinguishing Modern and Postmodern Theologies,” McClendon spoke of a “growing awareness today that the modern era, ushered in by Descartes and the Enlightenment, is passing.” Changes in philosophy and theology create a need to re-envision the face of the Church (the Baptist tradition in McClendon’s case). The Baptifesto focuses heavily on the desperately needed role of tradition and community in order to unmask the underlying modern assumptions of autonomy, individualism, and the inalienable right of freedom held by Baptist churches today.

Influences of modernity on Baptist life have given rise to the Baptifesto, the New Mexico gathering, and numerous other Baptist voices who long for a re-envisioned face for the church in our postmodern context. McClendon, Freeman, and the other four authors of the document offer a pathway for our new day which addresses and critiques the modern turn taken by most Baptist churches over the last several centuries. Rather than dreaming up new solutions (thus, perpetuating the individualism of the modern era), the writers draw on sources of the Baptist heritage and the believers church tradition that predated the development of modern democratic societies in North America. These traditions have “resisted modern notions of freedom and have practiced a more communal discipleship.”

Freedom is, first and foremost, a gift of God that we experience in the community of the Trinitarian God and Fellowship in the Church. Rather than being rooted in inalienable rights, freedom is rooted in Christ; it is received by faith, not gained by self-determinnation. Thus, our discussions were times of corporate soul-searching, asking how churches could take a path less traveled into our postmodern age. Not the misguided path with those who chain God’s freedom to a rigid literal interpretation of the Bible and inflexible hierarchy of leadership, nor down the trail courageously marked off by the rugged individualism which waters down freedom to mere libertarian theories.

Several “postmodern” affirmations arising out of the “Baptifesto” and discussed at Cloudcroft included:

1) We affirm Bible study in reading communities rather than relying on private interpretation or supposed “scientific” objectivity.

While not disregarding the historical-critical method of biblical interpretation, this affirmation views that method as only one source of interpretive light and assumes its use within, and for, the believing community. The affirmation is similar to the practice of Latin American base communities in which ordinary people are encouraged to read the Bible in conversation with each other without an “expert” closing the discussion with the definitive answer. Another similarity (and postmodern quality) is that the concerns of people on the margins are given a voice.

2) We affirm “following Jesus” as a call to shared discipleship rather than invoking a theory of soul competency.

Faith, while very personal, is never a private matter, as both the libertarians and the revivalists would lead us to believe. “Following Jesus” and discipleship in the Christian life arise out of communal events, never some unmerited, disembodied experience with God by a Christian Lone Ranger.

3) We affirm baptism, the Lord’s table, and preaching as powerful signs that seal God’s faithfulness in Christ and express our response of awed gratitude rather than as mechanical rituals or mere symbols.

Baptists have been very lax on these points. Individualism, literalism, minimalism, and anti-Catholicism have weakened participation in the communal practices of sacraments. Baptism has often been reduced to a perfunctory individual act after a person “gets saved”, rather than understood and experienced as a communal act whereby one enters “into a covenant of mutual accountability and discipleship with the community of the faithful.” The Lord’s table has been relegated to a once a quarter practice in many Baptist congregations, often tucked on at the end of the “real” service, almost out of duty, rather than as a gift of grace.

The writers of the Baptifesto are calling on Baptist churches to say farewell to the charms of modernity. Indeed, the entire American church has been under its spell and captivity. It has become the air we breath; we never even question many of these modern assumptions. Rather than charging all Christians to join the Baptist ranks, the Baptifesto exists as one tradition’s potential path out of the bondage of modern ideologies on the right and the left that fall short of the gospel. May it encourage others to forge a communal path, leaving behind the false gods of individualism, objective certainty, and autonomous freedom, on their way to true freedom in the celestial city.

The SEMI is interested in getting articles on postmodernism from various campus perspectives. If you have some thoughts on this topic, why don’t you write an article and submit it to us?
Fuller’s Archives

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and more scholars are using the David du Plessis collections to examine the Pentecostal and Charismatic movements as world phenomena, to discern a relationship between healing and religion, and to unearth and trace the roots of these movements. Other scholars have studied the Fuller papers to clarify events that resulted in the new Evangelicalism, its relevance to education, and the place of Fuller’s ministry in twentieth-century American religion.

Personal papers are what draw individuals to an archive, but once there they often find something special. The archive provides them with an excellent perch from which to observe the mayhem, discontent, industry, and hope that eventually settle into the “course of events.” Time supplies the distance denied individuals whose lives coincided with documented events. The stream of inquiries that pours into the archive weekly reminds us that figures we have become so familiar with as to consider inconsequential have been transformed into men and women of history—individuals whose stories resonate with us for their own sake and for their power to help us better understand ourselves.

In a seminary it is probably unnecessary to argue the significance of recorded history. Placing stories in their historical context, then culling from them lessons about our own times, are the cornerstones of Biblical exegesis. Seminarists may, however, be less apt to apply the same exegetical rigor to more recent documents. By stepping into an archive where one knows nothing about the material and reading a few documents one is prone to discover that collections that appear disparate are instead connected—to each other and the reader.

Recent Conference on Pentecostal and Charismatic Movements

by Kate McGinn

Since the David du Plessis Center opened its doors in 1986, it has promoted the doctrine of ecumenism. Until recently the Center’s commitment for Pentecostal ecumenism has manifested itself most succinctly in the two men who have served as its director, Russell Spittler (1986–1996) and Mel Robeck (1996–). But as interest in the Center has increased, so has its presence, engaging the Center more in the Pentecostal and charismatic academic community.

On October 9–10, the David du Plessis Center, along with the Lewis Wilson Institute of Southern California College, hosted a conference in Costa Mesa dedicated to the Pentecostal and charismatic movements in California. Over seventy people registered to hear twelve scholars discuss various aspects of the aftermath of the movement that caught fire in Los Angeles in 1906. Participants included scholars from Fuller Seminary, Duke University, Claremont Graduate University, UC Santa Barbara, and other schools. In five sessions scholars explored the questions of Pentecostalism and California at mid-century, the religious landscape of California in the early part of the century, the trajectory of Pentecostalism in local Latino communities, the effects of Spirit baptism on mainline churches, and the role of women in these movements.

Two plenary sessions addressed overarching questions related to the two traditions. On Friday evening John Dart of the Los Angeles Times reviewed the history of the charismatic renewal in Los Angeles, ranging from Dennis Bennet’s 1960 confession to his congregation at St. Mark’s Episcopal Church that he spoke in tongues to the renewal’s subdued presence in the region today. Saturday morning, in the second plenary meeting, Donald Miller of the University of Southern California, continued this theme. Miller argued that churches such as Calvary Chapel, Hope Chapel, and Vineyard Fellowship are setting the course for Christianity in the new millennium. Employing sociological methods and case studies, he concluded that these churches succeed because they worship in a contemporary fashion while they interpret the Bible in a traditional one.

Through explosive growth, increased media attention, and greater interaction with mainline churches, Pentecostal and charismatic churches have experienced the pros and cons of success. As well as confirm these changes, this conference, with its large number of secular scholars in attendance, emphasizes that Pentecostal scholarship is not just for Pentecostals anymore.

MONDAY MEETINGS

The following groups will be meeting on Monday mornings from 10 to 10:50 a.m., with exceptions as noted.

Denominational Groups

This time is set aside for you to worship, for support, to network, and to connect with denominational issues.

American Baptist
Psych. Bldg. 116

Assemblies of God
Preaching Arts Building

Charismatic Episcopal
Thursdays, 12–12:50 p.m.
Library Chapel

Evangelical Covenant
CFD Learning Center
465 Ford Place

Presbyterian Church (U.S.A.)
Payton 303

Reformed Church in America/CRC
Psych. Bldg. 120

Roman Catholic
Library Chapel, 10:15 a.m.

United Methodist
Psych. Bldg. 130

Vineyard
Travis Auditorium

If your denomination is not meeting at this time and you are interested in starting a group, please come by the Denominational Relations Office on the first floor of Carnell Hall or call (626) 584-5387.

Dr. David du Plessis

“Mr. Pentecost”—

2000 Conference Participant
I have not worn this melancholy face this long before.

My endless tears keep flowing down watering my heartstrings, already soaked from grieving.

My thoughts taunt me from inside my skull rattling around like that rattle unused, next to the crib.

Sorrow is the only thing lining my chest.
It knocks my ribs and haunts my bones.

I wear my shawl of grief like a beautiful bride wears her wedding dress.

I have not pondered when Anne White of word processing asked me out for a birthday lunch—and her treat! Somewhere in my overdeveloped North Americanized thought-processes, I had come to the conclusion that all Indian restaurants must have lunch buffets. Fortunately, thanks to prayer and a gumdrop to raise my blood-sugar ever so slightly, I decided to give it a try. It was a nice looking place, a nice assortment of Los Angeles to say the least. It was good to have a real cloth tablecloth to dribble on between bites.

The lunch menu contained several yummy specials available at a decent price between the hours of 11:30 am to 3 p.m. Like I said, it was no buffet, but the lunch specials contained enough portions to even fill up a horizontally-challenged person such as myself. There are eleven main entrees to choose from, each of which are served with rice, nan (Indian bread), katchumber salad, and dahl (different varieties of mashed lentils).

We were very happy with our entrees. My chicken Tikka Masala was a superb mix of grilled chicken in a spicy tomato-cream sauce. Yum, yum! Anne had the lamb and it was perfectly cooked in a special seasoned marmalade. The rice and bread were ample and tasty. We had a variety of chutneys to add to our bread which was a nice accompaniment to our meal. The mango chutney had a spicy kick to it. Too bad the mango drink that Anne had was served warm and unimaginatively. Other than Anne’s lukewarm drink and the dull tasteless dahl, this was a perfect meal. With a little work, this could be Pasadena’s best Indian restaurant.

Dining with Dan!

Akbar Indian Restaurant
44 N. Fair Oaks Ave.
4 stars out of 5!

What, it’s not a buffet?” This was the first thing I pondered when Anne White of word processing asked me out for a birthday lunch—and her treat! Somewhere in my overdeveloped North Americanized thought-processes, I had come to the conclusion that all Indian restaurants must have lunch buffets. Fortunately, thanks to prayer and a gumdrop to raise my blood-sugar ever so slightly, I decided to give it a try. It was a nice looking place, a nice assortment of Los Angeles to say the least. It was good to have a real cloth tablecloth to dribble on between bites.

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CAMPUS EVENTS

**Living Waters at Fuller**
**Mondays @10 a.m.**
The Vineyard and Non-Denominational Chapel is Monday at 10 a.m. in Travis Auditorium and features “Third-Wave” and charismatic Vineyard-style worship, speakers and ministry time. The theme this quarter is “Living Waters.” All are invited. For more information call LaRaine at (626) 577-4502.

**Noon Eucharist**
**Thursdays @12:15 p.m.**
Charismatic Episcopal students sponsor a communion service each Thursday in the library chapel at 12:15 p.m. All longing for a time of encouragement and blessing are invited. If you are interested in the convergence movement or just want to be invited. If you are interested in the convergence movement or just want to be invited. All longing for a time of encouragement and blessing are invited. If you are interested in the convergence movement or just want to be invited.

**Multi-Cultural Concerns Committee**
**Tuesday, 11/10 @ noon**
The ASC Multi-Cultural Concerns Committee (MC3) will have a meeting on Tuesday, November 10, at noon in the back room of the Catalyst. Snacks will be provided. For more information call LaRaine at (626) 395-9459.

**Ministry Enrichment Seminar**
**Thursday, 11/12 @ 3-4 p.m.**
David Gibbons, pastor of New Song Church, Irvine, will discuss “Special Needs and Opportunities of 1.5 and Second-Generation Ethnic Groups” on Thursday, November 12, from 3 to 4 p.m. in Payton 101. Pastor Gibbons has started a congregation targeting second-generation Asians and other ethnic groups. He is a well-known evangelical church leader.

** Fuller Library Book Sale**
**Monday-Tuesday, 11/16-17**
The Fuller Library is having a book sale in the Garth on November 16 and 17. Hard cover books are $1 and paperbacks are only 50¢. The sale starts at 8 a.m. so come early for the best selection!

**Free Mini-Seminar**
**Tuesday, 11/17 @ 10 a.m.-noon**
The Pastor’s Update presents Dr. Roberta Hestenes, pastor of Solana Beach Presbyterian Church, former president of Eastern College, and author of Turning Committees into Communities. She will be speaking on “Effective Team Building for 21st-Century Ministry” in Travis Auditorium. This mini-seminar will be recorded for a future issue of The Pastor’s Update Audio Series, produced by Fuller’s Office of Continuing Education. For more information call (626) 584-5290.

**ANNO NCEMENTS**

**Hospital Internship**
Chaplain Carmen Blair, M.Div., is offering a hospital internship at Queen of Angels Hollywood Presbyterian Medical Center during the Winter 1999 quarter. (This is a 2-unit FE 546 Field Ed. course.) The internship emphasizes spiritual care training, and includes work in intensive care, emergency, oncology, and general medical. If interested, contact Chaplain Blair at (323) 913-4863, or Gwen Ingram in the Office of Field Education at (626) 584-5377.

**Interested in Living in Intentional Community?**
Interested in expanding your learning to your lifestyle? A one-bedroom apartment will be opening in the Allelous Cohousing Community around December 1. For information and application materials please contact the Housing Office ASAP at (626) 584-5445.

**Epworth Christian Preschool**
A Childcare Subsidy is offered for qualified Fuller students whose children attend Epworth Christian Pre-School at the First United Methodist Church on Oakland and Colorado in Pasadena. Applications are available in the Office of Student Services. Financial remuneration is available. Call Randy Parks at (626) 584-5435.

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**Help Your Fellow Students!**
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**It's a boy!**
Congratulations are in order for Ogueri and Carrie Nwoasu who had a baby boy on October 27. They named their son “Thankgod” and he was 7 lbs. 13 oz. and 19-1/2 inches long.

**WANTED:**
**GRAPHIC DESIGNER**
Do you have experience in computer layout and design? Want to learn? The SEMI is looking for someone with good computer skills to take over the position of Production Editor.

For more information, come to The Office of Students Services on the second floor of Kresyler Hall (626) 584-5436.
JOBS

Secretary Needed

First Evangelical Church Glendale is looking for a full-time church secretary. Qualities needed include fluent verbal and written English skills, aptitude on PC, administrative and organization skills. Salary negotiable. For more information please call either Rev. Siang-Yang Tan, Ph.D., Senior Pastor, or Rev. Alan Chow at the church during business hours at (818) 240-5633.

FOR SALE

1990 VW Jetta. Runs great, very reliable, newer tires (6 months) $3,800 or best offer. (818) 366-4541.

LOOKING FOR

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MISCELLANEOUS

East for Thanksgiving! Fuller student heading to Tucson, AZ for holiday weekend, would like someone to share driving/gas costs. For more information call Kimarie at (626) 405-8185.

AAR/SBL Annual Conference Attendees 1998

As in past years, all Fuller students interested in attending the upcoming AAR/SBL Annual Meeting in Orlando are warmly invited to an informational gathering and luncheon. Students and faculty will share briefly why these societies and the Annual Meeting are important to Ph.D. and Th.M. students, or to those planning to enter academic studies, and how to make the most of the four days in Orlando (November 21–24, 1998). Time will be allowed for discussion of questions related to such matters as room assignments, travel, papers, Fuller Breakfast, the Employment Information Service (EIS), and regional meetings.

This year the meeting will be on Thursday, November 12, from noon to 1:30 p.m. in the Geneva Room. An RSVP is absolutely necessary for attendance (to the CATS Office). A boxed lunch will be provided for those submitting a check to the CATS Office (made out to “Fuller Theological Seminar’y”) in the amount of $7 no later than Monday, November 9, 1998. If you know of others who would profit from this gathering, please direct them to this invitation.

For more information, or to RSVP, contact:

Dr. Kent Yinger
Center for Advanced Theological Studies (CATS)
FTS Box 215
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