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The David Allan Hubbard Chair

On Wednesday, May 5, from 10:00-10:50 a.m., Dr. John Goldingay will be installed in the David Allan Hubbard Chair of Old Testament. This installation will be held at the First Congregational Church and all students, staff, and faculty are invited. Dr. Goldingay will be speaking on the topic, “What Are the Characteristics of Evangelical Study of the Old Testament.”

The David Allan Hubbard Chair of Old Testament was established a few years ago in honor of Fuller’s president for 30 years, David Allan Hubbard. Dr. Francis Anderson occupied the chair as a visiting professor, while the search for a permanent occupant was conducted. Dr. Goldingay is the first professor to be formally installed into the chair.

The chair is an Old Testament one because Dr. Hubbard was an Old Testament professor as well as being president of the seminary. Dr. Hubbard chose to put most of his energy into his work as president, but he remained interested and engaged with scholarship in his field of expertise. Although much of Dr. Hubbard’s writing was aimed at a more generalist audience, he remained supportive of specialist work being done by other faculty members. And that kind of encouragement for the continued growth of scholarship here at Fuller is one of his primary legacies. The chair in Old Testament studies honors his love of Old Testament studies, as well as his broader legacy as president of this seminary.

Talking About Life, Religion

An interview with Dr. John Goldingay by Martyn Smith

MS: This is your second complete year at Fuller. Has it been what you expected?
JG: One thing I was very much looking forward to is ceasing to be the president of a seminary and becoming just a professor again. I expected to find that this would be a release, and I expected to find a kind of refreshment in just being a professor. And that has been really true.

I remember when I first came to Fuller I used to come into my office in the morning and look around for the piles of paper that I had to have done. And then I realized once more that there were no piles of paper to go through because I wasn’t in charge of the place. And therefore I was free to crawl off to the library and read books.

MS: I remember once in a class you made an allusion to the song “Lady Madonna” by the Beatles...
JG: I find that very difficult to believe... [laughs]

MS: Since then I have been curious about your interest in pop-culture. I have this image of you going to theological school and then going home and listening to the latest British bands. Is that a correct image?
JG: That’s a fairly correct image. Though my musical tastes are not at all confined to the latest pop. I like rock music; I like blues; and I’ve listened to a lot more jazz since we’ve gotten here.

One of my colleagues in Nottingham used to say that I had carried on listening to the music that everybody else had stopped listening to when they grew up. And I accept that description. I started listening to pop music and rock in the fifties when I was a young teenager and when Frank Sinatra made his great albums and Bill Haley happened and Elvis happened, and didn’t stop really.

MS: As you look back now do you find much of value in that pop music?
JG: That reminds me of one of the ordinans in our seminary, who played the drums in a band that I was part of, who was asked when he was going through the
Meeting Dr. Sherwood Lingenfelter

By Jean-Paul Heldt,
SWM Ph.D. Student

With the appointment of any new leader, curiosity and interest are at their highest among the future constituency of the new boss. And so an introductory meeting with Dr. Sherwood Lingenfelter, SWM’s newly appointed dean, was held on Friday, April 16, 1999. I was first of all struck by Dr. Lingenfelter’s plain and simple honesty. He retraced his life, both his professional and spiritual pilgrimage, with humility. He shared with us several “defining moments” that, stringed together, led him from the University of Pittsburgh to the Pacific Island of Yap, and then to New York, Brazil, Biola, and finally to Fuller. It was particularly encouraging to hear how God uses people and circumstances to transform a secular anthropologist into one who is fit for his own missiological purposes.

In anticipation of questions from the audience about his vision for the school, Lingenfelter shared his participatory approach to academic leadership as being fundamentally rooted in partnership with all concerned: faculty, students, and Fuller’s administration. He expressly said that his role was not to impose his own vision, but rather to enable faculty and students alike to realize their personal and collective visions.

While as students we may have certain ideas about the future of SWM, none of us is in a position to embrace an all-encompassing vision for this prestigious school with a remarkable history. What we do need, indeed, is a leader that listens to us individually and collectively, and who can formulate a corporate vision from our individual aspirations. Many questions still remain unanswered, but I have gleaned indications that Lingenfelter is precisely that kind of leader.
Space Exploration: Proving John Gray Wrong

By Laura K. Simmons,
Ph.D. candidate, CATS

"Imagine a college or university where the president's office is occupied by a woman and a man..." When I saw this striking statement in the "Working on Venus and Mars" brochure, I had to keep reading. It was "unthinkable, absurd," as Tevye would say. But why is it so unthinkable that a man and a woman might be able to work together in a position of prestige and power? Do we really believe that men are from Mars, women from Venus, and the gulf between them impassable? Is it because we so rarely see men share power with women? Or is it because it's never really been tried before?

Sometimes it seems as though everything in our culture—from John Gray's famous interplanetary franchise to films like "When Harry Met Sally"—conspires to persuade us that women and men can neither be friends nor work together. In less than two weeks, the Fuller community has a rare opportunity to learn otherwise, from two friends who shared a college president's office for five years. On May 12 and 13, Drs. Wendy Schissel and Barry Popowich (former co-presidents of St. Peter's College at Saskatchewan University, currently heading up the Oxford Learning Center in Saskatoon) will speak on the blessings and challenges of partnership between men and women. The lectures will take place each day from 10–noon in Travis Auditorium, with respondents from the Fuller community. Students are also invited to meet the speakers over happy-hour dinner at McCormick and Schmick's on Wednesday from 5–6:30 p.m. Various other events will complement the 1999 Women's Lectures: a panel discussion, film screenings, and student research presentations promise a stimulating and fascinating week.

How did Popowich and Schissel come to a place of leading and ministering together? When the presidency at St. Peter's came open, Schissel says, "We knew that administration can be pretty lonely, and the idea of sharing the joys and the woes appealed to both of us." Schissel and Popowich are not married to one another, but "in some settings, people either assume that we're married, or that he is boss and I'm assistant. This is the model they're used to," shares Schissel. How people responded to their co-presidency depended on the audience; local business and government leaders weren't used to dealing with women, so they would often address Popowich but not Schissel, where women leaders and ministers might be more likely to ignore him while addressing her.

Each is a scholar in her or his own right; both have doctorates in English, and Schissel teaches (among other things) cultural studies, literature, feminist literary theory and art theory/history; while Popowich specializes in areas like British literature, Shakespeare, film, and gender and popular culture. It's In a Difference Voice meets The Taming of The Shrew—you won't want to miss it! In fact, Popowich and Schissel often team-teach a Shakespeare course, using The Taming of the Shrew to introduce gender issues. They have the benefit of having a good friendship on which to build their working partnership. Observes Schissel, "That's another thing there isn't a lot of in our culture—male and female friendships that are just friendships without all the attached baggage..." While she acknowledges that gender dynamics can be both a blessing and a curse when working with someone of the opposite sex, she is also grateful that her partnership provides contacts and opportunities neither she nor Popowich would have if they worked alone.

While the idea of men and women sharing positions of power may be unusual for us at Fuller, it is not necessarily so rare in our immediate neighborhood. Two blocks away, Pasadena City Manager Cynthia Kurtz works closely with both a male mayor and a male police chief, as well as several department heads who are men. The Pasadena Presbyterian Church, in our own "backyard," recently welcomed a pastoral couple as its senior pastors. The Rev. Dr. Barbara Anderson, one half of this dynamic duo, will participate in the "Issues of Power for Women in Ministry" panel on Wednesday, May 12 from 3–4:30 p.m. in Payton 101. Other panelists for this Ministry Enrichment Seminar include the Rev. Velma Union (from the African American Studies Program), Fuller alumnus and former ASC Vice President the Rev. Joyce Stickney, and the Rev. Carmen Valdés (from the Office of Student Services). Stickney is a curate focusing on Youth and Family Ministry for St. Edmunds Episcopal Church in San Marino; Union pastors The Lord's Church; and Valdés was ordained by First Baptist Church of Pasadena (American Baptist) to her position as Associate Director of the Office of Student Services. The panelists will address some of the ideas from a 1992 article on "Power and Ministry," which explores how power, ministry, and gender integrate—and sometimes collide—when men and women co-minister. Stop by the Office of Student Services to see a copy of this important piece.

This year's lectureship, like last year's, will also benefit from a parallel Student Research Colloquium. On Wednesday, May 12, from 1:30–2:50, the Rev. Raedorah Stewart Dodd will present "The Queen is in the House; continued on page 6
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candidating process whether music was important to him. To which he replied, “Important, it’s bloody vital!” (I apologize for the profanity—that’s what the student said.) And I suppose that is true for me. Music is part of the fabric of life. I find from time to time that a lyric will express just what I want to say to God. And I also find that it helps me to understand culture and gives me an insight on theological questions.

In the Psalms class I’m teaching now a student asked about some point of ambiguity in the Psalms, and as to whether we could know what the author originally meant. I keep in my Psalms file a quotation from Elvis Costello, who is a British lyricist and singer. When he was asked in an interview who a particular lyric referred to, he said he wasn’t going to tell who it referred to because that wasn’t the point.

The point was to take that lyric and see what it did for you. Not knowing who it referred to actually helped you to interact with it. Now that kind of insight on the way in which interpretation works I find helpful with regard to scripture.

But mostly I like music because it makes my foot go [taps foot on ground]... That’s the key thing about it.

MS: *were you always involved in the Anglican Church? Did you grow up in it?*

JG: I was baptized in the Anglican Church. Which was the normal thing to happen to you in those days if you were English. My parents subsequently sent my sister and I to a Sunday School which was the nearest one to our house, and it was an independent evangelical church. In due course I joined the Anglican cathedral choir in Birmingham (the city where I come from). I did that on Sunday mornings and afternoons, and in the evenings and on Tuesday nights I was at the service of the independent evangelical church. Looking back now I can see how both were important.

And then only in my late teens discovered people who could put these two together. So they are both part of me now.

MS: *would you characterize yourself as charismatic? And in what way?*

JG: Yes. I think there are three key things about the charismatic movement. I don’t know to what extent it transfers to America. I remember a time when the key leader of the early stages of the Charismatic movement in Britain, Michael Harper, came to our seminary. Somebody asked him what the charismatic movement was really about, and he said it was about an experience of God. And that is a true, but also a slightly paradoxical observation, since evangelicalism has traditionally been about an experience of God as well. What happened in Britain, at least in the post-war period, was that evangelicalism became rather rationalistic and rather left-brained. The charismatic movement represented a reassertion of the fact that what Christian faith is about is a relationship with God. Another key is that the charismatic movement is communal. The charismatic movement stresses the fact that we are within the body of Christ together, and that we are in relationship with one another. The third key is that in the context of the body of Christ God has gifted members of the body in varying ways. The view that spiritual gifts were a real thing in the first century AD, but that they were confined to that period, which was the classic Reformed view, was actually simply wrong. And those gifts that the New Testament talks about are God’s offer to us now, and things for us to look to see experienced in our own lives.

MS: *you are positive toward the miraculous gifts?*

JG: Certainly. If there are any miraculous gifts going on... I’m positive about them. [laughs]...

I mean of course you know that my wife has multiple sclerosis. So an important thing that’s been happening in our life over the past decade has been a growing disability from that illness. My relationship with the stress on the miraculous in the charismatic movement is an ambivalent one. I believe that God does do miracles, but I am
in more of a position than many people to take seriously the fact that God doesn’t always do miracles. But both those things are true. One needs to hold onto both of them, rather than either to pretend that God always does miracles and therefore there’s something funny when God doesn’t, or never to expect God to do miracles.

MS: What attracted you to Old Testament studies?
JG: I don’t really know. One of the jokes answers is that it was the first thing we did in the course, and I never got beyond it...

MS: Kind of like your music...
JG: [laughs] Yes. I do have this serious problem about life, I tend to enjoy whatever I am doing and get kind of caught by it. And maybe if church history had come first then I would be a church historian. But there were obviously other things. I had what in California would be called a “mentor” in the Old Testament course that occupied the whole of my first two quarters at Oxford. And he was an inspiring person. Another kind of silly reason was that I had done Greek in school, which meant that I didn’t have to do Greek (tell it not at Fuller, but you didn’t have to do both Greek and Hebrew even at the University of Oxford in 1961). And so I did Hebrew because I didn’t have to do Greek. And I obviously got into the Old Testament for that reason as well. And then when I was ordained I was an assistant pastor in a very Jewish area of London. So that gave me another kind of take on God’s relationship with Israel. So there were a number of things that came together to push me toward the Old Testament.

When a student asked me that question in a class—at the beginning of the last quarter I think it was—about why I was excited about the Old Testament, the kind of thing I found myself saying in response is that the Old Testament is so wonderful because of the way it’s about people living ordinary lives with God. It is so down to earth and real in the way in which it talks about life in relation to God.

MS: You have written a number of books, and they are on a variety of topics. Are you just interested in many things, or is there a unifying idea in that output? Is there a method to your madness?
JG: Well, sometimes you write things because people ask you to. But I think there is a center or a strand that runs through it, and maybe it relates to what I just said. I’m interested in how the Old Testament speaks to us today. I am perpetually, unceasingly, ever-increasingly thrilled by this book. And while I loath sorting out obscure points in Aramaic grammar, the heart of my interest is its capacity to speak to us. The way in which it does that in practice, or the theory about how it might do that, is probably a strand that runs through a large part of what I write.

MS: One last question. How does it feel to take over a seat named after David Allan Hubbard?
JG: It’s certainly an honor because David was a great man. I think it’s quite difficult for us to realize how significant he was in terms of what Fuller is now. You have to try to think yourself back into what Fuller was in 1963 when he became president, when Fuller was a seminary of a similar scale and nature to scores of other seminaries. The kind of development that he fostered over the next 30 years was extraordinary, and therefore in the history of theological education was very significant. And, of course, this is an Old Testament chair because he was an Old Testament scholar. The first time I met him he was giving a lecture on the Old Testament in Cambridge in England. I re-read that lecture in thinking about my installation. I noticed with more force than I had before what an impressive piece it was in terms of its own interaction with Old Testament questions and its perception about what were going to be some important questions. I was also impressed by how thoroughly it was researched and referenced, and about how wide were the connections it made with other aspects of theology and Christian faith. I suppose it makes me realize that everybody has to make choices, and David Hubbard chose to be the president of this seminary, and therefore put his main energy into that... but he was no mean Old Testament scholar in his own right also. And therefore it’s an honor to be in a chair that bears his name.
Space Exploration: Proving John Gray Wrong

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A Sermon on Egalitarian Leadership in the Book of Esther,” and at the same time on Thursday, May 13, there will be presentations by other students on gender and church history and world-wide gender issues. Another Southland pastor recently said of Dodd’s preaching, “She can say more in fifteen minutes than some of us can do in two hours!” Both these sessions will take place in the Geneva Room, and the papers will be available in a volume published at the time of the colloquium. The Student Research Colloquium highlights research by both men and women students on gender-related issues.

The 1999 Women’s Lectureship events will be capped by a double-feature film screening sponsored by the All Seminary Council Women’s Concerns Committee. From 6–8 p.m. on Thursday May 13, in Travis Auditorium, we have the opportunity to see both “Man, Oh Man” and “Still Killing Us Softly” (refreshments included!). If you missed the original “Killing Us Softly” film in college, you lost an important part of your education, and we encourage you to join us (students, administrators, faculty, and staff) for this film screening. These films contribute to increasing our level of awareness on some potential pitfalls of male/female relations—something merely gathering in the classroom or worshipping together in chapel does not provide.

Watch campus bulletin boards and signboards for more information on these events, or call Randy Parks of the Office of Student Development at (626) 584-5439 (lecture information), Gwen Ingram of Field Education at (626) 584-5377 (Ministry Enrichment Seminar/panel) or Christy Meier-Callahan, chair of the Women’s Concerns Committee, at (626) 584-5215 (films and research colloquium).

SOT Summer Changes

Please note that the closing date for ten-week courses is August 27, not August 17.

ADDITIONS:
Ten-week courses (June 21-August 27)
Students considering registration for LG512, Beginning Greek, should consult with Academic Advising regarding the two options available for studying Greek this summer.

Two-week courses:
Session #2: Tuesday, July 6—Friday, July 16
CH568 History of the African-American Experience Miller AG
8—11:50 a.m. 4 units

EV519 Evangelismo entre Hispanico Torres EM
Prerequisite: Spanish MIN3
8—11:50 a.m. 4 units

Session #3: Monday, July 19—Friday, July 30
GM507 Social Analysis and Urban Ministry Trulear HD
8—11:50 a.m. 4 units MIN8

DELETION:
Travel-Study Course ST590 Art and Theology in Medieval Italy

CORRECTION/MODIFICATION (Corrected information in bold):
Five-week course: Session #1: June 21—July 23
NE502 Exegetical Method and Practice Faculty: Park JS
Two-week courses: Session #3: Monday, July 19—Friday, July 30
ETS33 Christian Discipleship in a Secular Society Faculty: Westmoreland-White ML
GM545 CS Lewis, DL Sayer & Friends Faculty: Simmons LK/Glyer DP

SWM Summer Changes

CORRECTION/MODIFICATION (Corrected information in bold):
MN 529 Spirituality and Urban Mission (Tiersma Watson)
July 19—30 Daily 6:30—9:20 p.m. 4 units
July 24 (Saturday) 9:00—3:30 p.m.
CAMPUS EVENTS

Christian Counseling and Healing Ministries Panel Discussion
May 3 from 1-3 p.m.
A panel discussion including Ray Anderson (SOT), Chuck Kraft (SWM), and Siang-Yang Tan (SOP) about ministries of Pastoral Counseling, Psychology/MFT and Inner Healing. Each will address the unique scope of practice of their discipline, how it may overlap and how these disciplines might best work cooperatively. An open question and answer period will follow.

Attention Youth Workers
May 7 from noon—2 p.m.
Attention! Attention! Youth ministers or workers. Theology Graduate Union (TGU) is sponsoring a free luncheon May 7 in Payton

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House sitter available: Fuller couple with cat wants to house-sit in Pasadena area June 1-15. Fuller references available. Please call Randy Parks at (626) 584-5439.

N O T E

Announcements

Can We Get Along?
"When Harry Met Sally" asked whether men and women could ever be friends. How about coworkers and partners in ministry? Come find out on May 12-13! "Working on Venus and Mars," 10-noon each day in Travis. Call 584-5439 or watch the women's board for more information.

Black History Month
Did you miss in celebration of Black History Month in February? Well, the audio cassette and video are available to the Fuller community for rental at ATC. Sponsored by Fuller Graduate Students of African Descent.

City of Hope Inter-Seminary Institute
An Inter-Seminary Institute will be held at the City of Hope Medical Center from July 2-16. This program gives students insights into current health-care issues, and provides experience in patient visitation and one-on-one counseling. Tuition is $175. Enrollment is limited. Applications available from Field Education in Camell Hall, 584-5377. The application deadline is May 14.

101. Pick up registration material on the TGU announcement board in the Garth. There will be food, networking, speakers, and fun. For more information, call 304-3764.

Movie Nite
May 7 @ 8 p.m.
Come one, come all for a special viewing of the life of William Carey in a newly released movie "Candle in the Dark" on May 7 in Travis Auditorium. Open to the entire Fuller community. Popcorn and drinks will be served. No admission charge.

ANNOUNCEMENTS

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