

THE LEADERSHIP SPIRITUALITY OF MULTNOMAH BIBLE COLLEGE:
ITS IMPACT ON THE ORGANISATION TODAY

by

BONNIE SUE KOPP

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SUPERVISOR: PROF C E T KOURIE

JOINT SUPERVISOR: PROF J S DREYER

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SUMMARY

This study examines archival materials, pertinent literary sources, and nine interviews, (identified in Chapter One), in order to understand the leadership spirituality of Multnomah Bible College and its impact on the organisation today.

To accomplish this goal, a study of spirituality and, in particular Christian Spirituality was undertaken. Since Multnomah was established during the American Bible Institute Movement, the movement itself was researched to understand its theological and historical context. With this background in mind, the academy was researched to gain knowledge into its specific theological and historical context. The historical and theological trends in the Pacific Northwest were investigated first, along with influential individuals, to gain insight into what specifically motivated the inauguration of the academy in Portland, Oregon. After gaining insight into *why* the academy was established, the study was expanded further into a brief history of the development and expansion of the institution itself from 1936 to the present. This more extensive historical and theological background provides the necessary platform in understanding the present situation at Multnomah and its possible future.

Subsequently, the individual spiritual journey of nine Multnomah leaders were explored through qualitative interviewing, the most effective means of obtaining such personal information. The findings shed light on their leadership spirituality and impact on the academy. The data from the research was subsequently evaluated in light of known theories of faith and leadership development.

10 Key Words:

Christian Spirituality, faith development, leadership, American Bible Institute Movement, Fundamentalism, Pietism, Keswick Movement, Missionary Movement, Evangelicalism, Multnomah Bible College.

CHAPTER ONE

INTRODUCTION

1.1 Research Problem

The critical research question being undertaken in this study will be not merely to examine generally the foundations of an institution - the *Multnomah School of the Bible* established on February 14, 1936, later renamed *Multnomah Bible College and Biblical Seminary* (hereafter referred to simply as Multnomah) - but to gain insight into the leadership spirituality and how that has impacted the present ethos of the academy today.

1.2 Aim of Research

The aim of the study will be to investigate both the *why* and the *how* related to Multnomah's establishment. Secondly, the study purposes to undertake qualitative research into the leadership spirituality of selected leaders. As Mason states, "...qualitative research is particularly good at understanding causality, again precisely because of its attention to detail, complexity and contextuality, and because it does not expect to find a cause and an effect in any straightforward fashion" (2002:175). Finally, in light of the research, an attempt will be made to predict likely decisions and directions for the academy. Mason states:

At the most basic level, my framework rests on the assumption that it is useful and possible to frame intellectual puzzles about the social world, and that these can be answered or addressed through empirical research rather than simply through abstract theorizing (2002:22).

1.3 Methodology

A theological and historical framework will be used. Not only has theological tradition informed and governed the Christian spiritual experience of Multnomah's leaders, but their

own personal pilgrimages have also shaped who they are spiritually.

Spirituality is seen as a cross-cultural, inter-religious, and inter-disciplinary field of study that is essentially descriptive, analytical, critical, and constructive. The anthropological approach to Christian spirituality recognizes Christian spirituality as one realization or actualization of human capacity for the life-integrating experience of Transcendent, which, in Christian terms, is God revealed in Jesus Christ and communicated to us by the Spirit in the Church (Schneiders 1993:12-13).

Human beings cannot be totally understood and described in terms of laws or regularities. There are limits to the natural science approach when studying human beings since they cannot reveal human qualities such as meaning, ability to choose, freedom or moral responsibility. The antipositivist aim is to provide contextually valid descriptions and interpretations of human actions that are based on an in-depth, insider's perspective. The goal of the research therefore, will be to understand, theoretically and practically, the lived experience of God in the lives of the leaders at Multnomah, and to attempt to clarify this phenomenon in all its uniqueness and power. Since empirical research is one way in which to gain insight into the context of one's praxis, a qualitative research approach will be undertaken by interviewing nine selected key leaders of Multnomah.

In a contextual approach, Christian tradition must be related to the current situation. One of the ways to gain insight into current situations is by empirical research, which can be accomplished in the areas of theological and historical studies. A contextual approach will be undertaken in the current study to understand the formation, establishment, development, and possible future of Multnomah. This will be accomplished by examining archival correspondence prior to formation, by reading historical records, and by interviewing individuals who were closely associated with Multnomah and thus aware of its history, theological stance and impact. After addressing the *why*, or the felt need of the day for a Bible training centre in the Pacific Northwest, than the *how*, or the actual development and history of Multnomah itself will be explored. The history will be examined through archival research as well as empirical research. It is believed that this research will deepen the

understanding of where Multnomah is today in light of the post-modern culture as well as portray insight into critical decisions and directions for the future.

1.3.1 Literature Research

The history of Multnomah cannot be understood apart from the lives and personalities of John G Mitchell, the visionary founder and Willard Aldrich, Mitchell's closest friend and co-founder. The biography of Mitchell, *Lion of God* by Dick Bohrer, written in 1994 will be referenced in chapter three in order to describe Mitchell's leadership spirituality. Additionally, nine interviewees who knew Mitchell personally were asked for their impressions and insights regarding his spiritual impact.

Other than what naturally appears in *Lion of God*, no official history of Multnomah has been undertaken. However, reference will be made to two brief histories by students from Cascade College in Portland, Oregon entitled, *The Sutcliffe Years, A History of the Multnomah School of the Bible 1936-1953*, (Turturice 1962) and *Multnomah's Continuing Aims, The Story of Accreditation*, (Hawkins 1965). These will be referenced in chapter three, which deals more directly with Multnomah's history.

A study of other pertinent literary sources was undertaken regarding Christian spirituality, the relationship between theology and spirituality, mysticism, post-modernism, the Bible College Movement, American fundamentalism and current evangelicalism.

1.3.2 Archival Research

Permission was granted to conduct research in Multnomah's archives. Correspondence dated before the 1936 founding of Multnomah was studied in order to gain insight into *why* the Bible Institute was founded in the Pacific Northwest. Early documents, correspondence, advertisements and literature in the archives were read in order to understand the history and

trends of the *Multnomah Bible College and Biblical Seminary*. Catalogues from 1936 to the present were reviewed along with official minutes of Trustee Board meetings.

1.3.3 Empirical Research

In order to more accurately understand the context of the academy's founding, nine recognised leaders of Multnomah were selected for interviewing. The researcher's observations will play an important role in analysing and describing their leadership spirituality and resultant impact. The aim will be to identify patterns, consistencies, tendencies or variations in leadership spirituality, thus answering the research question. Through the interviewing process, various factors may surface that will allow future possible decisions and directions to be predicted.

The study of Christian spirituality is a 'participant' discipline. Consequently, the research in this study will be descriptive and analytical rather than prescriptive and evaluative. Being aware of the concerns regarding the difficulty of remaining objective in studying the spirituality of Multnomah's leaders, this dissertation will follow a research approach rather than a formative approach. Schneiders teaches that the objective of the research scholar must be "to understand, theoretically and practically, the lived experience of God and to try to clarify this phenomenon in all its multiplicity and uniqueness and power" (1993:13). The goal of this research then, will be to understand, theoretically and practically, the lived experience of God in the lives of Multnomah's leaders and to attempt to clarify this phenomenon in all its uniqueness and power. It is believed that studying the unique experiences of the individual concerned is best carried out through a qualitative research approach.

Qualitative research design is not a standard product but rather a skilful activity, requiring critical and creative thinking. A qualitative interviewing approach has been undertaken for the following three reasons. Firstly, an ontological position is held suggesting that people's

knowledge, views, understandings, interpretations, experiences, and interactions are meaningful properties of their social reality. Secondly, an epistemological position is held, which allows that a legitimate and meaningful way to generate data is to talk interactively with people, to ask them questions, and to listen to them. Thirdly, the qualitative interviewing approach is necessary because the data needed about the lives of the specific individual leaders at Multnomah can only be generated through the one-on-one interview approach.

The interview itself was formulated to use both a structured and semi-structured approach. It began more structured in order to generate data related to the formation of Multnomah itself. This was followed by a semi-structured approach in order to generate data regarding the participants' biographical life histories, looking specifically at leadership spirituality patterns. The biographical approach views people as active social agents and, therefore, the narrative of their personal individual spiritual patterns is seen as a source of data. The goal was to have the interviewee tell his or her own story. Accordingly, there was not a complete and sequenced script of questions. Each interview was designed to have a fluid and flexible structure, allowing for the interviewee to develop unexpected themes.

In order to glean data, each interview was audio recorded and subsequently transcribed into printed format. The transcripts were read interpretively. As Mason asserts, "If you wish to derive data in an interpretive manner, then you would be wanting to 'read' the interviews for what you think they mean, or possibly for what you think you can infer about something outside of the interview interaction itself" (2002:78). Forty broad concepts emerged from the first interpretive reading that were then narrowed down to twenty-nine concepts after the second and third reading. The data was analysed, sorted, and indexed according to the twenty-nine concepts to identify possible patterns or themes. Four broad themes regarding leadership spirituality were identified and used as data for this research. (Appendix A) The goal in the interpretive reading of the scripts was not to collect data but rather to generate conceptual or analytical categories or themes. The emerging themes were then analysed in

light of known theorists in *Chapter Five* and *Chapter Six*. Qualitative research is capable of producing well-founded generalities, which was the goal of this research.

Qualitative interviewing must be conducted in an ethical manner whereby the dignity of the participants will not be violated. Because I am viewed as an insider by the interviewees, both advantages and disadvantages were inevitable and unavoidable. A particular advantage was those being interviewed had a previous relationship of trust with me and thus were more open and vulnerable than they would have been otherwise with a stranger. However, a distinct and challenging disadvantage was to remain objective while analysing the data. I have a history with the college both personally as well as through family connections. Professionally, I have been an official insider for the past fifteen years as a faculty member, and colleague of those interviewed. A signed consent was viewed as unnecessary by the interviewees and interviewer because of previously established trust. Each participant however, was asked for verbal consent before taping the interview. Protecting the participants' anonymity when necessary with regards to sensitive information is of the greatest importance and, therefore, confidences are guarded and honoured when appropriately requested by the interviewee.

1.3.4 Theological Framework

Spirituality and theology make a significant contribution to each other and are closely related. Ashley states "a spirituality is a classic constellation of practices which forms a mystagogy into a life of Christian discipleship" (1995:14) whereas theology "is the discipline which receives and reflects upon the models, images and practices of spirituality from the outside" (1995:15). In the study of spirituality, its relationship with theology becomes vital because theology has the ability, and hence the responsibility, to evaluate and criticize spirituality. Theology is necessary for the interpretation of experience and the understanding of truth. However, it is also true that lived religious experience existed prior to systemized theology. "Christian experience of living the faith in various times, places,

cultures and in the midst of various issues, problems, and triumphs...generates theology, [it is] not...theology which generates spirituality” (Schneiders 1986:270).

Spirituality without theology runs the danger of becoming merely private and individual, whereas theology without spirituality runs the danger of focusing exclusively on the intellect. There is a danger of focusing on the intellect exclusively but this certainly is not necessary and must not be condoned. Christian spirituality reminds us that true knowledge of God concerns the heart response as much as the intellectual assent. In Christian spirituality, there remains objective truth by which to measure and evaluate individual experiences.

Religion, so far as it is genuine, is in essence the response of created personalities to the creating personality, God. ‘This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent’ (John 17:3)...God communicates with us through the avenues of our minds, our wills and our emotions. The continuous and unembarrassed interchange of love and thought between God and the soul of the redeemed man is the throbbing heart of New Testament religion” (Tozer 1993:13).

Therefore, our experiences must be evaluated in light of the revealed truth about God and thus motivate us to constantly refine and adjust our theology when and where necessary. I agree with Callahan’s conclusion that:

The social and political implications of ‘love of neighbour’ are not reserved for those who study liberation theology: each of us is called to selfless service. It is not enough that spirituality and theology transmit the riches of our tradition; it is incumbent upon both to enlighten dynamic, spiritual leadership in the church (1989:274).

As a result of this study, my convictions have been adjusted. At the beginning of the research, I held the view that the study of Christian spirituality was subordinate to theology. However, after further investigation and critical thought, I hold the view that the study of Christian spirituality is an autonomous discipline that functions in partnership and mutuality

with theology. The following statement is true. “Attempts to speak about our understanding of God (theology) and our efforts to live in light of that understanding (spirituality) cannot be separated” (Sheldrake 1998:3). A helpful analogy could be that theology can be viewed as the skeleton and spirituality the flesh on the skeleton. They are intricately linked together. In fact, they cannot, and dare not, be separated. Thus a contextual approach is viewed as vital for the present research.

In the study of Christian spirituality, theological elements are necessary to both guide and illuminate, or else one would be left with human experience only. Since both theological and historical approaches are used in this study of spirituality, the actual life experiences also become vital. The ordinary human experience becomes the immediate context for God to disclose Himself. The aim of this research is to more fully understand and clarify the uniqueness and power of the life integrating experiences of God revealed in Jesus Christ and communicated to and through the Holy Spirit in the leadership of Multnomah.

Theology engages both the truth of the Scriptures and the reality of the lived experiences of Christian believers. All experience needs to be examined through the lens of revealed truth in Scripture and in return lived experiences force the Christian believer to re-evaluate personal understandings and interpretations of Scripture. As a result, there must be consistent and necessary interaction between what the Christian believes is revealed in Scripture and what they learn experientially. However, I concur with Grudem who says our search for truth “....is a quest to find and understand what God himself says to us in his own words, which are found in Scripture and only in Scripture” (1994:129).

1.4 Interviewees

The following nine individuals were selected because of longevity and impact upon Multnomah. Present faculty and alumni were asked to recommend leaders for the interview process. While others were suggested, the following nine were selected due to their

positions of authority and their felt impact on Multnomah. The interviewees are listed in alphabetical order by surname.

Joseph Aldrich, a PhD graduate from Dallas Theological Seminary, was interviewed on 13 March 2003, in Portland, Oregon. He served as the third president of Multnomah, following his father, from 1978 to 1997, at which time he resigned due to health concerns. During his presidency, *Multnomah Biblical Seminary* and *International Renewal Ministries*, an interdenominational prayer ministry, were founded. He was known as a visionary and was in great demand as a public speaker. He authored several books including *Inner Beauty*, *Lifestyle Evangelism*, and *Gentle Persuasion*. Due to Parkinson's, his public speaking ministry has discontinued, but continues to write as he is able.

Willard Aldrich, a ThD graduate from Dallas Theological Seminary, was interviewed 21 February 2003, in Camas, Washington. He is one of the original founders of Multnomah serving first as registrar and theology professor from 1936 to 1948 and then as the second president from 1948 to 1978. He was president of the *Association of Bible Institutes and Colleges* in the 1950s. Following his retirement, he continued to serve on the Board of Trustees until 2004. He is presently enjoying good health at ninety-four years of age.

Muriel Cook was interviewed 30 January 2003, in Portland, Oregon. M Cook, along with her husband, was one of the early founders of *Overseas Crusades*, now *OC International*. She served with that organisation for thirty years, mainly in the role of Director of Women's Ministries. Since 1980, she has worked at Multnomah as a counsellor and speaks nationally and internationally. She has an active mentoring ministry among women, many of which are now ministering throughout the world.

Norman Cook, DD (honorary), husband of M Cook, was interviewed 2 February 2003 in Portland, Oregon. Cook is listed in Taylor University's Hall of Fame for his role in establishing the *Venture For Victory* basketball and evangelism teams that ministered throughout Southeast Asia. In 1959, while home from ministry in Taiwan, he studied at

Multnomah Biblical Seminary and coached the basketball team. Cook directed the Intercultural Studies department in the college from 1981 to 1994, and chaired the annual Multnomah mission conference from 1982-2001. Cook retired in 2003 and is presently involved in organising an annual interdenominational citywide world mission conference in the greater metropolitan area of Portland, Oregon and Vancouver, Washington. He continues with conference speaking and serves as the chairman of the missions committee in his local church.

Garry Friesen, a PhD graduate from Dallas Theological Seminary, was interviewed 21 March 2003 in Portland, Oregon. He has taught Bible and theology at Multnomah since 1976 and served as the college Academic Dean from 1980 to 1998. Friesen voluntarily moved out of administrative duties in 2000 to focus on teaching, writing and purposeful mentoring of students. He authored *Decision Making and the Will of God*, now in its third revised and updated edition.

Joyce Kehoe, MEd, was interviewed 7 February 2003 in Portland, Oregon. Her father was professor of pastoral studies at Multnomah when she was in secondary school, thus she has had a long connection and solid grasp of its history. Kehoe was registrar and director of admissions from 1955 to 1998. She served on the Student Affairs Committee, Curriculum Committee, Trustee Banquet Committee, President's Cabinet, Strategic Planning Committee, and other ad hoc committees. Kehoe retired at seventy years of age after successfully training a successor. She is an accomplished violinist and has preformed with the *Portland Orchestra*.

Daniel Lockwood, a PhD graduate of Dallas Theological Seminary, was interviewed 7 February 2003 and 28 January 2005 in Portland, Oregon. He is a native of Portland and grew up under the ministry of Mitchell, Multnomah's visionary founder. Lockwood taught Bible and theology in the college from 1979 to 1987, after which he joined the seminary faculty. He was Dean of *Multnomah Biblical Seminary* from 1990 to 1997, leading it to

accreditation with the *Association of Theological Schools*. In 1997 he became the fourth president of *Multnomah Bible College and Biblical Seminary*. Presently he also functions as president of the *Association of Biblical Higher Education*. Lockwood is an accomplished pianist and annual participant in the Hood-to-Coast Marathon, a 192-kilometer run.

David Needham, a ThM graduate of Dallas Theological Seminary, was interviewed 31 January 2003 in Portland, Oregon. He taught Bible, theology and spiritual life in the college from 1963 to 2003. He was a long-standing member of the curriculum committee until his retirement in 2003. Needham was the first to hold the honoured position of Distinguished Professor. He authored *Birthright* and *Alive for the First Time*. Since retirement, he teaches in the college on an adjunct basis and has an active speaking ministry.

Pamela Reeve, DLitt (honorary) was interviewed 21 March 2003 in Portland, Oregon. She was the Dean of Students in the college from 1964 to 1987 at which time she became a full-time faculty member. Since 1987, Reeve has taught in both the college and the seminary. She initiated the Women in Ministry major in the college and later in the seminary, the first of its kind in the nation. She authored *Faith Is*, *Parables by the Sea*, *Parable of the Forest*, *Deserts of the Heart*, *Parables of the Vineyard*, and *Relationships: What it Takes to be a Friend*. Reeve over ninety years of age, serves on Multnomah's Board of Trustees, as an adjunct professor in the seminary, and continues an active public speaking ministry.

1.5 Demarcation of Research

The academy itself needs to be understood in historical and theological contexts in order to answer the research question. To accomplish this, *Chapter Two* discusses factors that prompted the Bible Institute movement in North America as a whole, starting with the broad picture of contemporary Christian spirituality and concluding with a brief history of the Bible Institute movement. *Chapter Three* more specifically examines the theological and leadership influences in the Pacific Northwest in order to answer the question of *why* a Bible Institute was deemed essential in Portland, Oregon. To understand the contemporary

leadership of Multnomah, a history of the Institute itself is important. Therefore, *Chapter Four* focuses more specifically on the *how* of the establishment and development of the Multnomah from 1936 to the present. *Chapter Five* then describes four broad themes of leadership spirituality identified through qualitative interviewing. The data is then analysed in light of recognized theories. The impact of leadership spirituality on Multnomah, based upon both the leaders' self-assessment and the assessment of others, is the focus of *Chapter Six*. Additionally, predictions regarding possible directions for Multnomah's future, that became feasible as a result of the empirical research, will be addressed. The conclusion to the research is the subject of *Chapter Seven*, including suggestions for further research.

CHAPTER TWO

FACTORS THAT PROMPTED THE BIBLE INSTITUTE MOVEMENT IN NORTH AMERICA

2.1 Introduction

In order to gain insight into the Bible Institute Movement, one must have some understanding of movements and people that have influenced contemporary Christian spirituality as a whole. Therefore, a definition of spirituality and the subcategory of Christian spirituality must be explored first. This will be followed by a brief overview of contemporary Christian spirituality, including missionary and Pentecostal spirituality as well as four specific individual spiritualities. Then a more in-depth look at the Pietistic, Keswick, and Fundamentalist movements will be undertaken since these movements directly influenced the Bible Institute Movement. Lastly, a brief history of the Bible Institute Movement itself will be explored concluding with the unique challenges created by post-modernism.

2.2 Defining ‘Christian’ Spirituality

The term *spirituality* has been in use for decades but the meaning of the term has changed through the years. What is generally understood by the term today is far different from what was understood in the past. “Spirituality is the discovery of the deepest core or centre of a person” (Wakefield 1983:xiii). Schneiders confesses that it is easier to describe what spirituality is not than what it is.

Spirituality is no longer an exclusively Roman Catholic phenomenon...is neither dogmatic nor prescriptive...is not concerned with ‘perfection’ but with growth, and consequently it is not the concern of a select few but of everyone who experiences him or herself drawn toward the fullness of humanity....Spirituality is not concerned solely with the ‘interior life;’ as distinguished from or in opposition to bodily, social, political or secular life. On the contrary, spirituality has something to do with the integration of all

aspects of human life and experience (1986:264-266).

Aune expanded this concept when he stated,

Spirituality may be defined in terms of complementary outer and inner dimensions. The outer or cosmic dimension consists of an awareness of reality as an inclusive whole, while the inner or existential dimension is constituted by the task of the gradual realization of one's enduring self within the setting of this conscious and intentional holistic apprehensions of reality (1996:2).

Spirituality is the pulling together of life by something beyond the individual person. Ultimately, it is about self-transcendence that gives integrity and meaning to life. Every individual, because they belong to the human race, has the capacity for spirituality. Therefore, the individual expression of spirituality will be as varied as the number of individuals.

In recent years, there has been a new awakening to the great internal quest for the unification of life by something beyond the self. There are a multitude of proposed theories about what is behind the phenomenal growth in the interest and impact of spirituality today. Dupré demonstrates insight as he presents the theory that this increased interest is a result of an emptiness or internal void.

Modern spirituality appears within a new space as if it had discovered another dimension of God's presence. Both aesthetics and devotion endeavour to fill this space with a multitude of forms, all of which, in their own finite way, reveal different aspects of the inexhaustible divine plenitude...Yet this new space also reveals a new emptiness...a circumference that has no center. Instead of an infinitely expanding center we have, as George Poulet has so aptly expressed it, an infinitely retracting one. This movement once again forces the god-seeking soul to abandon the ambiguous space around itself and drives her back into her own internal realm. Yet there a similar abysmal void confronts her. For from the infinitely small space of the soul also the divine center has vanished. *One finds oneself alone, a point between two empty infinities* [italics mine] (1989:xviii).

I do not agree with Dupré that, ‘one finds oneself alone, a point between two empty infinities’ when talking specifically about *Christian spirituality*. Christian spirituality is distinct and unique from spirituality in general. I am in agreement with Schneiders statement “Spirituality is the human quest for meaning and integration of which the Christian quest is one actualization” (1986:268). An incredible statement is made in the Old Testament scriptures in Daniel 11:32, which describes the actualisation of Christian spirituality. “Those who know their God will display strength and take action.” This passage teaches that individuals, like Daniel, who experientially and personally know God will demonstrate this knowledge by ‘displaying strength and taking action.’ Thus, Christian spirituality is the lived experience of faith based upon ‘certain beliefs’. These certain beliefs or truths are found in the entire Old and New Testament scriptures. It is the actual demonstration of the meaning of the Gospel message through an individual’s reactions and actions as he or she experiences life. “The Transcendent...the energizing source of Christian spirituality is an Other who is personal, living, and loving and is fully revealed in a human being, Jesus of Nazareth” (Schneiders 1986:267).

Spirituality as we have defined it touches the core of our human existence: our relation to the Absolute. This relation is variously described in the spiritual traditions. It is called: emanation from the One; creation by the all-good God; acceptance in Grace; being clothed with the way of Love; the way of Enlightenment; ultimate Deliverance. Biblically-oriented traditions express it by saying: man has been created in God’s image in order to grow toward conformity with God (Waaijman 2002:1).

This dissertation is written from a Biblically oriented tradition with the premise that Christian spirituality is personal belief in the saving work of God’s son, Jesus Christ, and the resulting transforming work of the Holy Spirit who indwells and empowers the individual life. Christian spirituality has to do with knowing God. But the ‘knowing’ is not an abstract knowledge of a doctrine of God; it is a personal relationship with the personal God. “Spirituality is not less than cognitive, but it is more than cognitive. It is growth in a relationship with the living God” (Mathews 2003:95). Therefore, in Christian spirituality,

one does not find oneself alone, a point between two empty infinities, as Dupré asserts. In reality, Christian spirituality is Biblical truth demonstrated by the individual's actions – external dimension, and reactions – the internal dimension. Authentic Christian spirituality must demonstrate transformation in both dimensions.

2.3 Contemporary Christian Spirituality

Roman Catholics took the lead in the twentieth century regarding Christian spirituality whereas mainline Protestant interest has been slower, possibly due to concern over the 'works-righteousness' debate as well as concern over a possible focus on piety without social concern. However, today there has been an incredible awakening of interest in issues of Christian spirituality within all groups.

Indeed, recent mainline Protestant interest in the practice and discipline of spirituality has been spawned by a number of cultural movements, including the recent popularisation of Jungian psychology and the American myth of self-fulfilment. But perhaps even more significant for this renewed Protestant enthusiasm is the unfolding of post-modernism in a diversity of forms. More to the point, there are a growing number of thinkers who are critiquing the anthropology of modernity with all its reductionistic tendencies....Even some of those who have been disdainful of metaphysics in the past are beginning to realize that a human being is far more than our recent cultural constructs have allowed. The door for a reconsideration of what the ancients called *spiritualities* is now open (Collins 1996:82).

The effects of post-modernity on the Bible Institute Movement will be examined in more detail at the end of this chapter. However, it is important first to look at specific spiritualities that have influenced contemporary Christian spirituality.

2.3.1 Missionary Spirituality

The movement that had the greatest influence on contemporary spirituality has been the missionary movement, initiated by Catholics in the sixteenth and seventeenth centuries. As

a result of the emergence of Pietism, the continental Moravians and Lutherans began sending missionaries in the 1700s. William Carey, a Baptist shoemaker from Great Britain, became convinced that God wanted the Good News of salvation through Jesus Christ to be taken to India. However, America did not become involved until 1814 when the first missionary society was established. American women became extremely active in the late 1800s, founding their own societies and sending both single and married women to serve all over the world.

Missionary spirituality includes the spirituality of the missionaries themselves, but also that of their supporters at home. A certain global perspective is one aspect of such spirituality. Another is fervent prayer, especially intercessory prayer. The analogue to missionary spirituality is that of peoples who were first won to Christianity through their efforts. Unfortunately very little of their spirituality has come down to us. It is in the twentieth century that most of the indigenous Christian movements in different continents have developed a distinctive voice (Holt 1997:122).

A famous meeting of missionaries in 1910 in Edinburgh helped the churches of the world to develop closer relationships through the establishment of the World Council of Churches. Vatican II (1962-1965) certainly brought the Catholic Church out of isolation and increased the dialogue with other Christians as well as with other religions.

With the advent of Vatican II a change occurred in the attitude of the church toward the world. This posture was no longer conceived in narrow ecclesiastical political terms but, more broadly, in social-cultural terms. In addition it was construed in a positive sense as referring to God's creation and its completion. By implication the role of the laity was re-evaluated: lay persons have as their direct assignment the sanctification of the world, not by withdrawing from it, but by seeing God at work in it (Waaijman 2002:23).

Conservative evangelical organisations, however, resisted membership in the World Council of Churches because of their views on the inerrancy of Scripture - that the Bible is completely true and without error in its original languages - and their belief in the exclusivity of the Gospel message. In recent times, conservative evangelicals have given

increasing recognition to and appreciation of what they can learn from all peoples and cultures and have been eager to join with other Christians. Yet, it is unlikely that they will join with other denominations to become full members of the World Council of Churches.

2.3.2 Pentecostal and Charismatic Spirituality

Pentecostalism is another pivotal movement in the development of a new style of Christian spirituality. It began in a storefront church on Azusa Street in Los Angeles in 1906. At that time a black evangelist, William Seymour (1870-1922), introduced both black and white seekers to the ‘baptism with the Holy Spirit’ and speaking in tongues (Holt 1997:125). As a result of the Pentecostal movement the Charismatic or Neo-Pentecostal Movement was birthed in the 1960s. This movement recognized genuine spiritual gifts, and took evangelism, healing, and worship very seriously but did not believe that ‘speaking in tongues’ was a necessary sign of the Holy Spirit. The Charismatic movement had its greatest success among Catholics. However, many mainline Protestant churches and para-church organisations reacted far more cautiously.

A few Charismatic persons took dramatic steps to help the poor as the result of their spiritual renewal. But as a whole the movement did not make care for the poor or advocacy for the oppressed a major theme. Thus, the movement came in some instances to meet the real need of American Christians for an emotional and experiential faith, but it did not challenge their social or political involvement. The movement definitely led to ecumenical exchanges between surprising partners, notably the Pentecostals and Roman Catholics (Holt 1997:126).

2.4 Influential Contemporary Individual Spiritualities

The lives of a multitude of individuals have influenced contemporary spirituality. However, Thérèse of Lisieux, Mother Teresa, Dietrich Bonhoeffer and Martin Luther King Jr, have specifically shaped contemporary Christian Spirituality.

The Catholics were impacted by the life of Marie Françoise Thérèse Martin, known as Thérèse of Lisieux (1873-1897). This highly influential woman was born in Alençon, Normandy, on 2 January 1873. From the age of five she lived in Lisieux, where she eventually entered the Carmelite monastery at the age of fifteen. She lived a hidden life and was just twenty-four years old when she died. The world came to know her through her autobiography, *The Story of A Soul*. Various writers have suggested that her unique spiritual contribution is based on simplicity, spiritual poverty, confidence, love and a collection of virtues. “But spiritual childhood is a fundamental attitude from which spring virtues” (Wakefield 1983:377). Thérèse of Lisieux, a contemplative Carmelite, has been known as the patron of missionaries. She believed that what truly matters in life is not great deeds, but rather great love.

The entire world has been challenged by the spirituality of Mother Teresa (1910-2000), born Agnes Gonxha Bojaxhiu in Skopje, Macedonia. During her teen years she became interested in missions through her youth group in the local parish. At age seventeen, she joined the Sisters of Loreto, a community known for their missionary work in India. When she took her vows, she chose the name Teresa after Saint Thérèse of Lisieux. Mother Teresa became known worldwide for her work among the sick and dying in Calcutta, India. She no longer belongs to any particular continent, as the work of her order, Missionaries of Charity, now circles the globe. Her spirituality was simple and Biblical. She saw Christ in the suffering persons to whom she ministered. Mother Teresa insisted that her sisters take their prayer and worship lives very seriously, or they would certainly burn out in serving the poorest of the poor. “This profound simplicity has become a witness to Christians and non-Christians alike....The holism of her spirituality is worthy of emulation: prayer and work go together” (Holt 1997:143). She took her pro-life message to the Supreme Court of the United States when she had her lawyers file a peaceable brief with the Supreme Court urging it to recognize the unborn child’s inalienable right to life. For Mother Teresa, spirituality affected every area of life and always resulted in practical action.

Dietrich Bonhoeffer (1906-1945), a German Lutheran theologian, also had a profound influence on contemporary spirituality. “He first became widely known for his provocative commentary on the Sermon on the Mount, *The Cost of Discipleship*. Like Kierkegaard almost a century earlier, he castigated his own Lutheran tradition for preaching ‘cheap grace’ an easy, uninvolved Christianity” (Holt 1997:148). Bonhoeffer was involved in the ecumenical movement and was a leader in the struggle of the Confessing Church against the nationalist and racist views of National Socialism (Wakefield 1983:55). This outstanding Christian theologian wrote *Life Together*, which describes the basis of Christian community, before he was executed in a Nazi prison just five days before the Americans liberated his prison.

In addition, Martin Luther King Jr (1929-1968) had particular influence on American contemporary spirituality both as a civil rights leader and as a Baptist preacher. King’s spiritual roots sustained his quest for justice through militant non-violence. King was one of the most visible advocates for non-violence and direct action as methods of social change. He studied at Crozer Theological Seminary in Pennsylvania and Boston University, where he deepened his understanding of theological scholarship and explored Mahatma Gandhi’s non-violent strategy. Clashes between unarmed black demonstrators and police armed with dogs and fire hoses resulted in newspaper headlines throughout the world. President Kennedy submitted broad civil rights legislation to Congress, which led to the passage of the 1964 Civil Rights Act. King’s deep spiritual convictions regarding social justice and human rights motivated his life and were expressed in his public action of non-violent resistance against racism, which has left a deep and abiding transformation on contemporary Christian spirituality in America.

2.5 Three Movements that Preceded the Bible Institute Movement

While such individuals have left an impression on contemporary Christian spirituality as a whole, three specific movements contributed to the spiritual climate that helped lay the

foundation of the Bible Institute Movement. In particular, the *Pietistic, Keswick* and *Fundamentalist Movements* created an environment that elevated the felt need for formal Biblical instruction.

2.5.1 Pietistic Movement

The Pietistic movement, which began in the Netherlands in the fourteenth century, was a reaction to the perceived over-emphasis of mystical theology. In an effort to continue and deepen the work of the Reformation, pietism focused on the renewal of the Christian life at a time when Lutheran orthodoxy singularly emphasized belief in correct doctrine without praxis. This new movement began to emphasize the practical service of God to one's neighbour. The inner life was not neglected but there was now a renewed attempt to stress the importance of praxis.

The Pietists were convinced that believers must not only be justified but must also show progress in the Christian life. They were optimistic about the extent to which believers could over-come sin in their lives. They were impatient with the worldliness of many church members and dismissed theological disputes as irrelevant to their main concern – the loss of vitality in the Church (Allik 1993:789).

The intricacies of scholasticism and the immoral lives of some of the monks who claimed to be learned, had convinced the members of the Pietistic Movement that true knowledge does not come from books, but from the identification of one's life with God, the blending together of the knower with the known. This is seen in the following paragraph from *The Imitation of Christ*, quoted in Holt:

What good does it do to speak learnedly about the Trinity if lacking humility you displease the Trinity? Indeed it is not learning that makes man holy and just, but a virtuous life makes him pleasing to God. I would rather feel contrition than know how to define it. What would it profit us to know the whole Bible by heart and the principles of the philosophers if we live without the grace and love of God? Vanity of vanities, all is vanity except to have God and serve him alone (1997:80).

Seeking the conversion of individuals, the renewal of the church, and the transformation of society, the *pietistic movement* arose in German Lutheranism shortly after the Thirty Years War left the country in a disastrous situation physically, economically, and spiritually. There emerged a new desire to meet the needs of the church as well as those of society.

Luther's conception of faith as relational trust soon devolved into the intellectual assent given to creeds. A reaction set in, and the pietism of Philip Jakob Spener (1635-1705) and August Hermann Francke (1663-1727) in the seventeenth century served as a corrective by emphasizing the fact that real faith is expressed not simply in knowledge but also in practical deeds of love to one's neighbour (Collins 1996:82). Philip Spener, generally considered the founder of pietism, was appointed a senior pastor in Frankfurt in 1666, where he found the church in a deplorable state. He encouraged the formation of small groups for prayer, Bible study, and the reading of devotional works. This concept of the church within the church spread widely, despite bitter criticism.

Spener called for the reform of Christian society through six means: (1) more extensive use of the Scriptures; (2) greater participation by the laity; (3) the practice of love in everyday life; (4) an attitude of love in controversies; (5) stress on piety as well as scholarship in theological schools; (6) and theological education that taught that preaching was to save souls, not just demonstrate scholarship (Pierson 2000:757).

The concept of the Bible Institute Movement can be traced back to these changes in theological training that were emphasised by Philip Spener. Pietism also reaffirmed the Great Commission as universally valid and taught that Christians must accept responsibility for proclaiming the gospel to all persons. This concept was against the Lutheran orthodoxy of the day, which taught that mission belonged to God and God did not need human helpers. Missionary work was seen as unnecessary and even suspect.

August Hermann Francke, the second leader of Pietism, believed that converted and transformed individuals would renew the church and society. His vision led him to focus on world mission. Francke established a Bible Institute to print and distribute Bibles inexpensively, with the goal of bringing the Scriptures to every part of the world. His projects were supported by faith alone and became the model for the orphanages of George Muller in Bristol, England, which then became the model for the faith principle of the China Inland Mission (Pierson 2000:757). The influence of pietism on the total missionary movement was nothing short of incredible. Pietism was also seen as broadly ecumenical because of its focus on conversion and heart religion rather than theological controversies. Thus, it was the first Protestant movement that focussed on mission as well as on ecumenical relationships. Here again the future development of the Bible Institute Movement can be traced back to these cultural changes.

2.5.2 Keswick Movement

In England during in the 1870s, annual meetings began among evangelicals concerned about the polarization and bitter controversies over liberalism and agnosticism found within the church. The first gathering took place in 1875 at Keswick in England's Lake District. From the beginning the conventions, known as Keswick meetings, attracted hundreds despite the concern that they promoted sinless perfection.

The underlying conviction of Keswick's founders was that through the gospel Christ offered his people the possibility of living victoriously by his indwelling presence and power. In their opinion, Scripture held out the prospect of the Christian enjoying unbroken fellowship with God and victory over all known sin. Sin was always possible, but not necessary (Glasser 2000:537).

Dwight Lyman Moody (1837-1899) a well-known American evangelist and Ira David Sankey (1840-1908) a loved Methodist singer, ministered throughout Britain from 1873-1875. As a result of their highly powerful revival meetings, there was an increased outcry

for more authenticity in evangelical Christian living. As a result, the Keswick conventions grew in significance and had an unexpected national impact.

In the beginning of the Keswick Movement, there was little emphasis on missions. However, it became clear that when young Christians deliberately surrendered themselves to Christ, they increasingly sensed a pull to evangelise the world. As a result, a portion of each convention was devoted to missionaries and overseas national speakers. Keswick's influence on missions has been enormous, particularly on the *Student Volunteer Movement* and on the *World Missionary Conference* at Edinburgh (1910). Keswick was responsible for sending Amy Carmichael to India in 1892, its first missionary, and thereby inaugurated a pattern of supporting workers serving in a wide range of societies overseas (Glasser 2000:537). In many ways, Keswick represented evangelical ecumenicity. Dwight Moody himself, who was utilized in the Keswick movement, held evangelistic campaigns in virtually every major city in America. Moody's influence was far-reaching, not only in evangelism but in education, being the founder of the Moody Bible Institute in Chicago in 1886. Keswick continues to be active today with the radio broadcast of 'Keswick Week,' a tape library service for national churches, and a hospitality fund to help furloughed missionaries and overseas nationals to attend conventions in the United Kingdom. Keswick conferences continue today in many parts of the world.

2.5.3 Fundamentalist Movement

Few terms in American religious history are more difficult to define than Protestant *fundamentalism*. The first important attempt to take a new look at *fundamentalism* came in 1970, with Ernest Sandeen's publication of *The Roots of Fundamentalism*.

Sandeen offered a primarily theological definition of fundamentalism; he saw it as a grouping of conservative Christians, mostly from Calvinist backgrounds – Baptists and Presbyterians – whose theological 'roots' consisted of two parts; a premillennialism which Sandeen traced to British and American millenarianism of the early nineteenth century, and a doctrine

of biblical inerrancy that he ascribed to the tradition of Princeton Seminary” (Brereton 1990:165).

It is evident that the fundamentalist movement was primarily an American Movement and it has affected American Christian spirituality most profoundly. American democracy creates the democratisation of religion and thus, the multiplication of movements. Additionally, America appears to focus on the Bible, over the established Church, which allows for a ‘Bible Movement’ to leave the established Church. Ideas seem to be more important than traditional and organised structures in America.

Fundamentalism originated in early twentieth-century North America as a movement to preserve and promote conservative, biblical Christian orthodoxy. It was a militant reaction against challenges from liberal theology, the theory of evolution, and higher critical methodology in biblical studies. The term ‘fundamentalist’ probably came as the result of the publication of a series of twelve pamphlets entitled *The Fundamentals* (Smith 1992:11).

The concept of a series of pamphlets, *The Fundamentals*, was conceived by a Southern California oil millionaire and edited by Bible teachers and evangelists. Published in twelve paperback volumes from 1910 to 1915, it was meant to be a great ‘Testimony to the Truth’ and even something of a scholarly *tour de force* (Marsden 1980:118). However, the twelve paperback volumes had a long-term effect of greater importance than even their immediate impact. They became a symbolic point of reference for identifying the fundamentalist movement.

The fundamentalists became well organised and led an offensive affirming the Virgin Birth and the deity and substitutionary atonement of Christ. They believed that Jesus Christ was born of the Virgin Mary who became pregnant when the Holy Spirit came upon her, and that He was truly the Son of God, the promised Messiah. They taught that his death on the cross and his resurrection from the dead after three days was indeed the payment for the sins of mankind. The fundamentalists also emphasized the belief that both divine and human elements were present in the production of Holy Scripture, the Bible. The entire text of

Scripture, including the very words, is a product of the mind of God expressed in human terms and conditions. This doctrine is known as the *unity* and *plenary* or full inspiration of Scripture. In other words, all the words of Scripture are the exact words of God (Grudem 1994:75).

The fundamentalists were especially aggressive within the Presbyterian and Baptist denominations. The more liberal theologians led a counter attack within the seminaries where teaching became increasingly liberal. Liberalism within the institutions of higher education led to a great concern regarding the future of the faith. The trustworthiness and integrity of Scripture became a focus of debate between the liberals and the fundamentalists. The fundamentalists believed that the Bible was ‘inerrant’ or fully true in all its teachings, even extending to the areas of history and science as well as faith and practice. Inerrancy did not imply that the Bible’s primary purpose was to present exact information concerning history and science. Therefore, approximations were acknowledged and were believed to fulfil the requirements of truthfulness. It was considered not only possible but also imperative that apparent discrepancies be harmonized. The debate over the inerrancy of Scripture within the Presbyterian and Baptist denominations not only caused church splits but also influenced the birth of the Bible Institute Movement.

2.5.3.1 Premillennialism

The word ‘millennium’ is derived from the Latin word meaning a thousand. It denotes a doctrine taken from a passage in Revelation 20:1-10 in which the Apostle John describes the devil as being bound and thrown into a bottomless pit for a thousand years. The removal of the influence of Satan is accompanied by the resurrection of the Christian martyrs, who reign with Christ during the millennium. Christian beliefs regarding the millennium can be classified as premillennial, postmillennial, and amillennial. These categories involve much more than the arrangement of events surrounding the return of Christ (Elwell 1994:714).

However, for the purpose of this dissertation, only the premillennial position will be explained in more detail since it influenced *fundamentalism* so profoundly.

It was during the seventeenth century that *premillennialism* of a more scholarly nature was presented. Two Reformed theologians, Johann Heinrich Alsted and Joseph Mede, were responsible for the renewal of this perspective. They did not interpret the book of Revelation in an allegorical manner but rather understood it to contain the promise of a 'literal' kingdom of God to be established on earth before the last judgment. During the eighteenth century the popularity of the doctrine of *premillennialism* waned but during the nineteenth century it became popular once again.

The violent uprooting of European social and political institutions during the era of the French Revolution encouraged a more apocalyptic climate of opinion. There was also a revival of interest in the fortunes of the Jews. A new element was added to premillennialism during this period with the rise of dispensationalism (Elwell 1994:717).

Building on the idea of God's administration of or plan for the world, *dispensationalism* describes the unfolding of that program in various dispensations, or 'economies of the outworking of his total program' throughout the history of the world. Most premillennialists during the early nineteenth century were not dispensationalists. However, *dispensationalism* spread throughout the United States after the Civil War by many interdenominational speakers such as William E Blackstone, 'Harry' A Ironside, Lewis Sperry Chafer, and C I Scofield. It is through Scofield and his writing that *dispensationalism* became the norm for American *evangelicalism*. The *Scofield Reference Bible* made the new teaching regarding the end times an integral part of the translation by adding extensive notes on the same pages as the text. The *Scofield Reference Bible* began to be used in Bible Institutes such as Moody Bible Institute, and in seminaries such as Dallas Theological Seminary (Elwell 1994:717). I include this information because it is important to note that Lewis Sperry Chafer, the founder of Dallas Theological Seminary had a profound influence on Mitchell the founder of the Bible Institute under research. Chafer was a personal friend, mentor, and teacher of

Multnomah's founder. Furthermore, Mitchell was a graduate and visiting professor at the Dallas Theological Seminary.

Fundamentalism began to focus extensively on the teaching that Christ would return for his church *before* the thousand-year reign of Christ. This doctrine, known as *premillennialism*, the prefix *pre-* meaning *before*, became a heated debate in many denominations and seminaries. According to this viewpoint, the present church age will continue until, as it nears the end, a time of great tribulation and suffering will come on the earth. After that time of tribulation, at the end of the church age, Christ will return to earth to establish a millennial kingdom. When Christ returns, believers who have died will be raised from the dead, their bodies will be reunited with their spirits, and they will reign with Christ on the earth for one thousand years.

As previously stated, various interpretations of the second coming have existed throughout church history. However, modern *premillennialism* emerged during the middle of the 1800s as British and American scholars interpreted biblical prophecies 'literally'.

While millennialism has encouraged missionary activity, premillennialism became a hallmark of evangelical missions from the late nineteenth century on. Prominent American pastors, including A.B. Simpson, A.T. Pierson, A.J. Gordon, Dwight L. Moody, Martin Wells Knapp, and C. I. Scofield, concluded from their study of the Scriptures that preaching the gospel worldwide was vital preparation for Christ's second coming. With the second coming believed imminent, believers felt compelled to evangelise non-believers, both to save all the souls they could before Christ's return cut off opportunities for salvation, and to fulfil the conditions outlined for his return in Matthew 24:14, 'And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come' (Robert 2000:783).

Premillennial beliefs not only greatly encouraged verbal proclamation of the gospel in denominational missions such as the Baptists and Presbyterians; they also promoted the formation of numerous faith missions and independent mission agencies. The trend was to

focus on evangelism, especially in the ‘hidden’ or ‘unreached’ regions of the world. The priority placed on evangelism overshadowed social concerns. The early adherents to *Pentecostalism*, which emerged in the early twentieth century, adopted premillennial theology. They believed that the Holy Spirit had given the ‘gift of tongues’ to complete the task of world evangelisation in preparation for the second coming of Christ. Throughout the twentieth century, *premillennialism* remained a powerful motivation for world evangelisation.

Premillennial motivations for mission received worldwide recognition when in 1974 three thousand evangelical leaders adopted the Lausanne Covenant, which became a basic statement of faith for evangelical missions. The last article of the Lausanne Covenant states, ‘We believe that Jesus Christ will return personally and visibly, in power and glory, to consummate his salvation and his judgment. This promise of his coming is a further spur to our evangelism, for we remember his words that the Gospel must first be preached to all nations. We believe that the interim period between Christ’s ascension and return is to be filled with the mission of the people of God, who have no liberty to stop before the End’ (Robert 2000:784).

2.5.3.2 Evolutionism

The fundamentalists in America were known not only for their premillennial doctrine, but also for their reactions to the dangers of *evolutionism*. Since 1923 several Southern states adopted anti-evolution legislation that banned the teaching of Darwinism in any public school. A similar law was passed in Tennessee in the spring of 1925. John Scopes, a young biology teacher, immediately tested the law by teaching evolution to his students. This event led to a well-known legal courtroom debate that became known as the ‘Monkey Trial’. The American Civil Liberties Union supplied three eminent lawyers, headed by a renowned lawyer named Darrow, to serve as counsel. At the height of the trial, Bryan, an uneducated fundamentalist preacher, allowed himself to be cross-examined by Darrow, the greatest trial lawyer of the day, on the subject of the precise accuracy of the Bible. The debacle ended with the fundamentalist cause becoming synonymous with an ignorant, rural, backward America.

It would be difficult to overestimate the impact of ‘the Monkey Trial’ at Dayton, Tennessee, in transforming fundamentalism. William Jennings Bryan’s ill-fated attempt in the summer of 1925 to slay singlehanded the prophets of Baal brought instead an outpouring of derision. The rural setting, so well suited to the stereotypes of the agrarian leader and his religion, stamped the entire movement with an indelible image. Very quickly, the conspicuous reality of the movement seemed to conform to the image thus imprinted and the strength of the movement in the centers of national life waned precipitously (Marsden 1980:184-185).

Fundamentalism became known as the clash of two worlds, the rural and the urban. Fundamentalists resisted changes that eventually hurt their vision and movement. They greatly resisted the Ecumenical movement and the Pentecostal movement. After the infamous Monkey Trial, the public viewed *fundamentalism* as anti-scientific and somewhat obsolete.

2.5.3.3 Evangelicalism

It is important to note that *fundamentalism* has recently re-emerged as a major force in America and is no longer viewed as anti-intellectual. The impact of *fundamentalism* has changed in recent years.

During the 1970s perhaps only one-tenth of America’s estimated forty million evangelicals belonged to the strictly separatist mostly dispensationalist churches that still called themselves ‘fundamentalist’ Nonetheless within the evangelical coalition, large numbers of those who did not call themselves ‘fundamentalists’ had fundamentalistic traits. One evidence of this persistent militancy was that the question of the inerrancy of Scripture was often an important battlefield within evangelicalism itself. In the early 1980s, however, a new and much larger fundamentalism suddenly awakened. Rather than depicting themselves as the faith remnant, their best-known representatives tagged themselves ‘*the moral majority*’ (Marsden 1980:228).

Evangelicalism is the movement in modern Christianity that transcends denominational and confessional boundaries. It emphasizes conformity to the basic tenets of the faith and a missionary outreach of compassion and urgency. A person who is referred to as 'evangelical' is a person who believes and proclaims the gospel of Jesus Christ. In North America today, there is an evangelical movement committed to the historic doctrines of the Christian faith, the supreme authority of Scripture in faith and practice, the need for personal conversion, and the imperative of world evangelisation.

By the 1940's, conservatives J Elwin Wright, Harold J Ockenga, Carl Henry, Billy Graham, and others rejected the denominational separatism and intellectual and cultural isolationism of fundamentalism and became the spokesmen for the 'new Evangelicals.' The evangelistic crusades of Billy Graham, which first gained national attention in 1948, played a crucial part in the shaping of 'New-evangelicalism.' Key institutions also served the new movement: among them, the National Association of Evangelicals (1953), Wheaton College (1869), Fuller Theological Seminary (1947), and *Christianity Today* magazine (1956). These and similar institutions fostered a 'renaissance' of evangelical biblical and theological scholarship beginning in the 1950s. The elections of evangelicals as presidents of the United States in recent decades has not only marked the resurgence of evangelicalism, but signalled widely different political orientations within (McGee 2000:338).

As seen, there has been a move by some away from *fundamentalism*. In the United States the fundamentalists became associated with revivalist movements and *dispensationalism*. Some fundamentalists in their opposition to modernity separated from denominations that included modernists while others led the way for the evangelicals. The evangelicals were Bible-believing Christians within many traditions but also were more open to a cultural engagement with modernity. The evangelicals did not wish to separate themselves from other Christians but chose to stay engaged with culture in order to remain relevant.

A related term is 'conservative evangelical,' which is the preferred self-description of those Protestants who share the doctrinal beliefs of fundamentalists but resist what they see as the cultural provincialism and anti-intellectualism of some fundamentalists (Allik 1993:432).

The differences between these two groups became evident when Billy Graham, a world-renowned evangelist, conducted his citywide evangelistic campaigns. Fundamentalists would refuse to be involved in the campaigns because Graham would sit on the platform with Catholics and they believed that to be a clear demonstration of compromise. In contrast, the evangelicals would become fully involved and join together with those of other persuasions. It is important to note that Graham has had two citywide evangelistic campaigns in Portland, Oregon and Multnomah was fully involved in both campaigns. In fact, Multnomah's third president, J Aldrich, was the chairman of the second campaign.

The Fundamentalist Movement seemed to have had the greatest overall impact in shaping the Bible Institute Movement, not only because of its concern regarding liberalism in the seminaries, but also because of the evangelistic passion that resulted from its premillennial theology. Additionally, it has been noted that the fundamentalists have gravitated into two distinct groups through the years. While both maintained their commitment to the full plenary inspiration of Scripture and the need to evangelise the world, the 'fundamentalist' group presses for a separatist stance against cultural engagement and cooperation with other Christian denominations. The larger group, labelled 'evangelicals,' are determined to engage culture and are willing to cooperate with other denominations holding to the same non-negotiable tenets of the Christian faith. The fundamentalists continue to have many small Bible Institutes designed to train their own pastors and leaders, whereas, many other Bible Institutes and Colleges have moved to a more inclusive, non-denominational, culturally sensitive, evangelical stance.

In conclusion, the practical service of God to one's neighbour and the renewed attempt to stress the importance of praxis in the Pietistic Movement influenced the birth and development of the Bible Institute Movement. Furthermore, the desire for more authenticity in Christian living and a growing focus on world missions emphasised by the Keswick Movement, also greatly impacted the birth and rapid growth of the Bible Institute Movement. However, the Fundamentalist Movement had the greatest impact in instigating

and shaping the Bible Institute Movement through its focus on understanding and teaching correct doctrine.

2.6 A Brief History of the Bible Institute Movement

2.6.1 The Early Years: 1882-1915

The late 1800s were times of rapid change with industrialisation and urbanisation providing difficulties and opportunities. As mentioned above, the most well known evangelical leader of the Protestant church during this time was an untrained lay preacher named Dwight Lyman Moody. Moody drew crowds in the thousands in both America and Great Britain. J W Cook wrote that “While conducting evangelistic meetings in England in 1873 and again in 1882, D L Moody came into contact with the ministry of Dr H Grattan Guinness who had founded the East London Institute for Home and Foreign Missions in 1872” (quoted by Thigpen 1999). The concept of this ‘institute,’ birthed in Moody the vision of training laymen for ministry back in his hometown of Chicago, Illinois.

During this same time, Simpson, known today as the founder of the *Christian and Missionary Alliance* denomination, began training classes in Bible and basic ministry skills in New York City (Thigpen 1999). Simpson rented space on the stage of a New York theatre and began his classes in 1882. Only one year later, Simpson formally organised his school as *The Missionary Training College for Home and Foreign Missionaries and Evangelists*. The school later moved to Nyack, New York and eventually changed its name to *Nyack College*.

Simpson named his new training school a ‘college’ but he did not have in mind a traditional college education. G G Talbot described Simpson’s educational vision for the school.

It will not aim to give a scholastic education, but a thorough Scriptural training, and a specific and most careful preparation for practical work. It

will receive students of both sexes, and at the close of the terms of study will give a Diploma and Certificate to all graduates....The aim of the Institute will be to qualify consecrated men and women who have not received, and do not wish to receive, a regular scholastic education....The students will be afforded the utmost opportunity for testing and putting into practice the principles they study, by being employed in actual Mission work as leaders of meetings, visitors, etc., in the wide field afforded by a great city (Thigpen 1999).

There was a felt need to provide more practically trained individuals for the needy world. One of the goals of the Bible Institutes was to prepare ministers and missionaries for Faith Missions that were rapidly developing.

There is no question that the purpose of the first Bible schools - Nyack Missionary College established in 1882 and Moody Bible Institute established four years later - was to train men and women for church vocation or Christian ministries. In both cases they were founded in response to concern for human need....There was critical lack of trained personnel; seminaries came far short of preparing a sufficient number of men while doing practically nothing to train women for specialized ministries other than the pastorate (Witmer 1962:24).

The general idea of preparing 'gapmen' to fill the breach between the labouring poor and the organised church gripped Moody during his revival activity in England. Ignoring charges that he was competing with seminaries and the professional clergy, Moody set out to 'fit laymen' for the 'practical work' of 'learning how to reach the masses' (Ahlstrom 1972:812). Dr James M Grey, who served as president of Moody Bible Institute from 1904 to 1934 quoted J W Cook regarding the purpose of the school.

The purpose of Mr. Moody was not to establish a school for ministers or pastors. He thought only of lay workers. He had in mind men and women of advanced years who had been denied schooling opportunities in their youth, but who with a knowledge of the Bible, gospel music, and personal work for souls, might be equipped for better service in their churches, and in the slums and destitute places of our great cities (Thigpen 1999).

Since the goal of the Bible Institute was to prepare students for Christian ministries through a program of Biblical and practical training, Christian service was not seen as an activity chosen voluntarily, as in Christian liberal arts colleges, but as an essential part of ministry preparation. Furthermore, every student in a Bible Institute was to major in Biblical studies, the heart of the curriculum, rather than in general humanities and sciences, which became the foundation of the curriculum in a Christian liberal arts college.

Simpson and Moody's efforts were the beginnings of an avalanche of Bible Institutes that were started from 1886-1915. In this 30-year period, no less than 32 institutes were formally organized. These schools spanned the geographical as well as theological spectrum. Many of these schools are still in existence today, although now as colleges or seminaries. Well-known modern institutions of higher learning such as Biola University, Northwestern College (MN), Gordon College, Toccoa Falls Bible College, and Trinity Evangelical Divinity School were all begun as Bible Institutes during this time period (Brereton 1990:70-71).

All of these institutions emphasized the need of training lay people for Christian service, although this focus decreased for many of the Bible Institutes as the years passed. There was a feeling among many evangelicals that the established seminaries were heading toward spiritual bankruptcy. However, there was no conscious attempt to supplant the work of seminaries in the beginning. In fact, many of the leaders and teachers in the movement were seminary trained. However, the *expansion* of the movement can be traced to a reaction to the liberalism within the seminaries.

2.6.2 Expansion of the Bible Institute Movement: 1916-1929

Between 1916 and 1929, at least 28 Bible Institutes were established in the United States (Brereton 1990:72-73). These new institutions were not limited to any particular denominational group or geographical area. While new schools were being started, some of the more established schools began to move into additional ministries such as publishing and radio broadcasting. There was no accreditation or standardization of any of the institutes during these years. However, by 1930, the Bible Institutes, as a group, were characterized by the following five traits: they were wholeheartedly evangelical in basic theology; the

central part of the curriculum was the study of the English Bible; there was an emphasis on practical Christian service; there was a strong emphasis on world missions; and there began to be a shift away from training only lay people to training men and women for 'full-time Christian service' as pastors or missionaries. (Daniel 1980:33).

2.6.3 Standardisation and Growth of the Bible Institute Movement: 1930-1969

The Great Depression found *fundamentalism* in decline but there was an emergence of *neo-fundamentalism* in the 1930s. Fundamentalists who separated themselves from their denominations gradually began to look upon those who had chosen to stay and fight as 'compromisers.' Gradually the fundamentalists drew apart from the neo-fundamentalists, seeing complete spiritual separation as essential for the maintenance of all they held true and precious.

A major contributor to the expansion of neo-fundamentalism was the development of the Bible Institute. Initiated by A.B. Simpson (Missionary Training Institute, 1882) and D. L. Moody (Moody Bible Institute, 1886) some years earlier, these institutions were used by fundamentalists as an alternative to denominational colleges and seminaries (Smith 1992:15).

Clarence Benson, head of the Christian education department at Moody Bible Institute, was concerned about the lack of standard courses for the training of lay Bible teachers in evangelical churches and schools. Benson, representing Moody Bible Institute, met with officials from four other schools to discuss their mutual concerns. *The Evangelical Teacher Training Association* (ETTA, today ETA, *Evangelical Training Association*) was founded in 1930 as a result of that meeting. C B Eavey recorded that the following original purpose of the ETTA was to:

...set up standards for the training of Sunday school teachers with a view to giving them preparation comparable to that of public school teachers. The Association was the first and, at the time, the only agency affording Bible Institutes means for obtaining some kind of uniformity among themselves. Its work and objectives met with the approval of most institutes as well as some colleges and seminaries (in Thigpen 1999).

Between 1930 and 1947, forty-eight new Bible Institutes were started (Brereton 1990:74-76). By 1947, well over one hundred Bible Institutes/Bible Colleges were in existence in the United States (Thigpen 1999). The need for an accrediting association to evaluate requirements and to lead the way to academic respectability became apparent. The *Accrediting Association of Bible Colleges* (AABC), founded in 1947, became the key organisation that standardized the Bible Institute Movement.

The ETTA was not an accrediting body, but an organisation that set general educational standards for programs of Christian education in Bible Institutes, Bible Colleges, Christian liberal arts colleges and seminaries. The current distinction between these differing places of education, generally referred to as *schools*, is that Bible Institutes offer diploma level education while Bible colleges offer four-year degree programs with a core curriculum of at least thirty-two hours in Bible and theology. However, the main distinction between a Bible Institute and a Bible College is the amount of credit hours spent in general education studies. Bible Institutes limit general education to only sixteen to thirty-two semester hours, while Bible colleges require from thirty-two to sixty-four hours in their four-year bachelor degree programs (Witmer 1962:26).

Christian liberal arts colleges are four-year educational degree programs with a core of general education rather than one of Bible and theology. However, they do offer Bible courses as electives and provide a strong Christian environment. By contrast, a four-year Bible College degree requires each student to have a foundational major in Bible and theology consisting of at least thirty-two credit hours and of personal choice another field or specialisation for a second major. Also, in a Bible College there are additional non-academic credits in hands-on practical ministry experience required for each student prior to graduation. By contrast, seminaries offer a post-graduate degree education in theological studies based upon four-year bachelor's degrees from any four-year degree granting school, be it a Bible college, a Christian liberal arts college, or a state university.

The ETTA began developing curriculum to be used in local churches for the purpose of training teachers for ministry in the local church. The success of this new standardising agency helped expand the Bible Institute Movement. For the schools that were making the transition from Institute level to College level, the accrediting association was deemed necessary. Originally the main emphasis of a Bible Institute was to train lay people, while a Bible College desired to train career pastors and missionaries. Many Christian liberal arts colleges began as Bible Institutes, subsequently developed into Bible Colleges, and finally made the transition into Christian liberal arts colleges. Many individuals are convinced that there continues to be a strong need for Bible Colleges, which requires the foundational core of study in Bible and theology, especially in today's fast changing culture. However, since the original vision of the Bible College has broadened beyond training career pastors and missionaries, many questions and challenges remain on how to keep the distinction of a Bible College while still facilitating second majors, which is a critical challenge for Multnomah. This issue grows in importance, as more graduates from Bible Colleges are not considering careers as pastors or missionaries.

2.6.4 Change, Crisis, and Growth of the Bible Institute Movement since 1970

According to Thigpen, five factors have greatly influenced the past thirty to thirty-five years of the Bible Institute Movement. First, the great economic uncertainties of the 70s and 80s pushed many schools into economic disaster and caused others to merge. Second, the 80s witnessed a drop in the number of college-age youth in America, which caused the recruitment of students to become even more difficult. The schools that did not have accreditation of any kind found themselves lacking students. The third factor that affected the Bible Institute Movement was the so-called 'diploma mill'. This phenomenon began when institutes would grant a degree in return for some type of 'academic' work and a sizeable amount of money. These schools were not accredited by any recognized academic body and operated mainly through the postal system. These schools did not offer legitimate degrees, and thus were not equivalent to those granted by accredited and recognized schools. Therefore, an even greater need arose to standardise academic requirements so that legitimate Bible Institutes and Colleges would not be confused with the 'diploma mills.'

The fourth factor that changed the Bible Institute Movement was the explosion of the charismatic movement that in turn prompted the establishment of more Bible Institutes across America. These new schools were founded with the focus of the original Bible Institute Movement, to train lay people, and to motivate them to change the world for Christ, but with a charismatic perspective. The fifth factor that further challenged the movement has been the overall resurgence of interest in the traditional Bible Institute Movement, especially among minority groups. Lenice Reed foresaw the rebirth of the original purposes of the Bible Institute in 1947 when she wrote:

No changes in the Bible Institutes, such as the development into Bible colleges, will ever cause the disappearance or elimination of the type of school which has served as a community centre. Nothing else can take its place with American Christians. With its evening classes, its conferences, its lending library, and its many activities, it has ministered to the general welfare of humble people. There will always be a need for this sort of Institute which serves community interests, even though many of the larger schools may re-organize into colleges (Thigpen 1999).

It is important to remember that the foundation and focus of both, Bible Institutes and Bible Colleges are basically the same. They both represent a pietistic reaction to secularism, a theistic reaction to humanism and agnosticism, a resurgence of spiritual dynamic in Protestantism, a restoration of Biblical authority and direction in education, and a return to the central concern of Christian education - the implementation of Christ's Great Commission: 'Go ye into all the world' (Witmer 1962:30). However, the expansion of focus in the original purposes of the Bible Institute and College Movement began to change as seen in the following statement:

...some champions of the Bible school movement were beginning to assert that Bible education was the only proper education, not just an expedient for lay evangelists, as it was originally conceived. There was a strong tradition in America that the Bible in the hands of the common person was of greater value than any amount of education (Marsden 1980:212).

In February 2004, the *Accrediting Association of Bible Colleges* officially changed its name to the *Association for Biblical Higher Education* (ABHE). The name change was deemed necessary to reflect the varied and broader functions of the association. Lockwood, Multnomah's current president, is also the president of the ABHE. Accreditation is now only one of the functions under the umbrella of the ABHE. This move was deemed necessary to further recognize, embrace and encourage fledgling Bible Institutes, some of which do not desire accreditation for various reasons. I personally view this expanded purpose as a positive move, especially in light of our post-modern society.

The history of the Bible Institute Movement in America, from 1882 to the present, is an excellent example of the evangelical church reaching out in an innovative way to meet the educational needs of its times. Many of the same forces that originally instigated the Bible Institute Movement are present again today. America is experiencing economic upheaval and dramatic societal changes both inside and outside the church. However, today the entire world is reportedly experiencing a renewed interest and awakening to spiritual concerns. Post-modernism has presented Christian spirituality with unique challenges in which to live and teach. Bible Institutes and Colleges need to rise to the occasion lest they be deemed irrelevant.

2.7 Unique Challenges for Bible Institutes and Colleges in a Post-modern Society

Post-modernism has had an incredible impact on spirituality in general and Christian spirituality in particular. There is now a renewed interest and spiritual sensitivity that has been absent from the world of Biblical scholarship for a long time. "The discovery of the serious limitations of the scientific method in the humanistic sphere, the rediscovery of the power of symbolism and...metaphorical thinking and language" (McGinn 1987:19) has contributed to the increased interest in spirituality. Sheldrake presents additional insight,

The former consensus about the language of faith can no longer be taken for granted. Within the Christian community some people question the continued validity of objective ways of thinking and speaking about God. 'God' is merely the word we use to describe the deepest level of value within

ourselves” (1998:6).

Sheldrake (1998) also claims that the roots of contemporary spirituality are found in an emphasis on human experience. Therefore, our ordinary human experience becomes the immediate context for God to disclose Himself.

Schneiders (1989:696), among other scholars, suggests that the breadth and power of today’s ‘spirituality phenomenon’ is a result of the natural and even necessary culmination of the psychoanalytic movement inaugurated by Freud. Others attribute the ‘spirituality phenomenon’ to the final disillusionment with the Enlightenment ideal of progress generated by the wars of the twentieth century. Sheldrake (1998:7) claims, “We have lost our innocence. We can no longer afford to be naïve for we have learned too much about the ambiguities of human behaviour”. However, many believe that Vatican II, convened in 1963 by Pope John XXIII, is responsible for igniting the flames of spirituality. “The council itself addressed a series of questions which bear directly on the life of the Christian church in the modern world: liturgy, the mission and unity of the church, economic and social development and ecumenism” (Dupré 1989:538). There is no doubt that Vatican II had the greatest impact in ushering in the new wave of spirituality.

Although the interest in spirituality sometimes produces superficial, unhealthy, bizarre, and even evil manifestations, it represents, on the whole, a profound and authentic desire of 20th century humanity for wholeness in the midst of fragmentation, for community in the face of isolation and loneliness, for liberating transcendence, for meaning in life, for values that endure. Human beings are spirits in the world, and spirituality is the effort to understand and realize the potential of that extraordinary and paradoxical condition (Schneiders 1989:696).

There has been a paradigm shift in the understanding of how knowledge is obtained, which has brought a new challenge to Christian spirituality. Post-modernism contends that rationalism is an inadequate route to knowledge. The human intellect, captive to its own personal and cultural weights, is unable to attain objective knowledge. Post-modernism advocates that there are other routes to knowledge which are just as, or even more, legitimate, including emotions, intuition, and experience. In addition to attacking

modernity's rationalist primacy, post-modernism also rejects its emphasis on knowledge as objective.

The post-modern mind no longer accepts the Enlightenment belief that knowledge is objective. Knowledge cannot be merely objective, say the postmoderns, because the universe is not mechanistic and dualistic but rather historical, relational, and personal. The world is not simply an objective given that is 'out there,' waiting to be discovered and known; reality is relative, indeterminate, and participatory (Grenz 1996:7).

Today there is an increasing emphasis on subjectivity and experience as opposed to objectivity and rationality. The concern regarding the emphasis on personal, subjective experience has also been expressed by Sheldrake:

Alongside the breakdown of former religious certainties there is a more broadly based cultural fragmentation. This makes public consensus about moral beliefs and behaviour extremely difficult. It also tends to inhibit any sense of common experience. As a result, some theorists argue that it is no longer possible to describe or defend any overarching framework of explanation or of values. Religious doctrines appear as eccentric options with no natural spiritual consequences. This results in a privatization of spirituality and a concentration on interiority. Spiritual experience becomes separated from a social or public vision of ethics. The phrase often used to describe this contemporary experience of fragmentation is post-modernity (1998:6).

The privatisation of spirituality, along with the emphasis on experience, gives insight into the increased expressions of spirituality today. For example, Feminist Christian Spirituality is challenging and trying to transform patriarchal Christian traditions. 'Daly identified the pervasive *patriarchy* of the Christian churches and the degree to which women were marginalized by the very institutions that proclaimed the fundamental dignity of all persons grounded in God's gracious love' (Purvis 1989:502).

The question that must be continually asked by the critically thinking Christian is whether or not a person's culture shapes his/her perspective on each particular theological issue. The breakdown of former religious certainties and cultural fragmentation has greatly impacted

Christian spirituality, especially in the area of *truth*. These cultural changes directly impact Bible Institutes and Colleges as they attempt to address questions related to truth among post-modern students. Christian spirituality teaches that there is an agreed upon core truth in the birth, death, and resurrection of Jesus Christ. Therefore, it is more important than ever for Bible Institutes and Colleges to address questions of how do we know truth, how individuals learn truth and what are the most effective methods to teach truth.

Sheldrake states, “Postmodernism recognized that all interpretations of ‘truth’ are culturally conditioned, contingent and morally flawed as well as intellectually partial” (1998:8). In positive ways, this has forced Christian believers to bring traditions into question and to clarify their understanding of doctrines. However, there remains a serious danger of abandoning foundational truths, since one of the themes in post-modernism is that there is no ‘metanarrative.’ There is no overarching ‘above’ story that explains all of reality. There is no story that is true for all people everywhere. Instead, there is only ‘my story’ or a series of smaller stories in which every culture’s values are true for them, and their values are just as important and true as those found in Scripture. However, in Christian spirituality there is a ‘metanarrative’ an overarching or ‘above’ story that explains reality.

Believers can no longer separate the ‘head from the heart’ nor the ‘sacred from the secular’, and think that they can have any impact in today’s world. I suggest that part of the reason for the breakdown in religious certainties today is because individuals who have known the truths taught in Scripture have not allowed the transforming work of the Holy Spirit in their own lives. This has resulted in Christians who can give a clear *definition* of the gospel message but whose lives have contradicted that definition. Christians have confused traditions with doctrine and have not been ‘life and peace’ in the world. The greatest impact of the gospel will be made when the ‘lived experience’ of Christians becomes a clear *demonstration* of the ‘truth’ of the gospel.

Spirituality and theology make a significant contribution to each other and are closely related. An analogy could be that theology or ‘definition’ is the skeleton and spirituality or ‘demonstration’ is the flesh and muscle on the skeleton. They are dependent on each other

and intricately linked together. In the understanding and teaching of spirituality, its relationship to theology becomes vital because theology has the ability and hence, the responsibility to evaluate and criticize spirituality. Theology is necessary for the interpretation of experience and the understanding of truth. However, it is also true that lived religious experience existed prior to theology. Schneiders correctly states, “Christian experience of living the faith in various times, places, cultures and in the midst of various issues, problems, and triumphs...generates theology, not...theology which generates spirituality” (1986:270). Spirituality without theology runs the danger of becoming merely private and interior, whereas theology without spirituality runs the danger of focusing exclusively on the intellect.

This presents new and challenging concerns for Bible Institutes and Colleges where objective truth is taught and where the focus is to train ministry leaders for the next generation. In a Bible Institute or College, there is a danger of focusing on the intellect exclusively, but this certainly is not necessary and must not be encouraged or condoned. It is vital to examine our experiences and evaluate them in light of revealed truth about God and therefore, cause us to refine and adjust our theology where necessary.

The social and political implications of ‘love of neighbour’ are not reserved for those who study liberation theology: each of us is called to selfless service. It is not enough that spirituality and theology transmit the riches of our tradition; it is incumbent upon both to enlighten dynamic, spiritual leadership in the church (Callahan 1989:274).

I agree with Callahan’s conclusion when he states, “Attempts to speak about our understanding of God (theology) and our efforts to live in light of that understanding (spirituality) cannot be separated” (1998:3). Theology is indeed the skeleton and spirituality the flesh on the skeleton. The two must not and cannot be separated.

Because post-modernity is contextual, it encourages Christianity in a more powerful ways than ever before to be itself. Today is a challenging but fresh new day for Christians and they must rise to the occasion. They must demonstrate through their lives the truth of the gospel message. The social dimensions become even more necessary than fifty years ago.

There must be an even greater encouragement given to believers to live out their beliefs in this new freedom of expression. Hence, post-modernism has given new and unique challenges to Bible Institutes and Colleges both in the teaching of truth as well as the lived experience of that truth.

2.8 Conclusion

It is indeed a complex task to interpret the past. However, it is a vital endeavour since “history may convey a greater awareness of what is enduring in the present and what is not” (Sheldrake 1992:27). As a result of a more detailed examination of contemporary Christian spirituality in America, especially the Missionary and Pentecostal spiritualities, it is clear that the spiritual needs of the day created a climate that instigated and influenced the American Bible Institute Movement. The Pietistic, Keswick and Fundamentalist Movements each had a key role to play in the launching and further development of the Bible Institute Movement. However, the Fundamentalist Movement had the greatest impact since it was a strong reaction to the liberalism within the seminaries. The Bible Institute was seen in part as an alternative to liberal institutions of higher education. Also, there was an intensely felt need to evangelise the world and provide more practically trained individuals. The Bible Institute Movement helped to meet those needs. Even though the Fundamentalist Movement is seen as having the greatest impact in the instigation of the Bible Institute Movement, the Fundamentalist Movement became more narrowly focused and took on an anti-intellectual approach. This caused a counter-reaction among many Bible believing evangelicals in America that resulted in separation from the more fundamentalist groups. Many evangelicals place a high value on academic scholarship as well as increased cooperation between denominations, and thus there was a separation from the strictly fundamentalist roots.

CHAPTER THREE

WHY MULTNOMAH WAS ESTABLISHED IN THE PACIFIC NORTHWEST

3.1 Introduction

While Chapter Two discusses factors that prompted the Bible Institute Movement across North America as a whole, this chapter focuses specifically on the Pacific Northwest and the establishment of a Bible Institute in Portland, Oregon. Theological concerns over Pentecostalism, a growing liberalism, and other related issues were on the increase. Additionally, evangelical leaders with a passion for teaching Biblical truth were developing a growing conviction that the Pacific Northwest was Biblically illiterate and theologically ignorant. These circumstances served to fuel a vision for a much-needed training school in the region. This chapter, then, answers the *why* of the Bible Institute being founded in Portland, Oregon. It is vital to understand the *why* behind the beginnings of an organisation before looking more closely at the *how* of its development, the focus of *Chapter Four*. The *why* assists us in the current situation to understand our Christian tradition, which is important in a contextual approach. Since, the historical information was obtained through the reading of archived personal correspondence dated before the founding of the academy, as well as qualitative interviewing, actual quotes from letters and interviewees were considered vital for clarity of research.

3.2 Theological Influences

3.2.1 Pentecostalism

Pentecostalism was sweeping across America and impacting the Pacific Northwest between 1930 and 1960. The *Pentecostal Movement* highlighted the baptism and gifts of the Holy Spirit that emerged from the broader holiness movement beginning in 1901. “Branches of modern Pentecostalism include ‘classical’ (denominational) Pentecostals, ‘Neo-Pentecostals’ (Charismatic), and so-called ‘Third Wave’ evangelicals who view ‘signs and wonders’ as essential for successful ministry” (McGee 2000:739-740). While there are

several differences between the Pentecostals and Charismatics, a major difference exists in their views of ‘speaking in tongues’ and what that means. The Pentecostals teach that ‘speaking in tongues’ is a proof of salvation and necessary to enter into the Spirit-filled life. Those who believe that ‘speaking in tongues’ is a spiritual gift to be practiced today but is not necessary for all believers as a proof of salvation are known as Charismatic. “While Charismatics tend to emphasize the gifts of healing, prophecy, and words of knowledge over tongues, the distinction between the two movements remains blurred” (Gill 2000:173). The Catholic Church was much less hesitant and reactive than mainline Protestant Churches with regard to the movement.

...the Catholic hierarchy’s first formal response, in 1969, was positive and proved to be a turning point in general Church acceptance. As a result of the shared experience among Christians of different denominations, a grass-roots ecumenism developed, highlighted in a 1976 conference on Charismatic Renewal in the Christian Churches, which drew 45,000 people (Agnew 1993:144).

Mitchell, the founder of *Multnomah School of the Bible*, hereafter referred to as Multnomah, was particularly concerned over the different teachings on the issue of speaking in tongues. Mitchell’s wide acceptance of other brands of interpretation terminated when it came to what he believed was error. “In that area he was not a patient person. Perhaps the area he watched most closely was the charismatic movement – charismatic being defined more in the area of second blessing, speaking in tongues, healing in the atonement and the authority of experience over the Word” (Bohrer 1994:187). Mitchell was convinced that the Word of God held truth and that all spiritual experiences must be viewed and evaluated in light of the written word of God. He had a compelling desire to teach the Bible, so that Christians could learn to live in truth and freedom in Christ.

The following quote from the biography of the life and ministry of Mitchell reveals his personality as well as his beliefs and concerns regarding the charismatic influence.

One day, a lady said to me, “Brother Mitchell, what would you do if somebody got up in your morning meeting and talked in tongues. What would you do?” “Why, I’d tell them to sit down. We don’t have anybody

here with the gift of interpretation.” “But supposing there was somebody there with the gift of interpretation. What would you do?” “I would take my Bible to see if they were telling the truth. It’s the final court!” And he told another: Sometimes people get so occupied with their experiences. In fact, as one man said to me, “Mitchell, if you only had this experience – what a preacher you would be.” “Well,” I said to him, “have you had this experience?” “Oh, yes.” “And are you that kind of preacher that you claim I would be?” No more word was said (Bohrer 1994:123).

Several examples of correspondence in the archives express Mitchell’s concern over what he was convinced were false beliefs permeating the Pacific Northwest regarding the Pentecostal/Charismatic Movement. On March 10, 1934 after holding Bible conferences in four area cities, Mitchell wrote about his concerns to W Aldrich, a friend who became Multnomah’s second president. He expressed the need for “consistent, consecutive teaching to really build up the people of God” (Mitchell 1934). This correspondence took place two years before the founding of Multnomah. The debates over the Pentecostal/Charismatic Movement seemed to apex in the Pacific Northwest in the 1970s.

Friesen, current theology professor and past Academic Dean at Multnomah, recalls that there were consistent debates on campus during the spring semester of 1976. The faculty voted to not allow students to practice ‘tongues’ on campus nor attend a Charismatic church. However, this ruling was voted down the following year. It was then that the student body petitioned to have a course developed where the controversial gifts of the Spirit, the so-called miraculous gifts, could be openly discussed and researched in an academic setting. Friesen was asked to teach the course since he was open to investigation from all perspectives rather than teaching in order to persuade students towards one particular interpretation. He continues to teach the course annually.

Multnomah moved toward greater inclusive, non-denominational, and a clearly less anti-charismatic stance under the leadership of J Aldrich, the third President.

3.2.2 Liberalism

In the nineteenth century, some European and American Protestants responded to the intellectual challenges of the Enlightenment, Biblical Criticism, and Darwinism by calling for significant readjustments to traditional Christian doctrines. Liberalism increased the concerns that many evangelicals had regarding the education of seminary students who were now questioning beliefs that had been held for centuries. Many Christians were deeply concerned about the apparent drift away from many of the beliefs they held as essential. The impact of theological revisionism began to penetrate the missionary enterprise by the late nineteenth century.

In particular, a conflict among American Congregationalists concerning the eternal destiny of the unevangelized led some to modify claims about the absoluteness and finality of the Christian faith. A new interest in comparative religions, epitomized by the Chicago meeting of the World's Parliament of Religions in 1893, further reinforced this development. In addition, some advocates of a social gospel critiqued the individualistic methods of traditional missiology and urged an approach more in line with liberal concepts of corporate salvation (Patterson 2000:572).

It is clear that Mitchell, the leading founder of Multnomah, was feeling the inroads of liberalism before he came to the Pacific Northwest, as seen in a letter dated six years prior to the founding of the academy. Mitchell penned the following words to Chafer, a friend and mentor, while Mitchell was serving as pastor of the Open Bible Church in Grand Rapids, Michigan.

I have a great desire to make a survey of all Western Canada this summer and to do so it may mean fellowship with a group of men in Winnipeg. I feel that God is challenging me to reach that whole country for God. It is as you know, one of the hardest fields in the world, especially since the churches have united, and is practically modernistic (Mitchell 1930).

Mitchell's continuing concern over liberalism, as well as his growing anxiety regarding apostasy and spiritual decline, is clear in another letter written to Chafer three years later. Mitchell corresponded with Chafer regarding the reported strong beginnings of a new

seminary in Dallas, Texas in which Chafer was pivotal.

I rejoice with you at the number of men that God has put under your ministry and the ministry of the faculty of the college. I believe that the school has a very definite place in the work of the Lord here in America, and when one sees the conditions all around, the spiritual declension, the growing apostasy, it causes one to cry to God to thrust forth laborers into the harvest field. We certainly need men in these days whose hearts are saturated with the Word of God and whose lives are controlled by the Spirit of God. There is great need for reality in these days, and I am praying that every graduate of the college shall not only have a mental knowledge of the Scriptures, but that their lives shall be possessed by the Word of God. I am beginning to see more and more that the gospel of Jesus Christ is an appeal to the heart of man, and the question of the head is secondary, though often times the heart is reached through the mind (Mitchell 1933).

There was great controversy and concern over modernists and how they were handling the Bible. Kehoe, Multnomah's registrar for forty-four years, recalls,

The liberal churches were misinterpreting the scriptures from our point of view, or just having sweet homilies and the Word was not being preached. That was *why* Mitchell very much wanted to have a place where people really learned the Bible and were prepared to be expositors as he was so well. And that was his vision in starting the school (Kehoe 2003).

Debates and controversies over liberalism continued to grow after the founding of Multnomah in 1936. A letter penned by Chafer to W Aldrich two years later, demonstrated the escalating antagonism between evangelical Christians and the more liberal branch. Chafer was expressing concern over the placement of graduates from the theological seminary in Dallas, Texas, the alma mater of Multnomah's founder.

A stiff fight is being made on us by the Southern Presbyterian Church to keep their men away from the school. This is an organized fight from headquarters. No such organized fight has been started in the Northern Presbyterian Church. However, local U.S.A. Presbyteries are making it hard for our candidates. Clarence Elrod was ordained a few days ago by Waco Presbytery but only on the promise by him that he would take three liberalistic courses at the Theology Department. The educational chairman of Presbytery said in explanation: 'That school in Dallas does something to their students that we want to get out of them' (Chafer 1938).

Debates over the truthfulness and dependability of the Bible were raging throughout the United States well into 1960s and 1970s. Archival research demonstrates that these critical concerns were also felt at Multnomah. In the minutes of a specially conducted Board meeting in 1966, the trustees recorded, “Motion made, seconded and passed that the Board of Trustees approve, accept, and will do their utmost to carry out the Doctrinal Statement” (MSB Trustee Board 1966).

Article I

We believe in the plenary, verbal inspiration of the Scriptures, both of the Old and New Testaments. By this we understand that the Holy Spirit not only inspired the thoughts of the writers, but also formulated the very word structure into which the thoughts were cast with the result that the original documents were inerrant as to fact and infallible as to truth (I Cor. 2:13; II Tim. 3:16-17; II Pet. 1:20-21) (MSB Trustee Board 1966).

This section of the doctrinal statement has remained unchanged since that time and continues to appear verbatim in Multnomah’s current catalogue.

There was a great concern in the 1930s and 40s that people know what the Bible teaches and have a good understanding of doctrine. This concern became a motivating passion for Mitchell who loved and knew the Word of God. “He really believed the Word of God had power. He knew it had power. He had seen it work. He would say the Lord honours His own Word, and he just kept zeroing in on teaching the Word” (Bohrer 1994:122). The teaching and exaltation of the Word of God was at the heart of Multnomah’s founding, as expressed by W Aldrich.

The school was going to be one where we were going to put double emphasis on the Word of God. And so we set out to do that; and with that and the simplicity of our appeal that ‘If it’s Bible you want, then you want Multnomah,’ students came. We wanted to be faithful in teaching the Word of God and to get people out to the mission field. We didn’t call in outside experts to plan our strategy for us. It was just that simple (Bohrer 1994:230).

3.2.3 Shift from Denominational towards Non-denominational Ministries

Mitchell was not known as a separatist, even though Multnomah in many ways was started as a fundamentalist reaction to the day. Mitchell was willing to have fellowship with others who did not have the same theological interpretations. He believed that if a person loved Christ and loved the Word, he could work with them. In Portland, Oregon, the controversy became more noticeable when Rev Billy Graham came for a citywide evangelistic campaign in 1950, long after the academy began. Therefore, it is interesting to note that Mitchell and Aldrich were criticized even in the 1950s because they were willing to sit on the platform with Graham. This action by the founders was considered a huge statement of cooperation throughout the Pacific Northwest.

The move toward a more nondenominational emphasis is seen in a personal letter that Mitchell wrote to Chafer, before the founding of Multnomah but soon after he took over the ministry of the *Portland Union Bible Class*.

At a council meeting of the classes last Monday night, it was unanimously decided to take the classes away from the Calvary Church and have a building of our own. We do not intend to buy a building, but lease one that would be suitable to the carrying on of the classes. I believe that we have the mind of the Lord in this, and feel sure that His blessing will attend the move. It was the opinion of the council that the classes would increase in their usefulness, as well as in numbers. There is also a very great need in Portland for a good gospel testimony and we are hoping that we can arrange a Sunday night meeting this fall, if the Lord tarry. We are very anxious that men hear about the Lord, and also for a place where sinners can come and be saved without being railroaded into some *denominational church* [italics mine]. These are certainly days of individual testimony and also of individual fellowship with the Lord (Mitchell 1931).

3.2.4 Felt Need in the Northwest for Bible Training

There was a strong sense of urgency felt in Portland, Oregon for more in-depth Bible training. Mitchell and his wife moved to Oregon to oversee the *Portland Union Bible Classes* in 1931 because he was aware of this need. However, his vision soon broadened for the entire Pacific Northwest region, as expressed in a letter to Chafer on May 5, 1934. I

wish to include this letter since the Mr C M Kopp referred to in this letter is my husband's grandfather, and this information was news to us.

A number of men met with me last Wednesday to discuss the need of this Pacific Northwest, and while at the conference I mentioned the fact that you were expected in this country this summer. One of the men from Yakima asked if there was any possibility of having you for a few meetings. They have a conference there in June for ten days and I am expected to be there....The congregation would come from all over the Yakima Valley. I am expecting to hear from Mr C M Kopp about the dates of the conference (Mitchell 1934).

Another letter penned to Chafer a year later, one year prior to Mitchell becoming the pivotal individual in the formation of Multnomah, further demonstrates the felt need for Bible training in the Pacific Northwest.

We request an interest in your prayers these days with reference to work here in Portland. I am planning, should the Lord open the way, to have an assistant and also an associate here next fall. The work is at a place now where we must have further help if it is to go on and expand as it ought to. This whole Pacific Northwest is open to a Bible teaching ministry and I am looking forward to the day when we can have a number of men from Dallas teaching in Oregon and Washington. I am hoping that way will be open for Willard [i.e. Willard Aldrich] to again be with me, for he occupies a real place in the hearts of the people (Mitchell 1935).

The *Portland Union Bible Classes* were growing and Mitchell began receiving letters from young men all over Oregon and Washington. After several months of teaching weekly Bible classes in Seattle, he received a letter signed by a number of individual young people asking for more help in Bible study. They professed their desire to obtain part-time work in Portland if he would give as much time as possible to teaching them the Word of God. Mitchell recounts the story.

Well, I could only be in one place at one time. And just about that time, we had a conference at Lake Sammamish concerning this and a Mr. Rich wanted to start some Bible classes in Seattle. He asked me if I would give a week's conference – which I did – in the Chamber of Commerce building. When I got home – oh, about two or three months afterward – I received a letter from a bunch of fellows up there – eight or ten fellows – who said that, if they came to Portland, would I teach them the Bible. They would try to get part-

time work and would I give the rest of the day to them and teach them the Bible. And I said to myself – well, if there are that many fellows that are hungry for the Bible, then there must be more. We’ve already got enough men here to start a Bible school because Willard is a good theologian and Forsberg is a good teacher. Dr. Sutcliffe was up in Tacoma. I said, ‘We better start a school for them’ (Bohrer 1994:128).

Aldrich further reveals the atmosphere among churches regarding the concern over modernism in the Pacific Northwest, and the resultant need for more systematic Bible training when he first met Mitchell.

We met in 1927, and he says I was on horseback when he met me. We lived on the outskirts of Tacoma. Now he had come to the First Presbyterian Church as an associate pastor under Dr Weir and he was a great *fundamentalist*, and those days were the days of the modernists. And while I was there, a man came from Philadelphia, where much of this started, and he split the First Presbyterian Church. It was an unfortunate thing because the church was as sound as a dollar, there was no need of it, and the folks that withdrew, many of them were my friends, went to a Masonic temple right behind the church across the alley, so it was tragic (W Aldrich 2003).

Lockwood, the fourth and current president of Multnomah, gave the following insight that demonstrates both the theological influences and the felt need in the Pacific Northwest to begin a Bible Institute.

The Bible Institute movement was on a broad national scale, which was really a two-part impulse. One was a reaction against liberalism and the belief that, the seminaries particularly, and Christian institutions of education, were not getting the job done. They were going liberal. That was the negative, so there was a negative reaction. And then I think there was a positive impulse of a sense of urgency, that Christ could come at any moment, and an urgency to get people equipped quickly in the Word and get them out and deployed onto the field. Certainly foreign mission was always heavy with the Bible Institute movement, but also to serve in rural churches or even as lay people. Multnomah was part of that. I think that in the Northwest, there was a real sense of a kind of dearth of biblical teaching. Even though there were lots of churches around, when Dr Mitchell started the Portland Bible classes, which eventually became Central Bible Church, people began to flock from other churches because of the teaching of the Word. Multnomah School of the Bible was started for those who wanted to go deeper (Lockwood 2003).

3.3 Leadership Influences

Not only were particular theological trends impacting the Pacific Northwest during the early 1900s but also there were significant leaders strategically living in the region. These individuals had a unique ability to know and understand their times. While people were being influenced by the theological trends of the day, there were also influential leaders who were aware of the trends and wanted to counteract them with Biblical truth.

In the founding of Multnomah, Sutcliffe, Mitchell, and W Aldrich were the most pivotal. Therefore, it is felt that more personal life information is important in understanding the leadership spirituality of these individuals and their subsequent and profound impact on the organisation. More detailed consideration will be given to Mitchell, since it is difficult to grasp the history of Multnomah apart from his personality and imprint.

3.3.1 Dr Bernard B Sutcliffe

In 1920, the Moody Bible Institute sponsored a Bible Conference in Portland, Oregon, in the Pacific Northwest region. There was an enthusiastic response to the teaching of the Bible by Sutcliffe, one of the invited teachers. After the conference, approximately one hundred women talked with Sutcliffe about continuing Bible classes in the city. Even though these women were from Westminster Presbyterian Church, they wanted the Bible classes open to all churches. This concept was heartily endorsed by local pastors and many laymen, and as a result, the *Portland Union Bible Classes* began with Sutcliffe as the expository teacher. The Bible classes flourished throughout the city. In 1922 he accepted the invitation to become the pastor of the Calvary Presbyterian Church in Portland, Oregon while continuing with the citywide Bible teaching ministry. However, the attendance in the Bible classes began to dwindle. Some felt that the decline in attendance was due to the fact that the classes were now being held in the church where Sutcliffe was the pastor and there was too close an association with one specific church and denomination.

Sutcliffe became acquainted with Mitchell in 1927, when Mitchell accepted an invitation to conduct a Bible teaching evangelistic campaign in Portland, Oregon. Sutcliffe was so impressed with the teaching of Mitchell, that he invited him to fill the pulpit at the Calvary Presbyterian Church for several weeks each year in 1928 and 1929 while he was a visiting lecturer in Dallas, Texas. Upon his return, he extended an invitation to Mitchell, who had a pastorate in the Midwest, to move to Portland to join his staff as his assistant. Mitchell did not accept the invitation. However, he eventually did accept the invitation to succeed Sutcliffe as teacher of the *Portland Union Bible Classes* in 1931.

In 1936, Sutcliffe became the Bible Institute's first president and served in that capacity until his seventieth birthday in 1943. He believed that a man should resign from any held position of authority at the age of seventy. He followed through with his conviction and resigned as President but continued to serve as a lecturer at the request of the Board of Trustees.

Sutcliffe was not a Christian until he was in his late twenties, when he was far from Christianity and had a serious problem with alcohol. Turturice reports that Sutcliffe was converted in a rescue mission (1962:4). Prior to Sutcliffe's conversion, the following incident occurred.

As the family was standing by Mrs Sutcliffe [Bernard's mother] moments before she died, she abruptly sat up in bed and thanked the Lord for her son's conversion and for putting him into the ministry. Then she lay back down and slipped into eternity. Apparently the Lord had blessed her with a vision of the future (Turturice 1962:4).

3.3.2 Dr John Greenwood Mitchell

When Mitchell and his wife Mary arrived in Oregon in January 1931, they were asked to share their vision for the work. Mitchell, told the council of the *Portland Union Bible Classes* that "he wanted to train other men to teach Bible classes that would reach the Pacific Northwest from the California border to Bellingham, Washington, because he felt that the Scriptures could be better taught through Bible study than through evangelistic

services” (Bohrer 1994:118). The vision and passion ‘to train men and women the Word of God’ was the hallmark of Mitchell’s sixty years of ministry in Portland, Oregon. Since it was Mitchell’s vision, strong personality and leadership spirituality that both instigated and flavoured Multnomah, a closer look at his early years is considered beneficial.

The first forty years of Mitchell’s life were foundational for the next sixty years of effective ministry in the Pacific Northwest. He was born into a poor Scottish family that lived in a fishing village on the North Sea. He knew hard work from an early age. When he was only eleven years old he fell off a scaffold four stories high while working with a riveting team on the hull of a ship. When he turned thirteen he began working in a hardware and bicycle shop. At fifteen, he apprenticed in a Marine Engineering shop and began attending a marine night school to learn mathematics and machine design. In 1908 the entire Mitchell family emigrated to the United States and Canada to take advantage of the increased work opportunities. Mitchell loved England and was sad to leave but he decided to move to Winnipeg, Manitoba, where he began work in a machine shop. He wanted to become a doctor so he enrolled at Brandon College in Manitoba. Brandon College, however, did not accept him due to a lack of language credits. Mitchell met another Scot who had the same academic language deficiency and together they studied until they could pass an examination covering a Latin text. He worked hard to improve his language skills, especially since he also had a difficulty with stuttering.

Along with his other studies at Brandon College from 1912 to 1915, Mitchell also studied Greek, a later benefit in seminary studies. When the war broke out, he decided to enlist along with his college classmates but was rejected due to flat feet. He decided to return to work in northern Canada to make war material in a machine shop. Mitchell was a large man who loved to fist fight, smoke, and argue, yet it was a little Irish barber named McNulty who first challenged him regarding the claims of Jesus Christ.

Mitchell was twenty-four years of age when he received Christ as his Saviour and soon became convinced that the Word of God revealed the truth. He had a tremendous hunger to know the Bible and when his friends would ask him questions he could not answer, he

would start reading the Bible at the beginning and read until he found the answer. He would read and study the Bible constantly, many times throughout the night, so that he could understand and answer the questions the next day at work. Mitchell's biography records his memories of that period.

You see, I was so naïve. I didn't know what a concordance was then, you know. I just had a Bible. So every time I had a question, I would start reading in Matthew and read right on through until I found the answer. I'd stay up all night – two nights, if necessary – to find the answer (Bohrer 1994:45).

Mitchell and the Irish barber concentrated their study on the Epistle to the Romans that became the foundation for Mitchell's life and ministry. He credited much of the success of his ministry to his saturation in the book of Romans during his early years.

When I became a Christian, I had no doctrine to undo. The Lord just saved me and dropped me right into the grace of God – into the wonderful position that I have in Christ as given to us in the Book of Romans. In fact, somebody asked me one time if that was the only book I had in my Bible because I revelled so much in the marvellous truth in it. But I had nothing to undo. When people have been raised from the time they were children in certain doctrines, my friend, you can't expect them to get rid of that in ten minutes (Bohrer 1994:49).

Mitchell felt that the experience of concentrating on the Epistle to the Romans made him what he later called 'heresy proof.' He was first called to be the pastor of a small congregation in Radville, Northern Canada, where he served for approximately two years. He admitted that he felt scared and shy and had difficulty speaking in the early years. He would walk for hours in the fields to practice speaking in order to conquer his stuttering, but he never lost his strong Scottish brogue.

His early ministry in Canada opened up the opportunity in the following years to preach the gospel across the Canadian prairies. Mitchell became known for his intense love of people, his love for the Saviour and his encyclopaedic knowledge of the Bible. He made a practice of reading a passage of Scripture no less than fifty times before preaching on it. As a result,

he memorized whole portions of the Scriptures. It was during these challenging years on the prairies of Canada that he lost his stutter completely and saw the Lord transform his entire life. The following quote demonstrates the impact of those years.

Some of the most wonderful truths I ever learned as a young Christian, I learned not in seminary, not in school, but in some old sod shacks way up in northern Canada, sitting on an earthen floor with a homesteader telling me what he or she knew of the Saviour. It's true. I didn't know much in those days, and these homesteaders were not men of the schools. They were not scholars. But don't tell me they didn't know the things of God. There was a sweetness, an aroma about them in the things of Christ that stirred in me a tremendous yearning. "This is what I want. This is real – not something to tickle my intellect, but something to reach the need of my heart." I saw the reality of life in Christ (Bohrer 1994:71).

While visiting in Tacoma, Washington, Mitchell met Weyer, pastor of the First Presbyterian Church. Weyer invited him to be the assistant pastor, a position he accepted and held for three years. It was during this time that he first became acquainted with the Aldrich family as well as Lewis Sperry Chafer. These associations grew, deepened and became significant in the future of Multnomah. In the summer of 1924, Chafer invited Mitchell to supply his pulpit for two months at the Scofield Memorial Church in Dallas, Texas, while he was in Europe. Later, Mitchell became Chafer's associate pastor. This was also the year that the Dallas Theological Seminary was founded in which Chafer was a pivotal figure. Mitchell completed his studies at the new seminary and became a member of the first graduating class in 1927.

Mitchell became the pastor of the Open Bible Church in Grand Rapids, Michigan soon after his graduation from seminary. In the years that followed, Chafer became a close personal friend and mentor for Mitchell. In a personal hand-written letter Chafer documents their friendship, as well as Mitchell's passion for the Word of God and his desire and vision to train others to teach. This letter was penned six years before the formation of Multnomah in the Pacific Northwest.

Our plans at the present time are unsettled due to a call from Portland, Oregon. Dr Sutcliffe, as you know, has resigned, and they have issued me a

call to take over the work. We do greatly desire to be in His will. It would be a terrible thing for us to move out of His will, and we believe He will clearly guide us in this matter. Both Mrs Mitchell and myself, as far as we know, are entirely yielded to the Lord, and if He desires us in Portland we shall be happy to go, on the other hand, we are perfectly happy if He says, stay. The work here has been and is very encouraging....This makes the week quite full. It is impossible for one to fill all the calls that come in for classes, but how it causes our hearts to cry to Him that He might raise up more teachers of the Word. Our cry all the more has been that God would raise up young men, filled with the Spirit of God, and saturated with the Word of God (Mitchell 1930).

When Mitchell arrived in Portland, Oregon in 1931 to take over the *Portland Union Bible Classes* from Sutcliffe, the program began to grow again under his teaching and leadership. In addition to the citywide Bible classes, prayer meetings began for missionaries, including a budget to support missionaries. Regular Sunday meetings, including communion, soon followed and eventually a church was established. Mitchell was the pastor of this newly established non-denominational independent Bible church named Central Bible Church.

Mitchell continued to have a deep burden to give more formal Bible training to men and women so that they could in turn train others that led to the founding of *Multnomah School of the Bible* in 1936. The history of the academy cannot be fully understood apart from the primary role of Mitchell. The imprint of his leadership spirituality and personality has distinguished the school from its inception. He served in a leadership role as the chairman of the Board of Trustees from 1949 to 1987. The Central Bible Church, where he was the pastor from 1931 to 1968, purchased property and erected a building next to the Bible Institute campus.

Mitchell was a man of vast spiritual influence. His impact stemmed from his grasp of the Word of God, his ability to communicate its truths, and his character. Cook, a teacher at Multnomah from 1981 to 2002, stated “Mitchell had an encyclopaedia knowledge of Scripture, but he clothed it with grace. He is what I would call one of the old timers. They talked about men with large souls; he was that kind of a person. I knew him for 30 years and I never heard him say a negative thing about anybody in 30 years” (N Cook 2003).

Mitchell's leadership spirituality is described through the many interviews that appear in the biography of his life, *The Lion of God*. Since Mitchell cannot be interviewed personally, the character qualities from actual quotes recorded in his biography from people who know and worked with him, were recorded. The following is a summary from the quotes. Mitchell was a peacemaker, one never to display anger, willing to ask for forgiveness, grieved by the same things that grieve the Saviour. He motivated a passion in others to love the Saviour, possessed a great sense of humour, never exploited his position or authority for his own purposes, was never interested in popularity or money, had a transparent honesty, was a man of integrity, possessed spiritual and moral holiness. Mitchell was a man's man who regularly affirmed younger men, he loved and complimented his wife, and he was marked by a singleness of purpose. The most frequent comments were that he loved the Saviour, he loved the Word of God, and he loved people. His perseverance in ministry was well known, a perseverance that kept him in active teaching right up until his death at age ninety-seven.

3.3.3 Dr Willard M Aldrich

Aldrich will be analysed in subsequent chapters since he was one of the interviewees, however, it was felt that more background information at this point was essential in understanding this founders' imprint and leadership spirituality. Aldrich had a close association and unique friendship with Mitchell, whom he called 'Jack', even though there was a considerable difference in their ages. As previously mentioned, they first met in Tacoma when Aldrich was a teenager and then met again when Aldrich, en route to Wheaton College, dropped by Dallas Theological Seminary to see his brother Roy, a classmate, roommate and close friend of Mitchell's.

Aldrich was invited in 1934 by Mitchell to come and work in Portland, Oregon for a summer, directing the children's ministry of the *Portland Union Bible Classes*. Even though there was no promise of a salary, he accepted the invitation. Aldrich claims that he did not have to do much of anything to get the youth involved. "They were attracted to Mitchell. We had a fine group of youth, so there is no genius of mine that brought together a youth group" (W Aldrich 2003). When Aldrich finished his studies at Dallas Seminary, Mitchell

asked him to become a permanent member of his staff and offered him a room in his own home to make the transition possible.

Aldrich became one of the key figures in the founding and establishment of Multnomah. He was appointed to serve as the first registrar while also engaged in pastoral duties at Emmanuel Baptist Church in Vancouver, Washington. In early 1940 he resigned from the faculty and administrative responsibilities at Multnomah except the board of Trustees, in order to have more time for his pastorate and writing projects. After being absent from the school for just over two years, Aldrich returned to Multnomah in the fall of 1942 as a teacher. In the following year, Aldrich accepted the position of president succeeding Sutcliffe, a position he held for the next thirty-five years.

A gifted, intelligent and dedicated Christian woman by the name of Doris Coffin, who was a graduate of the University of Washington in the 1920s and had been involved in Christian work, became a student in the first class of Multnomah. Later she became the Dean of Women at Multnomah, and it was then that she married Aldrich. The Aldrich's had nine children and when the youngest was only five, Doris died tragically in a car accident. Doris's death had a profound impact on each member of the Aldrich family and on Multnomah as a whole. Mimi, a niece of Doris's and older cousin to all the Aldrich children, married Aldrich one year after the accident. During the taped interview with her husband, Mimi Aldrich chuckled, "Willard took a vote among the kids if he should marry me" (W Aldrich 2003).

Aldrich focused his administrative abilities on the running and development of Multnomah. Under his leadership, Multnomah gained a reputation as a premiere Bible-training centre. For thirty-seven years he also wrote and published the *Doorstep Evangel*, an attractive evangelistic pamphlet that included a popular column called *Out of the Mixing Bowl*, written by his wife Doris. Aldrich estimated that he published over fifteen million pamphlets during those thirty-seven years. In the early years of Multnomah, when a day was set aside for outreach into the community, students would give out as many as twenty thousand copies of the *Doorstep Evangel*.

It was the organisational skills of Aldrich that helped to establish Multnomah, as well as to give it stability. Kehoe, registrar for forty-four years recalls,

While Dr Mitchell and Dr Aldrich were buddies, you know, those men were really godly. I always felt towards Dr Willard, there is no hidden agenda in that man. Very much an open person and even-tempered and very stable person, not an earth-shaker or mover, but so steady, and he was president many years (Kehoe 2003).

W Aldrich himself stated,

Yes, I was one of the original founders. I like to express it this way: I just happened to be there when it happened. I always felt that Dr Mitchell was the driving power, humanly speaking, I shouldn't say driving, but leading, in the growth of the school, and that I was used to implement that, and I think develop and crystallize it. I would say this too, that while I was president of Multnomah, Dr Mitchell was a guiding spirit. We looked to him (2003).

During Aldrich's presidency, Mitchell remained on the board of trustees and taught courses at Multnomah, yet the majority of his time was divided between the pastorate at Central Bible Church, a weekly radio program, and conference speaking throughout the country.

Aldrich retired as President in 1978 and retired from the Board of Trustees in 2004 at ninety-four years of age. He and his wife, Mimi, continue to live together in Washington State where he remains active.

3.4 Conclusion

While a variety of factors served to launch the Bible Institute movement across North America as a whole, a number of specific conditions more directly prompted the establishment of a Bible School in the Pacific Northwest, particularly in Portland, Oregon. There were theological concerns in the Pacific Northwest regarding the teachings of Pentecostalism in general, and the teachings of modernism and liberalism among higher theological educational institutions in particular. Additionally, because of a perceived

theological ignorance and Biblical illiteracy throughout the Northwest, as well as an expressed hunger by many for a deeper, more formal Bible training, the stage was set for the establishment of a solid Bible training centre. It is clear that the establishment of Multnomah was in part a Fundamentalist and Pentecostal reaction. Furthermore, a unique combination of spiritual leaders with a passion to teach the Word of God was being brought together, through a variety of ministry circumstances into the Pacific Northwest. Eventually, under the visionary leadership spirituality of Mitchell, a team of men birthed Multnomah School of the Bible in February of 1936.

The theological influences and the spiritual leadership in the Pacific Northwest give insight into *why* Multnomah was founded. The following chapter aims to explain more specifically *how* it was established and developed. A more detailed history of the changes and growth of Multnomah are considered important since, theological tradition informs and governs our Christian spiritual experience and the leadership spirituality of its founders uniquely shaped the academy from inception to the present.

CHAPTER FOUR

HOW MULTNOMAH WAS ESTABLISHED AND DEVELOPED

4.1 Introduction

An historical framework is necessary in order to understand the leadership spirituality of selected Multnomah leaders and the subsequent impact on Multnomah as an institution today. The previous chapter dealt with *why* Multnomah began, whereas, the focus of this chapter is to give a more detailed historical framework addressing *how* it was established and developed from 1936 to the present. It is believed that a brief history of the institution is beneficial in a contextual approach, since Christian tradition must be related to the current situation.

The following history is in no way exhaustive but is designed to provide broad-brush strokes that will assist in understanding where Multnomah has been and where it is today. As stated in *Chapter Two*, history is a vital endeavour since “history may convey a greater awareness of what is enduring in the present and what is not” (Sheldrake 1992:27). To gain this awareness, Multnomah’s history was accomplished by examining archival correspondence, historical records, two short historical research papers, and by interviewing individuals who are closely associated with Multnomah and thus aware of its history.

Eras overlap and often distinctions are not clear, therefore, the history of Multnomah will be divided into three sections. The segments follow significant events rather than presidencies. The selected events brought significant refocus in vision to Multnomah and therefore were selected as boundaries. The first section covers the founding years from 1936 to 1951, ending with the purchase of its new facilities in 1951. The middle years were years of significant expansion of the original vision, particularly in ministries outside of Multnomah. The middle years end with the sale of many of Multnomah’s assets in 1991. Recent history, 1992 to 2006, will describe the refining of the original mission and the development within Multnomah concluding with the goal of regional accreditation in 2006.

4.2 Early Years: The Founding Vision (1936-1951)

Multnomah School of the Bible, which has developed into the *Multnomah Bible College and Biblical Seminary*, was founded on February 14, 1936, in Portland, Oregon. Mitchell called the historic meeting with the following individuals in attendance: Forsberg, Aldrich, Sutcliffe, and the following businessmen: Harry Fitts, Harry West, Ross Cornell, Thomas Dryden, Thomas Hazlett, and Lloyd Garrison of Vancouver, Washington. Mitchell shared with the group his passion to establish a school on the order of Moody Bible Institute and the Bible Institute of Los Angeles that would teach the ‘distinctive doctrines of grace.’ “He said he and Sutcliffe were concerned that the centrality of the Word of God was no longer an emphasis of many Christian schools. He wanted to establish a school that would emphasize the Bible and foster a love of the truth in the hearts of young people” (Bohrer 1994:129).

The official minutes read:

Mr. Mitchell gave a brief statement of the history of the growing desire and plans for a Bible school in the Northwest....Mr. Mitchell then called for expressions from those present as to their feeling concerning the need and the advisability of establishing a school in Portland. Mr. Dryden, Mr. Cornell and Mr. Hazlett spoke of the great need of a school as a training center for effective soul-winners. They cited the lack of a clear understanding of the Gospel among Christian workers, both laymen and ministers. Mr. Fitts voiced the sentiments of all in saying there was no question about the need, and then cited the Portland Union Bible classes in their expanded program as an evidence both of God’s ability through His people to supply the financial needs and of God’s approval of the teaching ministry as the basis of all missionary and evangelistic effort (MSB Trustee Board 1936a).

Mitchell, Forsberg, Hazlett and West were appointed to search for a suitable building. It was decided that Sutcliffe should be the President, Mitchell the Vice-President, Forsberg the Dean of Faculty, Aldrich the Registrar and Kenneth Kober the Treasurer. All of those present at the meeting on February 14, 1936 made up the Board of Trustees.

The following was recorded in the minutes of the second meeting on March 30, held at a residence on N E Multnomah Street, a property under consideration and a possible building for the proposed institution:

Inasmuch as the name of the institute, its officers and organization were said to be prerequisites to entering upon any contract with respect to the rental of the property, the meeting was thrown open for suggested names for the proposed school. Mr. Forsberg suggested the Multnomah School of the Bible (MSB Trustee Board 1936b).

The name met with approval, although there was no apparent formal action taken regarding the name of the new institution. Some suggest that Forsberg suggested the name because of the Multnomah Indian tribe who used to populate the Pacific Northwest region. However, the address of the first building for the school was on a street named Multnomah, and therefore, the name Multnomah could have come from that fact. No official record was found in the archives suggesting the actual thinking behind the name.

Kehoe, the school's registrar of forty-four years, believes the academy was founded to meet the critical need of Biblical teaching in the Pacific Northwest, not merely in Portland, Oregon. She stated,

Why would they name a school Multnomah? They were thinking big. It's been a pain for all these years! Still is. No one can say it, spell it, what does it mean, how did you get that name, and all along Mitchell was thinking Northwest. He could have even named it Northwest or Pacific or even West. The name seems so local but the school was truly for the Pacific Northwest (Kehoe 2003).

The first session opened on October 5, 1936, in a large rented residence at 703 NE Multnomah Street. Multnomah began to reach its goal of a nondenominational school in the Pacific Northwest as seen in the first recorded Trustee annual report for the fiscal year ending May 31, 1937.

The Lord raised up a splendid student body. The first Semester found 29 full time and 11 part time students, while the second semester totalled 51 in number, of which 39 were full time and 11 part-time. They represented five States: Michigan, Idaho, California, Washington, and Oregon as well as two Canadian Provinces, Saskatchewan and British Columbia....Fourteen denominations as well as nondenominational fellowships were represented among the students (MSB Trustee Annual Report 1937).

The first ten years were difficult financially since Multnomah began with no money in the bank. The following two archival minutes reflect the financial situation that faced the faculty.

...in the event sufficient funds did not come in to pay the salaries in full that they be pro-rated (MSB Trustee Board 1936c).

Mr. Worsham moved that the teachers be informed at the next faculty meeting that beginning with the next calendar year they be asked to continue to serve as teachers with the understanding that their salaries are not guaranteed by the trustees, so that in the event sufficient funds do not come in to pay them, what funds do come in shall be pro-rated to the faculty, and that the board of trustees will not hold itself liable for the payment of the balance (MSB Trustee Board 1937a).

One of the reasons for the financial difficulties was due to the fact that Multnomah established itself as an inter-denominational school; therefore, it did not receive denominational support. However, as Multnomah grew in reputation, it began to receive donations from friends and concerned individuals who believed in the vision.

We mutually agreed that if the funds did not come in, the school was not responsible to pay us. And so we had one year there when the pickings were kind of lean. I made it through that month with, I think, six funerals. And those funerals then paid maybe two dollars and a half, or at best five dollars, but we lived on that that month (W Aldrich 2003).

Kehoe had the experience of being a child of a faculty member during the early founding years before she became registrar, and remembers how difficult it was for her parents. She recalled that in the founding years everyone earned an extremely small salary and the salaries were based more on the financial needs of each individual family and not on the individual work performance. Kehoe recalled that when she became registrar, she had a fifty percent cut from her public school teaching job. She reported without malice that Multnomah did not pay single women faculty the same as men because there was an expectation that single women would live with their parents. This policy was changed when another single women was hired who had the responsibility of caring for her aging mother.

The new woman employee had been teaching at another institution where she was receiving equivalent wages as men. She brought her aging mother with her when she moved to Portland and had the responsibility of providing housing for both of them. This need brought the inequality to light that resulted in appropriate changes to salary structure.

Sutcliffe, the first president, resigned from the presidency in May 1943 when he turned seventy years of age, however, he continued as a teacher and chair of the Board of Trustees until his death in August 1949. W Aldrich was selected to succeed Sutcliffe as president and was inducted into office on May 21, 1943. The first graduating class of thirty-one students graduated in the spring of 1939 and in the spring of 1941, dormitory facilities were purchased for the growing student population. In the fall of 1945, additional dormitory space was needed and more property was secured. A large stone house located on NE Seventh Avenue and Holladay Street was purchased and converted into administration offices. In 1947 a large building containing a dining hall and temporary classroom space was completed.

In the fall of 1951, an eleven-acre campus, formerly the Oregon State School for the Blind, was purchased and Multnomah's original buildings were sold. The 1952-1953 academic year opened its seventeenth session at the new campus. The new campus helped establish Multnomah as a viable institution and resulted in an expanded student population, as evident by the following report.

With the class of 1953, the total number of graduates from the three-year course was 630. In the fall of 1947, a special one-year course for graduates of colleges, universities and nursing schools was added, and from that program 113 students have been graduated. The total enrolment for the 1952-1953 session was 400 students (Multnomah School of the Bible 1953:11).

The purchase of the new property was significant in establishing Multnomah but also it is a demonstration of the leadership spirituality of the original founders. Since the goal of this dissertation is to investigate the leadership spirituality of the academy, the actual quotes from its founders are deemed essential. Mitchell, in *The Lion of God*, told the story in his

own words, regarding the purchase of the property and describes the step of faith of the original founders.

Well, we were in the 703 building on NE Multnomah Street and we'd already rented a couple of houses close by Emily Neil's place and used both for dormitories. We all ate at Emily Neil's. And then we built a building of about two stories. We made the foundation so that we could put three or four more stories upstairs to serve as dormitories and classrooms. Peter Scruggs came to us and he said, "You know, the city is putting the blind school up for sale and the minimum bid must be \$190,000. Let's bid on it." Well, the board got together – there were only six or eight of us – and we prayed about it and talked about it. One said this and one said that. We got back on our knees again for the Lord to direct us. And I'll never forget it because when we got up off our knees, I said, "you know, I have a feeling that if the Lord wants us to have this property, He'll give it to us. He'll hold it for us." Now the Methodist church wanted it to build a senior citizens retirement home. The Lutherans wanted it, but they found a place in Seattle they liked better. A group of doctors wanted it to build a hospital there, but the city wouldn't give them the license to do that. So it was left between the Methodists and us as far as we knew. So, the bids were to be in before Friday noon. Peter called up Salem on Friday afternoon and said, "What about the property in Portland? The blind school? Did anybody bid on it?" And they said, "No bids." So the next morning, Dr. Willard called me up and said, "You know, how about offering them \$190,000. That's the lowest bid you can make. And send a check for \$5,000 as a firm bid. We can't lose anything. If they don't take our bid, then we get our money back." So I called up the different men on the trustee board and we all agreed we should do that. We sent it special delivery on Saturday morning. Now the sequel to that is amazing. Monday morning the Methodist group committee was meeting in the YMCA. And they had an architect there with plans for how they could change the buildings of the blind school and fit them for the kind of home they had in mind. And while they were discussing the changes of the building - which they hadn't gotten yet, by the way – one of the older men said, "Gentlemen, we've got the cart before the horse. We haven't got the property yet. We've got to find out if the property is sold." "Aw", they said, "Don't worry about it. The only group that is interested in it is that little school called the Multnomah School of the Bible. They've got no money." "Well, I'll feel better if you call them up." So they called up Salem Monday morning. And they were told, "Yes, it was sold this morning to the Multnomah School of the Bible." And the amazing thing was that the State turned around and offered to lend us money for the transformation of the building at a very low percentage, by the way. And they held as collateral that two-story building we had down near Seventh and Multnomah (Bohrer 1994:278).

The new location gave Multnomah a more than adequate campus in the heart of northeast Portland with easy access to public transportation. Subsequently, the board of Central Bible Church, where Mitchell was the pastor, purchased property in the next block and erected its new facility. The church and Multnomah have enjoyed a favourable relationship since that time.

The curriculum in the early years comprised mostly of Bible-related subjects, thus making the Word of God the main emphasis. There were a total of thirty-seven subjects offered in eight different divisions but the focus was the Bible. Turturice reports:

This philosophy has been constantly guarded and defended through the years because it was felt that many of the personal problems Christians have and problems confronting the world are the result of not knowing or not heeding what God has to say. It was never in the minds of the founders that Multnomah should take the place of a college for then it would lose its distinctiveness and be reduced to the level of just another college. It is realized that the reason so many Christian colleges struggle and many times fail is because they have too large a faculty in an effort to please everybody by offering every thing. One of the keys to Multnomah's academic and financial success is the realization that a small school must specialize to survive (1962:13).

The founders of Multnomah were not necessarily thinking of starting a full-fledged Bible Institute or College per se. "We had a three-year program and we were not really concerned when we started about accreditation" (W Aldrich 2003). The main focus was the teaching of the Bible and training of young men and women for Christian service. The curriculum clearly reflected this emphasis, with over sixty of the ninety-six semester hours required for the three-year diploma course, directly related to Bible. It was reported in 1943, that the Multnomah School of the Bible required twice as much Bible as either the Moody Bible Institute or the Bible Institute of Los Angeles (MSB Trustee Board 1943). The following catalogue quote demonstrates the tone and direction of Multnomah at that time.

The Multnomah School of the Bible offers only one course, and it is a BIBLE COURSE. The curriculum has been so limited because Bible school training cannot offer all the subjects which contribute valuable aid to a Christian

works' preparation but it should provide that one indispensable course without which all other helps are ineffective. It must provide a thorough understanding of the English Bible and doctrine. And so we have determined under His grace to invest our curriculum with maximum of subjects which directly bear upon understanding and obeying the Word of God, and to keep at a minimum other subjects which would absorb the student's time and keep him from devoting his major energies to Bible study (Multnomah School of the Bible 1944:6).

It is interesting to note that in 1953, ten years later, the above paragraph is repeated verbatim in that year's catalogue, with the following statement added "The Multnomah School of the Bible offers but one major – THE BIBLE COURSE – *but with emphasis in theological subjects, Christian education and music*" (Multnomah School of the Bible 1953:10). During the founding years the stated focus of Multnomah remained consistent in teaching a predominately Bible curriculum.

The spiritual life of each student was considered of great importance along with the study of the Bible. Three activities were inaugurated in the early years to aide in the spiritual development of students and, although changes have occurred through the years, these three remain today. The three activities have been daily chapels, a student missionary group, and a day set aside for prayer during each semester. The first day of prayer, now called the *Day of Prayer and Praise*, was scheduled for March 17, 1938. Records indicate that the unusual experience of setting aside a whole day for prayer and meditation was enthusiastically received. Until 1939, when such a day was put into the regular schedule of activities, the days of prayer were simply spontaneous (Turturice 1962:19). Additionally, there was a great emphasis and passion for world missions from the very beginning and by 1941 graduates were in China, Africa, Alaska, and South America. One week every year was designated a *Missionary Emphasis Week*. According to school publications and alumni letters, this week appeared to be the highlight of the academic year.

Many Bible Institutes across America felt it necessary to help guide the social life and conduct of the students and Multnomah was no exception. At an annual meeting of the board of trustees in 1938 the following is recorded:

Mr. Forsberg moved that Dr. Sutcliffe be instructed to inform the student body before the close of the current year that first year students are not allowed to have dates and that no engagements or marriages be contracted during the school course without approval from the faculty (MSB Trustee Board 1938).

One of the unique identifying features of a Bible Institute is its emphasis on practical Christian service. From its inception, Multnomah had a requirement of Christian service for every student. Students became involved throughout the city with ministries in churches, missions, open-air evangelistic meetings, jail services, children's classes, and hospital visitation. A 'Track Week' was held each semester when students distributed Christian evangelistic pamphlets, called tracks, to homes systematically throughout the city. One semester close to 33,000 evangelistic pamphlets were distributed (Turturice 1962:33).

During the Second World War, enrolment at the academy dropped. However, when the war ended in 1945, enrolment rose sharply. The war had exposed many young men to cultures around the world and they came home eager to gain the training necessary to take the gospel to foreign lands.

They came back from World War II having been throughout the world and that was an impacting experience in the Christian communities. Here were these people who had been overseas in the hardest of circumstances, who have no fear of going back to circumstances on the mission field. And they were very mission minded; it was a high point at Multnomah. The school just flooded with students (Kehoe 2003).

Therefore, combining the rapid growth in student population with the purchase of its new facility in 1951, Multnomah was firmly established.

4.3 Middle Years: The Expanding Vision (1952-1992)

Rapid expansion both within and alongside of the academic endeavours began soon after the purchase of its new campus. As ministry opportunities arose, there seemed to be no rubric by which to assess where to put energy, time, and financial resources. Multnomah began to be involved in a multitude of external ministries along with its internal expansion. In fact,

Multnomah took on a ‘Multnomah Ministry Organisation’ persona more than merely that of an academic institution.

4.3.1 Purpose Statement Expanded

Multnomah began to raise educational standards and improve administrative procedures but it also expanded its stated purpose. By the 1960s there were many additional ministries being conducted that did not fall under the usual ministry of an educational institution, therefore, the purpose statement needed clarification. In 1965, the *Accrediting Association of Bible Institutes and Colleges* (AABC) suggested that Multnomah “clarify more definitive objectives” (MSB Trustee Board 1965). This request resulted in the following Articles of Incorporation and Bylaws being adopted four years later.

ARTICLE II

Section 4

It is also the purpose of the school to promote Christian charity, education, and missionary enterprise by receiving, managing, and disbursing funds designed for such purposes.

Section 5

The purpose of the school also includes the teaching of the Bible and the Christian message as a service to the general public through means of radio, literature, evening and extension schools, and other media of mass communication (MSB Trustee Board 1969).

Before exploring the expansion of additional associated ministries, a closer examination of what was taking place within the educational aspect of the institution will be undertaken.

4.3.2 Expansion Within the Academy

The first official record demonstrating concern over formal educational standardisation was located in trustee board minutes of 1937. “Mr. Fitts moved that the school become a member of the Evangelical Teacher’s Training Association” (MSB Trustee Board 1937b). The purpose and establishment of the ETTA was previously described in *Chapter Two*. Multnomah become an ETTA member and school publications advertised the benefits of the ETTA well into the 1970s.

Multnomah is an active member of the *Evangelical Teacher Training Association*. ETTA is a nationally recognized interdenominational agency for the promotion of higher standards for Christian teachers and church educators. Students completing the Christian Education Minor will upon graduation be awarded the ETTA Teachers Diploma (Multnomah School of the Bible 1978:50).

However, student entrance requirements were not defined in the first catalogue of 1936-37, since Multnomah was established to offer Bible training to interested students and not necessarily to offer an academically qualified education based upon a high-school diploma. The 1941-1942 catalogue stated, "High School graduates, or men of twenty-one years of age, and women of nineteen years of age, having the equivalent in experience of a high school education, are eligible for entrance" (Multnomah School of the Bible 1941:11). Married students seeking admission had the above age requirement until 1978. No mention of an age restriction for married individuals was found in any publications following 1979. It is unclear why there was an age restriction or why it was changed in 1979. However, graduation requirements, such as practical Christian Service, attendance at extra-curricular meetings, and possession of an approved Christian character, demonstrated progressively higher standards throughout the first ten years of Multnomah's existence.

The Bible Institute movement had no commonly accepted standards or professional educational associations in the early days. The concern over standardised requirements climaxed with the official organisation of the *Accrediting Association of Bible Institutes and Colleges* (AABC) in 1947. This event propelled Multnomah to begin seeking formal accreditation beyond the purposes of the ETTA. However, the AABC was a unique association in that it did not accredit departments of Bible but rather only institutes as a whole. In this respect it varied from other types of accrediting agencies. Hawkins wrote, "*The Official Listing of Member Schools*, Oct. 1, 1952-53 reported: It is the only accrediting agency for a particular type of school. The term Bible was distinguished from the field of theology by being described as undergraduate" (Hawkins 1965:23). Additionally, Hawkins claims that the academic entrance requirements gradually became stricter and by 1951 only one and one-half per cent of the student body were not high school graduates. "Non high

school graduates were permitted to enter, up to five per cent of the student body, until January 1958 when such persons were required to take the *General Educational Development* (GED) test and an aptitude test” (Hawkins 1965:14).

W Aldrich was involved in the first annual meeting of the AABC in 1947 and by 1948 Multnomah applied for accreditation. However, the conviction and vision of a *unique Bible emphasis* at Multnomah brought it into conflict with the AABC, the accrediting organisation it had helped form and of which it was a charter member. Upon examination, Multnomah did not receive full accreditation but rather was granted ‘intermediate level accreditation’. There was a list of reasons cited for its not achieving accreditation, including a concern over the teacher-student ratio, administrative procedures, and the lack of general education courses in the curriculum. Multnomah continued to struggle towards accreditation for several years.

Multnomah’s unique problem was brought to a head by the examination of Terrelle Crum and S.A.Witmer on October 8-9, 1951. This third examination was an important evaluation in several respects....There were some inaccuracies in the report and misunderstandings which arose because of the evaluation, but one issue did emerge clearly. That issue had to do with the amount of Bible which could be required in a three year program that had a Bible emphasis (Hawkins 1965:29).

The tensions between the number of Bible credits and general education requirements continued throughout the next several years. The debate is evident in the following two statements, the first of which is from the accrediting association regarding its concern that Multnomah did not offer the required general education courses.

In the light of all of these considerations, it is the conviction of the committee that the position of the Multnomah School in relation to general education does not provide adequately for the needs of its students and is not in accord with the principles that are generally held by the Association in this matter. Admittedly, general education in the three-year program is limited, but a recognition of the needs of students and the inclusion of a few more substantial general education courses, would go far toward assuring us that Multnomah’s objective is in accord not only with the aims of this Association in respect to Bible content, but in relation to the educational needs of the student in his preparation for Christian service (Hawkins 1965:31).

The second statement from a letter that W Aldrich wrote to the Executive Committee of the AABC in 1952, records his concern as quoted in Hawkins.

...for 'Multnomah School of the Bible to lower its Bible content would be to abandon the vision that God gave the founders of the school.' He was sure that the Accrediting Association would be aware of the 'implications of denying accreditation to a Bible school because it teaches too much Bible' (1965:31).

The debate was settled and Multnomah received accreditation with the AABC on October 28, 1953. The accreditation was announced in the *Uplook*, a school publication.

Wednesday, October 28, Multnomah School of the Bible was accredited on the collegiate level by a vote of the members of the Accrediting Association of Bible Institutes and Bible Colleges.... This accreditation did not come about merely as a result of this vote. This executive committee carefully examined the school in 1948, 1950 and in 1951 (MSB Uplook 1953:1).

The accreditation appears to have caused some concern among alumni. Joe Mitchell, the Alumni President, not a relative of Mitchell, penned a letter to the alumni in which he apparently wished to address a felt concern.

Though you have heard many times of our accreditation and other matters of material progress, I can assure you, fellow alumni, that our alma mater has not deviated a bit from the accurate statement, 'If it's Bible you want, then you want Multnomah.' Not all progress in any given work for the Lord is commendable, but it would do you good to visit the school some day and see for yourself the high plane of 'holding forth the Word of life that is consistently being maintained' (Mitchell 1954:1).

W Aldrich personally recalled an incidence that profoundly impacted him and may give insight into his level of concern regarding liberal arts courses.

The Accrediting Association of Bible Colleges was formed and I attended those meetings annually, and one year I served as president of it. And one thing that left a mark on me that possibly disturbs me some now, and that is the trend toward adding liberal arts in the certain situations that led actually

to liberalism. And this conversation took place in Dr Culbertson's office at Moody, and Sam Sutherland was in it. These were the officers of the accrediting association, and a Dr Hargrove turned to him and pointed his finger at him and said, 'Sam, you are taking Biola [the Bible Institute of Los Angeles] down the wrong road. The Christian church had founded over 600 schools, we've lost them to liberalism through the route of liberal arts, and I just trust that this will not be true of Biola'. I was on the accrediting team visiting Biola. After the meeting, Dr Hargrove and I walked the streets of Chicago and talked about the accrediting association. And you see Multnomah was rather unique among the schools. The requirement to be accredited under the AABC was 30 hours of Bible and he had seen so many departing, so that was a concern as the balance may shift you see (W Aldrich 2003).

W Aldrich recalled his extreme personal concern whenever the faculty would talk about accreditation, or when accreditation teams would visit the school. W Aldrich could not recall if the following incident happened when seeking AABC accreditation or during the 1970s when seeking accreditation through a larger, regional association, but it clearly demonstrates the concern that he had regarding liberal arts courses.

The accrediting association was going to control the way in which our curriculum would go. One day when the faculty met at my home I sounded the alarm. I used the analogy of the ox and the ass, like this one here that I carved, and the II Corinthian passage about not being unequally yoked together. So, I sounded a warning because there was even talk about cutting our Bible down so that we could get more of the liberal arts in (W Aldrich 2003).

W Aldrich believed that a three-year Bible Institute produced the most missionaries. In 1967, while president elect of the AABC, he reported, "...that 58% of the missionaries come from 3 year Bible schools; 26% of the missionaries come from 4 year Bible schools; 11% from colleges; and 5% from seminaries (MSB Trustee Board 1967).

I believe that the debate and concern by Multnomah over accreditation with the AABC was an over-reaction and could have been avoided. There seemed to be an over-reaction to liberal arts in general and a defensiveness regarding Multnomah's established curriculum. Archival documents revealed that there were misunderstandings, misinterpretations and defensiveness that caused the many delays in receiving accreditation with the AABC. It is

important to keep in mind that this was accreditation for Bible Institutes, not the accreditation process that Multnomah would go through later with a secular, regional association. Because of the desire to hold fast to their *total emphasis* on the English Bible, the founders seemed to interpret the offering of the necessary general education courses as a compromise and a move away from their original purpose. In reality, Multnomah could have been qualified with the AABC much earlier. It took the unofficial visit from Enock Dyrness, registrar of Wheaton College and Chief Examiner of the AABC, to sort through the differences. He pointed out possible solutions regarding the addition of a minimal amount of general education courses to meet the requirement of the AABC. In writing about the values of accreditation and how Multnomah finally received recognition, Aldrich stated: “The values of accreditation are great, but Multnomah was prepared to forfeit these benefits if it meant the sacrifice of our Bible emphasis of five-eighths of the total study load, but we are thankful to God that it was not necessary to make this surrender” (Hawkins 1965:39).

The standardisation for accreditation in curriculum and in administrative procedures presented difficulties for the academy. As Kehoe stated, “The vision had broadened for ministry preparation. The school changed in terms of being less folksy, you know, just us brethren who got together and started this school” (2003:4). In fact, Kehoe revealed that she struggled during her first nine years as registrar because administrative standards would be agreed upon but then not carried through. Her leadership spirituality helped establish Multnomah as a credible institution.

We had become accredited just a couple years before I came on faculty, and so there was work on standards....The faculty would vote on certain things to raise standards and in my areas things like, getting grades out to students within a timely fashion. You know, it's a very simple and obvious thing, and to the students it's one of the biggest things in the world, isn't it? Well, my first summer, I came in July 1958, and the grades weren't out....It was pulling teeth to get some of those grades in, and that's a very bad name, and very poor student relationship. And so I would work on that. There would be some other matters of faculty vote that needed implementation by the registrar and because there was less experience with college administrations on the part of the faculty, there was some resistance. They would vote for it but when it came down to the dime, they really didn't do it (Kehoe 2003).

The years between 1951-1980 saw many positive changes in both administration and curriculum. The most significant change in curriculum was the initiation of a four-year bachelors degree in 1954, although it was not offered in-house. To earn the degree, a student needed to successfully complete two years of general education at another college and three years of Bible and theology at Multnomah. The following quote describes the philosophy behind the degree but it also demonstrates the continued concern regarding offering liberal arts through Multnomah.

Multnomah School of the Bible believes that a thorough knowledge of the Word of God is basic to all successful Christian service and that nothing can be substituted for it. For this reason the school has made the teaching of the Bible itself its primary objective. Although Multnomah School of the Bible does not include in its objective the field of liberal arts education, the school recognizes the importance of higher education as a valuable part of preparation for those who are to enter into the Lord's service. For students who desire to secure a recognized theological degree in the field of Bible, the school has, therefore made provision in its curriculum for a three-year Bachelor of Theology Degree Bible Course. By authority of the Oregon State Board of Education, the school grants the Th.B. Degree to those students who upon admission to the school have completed two years of work (sixty semester hours or ninety quarter hours) in an accredited college or university and who complete the three-year Bachelor of Theology Degree Bible Course of the school (Multnomah School of the Bible 1956:40).

Between 1954-1970 there was an average of six to seven graduates each year that completed the requirements for the Bachelors degree in this manner. However, during these same years the three-year certificate program in Bible and theology continued to produce many graduates. W Aldrich is credited for the stable administration during 1943-1978, the years of his presidency and is known as the standard bearer of the curriculum regarding the Bible and theology requirements.

Multnomah initiated a one-year course of concentrated Bible study in 1947, in answer to repeated demands for a short, intensive Bible course for graduates of Universities, Colleges and Nursing Schools. This one-year intense course was called the *Graduate Certificate*. This course became popular among many missionaries going out or returning from the

mission fields of the world. There were fourteen state universities and colleges, as well as seven nursing schools, represented among those graduating from the ‘grad class’ in 1952. Similar to many Bible Institutes and Colleges in America, enrolment peaked in the 1970s. This peak in enrolment was one factor that promoted the expansion of the one-year certificate program into the *Graduate School of Ministry* in 1976. The graduate school began to offer more courses and in 1989, a three-year Masters of Divinity Degree was introduced.

A world mission emphasis has set Multnomah apart and has become a major distinctive of the academy. Global outreach has been at the core of Multnomah since its inception. An article in a local Portland newspaper in 1956 entitled, *Local School Graduates Exerting World Influence*, acknowledged the impact of Multnomah. “The school has 235 alumni serving as full-time Christian workers in 55 countries under 44 different mission boards” (Peterson 1956:5). Additionally, it was reported in the April 6, 1968 *Multnomah Miniature*, a bi-monthly school publication, that 550 graduates have gone overseas as missionaries and approximately 750 were serving the Lord in America.

Since 1944, the school has conducted an annual mission conference. In the early years, the *Mission Emphasis Week* focused on alumni who had ministries in foreign lands, but the conference was gradually expanded into a global mission conference. During the conference week, the usual classroom schedule is replaced with mission speakers, workshops, and small group interaction with missionaries. In 2003, the purpose of the conference was clarified. “The annual missions conference exists to draw believers into a deeper love for the Saviour, to promote a more pure and genuine love for the world’s peoples, to expose believers to the options for personal stewardship of God’s grace appropriate to their Holy Spirit-given interest, guidance, and gifting, and to encourage a more joyous and passionate engagement through grateful service in what God is doing globally” (Multnomah Bible College 2004:15).

Along with the many changes in the academic aspects of the academy came additional expansion in the varied associated ministries of the institution.

4.3.3 Expansion of Academy's Associated Ministries

The expansion that took place outside of the academy was much greater than what took place within the walls of the institution during 1952-1992. Soon after the move to the new campus in 1952, the outside ministries began to expand at a surprising and sometimes alarming rate. In fact, the expansion grew into a multi-million dollar enterprise that eventually experienced collapse.

Through Mitchell, a radio ministry was launched in the early years to expand his Bible teaching ministry to the general public. Mitchell taught on the *Know Your Bible Hour*, a successful program with a large listener base. The success of the radio ministry was mentioned frequently in board minutes. "Dr Joe presented a letter from Con Robinson regarding electronic equipment to be installed in the new studio. Con is very enthusiastic on our 'Know Your Bible Hour' program. It is one of the best programs on the air" (MSB Trustee Board 1980a).

Growth outside of the academy took a noticeable leap forward with the transition into Multnomah's third presidency, J Aldrich, a son of W Aldrich. According to trustee minutes, a considerable search was conducted during which several candidates were examined for the position. J Aldrich accepted the presidency in 1976 and expressed his vision of expanding Multnomah's ministries across America as well as internationally. He was well known as a gifted evangelist, an articulate communicator, and an effective writer. Three of his books *Life Style Evangelism*, *Inner Beauty*, and *Gentle Persuasion* increased his demand as a public speaker. Many Trustee Minutes included reports of his speaking itinerary and conference ministry.

Dr Joe told us about his summer schedule. He will be speaking a great deal and will be making some good contacts for the school. Dr Joe gave a report of the pastors' conference. About 500 pastors attended. There were 1369 at the trustee banquet. 2000 women attended the women's seminar (MSB Trustee Board 1982a).

An acting Vice President, Paynter, was hired to help oversee the daily running of the academy during J Aldrich's frequent absences. "Dr Paynter will serve as Special Assistant to the President and on special assignments will act as Executive Vice President in order to facilitate appropriate representation of the President" (MSB Trustee Board 1980a). Paynter held that position for nine years until his resignation in 1989.

Multnomah had branched into publications before J Aldrich took the presidency in 1976. However, during his administration the ministry of *Multnomah Press* began to expand. The literature ministry grew until Multnomah owned and operated seven retail stores known as *Christian Supply Centre*. There were many discussions at the Board level regarding organizational structure of the growing outside ministries. To illustrate, "There was discussion regarding establishing an 'umbrella' by name only to encompass activities of Christian Supply Centre, Multnomah Press, and other approved entities under Literature Ministries Division. After a discussion, it was decided to table the request for the present" (MSB Trustee Board 1980b).

Nevertheless, the *Literature Ministry Division* grew rapidly regardless of the lack in administrative structure. Consequently, Board minutes indicate that it came into financial difficulty towards the end of the 1980s due to economic challenges. The business was sold in 1992, which became a grievous season for both J Aldrich and Multnomah.

Dr Joe reviewed the activities at Multnomah Literature Ministries over the past months and presented the following recommendation: The executive Committee and the Literature Committee recommend that the Board of Trustees directs the administration to enter into negotiations with compatible parties for the purpose of selling Multnomah Press, Multnomah Productions, and Multnomah Printing subject to Trustee Board approval of the sale (MSB Trustee Board 1992).

J Aldrich recalled how this difficult time affected him personally.

Those were the traumatic years where, you know, our publishing house went under. We had to let eighteen people go in one sitting and they, you know, accuse you. And those were the hardest things because I have always felt I

had a degree of integrity, and to have that questioned was hard. That was a growing time and the experience kept me in the Book, and kept me praying (J Aldrich 2003).

During the 1980s, J Aldrich's leadership spirituality was evident by his initiation of the *Northwest Renewal Ministries*, an inter-denominational conference and prayer ministry for pastors and leaders. This ministry expanded at an unprecedented rate, even globally, and in 1994 was renamed *International Renewal Ministries* (IRM). Under the visionary leadership of J Aldrich, IRM flourished in leading the way for renewal and revival by bringing pastors and leaders together from different denominations, not only across North America but also in such countries as Israel and Australia. The ministry of IRM brought charismatic and evangelical churches together in ways not previously known among Multnomah constituents.

The era of J Aldrich's presidency, 1978-1997, was marked by his out-going, evangelistic, charismatic, passionate, spiritual leadership. He was widely known for his love of people and his desire for unity within the church. As a result of his energetic speaking and travelling itinerary, Multnomah became a known entity in many places throughout the world. J Aldrich served as chairman of the Portland-wide Billy Graham evangelistic crusade in 1992 that gave Multnomah even greater visibility.

Unmistakably, J Aldrich was instrumental in leading Multnomah through a transition. The following quote articulates his vision and gives insight into why he emphasized outreach ministries and the pastoral community during his presidency.

Multnomah had to go through real change and I was sort of the one who came along between two generations and tried to bring the change. I told the Board when I came, before I ever accepted the opportunity, if I come, I'm really concerned about the Northwest. My view of Multnomah is it is a gift to the Northwest to strengthen the pastors and Christian leaders so that we can accelerate what God is doing here and so in my mind the school is really a mission, like the Sudan Interior Mission - tasked to reach the city of Portland. I told the Board that I see us using Multnomah to influence the pastoral community (J Aldrich 2003).

As a result of receiving the medical diagnosis of Parkinson's, J Aldrich tendered his resignation in 1997, at which time the Dean of the Seminary, Lockwood, was chosen by the Board to be his successor.

4.4 Recent Years: The Refining Vision (1993-2005)

Following the demise of *Multnomah Literature Ministries* in 1992, Multnomah not only refocused, but also strengthened its unbroken energies on internal growth, such as the continued development of quality education and the expansion of property and facilities. The overall purpose of Multnomah was re-examined and a clearer mission statement declared that Multnomah's aim was "to produce, through collegiate education, biblically competent, culturally aware, maturing servants of Jesus Christ whose love for God, His Word, and people shapes their lives into a transforming force in the church and world" (Multnomah Bible College 2004:6). This statement is not necessarily a redefinition or change in direction but rather a refining and narrowing of mission. The refinement of the four-year bachelor degrees and the journey towards accreditation with a regional secular association, in addition to the continuation of accreditation with the AABC, has brought depth and stability to the academic foundation of the academy.

4.4.1 Refinement of Four-year Bachelor Degrees

As previously stated, Multnomah began offering a bachelors degree in 1954. However, students had to take their liberal arts requirements through another institution. From 1954 to the early 1970s only a small number of graduates actually graduated with the four-year Bachelors degree since most students did not sense the need for a Bachelors degree. According to Multnomah's current registrar, Stephens, from 1954 to 1970 there were only three to eleven graduates each year from the four-year Bachelors degree program, while during that same period there were over one hundred students graduating annually with an *Associates Degree in Bible and Theology*. Stephens attributed this trend to the fact that many students were satisfied with a three-year diploma and wanted to get out and experience ministry first hand. However, in the 1970s, areas of specialization such as Missions,

Women's Ministries, Pastoral Ministries and Music Ministries were introduced as a result of requests for more direct ministry-related courses. Additionally, people became more concerned about how they could transfer a degree in Bible and theology into the marketplace and began asking for studies in additional fields.

The most significant curriculum change took place in 1994 when the 'areas of specialisation' were elevated to the status of second majors. Since 1994, in addition to earning a degree in Bible and theology, each student also selects a second major or subject in which to concentrate. Second majors introduced in 1994 were History, Intercultural Studies, Women's Ministries, Educational Ministries, Music Ministries, Youth Ministry, and Greek. Intensive evaluations, refinements and adjustments of these second majors have been ongoing since they were first introduced. In fact, many students now identify themselves by their second major rather than by the more extensive first major in Bible and theology required of all students.

The first reference found regarding the name change from *Multnomah School of the Bible* to *Multnomah Bible College* was in 1982. Particularly in North America, the word 'school' often implies a lower level of education than the word 'college'. The faculty expressed their concern over the name and requested a change.

Dr Joe brought up the question of using 'College' in the name of the school. Each of the trustees had received a letter explaining that the faculty had recommended it. The Board members were asked to give their opinion. After a discussion, it was suggested that a committee be formed to study the possibility and come back to the Board with their recommendations. Dr Mitchell will appoint a committee with two from the Board, two from the faculty and two from the Administration (MSB Trustee Board 1982b).

Discussions were continued and concern was expressed regarding philosophical differences between a Bible Institute and a Bible College.

What is a Bible College? The result of major discussions revealed the need to define distinctive character and goals. The committee will go back to the 'drawing board'. It is important that we think about our thrust and the

direction we wish or need to go; how cultural and governmental change will affect Multnomah, ethnic changes, political, taxation, legal liabilities, etc. A report was distributed for us to study. For our encouragement, out of 100 schools, Multnomah is 10th in leadership nationally and 12th in degree qualifications of faculty (MSB Trustee Board 1988).

The name was changed from *Multnomah School of the Bible* to *Multnomah Bible College* in 1993, *eleven years* after the concept was first introduced. The name change coincided with the approval of a new four-year curriculum and the second majors. The name change, and approval to again seek regional accreditation, was acted upon when Friesen, Academic Vice-President at the time, gave a report to the Board.

Dr Wiebe moved to actively proceed seeking NW regional accreditation. If a major change is required that jeopardizes our biblical distinctive, the proposal would come before the board before proceeding. Garry Friesen expressed the faculty's unanimous decision to change the name of the undergraduate program to Multnomah Bible College to more accurately express the fact that we are a college. Lee Chester moved to make the change, Dr Ritzmann seconded and it passed unanimously....Garry distributed a report explaining the perimeters set for the Curriculum Revision Committee almost two years ago by Dr Joe. The attached report also explains the four-year program and the double major. The Recruitment Department said that the two questions most often asked are: 1) can a student earn a complete bachelors degree as a resident student and, 2) is Multnomah School of the Bible regionally accredited (MSB Trustee Board 1993).

The *refining* of the original mission of Multnomah has been a healthy and necessary process. Multnomah's third president expressed his view on the subject:

The original vision for the school was to have an impact for renewal in the Northwest. But what that meant really, was to start a Bible school where men and women would be taught the Word of God, and that is what Dr Mitchell and Sutcliffe did. There are a lot of things that have stayed the same. I think Dr Joe with International Renewal Ministries heavily emphasized the word 'renewal' as part of the original mission statement. Well, renewal was part of the original statement by Dr Mitchell and others, but he interpreted that to mean, renewal in the sense with churches and with pastors, outside of the educational context, and I don't know that the original founders would have been opposed to that but that wasn't really their original sense. So that was kind of a different focus. Over the years Multnomah has done other things besides via a Bible College. Adding the Seminary is a shift, though it is still

educational, having the bookstores, and the press, and the radio ministry, have come and gone, so those have been different permutations of the ministry. The change more recently to a four-year bachelor's program is a significant change and the desire for regional accreditation is a significant change (Lockwood 2003).

Lockwood revealed that during the process of interviewing for the presidency of Multnomah in 1997, his vision of regional accreditation was confirmed.

It was very clear in my application that the pursuit of regional accreditation was a high priority for me. So the Board, by choosing me as president were saying, 'This is what we are going for, as long as we can do it without compromising our fundamental mission.' But most of the board members, and certainly myself, do not see adding general education courses as a compromise. Becoming a liberal arts college is a different kind of thing, but adding general education courses to supplement our Biblical theology core, I do not see....as a compromise (Lockwood 2003).

4.4.2 Journey towards Regional Accreditation

Since 1953, Multnomah has enjoyed accreditation with the AABC, now called the *Association for Biblical Higher Education* (ABHE). In studying the long arduous process in receiving that first accreditation from the AABC in 1953, it has been remarkable to see history mirrored in the process of regional accreditation with the *Northwest Association of Schools and Colleges* (NASC) recently renamed *Northwest Association of Schools, Colleges, and Universities* (NASCU). Multnomah began to seek regional accreditation as far back as the 1970s. The following minutes provide a partial picture of what transpired.

Dr W Aldrich reported on the meeting he and Dr Wong attended in Twin Falls, Idaho. This meeting of the Northwest Association of Schools and Colleges was held on June 17. The Northwest group had already visited the campus. We are at present in the candidate stage and will probably withdraw our application after considering the changes they would like to have MSB make in their curriculum. We have been a member of the American Association of Bible Colleges for 25 years. We have accreditation through them (MSB Trustee Board 1975).

In my opinion, I believe that the decision to withdraw from the process of regional accreditation with NASCU, a secular organisation, in 1975 was a grave error. Multnomah was close to regional accreditation and yet the leadership decided to withdraw before they were fully aware of the necessary changes. The decision was made with the idea of guarding the academy's distinctive but I believe that the emphasis on a Bible curriculum would have continued to be possible. The decision to withdraw from the process of regional accreditation limited the academic acceptance of the academy for the next twenty years. The Board did not seem aware of the many cultural changes and the current need for young people to obtain recognized degrees in the marketplace. The determination to keep the Bible as the *core emphasis* is commendable, however, the Board seemed to have an inability to think creatively at this point. Students were graduating from Multnomah with a four-year bachelors degree, following rigorous academic study under highly educated and academically credentialed professors, but the degree itself was not recognized in the marketplace, since Multnomah did not have regional accreditation. It is believed that Multnomah could have kept the core in Bible and still obtained regional accreditation in the 1970s, especially since the process of accreditation was significantly less stringent than it is today.

The discussions regarding regional accreditation were shelved for twenty years. It was not until the early 1990s that the issue came again to the forefront. The Board once again agreed to consider applying for regional accreditation in September 1991. In May 1995 Multnomah submitted an application for regional accreditation after using a consultant to assist in the preparation of the document. The application for eligibility was turned down with advice to review financial policies and long-range strategic planning among other policy concerns. In fact, many of the same concerns resurfaced regarding the number of Liberal Arts courses offered. The process of accreditation was once again put on hold until 1997, when Multnomah hired Lockwood as the fourth and current president.

Lockwood had been the Academic Dean in the seminary and led it through the accreditation process with the *Association of Theological Schools in the United States and Canada* (ATS)

in 1993. The process of taking the seminary through accreditation had uniquely prepared him to lead the way towards regional accreditation for the college. Lockwood viewed regional accreditation for the college as a vital step for the health and continuation of the entire institution.

The rules, regulations, and process for obtaining regional accreditation were changed after the death of the chairman of the association in the late 1990s. The new process for accreditation required applicants to follow a set pattern that would take no less than six years, including three self-evaluation reports and three site-visits. The site-visit consists of a team of qualified evaluators visiting the campus and examining in detail every aspect of the institution. In retrospect, it would have been a much easier endeavour for the college to obtain accreditation in the 1970s, and again in the 1990s, however the leadership at that time felt strongly that it would have meant compromise if they moved forward. However, with a newly installed president at Multnomah in 1997, and a new president for NASCU, the accrediting agenda was reopened once again.

Since 1997, Multnomah has moved steadily through the process towards accreditation with NASCU. To date, the college has undergone two successful site-visits under the capable leadership of the college Academic Dean, Strickland, and will complete the final step towards full accreditation when the third and final self-evaluation report and site visit take place in 2006. Multnomah has continued to offer a high quality education, although it has not been recognized by any secular organisation. Full regional accreditation is anticipated in early 2006.

When asked about his views of where Multnomah is today, Multnomah's third president responded:

Well, I am not satisfied. But I am happy. When I became president, my primary goals were what I would call 'maintenance,' which was to try to focus on the educational mission that we had, college and seminary, and to solidify that mission as well as I could. That meant increasing enrolment. That meant increasing faculty, adding programs as appropriate, pursuing accreditation, developing the physical campus, adding a dormitory and a

seminary building, stabilizing our financial basis and giving. I think in the last five years we have made incredible progress in that, and the strategic plan has helped that. The Board is very happy with that and I think all of us are....But, in many ways, it is just maintenance, we are doing a little bit better and more efficiently what we should have been doing all along. I think now we are at a transition, where we have got to ask, 'what's the nature of our society, what's the nature of the church, what's the nature of Biblical education, what's the nature of our mission for the next ten years?'I've got to prepare this school for my successor, so that the school, when I hand that over, is on a good track for meeting the needs of the next generation....We have got to work together to try to see what that would look like and what way structures may need to change, without changing our mission. Structures need to change for the college....The Board would not think that this has been 'maintenance'. They would say, 'Well look at the building and the etcetera. But there has been no paradigm shift (Lockwood 2003).

The progress towards regional accreditation with NASCU has surfaced concerns that have produced positive changes for Multnomah. One of the issues that has been addressed and successfully resolved since 2000 has been concern regarding academic freedom for both faculty and students. Also, a well documented three-year and a ten-year strategic plan has been adopted and continues to undergo consistent critical review and adjustment. There has been a documented improvement in both the quantity and quality of liberal arts courses. The most remarkable changes have occurred on the Board of Trustees. Within the past three years, Reeve, a woman, was welcomed on the traditionally all male board. A review of the Board minutes revealed that there has been disagreement over the issue of women on the board for many years. Some believed that women needed to be included and asked that the issue be aggressively pursued, whereas others took a theological stance of what they called the Biblical model of 'male' spiritual leadership.

You know, I'd been trying to get a woman of the Board for *twenty* years. Dr Joe Aldrich wanted to find out why our women's enrolment was always going down, and he pulled together an ad hoc committee to investigate. There were people outside in the community on the committee and they made ten recommendations and the top one was we need a woman of the Board. So he tried to get a woman on the Board but it never seemed to be able to go through. He asked me for recommendations several times during those 20 years and I'd given him recommendations. When Dr Dan came on as president, he liked what I was asking for. And then out of a clear blue sky he said, 'Pam, you want a woman on the Board?' And I said, 'Yes, yes, yes!'

And he said, 'We are going to nominate you.' [laughter] I literally fell off the chair so, there we are. I've been glad to, because it is an opportunity to let a woman's voice be heard. Of course right now they are delighted because NASCU really wants a woman, to say nothing of ATS. I'm here! [laughter] (Reeve 2003).

The advances towards regional accreditation for the college have produced positive changes. The board, staff, and faculties of both the college and the seminary are committed to regional accreditation with NASCU.

4.4.3 Development of Multnomah Biblical Seminary

Since the focus of this dissertation is not the seminary but rather the Bible College itself, the growth in the seminary will be reviewed only briefly. As previously stated, a *Graduate Certificate* was offered as early as 1947. In 1976, as a result of the influx of students in the 1970s, the *Graduate Certificate* program transitioned into the *Graduate School of Ministry*. The subsequent transition into a full seminary named the *Multnomah Biblical Seminary* did not take place until 1993. During the last decade the seminary has developed its own faculty and identity and received full accreditation from the *Association of Theological Schools in United States and Canada* (ATS) in 1997.

In May 1990, Lockwood was appointed Academic Dean of the seminary. Lockwood, a gifted administrator, served in that role for seven years and led the seminary to full accreditation. With J Aldrich stepping down from the presidency in May 1997, the Board of Trustees chose Lockwood to become the fourth president, presiding over the entire organisation. The following minutes assists in understanding the structure and philosophy of the institution in 1996.

We are Multnomah School of the Bible. Our form is Multnomah Bible College, undergraduate division, and Multnomah Biblical Seminary, graduate division. We are a Bible School reaffirming a strong emphasis on ministry currently led by International Renewal Ministries. All agreed that there will be no move toward being a Liberal Arts College (MSB Trustee Board 1996).

The *International Renewal Ministries* came into question as a result of the process of refining the institutional mission. Multnomah was financially responsible for IRM that resulted in a burden on the institution. In 2003 *International Renewal Ministries* became completely independent. It is evident that the seminary and now the college have taken on the vision and in many ways reflect the leadership spirituality of its current president. The current registrar, Stephens, described Lockwood's leadership during an interview on February 23, 2005 in the following way. "He is a collaborative, team leader, not at all dictatorial. He is a wonderful administrator who has helped us to refocus on the educational mission of the school first."

4.5 Conclusion

The history of Multnomah has been interesting but not without struggles. The founding years, 1936 to 1952, reflected the leadership spirituality of the two primary founders, Mitchell and W Aldrich. Mitchell's faith, vision, Bible knowledge and teaching ability marked Multnomah from its inception. He was never the president, although he held the position of Vice President and was on the Board until his death in 1990. He was also the founder of the Central Bible Church that has had close association with Multnomah through the years. W Aldrich had great impact as a result of his steady, consistent, and less public administrative abilities and deep spiritual convictions.

The leadership spirituality of both Mitchell and W Aldrich also influenced the middle years, 1953-1991, as they continued their solid association both personally and professionally. The middle years experienced great expansion, mainly in ministries outside of the academy itself. The outside ministries accelerated further under the leadership of J Aldrich, the third president from 1978 to 1997. Nevertheless, the varied ministries of radio, literature, publications, and bookstores came to a crashing halt with the sale of vital assets in 1991. J Aldrich's charismatic, evangelistic, spiritual leadership clearly characterized this era.

The recent history, 1992-present, has been a time of *refining* the mission and overall direction of Multnomah. There has been a refinement of a four-year bachelors degree first

initiated as early as 1954. The institutional mission has undergone intense refinement particularly since Lockwood accepted the presidency in 1997. The journey towards regional accreditation through NASCU has mirrored the arduous journey in the 1950s when Multnomah first sought AABC accreditation.

The *Graduate Certificate* first offered in 1947, continues to be offered, first through the *Graduate School of Ministry* and now through the ATS-accredited *Multnomah Biblical Seminary*. The entire academy, presently known as *Multnomah Bible College and Biblical Seminary*, is anticipating accreditation with NASCU in 2006. The journey towards regional accreditation has produced many positive, long desired results.

I believe that Multnomah has become progressively more astute, respected, and culturally aware in recent years under the leadership spirituality of its current president. Lockwood's administration has taken on a distinct and powerful 'servant leader' model. This present era in the history of Multnomah will conclude with the anticipated receipt of regional accreditation through NASCU in early 2006.

CHAPTER FIVE

LEADERSHIP SPIRITUALITY OF MULTNOMAH

5.1 Introduction

Chapters Three and Four investigated specifically the *why* and *how* of the development of Multnomah by taking a look at the theological and historical framework. Now that the academy is understood in its context, the aim of this chapter is to specifically gain insight into the leadership spirituality. Not only has theological tradition informed and governed the Christian spiritual experience of individuals but their own personal, spiritual pilgrimages have also shaped who they are spiritually.

Since the study of Christian spirituality is a ‘participant’ discipline, nine recognised leaders were selected for empirical research. Empirical research is not done primarily for the sake of increasing knowledge but rather to deepen the contextual nature of our theology, since it is one way in which to gain insight into the context of our praxis. The aim of this chapter is to provide contextually valid descriptions and interpretations of the spirituality of Multnomah’s leadership. The goal is not to give a formative prescription but rather to understand in theory and practice the lived experience of God in the lives of the leaders.

As mentioned in Chapter One, the first step in analysing the transcriptions was to read interpretively through all nine interviews marking anything that appeared significant. Forty broad concepts suggesting possible themes emerged from the first reading, which were subsequently reduced to twenty-nine after the second reading. A chart was constructed listing the twenty-nine concepts (Appendix A). The transcriptions were then read interpretively a third time and each interviewee’s comments were sorted according to the suggested themes. Four broad themes were identified on the basis of frequency of mention, as well as the *emphasis* in which the concept was expressed. Not only were the actual words and specific concepts taken into account but also the non-verbal communication, such as tears, facial expressions, body positions, eye contact, and even the pitch and tone of the

voice that demonstrated emphasis or emotion. No attempt was made to interpret the transcriptions with a specific known theory of spiritual formation or leadership development in order to see how each interviewee fit a framework or theory. The aim was to allow the interviewees to speak for themselves, so that theory could be developed through the data analysis and subsequently evaluated in light of recognised theories.

Theory comes last and is developed from or through data generation and analysis. If you are developing theory in this way, you will probably begin the process of analysis whilst data generation is underway, and use a version of theoretical sampling to augment this. You will scrutinize your data so that you can develop explanations which appear to fit them (Mason 2002:180).

The transcriptions were allowed to speak for themselves, not necessarily attempting to establish a *new* theory but rather to identify themes in the lives of the nine selected leaders from Multnomah Bible College, and then identify how they synchronise with known theories.

Four broad themes with interweaving connections were selected as significant. First, the interviewees expressed a sense of life purpose or a confirmation and confidence that they were doing what God had asked or ‘called’ them to do with their lives. The interviewees also referred back to the importance of knowing they had ‘the call of God’ on their lives when difficult times were experienced. Secondly, a theme of humility emerged that appeared to impact praxis. An unpretentious attitude was evident as they expressed their beliefs regarding themselves, their relationship with God, and also the way they viewed and handled authority.

Thirdly, a pattern of five steps or stages of ‘faith development’ was identified in the lives of the interviewees. Under the overall theme of faith development, the following five inter-related stages became apparent: the foundational belief that God is good; the role of crisis and choice; the role of Scripture and spiritual discipline; the significance of relationships of grace; and paradigm shifts in both direction and motivation for ministry.

The fourth broad theme identified was a deep desire and determination to persevere or

complete life well, by remaining faithful to God throughout all of life, especially during the second half of life when aging presented unique challenges. This is considered a significant theme, since six of the nine interviewees are over seventy years of age, and two of those are in their nineties. Four factors were identified regarding the challenges of aging, however, a unique and heart-felt determination to remain faithful was expressed by each interviewee over seventy years of age.

Two known theories of spiritual formation (Fowler 1981; Hagberg & Guelich 1995) and two of leadership development (Clinton 1988; Collins 2001) have been selected to assist in evaluating and analysing the data collected through empirical research. Since this research was conducted among long-term Christian ministry leaders, Clinton's stages of leadership development will be implemented as the major matrix. However, when discussing the pattern or stages of faith development, Fowler and Guelich will be the standard for analysis. The theories will be explained briefly in this chapter and then used to compare and contrast the themes that emerged in the data of this research.

5.2 Early Leadership

Chapter Three identified Sutcliffe, Mitchell, and W Aldrich as the most significant early leaders of Multnomah and gave expanded information regarding their impact. Since Sutcliffe and Mitchell are both deceased, only Aldrich was available for interviewing. Aldrich's spiritual formation and impact on Multnomah will be included with the other interviewees. Therefore, only a brief comment will be made at this point. Each one of these three leaders impacted Multnomah by their devotion and dedication to the truth of God being taught and experienced. Sutcliffe and Mitchell both possessed unusual abilities to teach the Bible and to motivate others to love the Saviour. As mentioned, the imprint of Mitchell's leadership spirituality has left a most profound mark on Multnomah. Mitchell, the visionary founder, believed that the Word of God itself had power and it was that belief that motivated him to study and teach it. As a result, it gave the vision for a Bible Institute in the Pacific Northwest. According to those interviewed, and his biography, Mitchell not

only studied and taught the Bible, he passionately loved and lived it. During his final days, at the age of ninety-seven, it was the Word of God that encouraged Mitchell the most.

5.3 Themes in Spiritual Formation of Contemporary Leaders

Nine contemporary leaders were selected for qualitative interviewing based upon their longevity and impact on Multnomah. Chapter One gives a complete listing of the nine interviewees. Clinton's leadership development theory begins with the concept of formulating a time-line. A time-line study for each individual is a unique and highly detailed process. Analysing the leadership time-line of each interviewee, though interesting and beneficial, is not the specific purpose of this dissertation. However, a brief description of Clinton's leadership development theory is helpful in understanding the development of the Multnomah leaders. The phases in Clinton's ministry leadership development are seen as fluid and are considered a generalised pattern. However, it has been discovered that when a ministry leader's life is analysed against Clinton's rubric, the five phases are recognised. The following is a brief summary of Clinton's leadership development phases.

Phase I- Sovereign Foundation: Phase One begins with birth and represents the time when God providentially works foundational items into the life of the leader-to-be. God uses all personality characteristics and experiences, whether are good or bad, in the development of the leader. The important accomplishment of Phase One is for the potential leader to recognise that God himself has laid the foundation in their life and to accept that foundation by faith. The individual must become aware of God and His personalized training and work of transformation in their own life. Clinton claims that there are boundary events that often move a person into subsequent phases. Often the boundary event between Phase I and Phase II is the conversion experience (Clinton 1988:31).

Phase II – Inner Life Growth: In Phase Two the emerging leader seeks to know God in more personal, intimate ways. God begins to develop character by taking the person through testing or 'checks' in order to develop integrity, obedience and reliance on the Word of God. The leader-to-be often learns by doing in the context of a local church or Christian

organisation, however the major thrust of God's development is predominately internal during Phase Two (Clinton 1988:31).

Phase III - Ministry Maturing: In Phase Three the emerging leader becomes involved in ministry as a prime focus of life. This phase consists of four elements or areas of development. The entry or first ministry task when initiative, gifts and potential are recognised. Second, the training and development of ministry gifts are undertaken. Often at this point the leader begins to recognise a call of God on their life for ministry. Third, the person develops relational skills and the ability to submit to proper authority. Clinton claims that the emerging leader must learn to submit to authority in order to use authority correctly and effectively in their future leadership. Fourth, the leader develops personal discernment and principles that govern effective ministry. Although the phases often overlap, during Phase Three, it is believed that God is quietly, often in unusual ways, trying to get the leader to see that one ministers out of what one is (Clinton 1988:32).

Phase IV - Life Maturing: In Phase Four the leader identifies and uses his/her gift-mix with increased power. During this phase God is using one's life as well as gifts to influence others. The leader's experiential understanding of God is being developed. Communion with God becomes foundational and more important than success in ministry. There are many deepening processes, however, crisis and conflict are the most common. During Phase Four, the leader learns that effective ministry flows out of being and mature ministry flows from a mature character (Clinton 1988:32).

Phase V – Convergence: In Phase Five God moves the leader into a role that matches his/her gift-mix and experiences so that ministry is maximized. Geographical location is an important part of convergence. The leader's response to God's guidance must be to trust, rest, and watch as God moves him/her toward a ministry that embodies all the development of preceding phases. Usually it takes a significant step of faith to enter convergence and many leaders are seen to plateau and never enter this phase. In convergence, being and spiritual authority form the power base for mature ministry (Clinton 1988:33).

Phase VI – Afterglow or Celebration: Sometimes, though rarely, there is a sixth phase when the fruit of a lifetime of ministry and growth culminates in an era of recognition and indirect influence at broad levels (Clinton 1988:47).

As previously mentioned, four broad themes emerged through the interviewing process of the Multnomah leaders; 1) a sense of a life purpose or call, 2) humility, 3) distinct stages of adult faith development, and 4) the overwhelming desire to persevere and finish well in life and ministry. These four themes will now be discussed in light of Clinton's leadership phases.

5.3.1 Life Purpose or Call

The first theme identified from the data was that each Multnomah leader experienced a clear sense of a life purpose or a call from God. All nine interviewees expressed a strong personal conviction that God had His hand on their life. The sense of a life purpose or call is experienced in Phase III of Clinton's stages of leadership development (1988:31). The emerging leader must understand that God is giving him/her an assignment or task.

Sources for ministry challenge can be external or internal. A challenge can come from someone else or from a leader's own recognition of a need or an opportunity. Internal challenges are relatively rare among early emerging leaders. The heart of the ministry challenge is twofold: sensing God's direction and the joy of discovering what it means to be a channel through whom God works....Ministry challenge describes the means whereby a leader is prompted to sense God's guidance and to accept a new assignment (Clinton 1988:86).

Concepts from Phase I and II, i.e., the realisation and acceptance that God had laid the foundation of their life and was personally involved in developing their character, were clearly heard. However, the concept that God had His hand on their life for a purpose, which usually takes place in Phase III, was more of an over-arching theme. Several referred to their early years of development, but it was not their focus. This is understandable, taking into consideration the age of the interviewees. Every interviewee stated they knew God had

a 'call' on their life or a designed purpose and they were determined to fulfil God's purposes.

Spiritual leaders describe their whole lives in terms of the call. It involves much more than a vocational expression or function. It goes to the very core of one's being. It is the pivotal and life-defining decision. It may be sudden and dramatic, or more progressively revealed. The call may come early or late. It may find expression through traditional ministry venues, or it may show up in the marketplace. Recipients might be surprised or might feel they should have anticipated the call. The call may be crystal clear or initially ambiguous....A divine unction fuels their determination (McNeal 2000:95).

There was a difference in how specific each interviewee realised a call and how each fulfilled it, but they all believed that their ultimate assignments were from God. Additionally, there was an expressed determination to fulfil God's purposes as seen in the following examples.

M Cook, born in China to missionary parents, experienced a very specific call while attending a youth rally at the age of thirteen. She recalled the incident when a speaker gave an appeal for young people to give their lives for ministry in China and asked them to walk forward to indicate their commitment.

I had been deceiving my parents, cheating in exams, really skating on the edge, but I prayed, 'Lord, there are many neat kids here, send somebody up front to go to China.' And I expected there would be fifty at least, and when I looked up and he said amen there was none. I was so upset about it that I stayed in my seat until everybody left the auditorium. And I said, 'God I don't understand you, you must have one, you must have one, that you want to go to China.' And that is when it happened, it just hit me, I was the one and I had never thought of it. 'I want you!' It could have been on a megaphone, 'I want you!' And I put my head down on the seat in front of me and I said, 'Oh, you can't want me, I am so dirty, I have been cheating, and you know, sneaking out, and I haven't been praying and I haven't been reading my Bible.' That night I made the choice, right there in that seat, 'I will never marry someone that is not going to China, or I will walk alone.' From that moment to this moment, and I am 73, I have never felt like the hand of God has been off of my life. I have found the hand of God has been on my life for blessing and ministry. I had the calling (M Cook 2003).

Cook ministered in Taiwan for sixteen years with her husband Norman, who stated he had a call to Asia while doing a research project on China for a college history course. However, he claims that his call was the next logical step of obedience. He did not hear the Gospel message until he was sixteen years of age while in a gang of young troublemakers called the 'Bloody Boys.' His response to the gospel message was one of awe and radical life change. He stated his first thought after he heard the message of salvation through Jesus Christ was, "Oh God, this is so wonderful that Jesus would die for us on the cross, for me on the cross, everybody in the whole world ought to hear about Him" (N Cook 2003). Up to that point he had never heard about world mission and had never met a missionary. However, from the very moment of salvation he was convinced that the whole world needed to hear about this good news. In the following months, while conducting the research project on China, he concluded that he was called to that area of the world.

Reeve first heard about the claims of Jesus Christ when she was twenty-two years of age, working in New York as an architect. She was very involved with a group of dedicated young professionals who were card-carrying communists. She believed in their ideology but could not agree that there was no God. She knew God existed through her study of creation. She believed that her 'call' was to God Himself first and later to service as a loving response to His love.

I had no church, nothing telling me. I remember, the day after I came to know the Lord, I thought, 'What can I do?' I was so overwhelmed with gratitude, and I don't think that has ever faded from my heart. The unbelievable, you know, when you really see where you would be for eternity, because I saw that if I could not get to a holy God, I would be out there, and it was like I would be in outer space and black darkness forever. I knew that beyond any shadow of a doubt. And then to realize because Christ died, I'd be in his presence forever! And a glow of light and life and love, my gratitude just had absolutely no end! I mean, what could you, what could you possibly, how could you say thank you? I mean there are no words. But I said to myself going into the subway that morning, 'What can I do to show you Lord, to tell you Lord, that I am truly grateful' (Reeve 2003).

Presently over ninety years of age, her gratitude and overwhelming thankfulness have not dimmed as she tearfully recalled her clear calling to the person of Jesus Christ. However, it

was very difficult for women to get into ministry in those days. It took eleven years of waiting, seven of which she spent specifically praying that a door in ministry would open for her. Multnomah was a ministry she was praying specifically about and when she received an invitation to apply for a position, she believed this was God opening the door for her.

Kehoe also claimed that it was extremely difficult for a woman to be involved in ministry other than as a missionary. Kehoe stated a 'call' in her days was understood to be giving up everything to be a missionary. "I didn't know a woman in ministry other than in missions, there was nothing" (Kehoe 2003). She was willing to be a missionary, and always thought she would, but when the opportunity came to be the registrar at Multnomah she simply felt that it was the next logical step for her. Since she was not a missionary, she did not consider her position of registrar as a ministry for many years. However, in later years she had a deep knowledge that it was for her position as registrar that God had uniquely purposed, called and created her.

Lockwood shared a valuable principle about calling. He believed that his wife's call was part of his own call and, therefore, since she did not believe she was called to cross-cultural missions, he decided not to pursue ministry in another country. He had absolute peace when he decided to withdraw their preliminary application with a mission board to pursue further education in theological studies. He believes he had been uniquely prepared for the presidency of Multnomah and has a settled conviction that he is in the right place at the right time. Though he was recently approached to consider the presidency of another seminary, God confirmed that his rightful place was at Multnomah.

Needham had a very different experience regarding his call into ministry. He remembers only desiring to be a rancher in his youth. The very last thing he wanted to do was ministry. He had a spinster aunt on his father's side that placed her hands on his head in private when he was only ten years old and prayed that God would call him into the ministry. "It scared the wits out of me! The last thing I wanted to do was ministry. The idea of being a pastor or missionary was just scary beyond anything. And here my aunt, who I believed had a special line to God like few people I knew, was destining me. I just felt the weight of that on my

little head” (Needham 2003). Fear and obligation were dominant emotions for Needham all through seminary and even into the pastorate. Not until miraculous events brought him to Multnomah to teach, did he experience peace and internal confirmation that he was fulfilling God’s purpose for his life.

After the first year, there was no question. This is where God wanted me. I was happiest. And would I say my Christian life was a truly joyful life? No, I don’t think so. I think I was still struggling with accountability, guilt, and inadequacy. But somehow in the classroom, things clicked, I felt at home. Every once in a while you hear people say, ‘You ought to get out of your comfort zone.’ I would fight that idea. I think that, at least it can be. The comfort zones are where your spiritual gifting is and that is why you are comfortable there. It’s because that is where God has gifted you to function. There is something right about it. I could see that everything that had gone before, and all those tough years, had a purpose (Needham 2003).

While their individual calls were radically different, there were consistent factors among all nine interviewees. All expressed a very similar determination to fulfil God’s purpose in their life, even when they felt discomfort or fear. All expressed a willingness to make personal sacrifice in order to be faithful to what God had called them. M Cook expressed her determination when she recounted:

My husband took me to his first sermon in his new pastorate, the week before our wedding, and introduced me and said, ‘When I bring her back in two weeks she will be my wife.’ And the next Sunday of course, was our wedding day, and we were seventy-eight miles away from that little church, bad country roads, and I said, ‘You’re not going to preach next Sunday because that is our wedding day.’ And he said, ‘Oh yes.’ So he drove on bad country roads, 78 miles there and preached, and drove 78 miles back, on back roads, and got in at 2:00 and we married at 4:00. Ministry has never been separate from our marriage....Norm was not going to cancel preaching, and that was the beginning of my understanding of him. He would never let me down, but he would not compromise what he felt about the ministry (M Cook 2003).

5.3.2 Humility

Humility may not be one of the first characteristics a person would expect of strong,

visionary leaders. However, a unique humility was the second theme identified in all nine Multnomah leaders. An unpretentious attitude was clearly demonstrated in each interviewee by how they viewed themselves, God, and authority. Each one had a realistic picture of both his/her strengths and weaknesses. Their view of themselves was founded largely on their view of God. The attitude of humility was transferred into how they viewed authority and how they handled authority in their own spheres of responsibility. This theme of humility is in agreement with Clinton's research on ministry leaders. Clinton claims that humility is a foundational and necessary character quality for effective ministry leaders and it must be learned and chosen early in the life of the emerging leader (1988:74). Furthermore, the research conducted by Collins, concluded that a unique humility was identified in the highest levels of leadership (2001:20).

5.3.2.1 View of Self

A common thread in each interview was a realistic, modest view of self. Each expressed that they were not particularly gifted, talented, or brilliant. There was no sense of false humility, but simply an overwhelming feeling of gratitude for how God had used their lives in spite of their own weaknesses. No one had either negative feelings about themselves or a low self-esteem but rather saw himself/herself as fortunate and privileged to serve. "A vast difference exists between humility and low self-esteem" (Hagberg & Guelich 1995:116). There was an overwhelming sense of gratitude for being in the right place at the right time, and realising that God controlled the timing of life's circumstances. They were aware that it was God, not themselves, that was significant.

It is not that I have strength through him to seek humility, meekness, holiness. He *is* all that in me; for he is my life. The Christian has not a lot of odds and ends of virtues; indeed, he has *no* virtues, he just has Christ (Nee 1978:117).

Such expressions of humility are more readily heard *after* a person's character has been tested, the primary focus of Phase II, the *Inner-Life Growth*. Clinton believes that character is foundational for effective and continued leadership and it must be instilled early in the

leader's life (1988:58). Humility is an essential ingredient in the character development of a leader and appears to have been instilled early in the lives of the interviewees.

Leadership Network, an organisation involved with research among ministry leadership in America, teaches that genuine humility is seen as the essential foundation in the life of a leader (Thrall 1999:72). It is believed that without the foundation of humility, the leader will depend entirely on personal abilities resulting in the curtailment of leadership capacities due to lack of character.

We believe thousands of leaders have become disillusioned with the capacity ladder. It is incomplete. It is lonely. It doesn't satisfy. We also believe that perhaps millions of emerging leaders are seeking a different kind of leadership (Thrall 1999:58).

When we entrust ourselves to God, humility creates increasing gratitude and decreasing greed. Those who learn to trust God have less and less desire to possess somebody else's stuff in order to be content....Those who let God be God recognize that all they have, no matter how much or how little, comes as a gift. So they become increasingly thankful for all they have....Entrusting ourselves to God - genuine humility - leads to a thankful, contented heart (Thrall 1999:72).

The attitude of humility was expressed by W Aldrich when he stated, "Yes, I was one of the original founders. I like to express it this way: I just happened to be there when it happened" (2003). His son and succeeding president stated much the same. "I always remember speaking in chapels. And those were hard times for me, making a fool of myself up there in front because I would tear up. But I felt deeply about the things that I was trying to speak on, and of course, you are sitting out there with faculty members who are communicators" (J Aldrich 2003). Needham claimed that God had a sense of humour in somehow using his life, and added, "It is my desire that my life will have been an expression of being a good receiver and responder and displayer of the love of God in the context of humbleness" (2003).

N Cook declared that God could have used anyone but He chose him, a young man from the wrong side of the tracks, simply because he was willing and available. He recalled the

experience when God began to teach him humility. Cook admitted that when he was a young man in his early twenties and a new missionary in Taiwan, he went through a painful process in learning humility.

“I went out in the villages and I am, you know, acting cocky. I’m the big American from overseas and I got to know the president of the country and so forth. And the director of the mission sends me a letter, just one or two sentences. He essentially said ‘straighten up or go home’. And I got really mad, and then about 30 seconds later I was on my face before the Lord admitting that I was proud and arrogant and everything else. That was a marker event in my life” (N Cook 2003:23).

Needham expressed his views on the necessity of humility for all Christians and especially for ministry leaders.

An absolute top priority for any Christian is humbleness. And therefore, all of my background in inadequacy hasn’t been totally a waste. I’ve always felt inadequate, and then to discover this awesome God. And here I am, so small, so foolish, so ungifted, and I do see myself in many ways ungifted. Apart from ME you can’t do anything. I mean that is a devastating passage. And therefore I would say that crucial to every ministry I’ve ever had, has been the necessity of being humbled before God, of just never allowing my accomplishments, never allowing anything like that to build up my ego. Too, by the grace of God I am what I am, and that is the whole story, there is nothing else (2003).

5.3.2.2 View of God

The interviewees’ humble view of themselves seemed to flow out of their view of God. They described God as high, lofty, sovereign, and His word must be absolutely obeyed. Yet, they also expressed that in their own personal experience of God, they found Him extremely close, personal, and involved in daily life. This was more than the development of the inner-life that is evident in Phase II but rather a later development in Phase III – *Ministry Maturing* (Clinton 1988:80). There is a time when the experiential understanding of God needs to be further developed. Clinton refers again to these deep process events in Phase IV – *Life Maturing* (Clinton 1988:148).

During difficult times, or when painful incidences impacted the lives of the interviewees, they reportedly turned to God and found Him sufficient. This dynamic was heard in J Aldrich's comment regarding his father.

Dad was always strongly opposed to divorce. Interestingly enough, his older sister, who lived to be ninety-eight or ninety-nine, was divorced when she was about 20 years old, so she lived seventy years as a single woman. And now Dad ends up with two or three of his own kids divorced, and realizes that God sometimes has to just say, 'Look, it is my deal, it's my project, you just be faithful with what you are doing, this last chapter isn't written yet' (J Aldrich 2003).

Among all the concepts of God expressed, the central one was the belief that God is completely and ultimately good at the core of His nature and that He cannot and will not act outside of His goodness because He is faithful. Therefore, He can be totally trusted. This concept will be explored further when describing the faith development of the Multnomah leaders.

5.3.2.3 View of Authority

There was a unique humility associated with the interviewees' concept of authority. Not one leader saw a position of authority as something to be grasped or greatly desired. No one expressed reluctance to lead or to use authority but they viewed authority more in the arena of influencing or empowering others and as a gift from God that needed to be managed with care. There was a great concern regarding the making of right decisions, not for their own sakes but for others and for the next generation. The interviewee's perspective of authority agree with the findings of Kouzes and Posner who believe that in order for leaders to have credibility, they must value and serve those they lead.

People still want and need leadership. They just want leaders who hold to an ethic of service and are genuinely respectful of the intelligence and contributions of their constituents. They want leaders who will put principles ahead of politics and other people before self-interests (Kouzes & Posner 1993:xvii).

Clinton teaches that, in Phase III, the *Ministry Maturing Phase* of leadership development, leaders must learn how to submit to proper authority in the ministry context in order to learn how to use authority properly when they are in positions of authority (1988:81).

Spiritual authority is not a goal but rather a byproduct. It is a delegated authority that comes from God. It is the major power base of a leader who has learned God's lessons during maturity processing...A leader does not seek spiritual authority; a leader seeks to know God (Clinton 1988:167).

God often teaches the emerging leader how to work within existing organisational structures and to create new structures to enhance ministry. This is often learned through difficult relational situations early in ministry, which held true for the interviewees. Blackaby states, "One of the greatest limitations for today's spiritual leaders is their inability to understand and acknowledge how their past cripples their current effectiveness" (2001:38). The difficult ministry situations in the early leadership phases for the interviewees followed the basic principle "faithfulness in a small responsibility is an indicator of probable faithfulness in a larger responsibility" (Clinton 1988:95).

Friesen indicated his view of authority when he recalled a particularly difficult decision that he had to make when he was the Academic Dean in the college. A faculty member's spouse reacted to the decision with anger. He claims he woke up in the middle of the night for two weeks dreaming about her yelling at him. When he woke up he remembered saying to himself:

Okay, you are standing before the Lord right now. You can change the decision. Can you convince Him it would be a good idea to change the decision so you don't have this person yelling at you? No, No. He knows it is a good decision, I know it is a good decision, it comes with the territory, go back to bed. You can quit, but you don't make a bad decision because you like to be liked, and if that is the most important thing – you're not ready for this hard decision. A good question to ask yourself is, If God is happy with this decision, why am I feeling so unhappy? (Friesen 2003)

Each interviewee expressed concern about making wise decisions that would positively impact the next generation rather than being concerned about one's own convenience. Lockwood stated, "I have learned that in positions of leadership, decisions that you make,

they can have long range effects for the good, or for the not-so-good....I ask myself regarding critical decisions that I'm making, 'What do these mean, five, ten years down the road'" (2005).

5.3.3 Stages of Faith Development

A distinct pattern in the development of faith was the third most noticeable theme identified in the data. There seemed to be a process or journey that each interviewee underwent in order for faith to continue to grow or mature. Fowler's theory of faith development and Guelich's stages of spiritual maturity have been selected as formulations in analysing the data. Fowler's research is extensive and well documented and his theory of universal faith development can be compared and contrasted with other recognised and accepted structures such as those of Piaget, Selman, and Kohlberg (in Brusselmans 1980:57-58).

Additionally, Fowler states:

Going beyond Piaget and Kohlberg, and building on Kegan, we have claimed that the constitutive-knowing by which self-other relationships are constituted does not involve just an *extension* of the logic of rational certainty. Instead, it involves a transformation in which a logic constitutive of objects must be seen as integrated with and contextualized by a logic of convictions. This means that what we are calling faith is a core process in the total self-constitutive activity that is ego. Ego development so understood must take account of the integration of and interplay between a logic of rational certainty and a logic of conviction that characterizes the epistemology of faith (in Dykstra & Parks 1986:25).

Fowler claims that faith is what keeps a person going when love has turned to hate or hope to despair. It is faith that carries a person forward when there is no longer reason to carry on. "It enables us to exist during the in-between times: between meanings, amid dangers of radical discontinuity, and even in the face of death. Faith is a *sine qua non* of life, a primal force we cannot do without" (Fowler 1978:1). Fowler's theory of faith development was considered an essential formulation in analysing the data of this dissertation, since he sees faith as a *human* phenomenon, that can be traditionally religious, or Christian, or not.

Fowler states, “*Faith* has to do with the making, maintenance, and transformation of human meaning. It is a mode of knowing and being” (in Brusselmans 1980:53).

Hagberg and Guelich’s work was selected for a different reason. It is a valuable work written by a business professional and a theologian. Their research is derived from the study of Scripture together with observations regarding leadership. Since their research is about Christian spirituality, and more specifically ministry leaders, their work is also valuable for this dissertation.

Perhaps this *is* the book about leadership...Hagberg believes that unless we closely attend to the spiritual under girding of our lives, our leadership development can become rigid or even atrophy. By contrast, if we nurture our spiritual life and experience the healing of life’s wounds, especially after age thirty-five, new levels of intuitive, inspired, courageous, and creative leadership will emerge that are unique to our own life’s calling (Hagberg & Guelich 1995:viii).

A brief summary of the theories of both Fowler and Guelich are necessary in understanding the spiritual formation of the Multnomah leaders.

Fowler has established six distinct life-span stages of faith development that are viewed as sequential, and each new stage is built upon and incorporates the previous stages. Movement from one stage to the next is not an automatic function of biological maturation, chronological age, psychological development, or mental age. Transition from one stage to the next occurs when the equilibrium of the present stage is upset and the limits of the person’s present patterns of knowing are threatened. When faith develops, there are periods of equilibration that alternate with transitional phases in which, under the impact of new experiences such as a changed environment, the structural patterns of faith-knowing undergo relinquishment and transformation. Faith is understood to have its own structural characteristics or patterns of thought, valuing, and knowing (in Brusselmans 1980:65).

The following is a brief summary of Fowler’s extremely elaborate and detailed structural stages of faith development.

Stage One: Intuitive-Projective Faith: Stage One is common among children ages four to eight, when a young child begins the conscious effort of giving meaning to the emotional and perceptual ordering of experiences from the people and events of earliest childhood. During this stage deep and long-lasting images can be formed which can leave a permanent impression on the emotional and cognitive aspect of faith (Fowler 1981:122-134).

Stage Two: Mythic-Literal Faith: Stage Two is common among children six to twelve years of age. Although Stage One is still operative, new logical abilities may allow for a more stable form of conscious interpretation of experience and meaning. Cause and effect relations are understood thus allowing the child to begin to differentiate their own perspective and beliefs from those of others. The faith that is constructed is usually that of the parent where goodness is rewarded and badness is punished. The thinking remains concrete and literal and uses stories as reflective synthesis (Fowler 1981:135-150).

Stage Three: Synthetic-Conventional Faith: Stage Three is usually not seen before eleven or twelve years of age. This is a time when the early adolescent begins to focus on identity and interiority. Values, commitments, and relationships are seen as central to identity and worth, and often dependent upon the approval and affirmation of significant others. Beliefs at this stage are deeply felt, acted upon, and defended but often personally unexamined and are usually consistent with their most significant relationships. Selfhood is derived from important relationship and roles. There is a danger that the expectations and evaluation of others can be so internalised that later autonomy of judgment and action can be jeopardised. Additionally, if a person in this stage experiences a profound interpersonal betrayal, particularly by someone whose faith they admire, there is the possibility that they can go into despair and reject all customary beliefs in morality and religion (Fowler 1981:151-173).

Stage Four: Individuating-Reflexive Faith: Stage Four is usually around seventeen or eighteen years on but not often until twenty or even into adulthood. This is the time when the individual begins to critically examine beliefs and chooses to replace or reorganize them into a more personal, explicit, meaningful, conscious faith system. This stage of faith is less dependent upon significant others for its construction and maintenance and often leaves

mystery behind and thus vulnerable to self-deception. The individual in Stage Four has a faith that is their own and not simply that of the group (Fowler 1981:174-183).

Stage Five: Paradoxical-Consolidative Faith or Conjunctive Faith: Transition into Stage Five is rare before age thirty and is often a midlife development if at all. In this stage the individual recognises opposite tensions within themselves and begin to experience the paradoxical nature of truth. Faith in this stage works at bringing a unity between beliefs and life experiences. When beliefs and life collide and what one has believed no longer *looks or feels* true the person must choose truth in order to be transformed. In Stage Five the individual begins to see injustice because of an enlarged awareness of the demands of justice and the implications of those demands. Partial truths can be recognised as a result of a more comprehensive vision of truth therefore, what Stage Four worked to make explicit and firm must now become porous and multiplex. Suffering is the means to bring about this transformation thus the exact content cannot be cognitively taught but rather becomes the product of lived experience and honest, vulnerable interaction with others. A person in Stage Five could feel a special commitment to struggle for and secure justice for all people and groups but self-preservation remains (Fowler 1981:184-211).

Stage 6: Universalising Faith: This stage is rarely seen since a transition into Stage Six involves overcoming paradox. Stage Six becomes a disciplined, activist incarnation of the imperatives of absolute love and justice that at Stage Five are only partially grasped. An individual in this stage allows self to be spent for the sake of others and is not concerned about security, survival, or significance. The lack of self-preservation can often give their words an extraordinary and unpredictable quality (Fowler 1981:199-211).

Hagberg and Guelich also identified six stages or seasons on the journey toward spiritual maturity. Spirituality is defined as “the way in which we live out our response to God” (Hagberg & Guelich 1995:3). Although their work is exclusively dealing with Christian spiritual maturity and Fowler’s research deals with universal stages of faith, there are interesting correlations. Guelich claims that the six stages are progressive and all necessary.

In other words, a person cannot skip one stage completely. They are not linear or compartmentalised in that a person can finish one and check it off forever. The theory purports that one moves at different rates through the stages and may even regress, cycle, or get stuck at a stage. It is God who encourages the individual and pushes them to grow towards maturity, but we retain the ability to resist Him at any stage (Hagberg & Guelich 1995:7).

The following is a brief summary description of Hagberg and Guelich's six stages of spiritual maturity.

Stage 1: The Recognition of God (Being): This stage refers to the experience of 'new birth' of faith in Jesus Christ. At this point the individual begins the journey of faith and although chronological age is important, the converted life begins with salvation (1995:32-50).

Stage 2: The Life of Discipleship (Knowing): Stage Two is the stage of learning and belonging. Knowledge about God becomes vital and thus the person is attracted to stronger believers or leaders who can teach them how to live. This can be a legalistic, black and white stage when the person wants to know and obey all the rules (1995:52-69).

Stage 3: The Productive Life (Doing): The focus of faith in Stage Three is activity and working diligently for God. Knowing and exercising spiritual gifting becomes important and there is usually undue emphasis on the external. A person can do work for God without being close to God. Hagberg and Guelich believe that an individual must face a time of crisis before their faith can move forward (1995:73-89). In fact, they believe a crisis is necessary to move from Stage Three to Stage Four because it forces searching, disappointment, confession, vulnerability, pain, and uncertainty.

This crisis phase has been called 'the wall' or 'the dark night of the soul'. The goal or design of the crisis is a call to surrender or relinquish control to God of one's life and the life of loved ones'. Each individual must answer personally the question; 'If God got me into this crisis, can I trust Him to get me out of it or through it'? If the individual does not

choose to continue on the journey of faith out of fear or rebellion, they return to immaturity. This is a critical time for a mentor or spiritual advisor (1995:114-130).

Stage 4: The Journey Inward (Being): The focus of faith in Stage Four is more inward as the individual searches for inner meaning rather than 'pat' theological answers. In this stage a person needs to learn to surrender again and again and be quiet before God. Encouragement and understanding from others during this stage is vital (1995:92-111).

Stage 5: The Journey Outward (Knowing and Doing): After the transforming inward journey, Christ begins to direct the individual outward into activity that does not generate from a sense of duty but from an inner calm and rest and deep inner experiential knowledge of the person of Jesus Christ (1995:132-149).

Stage 6: The Life of Love (Integrating Being, Knowing and Doing): This is the stage of thinking and acting in Christian maturity. Selfless love and sacrifice for others is freely given. The individual loves the unlovely and is not concerned about reputation, success, material goods or comfort but rather experiencing peace in the midst of struggle (1995:152-159).

The data revealed a recognised pattern in the faith development of the nine Multnomah interviewees. The following five areas of consistency or tendencies emerged from reflectively reading and analysing the transcribed interviews: 1) the foundational belief in God's goodness and sovereignty; 2) the role of crisis and choice; 3) the role of Scripture and spiritual disciplines; 4) the significance of relationships of grace; and 5) paradigm shifts in direction and motivation for ministry. Although all interviewees expressed a distinct conversion experience to Christ, the beginning of 'Christian' faith, the specific conversion experience is not the focus of this dissertation. The focus is on the development of that faith as each grew and matured in faith and leadership. As these five consistencies are explained and analysed reference will be made to the theories of Fowler, and Hagberg and Guelich.

5.3.3.1 Foundation of Growth

The foundation for growth in faith in the lives of the interviewees stemmed from their belief that God is ultimately in control and at the same time good at the core of His nature, thus He can be trusted because He is always faithful. According to the interviewees, faith depended on their view of God. It was not enough to have 'simple trust' without a strong Biblical vision of God as good and yet mighty and trustworthy. This agrees with Mathews statement, "Doctrine and trust are two sides of the coin of faith. Neither is enough without the other because faith must be clear about its object (God) before it can be confident enough to trust" (2003:110).

No matter what was going on in the lived experience of the interviewees, the belief in the faithful goodness of God seemed to be the cornerstone of continued growth in faith and spiritual maturity. There was a process of growth in each interviewee's spiritual experience that led him/her to release or relinquish control of personal life, as well as the lives of those he/she loved, to God.

There is a paradox between believing that God is ultimately good at the core of His being and that He is in total control of life, and at the same time living the reality of life. When life and beliefs collide, one re-examines core beliefs. This is consistent to Fowler's Stage Five - *Conjunctive Faith* (1981:184-198).

This stage arises from an awakening to polar tensions within oneself and to paradox in the nature of truth. It seeks to find ways to unify seeming opposites in mind and experience....Truth, while robust, must be given the initiative if it is going to correct and transform us. Therefore, faith, in this stage, learns to be receptive, to balance initiative and control with waiting and seeking to be part of the larger movement of spirit or being (in Dykstra & Parks 1986:30).

The data revealed that each interviewee progressed through Fowler's first four stages of faith development. They had all individually processed truth and accepted it as their own. Thus, they had moved beyond Stage Three, which is the conformist stage "in the sense that it is acutely tuned to the expectations and judgements of significant others and as yet does

not have a sure grasp on its own identity and autonomous judgement to construct and maintain an independent perspective”(Fowler 1981:172). Each interviewee experienced a time when they came to accept their faith as their own even when significant others held differing opinions. Several talked about extended times of personal study in order to better understand, crystallise and verbalise truth and make their faith their own and not simply that of the group, all characteristics of Stage Four (Fowler 1978:71). However, in Stage Four a person tends to honour *caricatures* of the perspectives of other groups, not recognising that they are caricatures. Functionally, this means that Stage Four’s real inclusion of the perspectives of others typically is assimilated in subtle ways to its own class or group norms and perspectives (Fowler 1978:72).

It was interesting to note that the interviewees spent little time referring to experiences from Stages Three and Four of faith development, most likely because they had already experienced them in their own lives and, therefore, were no longer their focus. However, each one gave specific attention to a time in their own faith journey when they reached a point of ‘polar tensions’ and ‘paradox’ in the nature of truth, a consistent finding in individuals in Stage Five. “Alive to paradox and the truth in apparent contradictions, this stage strives to unify opposites in mind and experience” (Fowler 1981:198). All nine interviewees eagerly expressed their faith development and personal struggle regarding the paradoxical reality of truth.

Truth must be apprehended from a variety of standpoints. Stage Five embraces and maintains the apparent contradictions or tensions that arise when truth is viewed from diverse perspectives, though this often requires living with paradox. Stage Five faith sees it as required by the character of truth....The structural characteristics of Stage Five are not a *content* that can be taught, but rather are the products of one’s reflective interaction with other people and with the conditions of one’s life....Transition to Stage Five is rare before age thirty (Fowler & Keen 1978:80).

Cloud and Townsend also refer to the difficulty of the paradoxical reality of truth and the struggle and often the inability of holding opposite ideas in dynamic tension and the need to beware of dichotomising between your tasks and God’s (2001:113). The data suggests that

all nine interviewees transitioned into Stage Five of Fowler's stages of faith development. It appeared to be the acceptance of the *goodness* of God and choosing to release or entrust themselves to a *faithful* God that could be trusted in difficult and confusing times that was key in the transition into Stage Five.

One interviewee expressed that in leadership there are many opportunities for discouragement, disappointment and anger, and when one does not recognize God's goodness, a root of bitterness can spring up in the heart. Bitterness can then 'splash' onto others causing many to be defiled (M Cook 2003). Several interviewees expressed awareness that their influence and leadership would be curtailed if they became bitter or disillusioned with God. The choice to relinquish control of one's life and difficult situations to God were consistently based upon an abiding confidence in God's goodness. Each interviewee talked openly about this core belief and how essential this truth was to their continued growth in faith and ability to influence others. M Cook recounted the time that God taught her this truth for the first time.

While in Taiwan, her husband and a child of another missionary were both bitten by a mosquito while swimming. They both contracted Japanese B type Encephalitis and the young boy died within three days. Her husband, Norman, at the age of thirty-five, had more strength to fight the disease but it soon completely ravished his body. After being unconscious for ten days, the navy doctor (described as a man who hated missionaries) told Cook to stop praying that her husband would live. If he lived, he said, Norman would never be able to speak or recognize anyone again. The doctor explained his tests had demonstrated that Norman's brain was totally destroyed by the Encephalitis and the prolonged 106-degree body temperature.

When the doctor told her this devastating news, she felt despair and disillusionment. She heard words like a megaphone in her thinking, 'He is going to die and the reason he is going to die is because you are in this awful place'. She realized she was being attacked by Satan and so began to read the Scriptures while sitting next to the hospital bed. She was led to the same verses in the book of Isaiah that had confirmed her calling to Taiwan years earlier.

She said that God Himself began to speak to her. She heard him say, 'I brought you here. If I brought you, I went before you, I know what is happening and I am with you.' At that moment a nurse told Cook again that her husband was in critical condition and not expected to live. Cook recalls God giving her the strength to lift up her head, enabling her to look directly into the eyes of the nurse, and to say, 'Yes, I know, but God is good.'

She confessed that what took place next, and what God wanted to teach her, was critical to her entire future ministry. A young missionary from Germany came up to the hospital later that very day to visit her husband.

He was standing next to me and he turned to me and for the first time I heard, 'God means it for good, Muriel.' He had the courage to say that to me and I had never heard that before. That was not a concept I had ever heard, that God meant all these things for good. I never, that was way out, and it struck me like an arrow right to my soul. And I didn't know what it meant. This is good? Oh, I needed that lesson for all of the people that I have had to deal with, all these years. I know that God means it all for good. I hadn't brought this on, we hadn't brought this on, so this was God's plan too, even this. And I put that in my heart, and then I felt from there it was a search to find out what that meant (M Cook 2003).

When Cook was informed that her husband would not live for another twenty-four hours, many of the Chinese pastors and mission leaders came in preparation for his funeral. They were all gathered together in his hospital room, standing around his bed, when he simply opened his eyes for the first time in ten days and asked 'What are you all doing here?' Cook revealed that just the previous night she had finally totally relinquished her husband to God and was prepared for whatever the Lord chose to do but was grateful to the Lord for healing her husband. It took a year for N Cook to recover completely from the Japanese B Encephalitis and his recovery was viewed as a miracle among the medical community.

Each interviewee believed cognitively that God was good at the core of His character and yet each learned through personal experience that God's goodness was a reality even when extremely difficult situations impacted their own lives, and they could not understand or see or feel His goodness. When their personal experience collided with what they believed was

true about God, they had to come to the place where they chose to believe and trust in God, regardless of their personal reality. They chose to believe the ‘good’ that God was working out was His concern, rather than theirs.

5.3.3.2 Role of Crisis and Choice

It is interesting to note in the development and formation of personal faith, all nine interviewees faced a major crisis. However, in each case, the crisis did not challenge their belief in God so much as challenge their ability to trust God totally. According to Fowler, it often takes a crisis to shake an individual out of a take-it-for-granted world and leads to faith in something or someone beyond self.

Disillusionment with one’s compromises and recognition that life is more complex than Stage Four’s logic of clear distinctions and abstract concepts can comprehend, press one toward a more dialectical and multileveled approach to life truth (Fowler 1981:183).

However, a catastrophic crisis can deter from faith development if it occurs during a stage of development when the individual cannot analyse the crisis, and the crisis disrupts the ‘natural’ time of transition.

Factors contributing to the breakdown of Stage Three and to readiness for transition may include: serious clashes or contradictions between valued authority sources; marked changes, by officially sanctioned leaders, or policies or practices previously deemed sacred and unbreachable; the encounter with experiences or perspectives that lead to critical reflection on how one’s beliefs and values have formed and changed, and on how relative they are to one’s particular group or background (Fowler 1981:173).

Therefore, Fowler believes that a requirement for a person to enter Stage Five, *Conjunctive Faith*, is the experience of processing suffering and loss.

It seems that compassion and empathy for the victims of suffering and injustice come more readily to those who have experienced them, than to those who overtly or unconsciously benefit from them. In any case, Stage Five requires that one know suffering and loss, responsibility and failure, and

the grief that is an inevitable part of having made irrevocable commitments of life and energy....Stage Five most often is a midlife development if it comes at all (Fowler & Keen 1978:80-81).

Guelich, in agreement with Fowler, believes that a crisis is critical and necessary for a person to move from Stage Three to Stage Four in his six-stage theory of spiritual maturity (Hagberg & Guelich 1995:84). This proved true in the experience of each of the leader's interviewed. The first three stages described by Guelich were evident in the lives of the interviewees. However, each interviewee gave more time recalling a crisis experience in their life that seemed to move them into Guelich's Stage Four *The Journey Inward*.

The accomplishments and success at Stage Three are very gratifying. We feel confident, competent, well respected, liked. We really don't want to face the clouds of uncertainty at Stage Four. So it is difficult to voluntarily move into this transition....Grief usually accompanies the transition from Stage Three to Stage Four. We know at some less conscious level that we are moving into an area of uncertainty, loss, confusion, perhaps bleakness....Unless we are willing to lean into these fears, we will likely move to Stages Two or Three where that vulnerability is reduced and security is more readily available (Hagberg & Guelich 1995:84-85).

Guelich's crisis phase has been called 'the wall' or 'the dark night of the soul' (1995:114). The crisis is punctuated by the call to surrender to God and to make a conscious 'choice' to continue on the journey of faith with God. The 'dark night' is a major theme in Christian spirituality and is not new with Guelich. Demarest explains that John of the Cross, 1542-1591, wrestled with the feeling of God's desertion when he wrote his famous work *Dark Night of the Soul* (1999:212). Additionally, Teresa of Avila, 1212-1582, also experienced the dark night in a period of intense opposition and suffering (Demarest 1999:212). The writings of Teresa of Avila and John the Cross, are classical expressions of the mystical dimension of Carmelite spirituality. Since Vatican II, the writings of these Spanish mystics have given an opportunity for healing between mysticism and theology (Egan 1993:122). In 1944, Lewis wrote his famous book *The Problem of Pain*. However, in 1961, when his own wife was dying from cancer, the answers Lewis proposed in his previous book no longer made sense nor gave him comfort. After his painful personal dark night, Lewis wrote about his new perspective in *A Grief Observed*. Additionally, Henri Nouwen describes his own

agonizing dark night in *The Return of the Prodigal Son* (Demarest 1999:212). The concept of a dark night of the soul is not new but a continuing theme throughout the history of Christian spirituality.

Seven of the nine interviewees referred directly to a ‘dark night of the soul’ when they reached a place of ‘decision to relinquish control’ to God and to trust Him fully in life. The crisis was not always a result of *external* suffering as one might conclude. In three of the nine interviewees, the crisis was more of an *internal* suffering or crisis of which other people were totally unaware. No matter how the crisis occurred, it produced both a cognitive deepening and a practical application of faith as each one chose to believe truth. Each one interviewed came to a point in their own lived experience, when they chose to relinquish control of their life and the lives of those they loved to a good God, including extremely difficult and sometimes simply mundane situations. They believed God had not lost control, even though circumstances would have seemed to prove otherwise.

The prospect of being left a widow at age thirty-five in Taiwan during political unrest, and with two small children and an invalid mother, presented M Cook with a crisis of unbearable proportions. She decided to totally release her husband to God because deep in her heart she believed God was good and He would bring good out of the humanly impossible situation. She prayed that the doctor would see God in her life, either through her husband’s death, or by God’s healing power. N Cook expressed his own reaction to having Encephalitis and the yearlong recovery by declaring, “I had to come to the place where I just totally relinquished myself to the Lord. That was the lowlight and the highlight of my years in Taiwan “ (2003).

Both Needham and Reeve experienced intense *internal* suffering that led to their crises. Their crises of faith were not due to cancer or critical co-workers, which they also experienced, but rather to internal processing of truth. Driving home after speaking at a spiritual life conference, Needham recalled. “I taught what I had been taught about the spiritual life at seminary, and I remember the last night as I was driving home, I said, ‘Well David, as far as you know this is truth, but it isn’t working for you’” (Needham 2003).

When Needham first started teaching at Multnomah, he simply taught the things he had been taught in seminary.

You can't go through the rest of your life just teaching what you've been taught. And so progressively you must go through that agonizing, grappling process of believing them, not because you were taught them, but believing them because you grappled with and you're being forced to them, that you have no alternative anymore but to believe, because you've tried your best not to believe in them. And that grappling is to try your best to argue against what you believe or you've been taught (Needham 2003).

Needham struggled for several years with the contrast of what he knew in his head and the contrast of what he was experiencing in his own life. The apex in his crisis came when he was a speaker at a high school camp in northern Washington. He struggled with even being there to minister, not realizing that he had hypoglycaemia, a blood sugar problem. He thought he was losing his mind, would have to quit teaching, and would end up in a mental hospital. He recalled the theme song at the high school camp, *Nothing is Impossible Once You Put Your Trust in God*.

We sang that every night before I got to speak, and I had done everything I could. I had confessed all my sin. I had a little Egyptian god that I had picked up in Egypt the year before, and it was on my desk, and I don't know maybe demons can influence me because it's on my desk. So I went out and pulverized it out in the maintenance shop, and I, I did all the standard things that you do, because I just felt it was a spiritual problem of some sort. Well one afternoon at the camp I was up in my little room and I was sitting on the floor by the bed and I opened the Bible and I was reading I Peter 5:7, 'Casting all your anxieties on Him for He cares for you.' And I found myself saying, 'That's a lie, God does not care for me, I don't know, but He doesn't. I have pled, I cried out to Him and He doesn't respond.' And then I found myself saying, 'Well David, if that's a lie, then God's a liar.' And I thought, 'Well David, can God lie? But no, God couldn't lie, God couldn't lie. If God could lie, then there isn't any reality to anything. Well then David, He can't lie.' And I finally said, 'Yes that's right He can't and therefore this verse is true.' And I started to cry, and I remember I was sitting on the floor, I raised my fist, and I cried out to God, and I said, 'God I'm sorry I've been calling You a dirty rotten liar, and I will never do that again! Doesn't make any difference what happens to me – you care for me.' And I've never, ever questioned Him again. That was thirty-seven years ago. I never have questioned God since. That changed my life (Needham 2003).

Needham did not experience improvement in his health for months after that experience, but he did begin to experience a small measure of internal peace as he filled his mind with truth no matter how he felt physically. It was not until months later that a doctor diagnosed his inability to process sugar and it was profoundly impacting the way he felt.

W Aldrich, who is ninety-four years old, summarised his walk of faith in God, with deeply felt emotion. He stated “I take the verse that the Lord spoke to Thomas, when He said, ‘because you have seen this, you have believed. Blessed are those who have not seen and yet have believed.’ I put myself in this other category of not having seen and yet I believe” (W Aldrich 2003). This was a powerful and significant declaration in light of the untimely death by car accident of his first wife, Doris, when their nine children were still young. Following the accident he believed God had indicated to him that his wife would be healed and even after the doctors pronounced her dead he told his children that he believed God was going to raise her from the dead. When that did not happen, he realized that he had not understood correctly and chose to trust God in and through the pain. All lived experiences need to be examined through the lens of revealed truth in Scripture, and in return lived experiences force the person to re-evaluate current understandings and interpretations of Scripture.

Lockwood, the current president of Multnomah was the youngest interviewee. During the first interview in 2003, he expressed that he had noticed most leaders seem to go through a time of suffering and unique testing of their faith. Even though he had lost both parents in his early thirties, he had not considered that he had gone through any real testing of his faith or significant suffering or crisis. However, following the first interview, he was diagnosed with prostate cancer and underwent surgery. A second interview was conducted in 2005. He shared his view of the experience:

The cancer itself was really a very positive experience for my wife and myself. You know theologically that God is in control, there are no accidents with Him, your days are numbered, you have to take one step at a time, but it is one thing to know it theologically, it's another thing to know it practically

and experientially. It was just really great to see Jani and I pull even closer together and realize that it's true, as you face your own mortality and realize that the days that are numbered may be shorter than you imagined, you begin to re-prioritise things and so it has been a wonderful experience. It has confirmed that God really is in control and this is when you need good theology. It doesn't mean you necessarily tell people that God is in charge, but to know that He is in charge is one of the most comforting things you can ever know (Lockwood 2005).

Every interviewee expressed there were several times of crisis in his/her journey of faith. No matter how the crisis unfolded, it produced both a cognitive deepening of faith and a practical application of faith. Each one came to a point of relinquishing control of personal life and circumstances, as well as the lives of those they loved, to a good God who they believed was totally in control.

5.3.3.3 Role of Scripture and Spiritual Disciplines

The second theme that emerged was the important role of Scripture in the life of each leader. It was most often the Scriptures that encouraged the interviewees while going through difficult times. Each interviewee expressed an extremely high view of the Bible and its importance in life. Each believed that the Bible contains the words of God and is to be trusted. There was an expressed hunger for truth but more striking, was a hunger to know God Himself.

Guelich describes the transition in his Stage Four, *The Journey Inward*, when a person searches for inner meaning rather than 'pat' theological answers (1995:94). This same process is identified in Clinton's leadership development theory Phase IV, *Life Maturing Process*, when the leader's experiential understanding of God is being developed, a time when communion with God becomes foundational and more important in ministry than success (Clinton 1988:45). These concepts were found consistent in the lived experience of the interviewees. They expressed that the role of Scripture was more significant to them than the role of spiritual disciplines, a factor undoubtedly in keeping with their present level of development.

For instance, J Aldrich confessed that he had read the Bible through once a year for more years than he can remember. He claims that now that he has more time, he can just ‘mull’ on the Scriptures. Needham expressed that it is not just studying the Word, not just reading the Bible, but grappling with what it is saying that truly changes a person’s life. Another interviewee claimed that the Bible must be approached in faith and when the truths in the Bible are approached in faith, it can completely transform a life.

It ultimately will help you to face every difficulty no matter what it is....I want to have a role of influencing people to really believe that God and His Word can transform us, and that it will completely fulfil us. There is nothing better than, there’s joy, there’s peace, there’s patience – all the good things come from faith, genuine faith in the Word of God. And at that point it is a transformer, it is impossible to read the Bible in faith without something happening, if you are reading the Bible and nothing’s happening, you’re only doing half of that end (Friesen 2003).

M Cook explained that if you were going to be a leader in any way you needed to first learn how to feed yourself from the Word of God. She claimed that the Bible was “my inner tube, my lifesaver, it was my meat and drink. That is what I say to the girls that are going to the mission field. You have to learn how to feed yourself, nobody’s going to spoon feed you there and there won’t be any church services” (M Cook 2003). She expressed a philosophy or belief about the Bible that she holds strongly and teaches to each woman she mentors. “When you are in hot water, you do not search for the verses that you want, you go back to where you were reading before the crisis. And if God has something to say to you about the crisis, He will say it there” (M Cook 2003).

Each one expressed through their own unique personality that the Word of God itself, when applied to their own individual life and situation, had the power to totally and utterly transform them. Each interviewee mentioned that they viewed the future of Multnomah as dependent upon how the future generations value the Bible, the Holy Scripture.

All nine interviewees were asked to describe the role of spiritual disciplines, such as fasting, Scripture memory, silence, and prayer in their own life. They expressed that the reading and

study of Scripture itself was more significant to their growth in faith than other spiritual disciplines. They all expressed high levels of personal life discipline but expressed differing views and practices regarding specific spiritual disciplines. Each individual personality was expressed through their practice of spiritual disciplines.

Scripture confirms that people are unique, whereas psychology addresses more specifically the *why* and *how* they are unique. The Myers-Briggs Type Indicator (MBTI), a personality assessment instruments, categorizes human personalities in four pairs of preferences that offer sixteen combinations. Demarest addresses the issue of personality types and the practice of various spiritual disciplines.

The MBTI and other personality instruments can help us Christians understand our strengths and weaknesses. They can give us insight into how we might better respond to God's working in our lives. Rather than relying on a generic model of spiritual training, the MBTI allow us to structure patterns of spiritual formation suited to people's unique personalities and temperaments. For example, extroverts flourish through lively interaction with other Christians. Introverts most comfortably relate to God through quiet reflection. Thinkers find spiritual stimulation in theological studies. Feeling types find emotionally uplifting praise music more to their liking. We tend to live out the faith through the grid of our temperamental comfort zone. The greatest potential for growth, however, will come through the less preferred or weaker function, although over-coming the inertia of habit may be difficult (1999:234).

Demarest encourages people to purposely choose a spiritual practice that is out of their personality type and usual practice. For example, a high-energy extrovert might find new potential for growth, by practicing the disciplines of biblical meditation, contemplation, and journaling. It was clear that the individual personalities of the interviewees did impact their practice of spiritual disciplines.

M Cook believed that the spiritual life must be cultivated. "Just like your farming, your house, your flowers, your grain, everything has to be cultivated, your love life, your mothering, your marriage, so why do I expect my walk with God to just happen? I am pursuing Him. I want to know all about the lover of my soul. I want to be intimate with

Him, so I'm going after it big time" (M Cook 2003). However, when asked if she had a certain routine she followed or set pattern of practice, she said she did not and has simply learned to respond to the lover of her soul. Her husband stated, "Muriel has such an intimate walk with the Lord that, you know, even though she's not even aware of it, she kind of keeps you on track" (N Cook 2003).

M Cook is more of a gentle contemplative person than her husband who is an outgoing activist. He views himself like a front-line colonel, not a general that sits behind a desk, but a front-line colonel who gets in there and gets the job done, and gets his hands dirty. Cook jumps out of bed every morning saying, "Lord Jesus, its you and me, let's go" (N. Cook 2003). J Aldrich expressed similar ideas to Cook when he stated "I'm not a prolific prayer myself. I'm more an activist, I get out there and get the battle done and thank the Lord for those who are passing the ammunition. I'm not one to win any awards for being a Catholic meditation leader, but I have regularity there in terms of reading the Word and so forth" (J Aldrich 2003).

Needham, who described himself as a philosopher, has taken nightly walks with God for many years. During these walks he prays and wrestles with the truths he communicates to his students the next day. Many of the illustrations he uses in class are the result of his time walking and praying. Needham teaches a clear distinction between spirituality and maturity. He believes that a brand new Christian can be profoundly spiritual. A new Christian may have a passion for God and a passion for holiness and a passion for the lost. He stated that holiness often saturates the new Christian right from the start and that they often hate sin like they have never hated it before. "What more holiness does God want than what He sees in them right then and they haven't practiced any disciplines. They don't have to begin the long process of Christ being formed in them so that eventually down the road Christ is formed more and more perfectly" (Needham 2003). Needham believes that Christ could be perfectly formed in them right at that very moment. But he claims that maturity is different and, therefore, the new Christian is very immature. Their judgment may be poor; therefore the counsel they give to someone else may be very inadequate. He claimed that maturity and spirituality must be seen as two different functions and that the concept of spiritual

formation is ‘muddying the issue’. He recalled learning in seminary that each person had three parts: the natural man, the carnal man, and the spiritual man. That spiritual growth is a progression moving from natural to carnal to spiritual. He claimed this to be inaccurate and not God’s intention.

So here are all the steps to spirituality, or spiritual formation, all these disciplines towards spiritual formation. I think they are often the wrong direction right at the start. The disciplines are not spirituality, the disciplines may provide an environment where spirituality takes place, but they aren’t spirituality. You must always ask how do the disciplines relate to both spirituality and maturity. You can be very spiritual but immature (Needham 2003).

Friesen, a more structured person than Needham, practices a strict routine of spiritual disciplines. However, when he talked about this area of his life, he said that some would conclude he was legalistic or even Pharisaic. For the past thirty-five years he has reported weekly to another person his prayer goals, whether they were reached or not, along with his Bible reading and Scripture memory. He stated that he strongly believes in the concept of accountability with a trusted group of like-minded individuals of the same gender. He meets each week with ten other men to prayerfully set goals for themselves and subsequently allow the group to speak into their lives for the purpose of encouraging faithfulness. He claimed that he has such distinct spiritual disciplines, so that other people know when to encourage, provoke and pray for him. He believes that for his unique personality, it was essential for growth and continued faithfulness, because he knows his personality and weaknesses too well to not follow these disciplines. Some would argue that Friesen has put these disciplines into his life because he is a single man and does not have the sense of accountability that often comes with marriage. However, Reeve also has never been married but is creative and much less organized than Friesen. Her views regarding spiritual disciplines were very different.

I know today that there is so much about spiritual disciplines, and for whatever reason, I just don’t seem to respond to that. I know if it’s put correctly that all spiritual disciplines can do are to position you before the Lord. But that cannot create the love. They can position you perhaps to receive it, but it’s not love. You can’t create the flame, no discipline in the

world not even a hundred can. It doesn't mean, I mean, I spend at least an hour a day in the Word and with the Lord in the morning, but I do it in response, I don't do it as a discipline in order to get something (Reeve 2003).

Differences in the practice of spiritual disciplines are clearly determined by the leaders' personality and how they best related to God. One person was not more spiritual than another as Needham would contend. Keeping in mind the distinction between maturity and spirituality, it needs to be asked if the disciplines in and of them produce spiritual maturity. There was nothing found that would bring one to the conclusion that spiritual disciplines are essential for spirituality nor in themselves produce maturity. According to each interviewee's preference, spiritual disciplines merely provided an environment in which maturity became possible. Some expressed that there is a danger if spiritual disciplines become a source of pride or if they are seen as anything other than providing a framework in which maturity takes place.

The two reasons expressed for practicing a spiritual discipline were to learn faithfulness or discipline, and to love or experience more of the Saviour. Each interviewee used some form of spiritual discipline according to their personality, but spiritual maturity seemed to be the result regardless of the method used. However, an important difference was observed. When the motivating goal for a spiritual discipline was primarily to learn about, or to fall in love with the Saviour, over learning discipline in order to remain faithful, there were less expressions of regret, self-incrimination or shame and more frequent expressions of a joyous love relationship without undertones of shame. Additionally, the role of the Scripture in the lives of the interviewees was seen as more significant than the role of spiritual disciplines.

5.3.3.4 Relationships of Grace

A third theme, the significance of relationships of grace, was expressed by all but one interviewee. Eight of the nine interviewees believed that God brought at least one other person into their life at critical points to instruct or encourage them. They frequently described a person who was committed to them, even when their imperfections were known, who accepted them unconditionally and who was not trying to change them in any way.

Guelich affirms the need for such a person at critical points in a person's journey of faith (1995:106-107).

Faith, we have seen, is an irreducibly *relational* phenomenon. It is an active mode of knowing and being in which we relate to others and form communities with those with whom we share common loyalties to supraordinate centers of value and power. Faith is an active mode of knowing and being in which we grasp our relatedness to others and to our shared causes as all related to and grounded in a relatedness to power(s) and values(s) which unify and give character to an ultimate environment (Dykstra & Parks 1986:19).

J Aldrich recalled two specific individuals that told him the Lord had very specifically directed them to befriend him and stand alongside him in order to encourage him in ministry. Mitchell and W Aldrich experienced a tremendously deep and abiding relationship with each other for many decades. W Aldrich expressed, "Well, neither one of us tried to make the other one over, we accepted each other" (2003). Reeve and Kehoe have also enjoyed a deep friendship for decades. They both expressed how their mutual relationship not only encouraged them, but was a key element in their spiritual journey. Friesen creates such an environment with his group of ten men. Each expressed that God brought a safe person/s into his/her life right when it was needed the most. The actual work environment was often not that safe place, but rather a person was that safe place in which to confide and trust.

J Aldrich expressed that people do not truly mature in their lives and in their leadership when they are void of a safe environment in which to grow. He claimed that a mark of maturity in a person is when they can face the reality about themselves. But a person cannot know that reality unless they have someone in their life to tell them truth. A person can only hear the truth when it is stated in a safe relationship, a relationship marked by grace. Aldrich believes that a mature person wants to know the facts. Therefore, they have to be open to feedback, because parts of our being are closed to ourselves while not closed to others. He claimed that every person and especially a leader had to be open to self-disclosure because people were not created to be in isolation, but rather to function and grow in relationship. "There's a point in time in which I need to have a relationship that will allow

me to deal with both dimensions of the equation. A man who doesn't have some stable relationship, and many of them don't, the wolves will pick him off" (J Aldrich 2003).

Our restlessness for divine companionship, if denied, ignored, or distorted, dehumanizes us and we destroy each other. Recognized and nurtured, it brings us into companionship with God that frees us for genuine partnership with our sisters and brothers, and for friendship with creation (in Brusselmans 1980:84).

Each interviewee allowed others to speak into their personal life, but they were also open and vulnerable to share their own struggles in a relationship of grace. Lockwood expressed that he is naturally a more private person, but both he and his wife decided to be vulnerable and share more openly when it came to his recent diagnosis of prostate cancer. He expressed that he would not have been so open earlier on in ministry but now he was freer. He realized that many people did care and had great concern for his well-being. He expressed the result of his vulnerability by stating. "It has opened up communication channels with alumni and faculty and staff who have gone through similar and, in many cases, more difficult things than I am going through. The willingness to share, I think in some ways has enhanced my credibility and vocation" (Lockwood 2005). It appeared that as the faith of the Multnomah leaders developed, they became more personally vulnerable. The vulnerability was learned first through a safe relationship and then, in turn, they were able to purposely create a safe environment of grace for others.

5.3.3.5 Paradigm Shifts

The fifth consistency in the faith development of the interviewees was the recognition of two paradigm shifts. There was a shift in the direction of ministry and in the motivation for ministry.

5.3.3.5.1 Shift in Direction

The first paradigm shift that was identified and experienced by every interviewee was a shift in the direction of ministry. As each leader described personal life and ministry, a

diminishing concern for self and a growing concern for others were identified. A deep love and growing appreciation for people, often very different to themselves, was observed. This deepening love of others led the interviewees to a determination to mentor and delegate more purposefully.

Hagberg and Guelich describe a crisis of movement from Stage Four to Stage Five.

One of the primary issues we face and must deal with in moving to Stage Five is our insatiable hunger to continue searching for self....There is a necessity to search for self at earlier stages. In this transition, however, we are being asked to be selfless and to let go of the search for self....It is only if we can do this paradoxical thing, give up the search for self to find ourselves in God, that we can find peace (1995:108).

Maxwell's research in *The 21 Irrefutable Laws of Leadership*, would agree that there must be a shift from self-focus to other-focus in order to reproduce oneself. Law number thirteen, *The Law of Reproduction*, contends that no matter what the profession, the principles of leadership remain the same. "We teach what we know but we reproduce what we are" (Maxwell 1998:138).

This shift in direction correlates with Hagberg and Guelich's Stage Five, *The Outward Life*, when Christ directs the person outward again into a more 'active' world with a new sense of purpose and desire to reproduce oneself (1995:137). Additionally, this shift correlates with Fowler's Stage Five *Conjunctive Faith*.

In Stage Five, one seeks expanded identification with and inclusion of groups and classes other than one's own in the determination of moral responsibility. Stage Five is ready for a community identification beyond tribal, racial, class, or ideological boundaries....This means that a person at Stage Five, when his or her attitude is genuine, will feel a special commitment to struggling for and securing justice for all people and groups (Fowler & Keen 1978:82).

Several interviewees illustrate this shift in direction of ministry. N Cook described an incident in Taiwan when he came upon a serious bus accident. With great emotion he told how he carried twenty-nine little dead bodies out of the bus and wanted justice for each and

every child. Although fluent in Chinese and no longer working in Asia, he continues to work to improve his Chinese. “I’ve taken Chinese lessons here in Portland and different teachers ask me, ‘What do you want to improve your Chinese for?’ And I just break down and cry. I can’t explain it or talk about it. I just love the Chinese people” (N Cook 2003). Cook claims that the tragic bus experience gave him a deep love for the Chinese people, deeper than he had known previously because it now included a deep passion to join them in their struggles. He believes this new and deeper love was a changing point in his own life, a time when he began to think less of himself and more of others.

Lockwood expressed an overwhelming desire that the decisions he makes as President of Multnomah will never be made from selfish motivation but rather from a desire to benefit or profit the next generation. J Aldrich was deeply concerned about the unity among Christians and this desire was a motivating factor in his leadership and initiation of *International Renewal Ministries*. The interviewees claimed that experiencing God’s love personally motivated love for one’s neighbour, regardless of geography.

The paradigm shift in direction of ministry was most visible in the area of purposeful mentoring. There was a resultant desire to empower others to participate and function in ministry, rather than being solely responsible. There was an expressed decision and determination among those interviewed to positively influence and effectively prepare the next generation. The determination to mentor others is not particularly emphasised by Fowler or Guelich, however, it is a vital shift recognised in Clinton’s Phases of Leadership Development.

A major function of all leadership is that of selection of rising leadership. Leaders must continually be aware of God’s processing of younger leaders and work with that process (Clinton 1993:196).

Clinton identifies this as an important characteristic in the life of a leader, and it was evident in the lives of the Multnomah leaders. Several mentioned desires to create platforms for enabling the growth of others, to delegate more so that the work is not dependent solely on them. As a result, others learn. There was a lack of interest in creating a following of

people for themselves, but rather a strong desire to develop and prepare future leaders.

Friesen expressed his personal desire to have a role in influencing young emerging leaders to truly believe that God and His Word can transform lives, and that God Himself can, and will, completely fulfil a person. He believes life transformation takes place best in a group situation of trusted, committed people of the same gender who meet regularly to challenge and encourage one another. In his younger years, he created such a group, primarily for his own growth, but continues the practice today primarily for the growth of the next generation of leaders.

N Cook frequently talked about his vision and deep passion of helping the next generation get involved, take leadership, understand the great purposes behind all of the work, and to encourage confidence in their ability to lead. He declared that he looks for ways to provide a platform for others to grow. J Aldrich made a decision that when he mentors; he does not give advice, but rather desires that the person begin to listen to God rather than to him. “I have found that the best way to disciple somebody is to spend time in prayer together, so if I had an hour with a guy, I would spend 80% of it in prayer and 20% in discussion and dialog. The trick of it is to get them to pray, to talk to God about their own concerns themselves. I don’t want them to have an outline, or a procedure, but that they have deepened their walk with the Lord” (J Aldrich 2003).

M Cook was deeply moved when she talked about the women that she has had the privilege of mentoring through the years. She clearly sees mentoring the next generation as a ministry of multiplication. Kehoe expressed her joy of mentoring her staff and her successor, the present registrar at Multnomah. She claimed that her most vital role was to mentor those working for her in the registrars’ department during her forty-four years of service. Lockwood made a decision to delegate more and expressed his ultimate desire in life is to be a servant leader for Christ. Each one expressed it differently, but the theme of investing their time and energy into other leaders, and therefore into the next generation, was clearly heard. The purpose of mentoring was not to achieve accolades and acclaim for themselves, but rather to empower the next generation to follow Jesus Christ wholeheartedly.

5.3.3.5.2 Shift in Motivation

The second paradigm shift identified was a shift in the motivation for ministry. This shift is observable in Hagberg and Guelich's Stage Six, *The Life of Love*, when the Christian becomes selfless in love and willingly begins to sacrifice for others out of a heart of love over duty (1995:152). Kehoe articulated this shift clearly when she recalled that early in her life she felt that when a person became a Christian they were saved primarily for the purpose of 'service'. She stated that no one expressed it in those exact terms, but she clearly got the impression that you were saved in order to 'serve' the Lord, that God 'needed servants'. Kehoe had observed through her home and church that every one 'should' serve. If a person couldn't serve as a missionary, it was believed that they still must make great sacrifice and serve in their home country. She had experienced her parents' great sacrifice while in the pastorate and later when they joined the Multnomah faculty in 1945. She said that even the hymns that were sung in the churches reflected the theme of service. She recalled that when her father, whom she highly respected, was brought onto the Multnomah faculty her parents would often invite other faculty into their home. It was then that she began to observe a noticeable contrast.

She observed a difference between her father and another faculty member, Dr Braga. They both loved to study the Bible and had a deep passion and concern that students understood its truth. But she observed that Dr Braga seemed to experience more of a personal relationship with Christ, more of a deep inner joy when he talked about the Lord.

He wore it on his sleeve, not that he was showing it off, but that it was visible. And then Dr Mitchell! A very different person but in a similar way you really got the idea there was a relationship with the Lord beyond 'saved to serve'. It was – I am the Lord's child! And that was very moving to me (Kehoe 2003).

This paradigm shift in motivation could be misunderstood as Guelich's transition between Stage Four, *The Journey Inward*, and Stage Five, *The Journey Outward*. However, I contend upon further reflection, the actual *integration* of the being and knowing and doing

in the lived experience of the Christian is a function of Stage Six, *The Life of Love*. Kehoe was articulating a possible difference in motivation in the *heart*. There is a considerable difference between believing one was ‘saved to serve the Lord’ versus believing one was ‘saved to love and be loved by the Lord,’ and thus freed fully to love others. Kehoe admitted that during her early years of ‘service as the registrar of Multnomah’ she did not particularly experience joy in her life or ministry. It felt more like completing tasks and duty rather than joy and love.

Later when Reeve joined the faculty, Kehoe noticed once again that deep passionate abiding love relationship between Reeve and the Lord, like she had witnessed in Braga and Mitchell. She claimed that as a result of her friendship with Reeve, she began to slowly experience this paradigm shift within herself. She began to realize that what truly motivated service was not an obligation, responsibility, or a duty but rather a response to a deep love relationship with God. She reported that her mundane responsibilities as registrar no longer felt as mundane as she began to personally experience being loved by God and, in turn, was free to love students and co-workers. She reported a greater joy in her lived experience of faith, as this paradigm shift became a reality in her own life. Greater passion and joy was experienced and expressed by those who ministered out of a love relationship with God through Jesus Christ rather than out of a sense of obligation, responsibility, expectation, or duty.

There is an inherent temptation to emphasize the cognitive over the affective, and responsibility over response. There is a danger of studying about God and not experiencing Him in daily life. J Aldrich expressed it this way, “It really helps when you don’t take yourself too seriously and yet be very, very serious about what you are doing” (J Aldrich 2003). Cook agreed, “I want my students to not only have the academics, I want them to have passion. I want that combination” (N Cook 2003). Needham recalled three former teachers who impacted his life. “And all three had a passion for God, a passion for His Word. Those were the only three teachers that had an impact on me, the others, oh, what a waste of time, a cold theology and a cold Bible” (Needham 2003).

Needham confessed that he had little joy in his life and even in ministry for many years and this did not begin to change until he began to examine his motivations for service. The interviewees revealed that when a person served God out of a sense of obligation or because they believed that was expected from them, the person experienced little joy or passion for God. However, when the primary motivation for service was gratitude or a response to love, there was considerably more enjoyment and passion.

Reeve, now more than ninety years of age, indicated how God had led her through a time when she was seventy, of total emptying, unbelievable repentance, and resultant joy. She had been fully and happily involved in ministry for decades and had simply decided to go away by herself for a one-day prayer retreat. She admitted that she was experiencing some emptiness at the time from the many years of ministry and found that suddenly she felt somewhat distant from God. She recalls simply saying, “Oh my goodness, what is this about? Lord, do something and He did” (Reeve 2003).

She recalled that when she asked the Lord ‘to just do something’ she began to truly realize for the first time, she was literally joined together in a beautiful union with God that was unbelievably deep, a miracle union. She explained that she became thrilled in her deepest being and felt a new submission to Him as her husband and she as ‘His bride.’ She recalled that when she was experiencing this deeply thrilling closeness, God began to point out various mixed motives that were coming into her many ministries. God began to gently open up one thing after the other where she could clearly see her motives of self-seeking. This revelation led her to a time of repentance resulting in the deepest feeling of being loved that she had ever previously experienced, a time of total brokenness and emptying.

Fowler identifies a Stage Six, *Universalising Faith*, which he claims is extremely rare. In fact, Fowler admits his descriptions of this stage are difficult to comprehend and articulate.

The individual at Stage Six becomes a disciplined, activist incarnation of the imperatives of absolute love and justice which at Stage Five are only partially grasped. This person engages in spending and being spent in order to transform present reality in the direction of a transcendent actuality....The

readiness to relinquish oneself for the sake of love and justice at the moral and religious levels also involves a significant epistemological shift. A feeling of *oneness* or *unity* with the intent or 'character' of the ultimate environment radically changes the status and importance of the self....There is a union of opposites that is no longer experienced as paradoxical. This is because the knowing self is operationally identified or at one with transcendent actuality....Authority inheres, for Stage Six, in a heart and mind purified of egotistic striving and attentive to the requirements of being (Fowler & Keen 1978:88-89).

I believe that Reeve is a rare example of a person who transitioned into Fowler's Stage Six, *Universalising Faith*. Other interviewees may have transitioned into Stage Six but the data was not sufficient to claim in this area. However, Reeve described a time when she was purified of egoistic striving and a new total 'emptying' of self followed by a unique identification and oneness with God. She also expressed that following this experience she had a new lease on life, yet, at the same time held life extremely loosely. She reported that this experience took place following years of successful ministry, although it radically and permanently changed her at seventy years of age. The following quotes further describe Stage Six, *Universalising Faith*, and clarify why I believe Reeve transitioned into this stage.

Such a one has begun to manifest the fruits of a powerful kind of *kenosis*, or emptying of self....An identification with or participation in the Ultimate brings a transformation in which one begins to love and value from a centering located in the Ultimate (Dykstra & Parks 1986:31).

They are "contagious" in the sense that they create zones of liberation from the social, political, economic, and ideological shackles we place and endure on human futurity....The rare persons who may be described by this [Universalizing Faith] stage have a special grace that makes them seem more lucid, more simple, and yet somehow more fully human than the rest of us....Life is both loved and held too loosely. Such persons are ready for fellowship with persons at any of the other stages and from any other faith tradition (Brusselmans 1980:74).

Since Stage Six is extremely rare and not clearly understood, Reeve's words describing her experience at age seventy, now over twenty years ago, are recorded.

I cannot begin to tell you. I was there looking at all the years of ministry, and

seeing how much would be just wood, hay, and stone. It was very devastating, very, very painful, and then it went deeper than that. It was into the self-righteousness that came in too many ways. It was very, very thorough of Him. I realized at the end of that time – I'll never forget it, I was alone in my own bed trying to get to sleep and realizing everything was gone, so much of my ministry just burned and so forth and so on, and I remember saying to the Lord, 'there is one thing that can't be taken away and that is love.' And He was saying it, and it was as if He was saying 'Yes! Yes! Yes!' And I was just flooded once again with a sense of there's nothing like seeing yourself at your very worst and realizing that He loves you so utterly in that state. And out of that, it was almost as if a new world opened up, I mean intensity of closeness with Him that wouldn't change. I mean, frankly, that good old word 'brokenness' it was a total brokenness, that breaking. There have been other breakings before, but this was so absolute. It wasn't the brokenness of seeing everything of the past - it was really realizing the truth that I am totally empty...an emptiness to feel. That I cannot create my own home is, I suppose, putting it in very simple terms, but in trying to create all that in the spiritual life there can be a lot of self-seeking, and we think it is all for God, but it isn't. There is a tremendous amount of 'I want to be holy because *I* want to be holy!' [chuckle] Not that He be glorified, of course. I tell you it is purely - let Him be glorified, but underneath it all, God's there, and there was that realization of the falsity of anything that comes from me. Only He can save, only He can sanctify, it is that simple. I can't do it, only He can do it, it's that holding out of one's hands and totally – it's a dependence on the Lord. And I think that is why these last twenty years - it's so much deeper. It's dependence spiritually upon Him. The emptiness comes to each of us in different ways, but I think the thing that shocked me most – I was very aware that I was not empty of sin and I was not empty of self-righteousness...but what I hadn't seen was that spiritually, I was absolutely powerless to do anything as I was with salvation. There can be an awful lot of self-seeking in spiritual things. I would say that my heart is absolutely centered on Him - He is the ultimate of living (Reeve 2003).

5.3.4 Perseverance: Finishing Well

Perseverance was the fourth major overall theme identified through the data. To continue strong in spite of difficulty or opposition describes each of the interviewees. Each leader interviewed was unique and each had unique experiences but a theme of continuing in a course of action in spite of opposition, pressure, time constraints or difficulty was consistent. They have experienced deaths of loved ones, major illnesses, cancer, great disappointments in life, difficult childhoods, periods of spiritual dryness, but each one continued to persevere. Perseverance was learned not only through difficult times but also through times of waiting

and, in some situations, waiting for years. The determination to persevere was heard throughout each interview, but most profoundly when the interviewees talked about the challenges of their own aging process and their strong desire to remain faithful to God until death.

5.3.4.1 Challenges of Aging

N Cook did not meet Mitchell until Mitchell was sixty-six years of age and they maintained a meaningful relationship for the next thirty years. Cook revealed that when he turned fifty himself, he was struck with the fact that he only had about fifteen more years of ministry and this overwhelmed and saddened him until he reminded himself of Mitchell, who was sixty-six years old when they first met and Mitchell had been impacting people for the past thirty years. Cook said this thought revolutionized his thinking about age because he realized he didn't have just fifteen more years, but thirty years. He realized for the first time that he could have a profound influence long after retirement, long after not having an official position of leadership and well into retirement. Cook also recalled a conversation with Mitchell, after Mitchell officially retired, when he was in his nineties, but still teaching a class at Multnomah. Mitchell was wrestling with the realization and reality of diminished energy, impact, and an internal struggle to relinquish even his love of teaching God's Word to others.

N Cook made a decision in his fifties that when it was his time to retire, he would move out of a position in ministry, while he was still wanted and not wait until he had been there too long and people wanted him to step down. He followed through with this policy and stepped out of his position on full-time faculty when he was in his early seventies. When asked about this decision, he replied that the reality of that decision was exciting but in many ways harder than he had anticipated. Cook believes that a person really does not start to live by faith, until they realize that they are the one that is old and who needs now to choose retirement.

The exciting thing about it is, you suddenly have to start living by faith,

really. In your 50s and 60s you kind of have this talent and ability and energy....But after you get to be 70 and 80, if you are going to do something for the Lord, you have really got to be living by faith....God's got to do it, it is all God. It is not that you were not walking by faith before, but now there is more reality to it. When you have a contract, and when you have a salary coming in, and everything is laid out before you, it is easy to take things for granted. But when that significance in a person's life is taken away, you have got to make a transition as to where you are going to put your confidence and you have got to really go back to the Lord and realize that He is our strength. It is exciting. It is like stepping out in the air and not knowing what is next....But I feel more comfortable with Him in these years (N Cook 2003).

J Aldrich, who retired early and is experiencing premature aging as a result of Parkinson's disease, talked openly about some of the difficulties with the aging process and retirement. He expressed that retirement in many ways marginalizes a person, which can be a very difficult thing to adjust to, especially after being a part of a wonderful and exciting ministry. He believes that it takes more determination and faith to live after retirement and that during retirement a person is more vulnerable to moral failure than at any other time in life. He said that God often takes his children through a time of letting go of all earthly things that they have depended on and desires that they learn to trust Him in deeper ways than they have previously experienced.

Now the Lord is kind of taking me through, 'Will you let go of it?' Yeah, I'll let go of it, but Lord, you need me to keep it going don't you?' 'No, not really.' So I am banking on the fact that maybe the Lord has another ministry or something that I can get involved in. There is nobody I need to see, there's nobody that needs me, let's put it that way. You lose one thing at a time that is the frustrating thing, the slow degenerative kind of thing; so, I can't drive a car anymore. Well, for a man, his life is his car, he loves it, and I loved doing it and so forth. Well that is suddenly scratched. It is interesting that the Lord talks about aging to Peter, 'You are going to live to a ripe old age and die. Others will lead you to where you don't want to go. And they'll put clothes on you that you don't want to wear.' The dependence that comes more and more. You know my wife Ruthie has to help turn me in bed now. Well, that is a humiliating thing in some ways. Part of this is spirituality, it is a mellowing out and realizing, 'Hey, you don't have to prove anything to anybody' (J Aldrich 2003).

Four critical factors were identified regarding the challenges of aging. First, the actual age

of the person was not the most important factor, but rather the ability of the elderly to relate to and love the younger person was the most significant. The interviewees expressed a belief that influence is powerful even if it is just a passing moment with a person and that this influence does not depend on a position of authority or necessarily on age but rather on the ability to *love*. This is evidence of Hagberg and Guelich's Stage Six, *The Life of Love*, when living becomes selfless in love (1995:154).

The second challenge concerning aging for the leader is the need to make a decision to retire from an *official position* of leadership, and follow through with that decision at a reasonable age. As mentioned in Chapter Three, Sutcliffe, the first president of Multnomah, held the conviction that a leader must retire at seventy from an official position of leadership. He followed through with his conviction and retired from the presidency but continued teaching on a year-to-year basis. This same challenge was mentioned by several of the interviewees.

The third challenge in aging was that the leader needs more faith and trust in God to believe that God can continue to use them in other peoples' lives after official retirement. It is vital in old age to continually re-examine the issue of what gives significance. The interviewees believed that God had called them to ministry and that there was a purpose for their life, but it was vital to not get significance from what they accomplished. Rather, their significance needed to come from who they were in Christ. Several expressed that they knew this truth and have taught it often to others, but found it difficult at times to personally apply. They expressed there was a vital process of relinquishing the love for ministry to God, and more so as the person grew older. This is an evidence of the integrating of being, knowing and doing in Stage Six of Hagberg and Guelich's theory, *The Life of Love* (1995:155). It is also evidence of Fowler's Stage Five, *Paradoxical-Consolidative Faith*, when the structural characteristics are not a *content* that can be taught but rather a product of one's reflective interaction with other people and with the conditions of one's life (1978:80).

The fourth factor regarding the challenges of aging is of particular interest. It was noted that the interviewees who expressed fewer struggles with aging and less regrets regarding accomplishments, were those who made the philosophical shift in motivation discussed

earlier. Those that made the shift focused more on their growing love relationship with God and thus an increased excitement and anticipation for heaven, over those who did not make the shift. The amount of ministry involvement was not the issue but rather the emphasis in motivation. This was evident while interviewing W Aldrich. For many years, he has prayed faithfully for alumni of Multnomah who have gone overseas as missionaries. He has books with their photos and prayer requests and has faithfully prayed for hundreds of graduates for decades. When asked about his prayer books he confessed with sorrow:

I do my praying for alumni and I have two albums, and I pray for one one night, and one the other. But that is only a fraction of the alumni, so I do some general praying for all of them. I'm ashamed to say that they don't include personally all of the Multnomah graduates. I would not really hold up myself as an example of finishing well. I don't have a lot of advice. No. I am needing prayer here on how to get across to the people in my neighbourhood. No, I don't see myself as finishing well, maybe it's a part of my innate wickedness that wants to be great, I don't know, you know, you compare yourself with someone else that is being widely used (W Aldrich 2003).

5.3.4.2 Determined Faithfulness

Faithfulness to God was seen as the primary mark of finishing life well by every interviewee. Each leader expressed that they had a sense they were accomplishing the purpose for which they were created. Each expressed a desire to continue to be faithful to God until death. Not one person talked about success, but rather a desire to finish well. To remain faithful to God until death was a clear desire and determination by each leader interviewed. No one believed that faithfulness became necessarily easier the older they became, but rather they needed to stay alert to temptations and possible areas of vulnerability.

I have probably never been tempted more than in retirement. And that is scary it really is, because I think we are very vulnerable. The second half of life is the most dangerous half. In the first half of life, you are a factor in the battle, you are needed, somebody is there with you, fighting shoulder to shoulder and you are laughing together, you are crying together and you are living together, and Satan is so subtle, and he will wait 40 years for that moment. Therefore, I must remain alert and faithful to the end (J Aldrich

2003).

Clinton's theory of leadership development refers frequently to the characteristic of determined faithfulness. The principle of faithfulness in small things leading to faithfulness in larger things is key to his theory. "Faithfulness is the yardstick by which God measures ministry maturity" (Clinton 1988:77).

5.4 Conclusion

Each of the nine leaders interviewed are certainly unique. However, several themes emerged. Each one experienced a call or sensed a determined purpose for their life. They all expressed an internal knowledge that their lives had a purpose and that they were accomplishing the purpose for which they had been created. A marked humility was observed in each leader. Not one viewed himself/herself as particularly gifted, intelligent, or extraordinary in any way, but rather had a clear acknowledgement of personal strengths and weaknesses. Their view of God impacted their view of themselves and their view of authority.

The key to the development of each leader's faith was not only the belief that God was in total control but that, at the same time, He was completely and utterly good. His goodness was a fact that needed to be trusted, even though life's circumstances would appear to indicate otherwise. This foundation was often learned during a time of crisis, either internal or external. Scripture played a greater role in the development of faith for each leader than the spiritual disciplines. They all had a great love for the Word of God and its power to transform their life and the lives of others. Faith in God was greatly enhanced when they experienced a relationship with another person that was marked by grace.

There were two paradigm shifts identified through data analysis. One was a shift from being motivated to serve God out of a sense of responsibility or expectation versus a motivation to serve out of a love response. The internal belief or motivation that one was saved primarily to serve God was seen to produce less joy in the person's lived experience of faith.

However, when a person believed that they were primarily saved to be loved and to love, there were marked expressions of great peace and joy and less overtones of regret or shame. Additionally, a shift in direction in ministry was identified. There was a shift from ministry in which the individual believed that he/she was called to accomplish, to ministry of empowering and mentoring others to do ministry. Finally, the goal of each was to remain faithful to God until the end. Even though there were expressed challenges regarding aging, there was an overall marked determination to remain faithful to God. Faithfulness to God was considered finishing life well. Not one leader talked about a desire to be successful or great in any way but each expressed a great passion and determination to remain faithful to God throughout life and to encourage others to do the same.

CHAPTER SIX

IMPACT OF LEADERSHIP SPIRITUALITY ON MULTNOMAH TODAY

6.1 Introduction

Patterns, tendencies and consistencies in spiritual formation among nine contemporary leaders of Multnomah were identified in the previous chapter. In this chapter the leaders' resultant impact on Multnomah today will be explored. One of the main ingredients in leadership is influence. A leader may have influence for good or evil, depending on the character of the leader and/or the decisions of the leader. Leadership is not always based on a position of authority. Many individuals do not have an official position of authority; yet because of personhood have great influence and power over others. DePree, chairman of the board of directors of Herman Miller, Inc., the primary innovator in the furniture business for sixty years and regularly included among the top twenty-five firms on Fortune's list of the most admired companies in the United States, wrote:

Concepts of leadership, ideas about leadership, and leadership practices are the subject of much thought, discussion, writing, teaching, and learning. True leaders are sought after and cultivated. Leadership is not an easy subject to explain. A friend of mine characterizes leaders simply like this: 'Leaders don't inflict pain; they bear pain.' The signs of outstanding leadership appear primarily among the followers. Try to think about a leader, in the words of the gospel writer Luke, as 'one who serves.' Leadership is a concept of owing certain things to the institution. It is a way of thinking about institutional heirs, a way of thinking about stewardship as contrasted with ownership (1989:11-12).

Not all of the nine interviewees held positions of authority, with the responsibility for administrative decision-making regarding the operation or direction of Multnomah, but all were 'leaders who served' and had unique impact as a result of their character and spiritual formation.

Each interviewee was asked to describe his/her impact on the organisation and the impact of

each of the other interviewees. Thus, the perceived impact of the spiritual formation of the leaders on Multnomah today is understood both through their own assessment and the assessment of other leaders. Collins's longitudinal qualitative research will be used to analyse and evaluate the leadership impact of the three presidents, whereas, the remaining six interviewees will be examined through the lens of what Heifetz calls leadership from the middle.

This chapter will then conclude with possible decisions and directions for Multnomah's future. The research raised important questions that need to be addressed in order for Multnomah to move confidently into the future without losing distinction or purpose.

6.2 Self-Assessed Impact

The interviewees had difficulty expressing how they had impacted Multnomah. Several found it impossible to articulate the extent of their own influence, but expressed with ease their thoughts regarding the impact of other leaders. It was not that they failed to realize that they had had an impact per se, but possibly the characteristic of humility, identified and explained in Chapter Five, caused reluctance to discuss at length their own contribution. A sense of embarrassment characterized each leader as they gave their own self-assessment.

Kehoe believes she developed a truly professional registrar's office during her forty-four years of service.

I learned to really develop training methods for my employees. That was something I had to learn. There was no educational preparation for that and it hadn't been done before, but I had to break down each of the responsibilities and so we had, every month, our expectations of the month (Kehoe 2003).

She did not believe the administrative procedures were as professional as they needed to be in her early years at Multnomah and experienced a lack of cooperation among some to change. In order to accomplish her job well, Kehoe had to be both willing and determined to do what was right over what was expected or popular. In her estimation, students love teachers but no one really loves a registrar. A registrar is responsible to make difficult decisions that can cause

anger in students. Kehoe was determined to do what was right and not what was simply comfortable or convenient.

Kehoe recalled that when Mitchell was alive, he would walk past her office every morning and call her *faithful*. At her retirement, fellow employees referred to her as the brains of the curriculum committee but she admitted that the most meaningful concept to her was the thought that she was “accepted in the Beloved. Not that I have earned my way, but thanks to the Lord, He put me there” (Kehoe 2003). Thus Kehoe made reference to the paradigm shift in motivation that was identified in the previous chapter - motivation based upon responsibility, service, or duty as opposed to one based upon love and acceptance. She continued to take her responsibility seriously and do her job well, but internally her motivation had gradually changed, which resulted in an increase of joy.

Reeve believes that the reality of the new creation in her life, and the fact that people could see in her the reality of the indwelling Christ, impacted the organisation the most. She did not refer to accomplishments but rather the fact that others could see the reality of ‘I am my Beloved’s and His desire is for me’. Reeve claims that Christ is alive in her and that reality has impacted others (2003).

Needham believes that God has a great sense of humour in using his life as a teacher.

Because of all of the input from students and administration through the years, I would say that to my absolute amazement my life has had a major impact in the lives of students and I trust the school in general. And in a sense, as I say that, I do it with a sense of humour because I think God has a sense of humour to bring such a preposterous thing about. I look back on all these years, absolute amazement and joy, and wonder, “How could You have been so kind to me? How could You have loved me so much?” I look at some of these measuring yardsticks of whether you are going to be a successful teacher or not, and a bunch of those I don’t have. But God has done something. So if somehow my students have seen Jesus, nothing could be more exciting (2003).

M Cook claimed that she has not had direct impact on the direction of Multnomah, yet realises she has impacted the lives of individuals she mentored. With great emotion she expressed her amazement that God would place her at Multnomah, since she does not have the extensive formal educational background as many others. Nevertheless, she witnessed God working miracles in women's lives as a result of her counselling and mentoring. "You know, I don't usually talk about it. It's terrific. What it boils down to is that I am compelled by the love of Christ to love and encourage others" (M Cook 2003).

Although N Cook had no sense regarding his personal impact on Multnomah, he referred to his three favourite Biblical characters and the qualities in their lives. His hope was that these qualities were being lived out in his own life. He desired to be a simple person like John the Baptist who had a passion for Jesus that burned brightly. And to be a man of a different spirit like Caleb, who never murmured or complained, as he wholly followed the Lord, as well as like Barnabas who encouraged every person he touched.

The three presidents interviewed had more ascribed authority than the other leaders, yet the themes of humility and other-centeredness were consistent. W Aldrich for example, believed that his greatest impact was to carry out a vision that became a corporate vision, and that it was accomplished by God's grace alone (2003). J Aldrich claims that his greatest impact was to emphasize the need to know and love people, as well as to know and love the Bible. He is passionate about and gifted in evangelism and believes that by God's grace, his life has touched the lives of others with the good news of Christ. Additionally, he emphasised that every leader must be a servant, dressed in a towel like Jesus and carrying a basin of water in order to wash the feet of others. He expressed concern that Multnomah may "lose the heart but keep the head in the future" (J Aldrich 2003).

Lockwood, Multnomah's current President, was uncomfortable talking about his own impact but when asked what he thought other people would say about his leadership he stated:

I hope I have encouraged our faculty and staff, that our mission is important and that their role is important. So, I think I am an encourager in one way. I hope I have been an agent of defining vision and that under my

administration there have been tangible things accomplished. I would like it said that I am a servant leader for Jesus Christ. I would like to be known as a man of the Book. I think I am, but I'm not sure I'm as successful there as some others I know. I would like people to say, 'Here is a man whose passion like Paul was to know Christ'. I think they might say that, but that might not be the first thing that comes to people's minds. They might think that of others before they think that of me. 'He was a servant leader for Christ'. Maybe that would come to people's minds and I would be happy with that (2003).

It is interesting to note that Mitchell, the visionary founder, was known for his humility and for his frequent quip, 'any old stick will do,' referring to the Biblical account in which God had Moses choose 'any old stick' and then throw it down and it turned into a snake (Bohrer 1994:369).

6.3 Assessment of Impact by Other Leaders

More freedom was experienced when the interviewees talked about the impact of other leaders rather than their own. There was an openness regarding the strengths and weaknesses that each perceived in the other leaders.

6.3.1 The Three Presidents

Three of the nine interviewees were presidents of Multnomah, holding the greatest executive power, and thus focused attention will be placed upon their leadership. Collins' longitudinal qualitative research will be used to gain insight into the leadership of the Multnomah presidents (2001). Collins conducted extensive research into twenty-eight secular companies to answer the question of how a good company, a mediocre company, or even a bad company can change to achieve enduring greatness. Collins and his research team identified a set of elite companies that made the leap to great results and sustained those results for at least fifteen years. The research team contrasted the good-to-great companies with a carefully selected set of comparison companies that failed to make the leap from good-to-great. Over five years, the team analysed the histories of all twenty-eight companies in the study (Collins 2001:5). There are many interesting and insightful

discoveries from Collins research, but for the purpose of this paper, what was concluded about the characteristics of the individual in the position of greatest executive authority in the good-to-great companies is most significant and relevant. The following is a brief summary of Collins' five levels of leadership.

Level 1- Highly Capable Individual: The leader who makes productive contributions through talent, knowledge, skills, and good work habits.

Level 2 - Contributing Team Member: The leader who contributes their individual capabilities to the achievement of group objectives and works effectively with others in a group setting.

Level 3 - Competent Manager: The leader who organises people and resources toward the effective and efficient pursuit of pre-determined objectives.

Level 4 - Effective Leader: The leader who catalyses commitment to and vigorous pursuit of a clear and compelling vision, stimulating higher performance standards.

Level 5 – Executive: The leader who builds enduring greatness through a paradoxical blend of personal humility and professional will (Collins 2001:20).

Collins' research concluded that the companies that made the leap from good-to-great companies all had a *Level 5* leader in the top executive position (Collins 2001:20).

Level 5 leaders channel their ego needs away from themselves and into the larger goal of building a great company. It's not that Level 5 leaders have no ego or self-interest. Indeed, they are incredibly ambitious – but their ambition is first and foremost for the institution, not themselves (Collins 2001:21).

Collins' research describes *Level 5* leaders as modest and wilful, humble and fearless (2001:20). They found that good-to-great leaders did not talk about themselves and that during interviews they would talk about the company and the contributions of other executives, but would deflect discussion about their own contributions. Collins found that when other's described good-to-great leaders they worked with, they continually used words like *quiet, humble, modest, reserved, shy, gracious, mild-mannered, self-effacing, understated* (Collins 2001:27).

There was insufficient data collected to assign a specific level of leadership to each of the three presidents interviewed, however, it is interesting to note that the above descriptions of a *Level 5* leader were heard about each Multnomah president. Identifying the level of leadership of each president is not the goal of this dissertation, however, insights can be gained by analysing the characteristics in light of Collins' research.

W Aldrich, president from 1948 to 1978, impacted Multnomah through his perseverance, steadiness, devotion, and humility.

I can't imagine what it would be – I mean, here's Dr Mitchell, everybody's falling at his feet in worship and adoration practically, I mean he is touted all over the place, and here's dear old Dr. Willard, just day by day doing the same, doing everything that needs to be done. They're best friends, you know, just plodding along. 'Willard who? Oh, oh, yeah.' You know, not known, keeping the school going, through thick and thin, through economic ups and downs and all kinds of things. Always steady, and never, ever seeking the limelight, and perfectly content to be second fiddle, not even second fiddle. I don't know if he was even in the orchestra, he was passing out the music to those who are going to play. He had tremendous humility (Reeve 2003).

Kehoe, who worked daily with W Aldrich for forty-four years claimed, "there is no hidden agenda in that man" (2003). Friesen believed that W Aldrich created a "grandfatherly, love atmosphere, giving the school stability and not caring who got the credit. I think part of what he did was allow the greatness of Mitchell to help the school and never was in conflict against him. He had a simple piety" (2003). W Aldrich was described as faithful, consistent, strong, determined, and humble. These characteristics are seen in a *Level 5* leader. However, it appears that his consistency, determination, and personal convictions also caused him to be reluctant or unable to see the benefits of change, especially the need for accreditation. W Aldrich admitted a deep concern about adding liberal arts since he viewed liberal arts as leading to liberalism. Thus, preventing Multnomah from receiving accreditation in the 1970s. He became known as the standard-holder for the required number of fifty-two hours in Bible credits.

Lockwood praised much of W Aldrich's contributions, but also added:

It seems to me there were also some decisions made in those years – I'm thinking of the decision to pull out of accreditation. I can understand some of the reasons of that time, but what I've learned I think is that in positions of leadership, decisions that you make can have long-range effects. And I've often thought, that if we had regional accreditation in the mid-seventies, I mean, there would be things we would be able to do, we would be doing, instead of you know, seven years of trying to get accreditation now at a much, much different kind of ball game, and much harder. So I think what I've learned is, I've tried to ask myself critical questions about the decisions that I'm making. What do these mean, five, ten years down the road? (2005).

The leaders of Multnomah do not view themselves as running a large corporation. They view themselves as spiritual leaders who are responsible before God, which adds gravity to their decision-making.

Spiritual leaders make every decision with the awareness that one day they will give an account to God....Because of this knowledge, decision-making is a much graver matter for spiritual leaders than for those who believe they are only responsible to a governing board (Blackaby 2001:190).

In the early days of the academy, W Aldrich organised people and resources toward the effective and efficient pursuit of pre-determined objectives, characteristic of a *Competent Manager Level 3* leader. Several expressed that this type of leadership was seen as necessary in the early days for the effective establishment of the Bible Institute. However, W Aldrich was also described as having a blend of profound personal humility and professional will, characteristics of an *Executive Level 5* leader.

J Aldrich was president of Multnomah from 1978 to 1997. Lockwood claims J Aldrich was an important transitional leader. "His skills were not primarily in academics or administration, but his skill was in his passion for people, his love for the church, his public visibility and stature and influence" (2005). It was believed by some that the Board of Trustees possibly stymied J Aldrich during his presidency in terms of educational advances but, as a result of his leadership style, the faculty was weaned away from being managers of

all processes.

Friesen believes that J Aldrich had the same sense of piety as his father, but the piety was in a creative person, not a grandfatherly person. “He was a national level type leader, who kept the basics of simple piety, evangelism, and God being glorified. He used his skills to raise support, to give the college visibility and to lead, as a leader rather than an administrator. He was a poor administrator, but he was a great leader” (Friesen 2003).

Reeve claims J Aldrich created more reality among the students by his teaching that the knowledge of the Word of God was not sufficient in and of itself and that a Christian also needed to experience life-change. Other interviewees consistently mentioned that J Aldrich brought a much greater awareness of the lived experience of faith among the students through speaking in chapels and teaching the Spiritual Life course during his presidency. He emphasized *heart* issues in applying truth and experiencing life change over, merely *head* knowledge of Bible and theology. This was seen as bringing balance to an academy possessing the theme, ‘If it’s Bible you want, then you want Multnomah!’

Every interviewee declared that J Aldrich was vitally instrumental in creating an atmosphere for unity between denominations and pastors as a result of his visionary leadership in pastors’ conferences and the founding of International Renewal Ministries. N Cook believes that he was instrumental in putting Multnomah into the public eye. “A lot of creative things were done under Dr Joe’s leadership and it was kind of a diffused type ministry with the Bible College as the foundation. But some people were a little bit critical because he did so many things, but it was very significant for the breadth of our ministry here today” (N Cook 2003). Interviewees expressed appreciation for the many ministries that developed during J Aldrich’s presidency, but were aware of the dangers that resulted from a lack of a clearly stated focus.

There is nothing wrong with pursuing a vision for greatness. After all, the good-to-great companies also set out to create greatness. But, unlike the comparison companies, the good-to-great companies continually refined the path to greatness with the brutal facts of reality (Collins 2001:71).

J Aldrich handled the brutal facts of reality when economic changes caused Multnomah to downsize and began to clarify its mission, a characteristic of a *Level 5* leader (Collins 2001:22). Because of health concerns he initiated his resignation earlier than necessary, putting the needs of the institution above his own. He also was greatly concerned that his successor be successful, unlike many in Collin's study. "In over three quarters of the comparison companies, we found executives who set their successors up for failure or chose weak successors, or both" (Collins 2001:26). The leadership characteristics described in *Level 3* and *4* were not evident in J Aldrich's leadership. However, characteristics from both *Levels 1* and *2* and predominately *Level 5* were recognised. In particular, much of J Aldrich's leadership built enduring greatness through a paradoxical blend of personal humility and professional will, a *Level 5* leader.

Lockwood, the third president in this empirical research, has been president since 1997. The impact of his leadership has already been felt. He is known for his ability in long-range planning and for having a pulse on present culture and its impact on the academy. The 'strategic plan' that now governs the direction of Multnomah is already viewed as part of Lockwood's legacy.

Leading from good to great does not mean coming up with the answers and then motivating everyone to follow your messianic vision. It means having the humility to grasp the fact that you do not yet understand enough to have the answers and then to ask the questions that will lead to the best possible insights (Collins 2001:75).

Lockwood is known for asking the right questions and for his unusual ability of working through teams. According to Collins, good-to-great leaders understand the difference between giving people the opportunity to 'have your say' and the opportunity to be *heard*. Good-to-great leaders create a culture wherein people have a tremendous opportunity to be heard and, ultimately, for the truth to be heard (Collins 2001:74). Lockwood's leadership is portraying these *Level 5* characteristics.

Lockwood's clear focus and renewed emphasis on the educational dimension of Multnomah, and his de-emphasis of and lack of focus or withdrawal from additional outside ministries has been viewed as a *refining* of the original mission. Lockwood has catalysed commitment to and vigorous pursuit of a clear and compelling vision, stimulating higher performance standards, *Level 4* characteristics. Interviewees were aware that this refining of mission has resulted in criticism and concern among constituents. However, no interviewee expressed concern that the original mission of Multnomah had been *redefined* but rather refined and refocused on its educational component, which is deemed essential for the academy at this time.

In 2005, after a six-month sabbatical and medical treatment for cancer, Lockwood stated that he returned to Multnomah with an even clearer focus. He desires to delegate to others the responsibilities more appropriately fulfilled by them and focus more on the things that only he can accomplish. He expressed a renewed commitment to Multnomah's educational focus.

My own conviction is that our mission should become narrowly defined to our educational focus, and within that, as we are seeing in the college especially, our definition of ministry. Preparing people for ministry as an educational institution can really include a lot of things, but the educational focus is where I believe we should go. So if we don't have enough resources to even do the programs that the college and the seminary want to do, and we have to limit what we want to do there, how in the world can we add other things that don't relate to that mission? I told the Board they needed to wrestle with that and agree where they want to go. If they want it to be broader, I can live with that. This isn't a 'do or die' thing for me. I need to live with it. I need to know it, and I can live with it, but we need to be on the same page. If we could do that, and I think we are moving in that direction, then I think that will be a huge thing (Lockwood 2005).

Collins found that:

The good-to-great companies at their best followed a simple mantra: '*Anything that does not fit with our Hedgehog Concept, we will not do.*' We will not launch unrelated businesses. We will not make unrelated acquisitions. We will not do unrelated joint ventures. If it doesn't fit, we don't do it. Period (2001:134).

Interviewees recognised and appreciated Lockwood's concern and focus on the future and advancement of Multnomah. He is described as incredibly ambitious – but his ambition is first and foremost for the institution and not for himself, characteristics of a *Level 5* leader (Collins 2001:21). Others expressed that Lockwood is not afraid to make the hard decisions and seems to be able to move through and beyond criticism. He is described as humble and yet, wilful and fearless, also characteristics of a *Level 5* leader.

Two concerns surfaced regarding Lockwood's presidency, since many viewed these next few years as pivotal years in the history of the institution. The first concern had to do with the hiring of qualified faculty who meet accreditation requirements, but who also have a heart and passion for God. Since, the primary focus is now on academic endeavours and a growing curriculum, the hiring of new faculty has become the single most critical factor. Urgent needs and lack of time could tend to lead toward hiring already available faculty living in the area over taking the time to search further for better-qualified faculty. There was a concern expressed of overly emphasising academic qualifications of new faculty without regard for appropriate life qualifications, and of emphasising knowledge and academic study over passion for God.

Because of an awareness that Multnomah needs to be academically on a strictly collegiate level, and our academic demands must be enhanced, our scholarship must be more evident. And those things are not wrong...it's not bad but somehow I think the balance has slipped....My vision would be that the school, in terms of hiring new faculty, would hire faculty that give, as a dominant characteristic, a passion for God in their love for Him and in their response to His grace...I do sense from students, that there isn't the passion there used to be (Needham 2003).

J Aldrich also expressed his concern in the area of hiring new faculty. "Don't bring anybody as a candidate who doesn't really have a visible, glowing walk with the Lord. It's not difficult to get people who are academically trained. We have done well for the past eight to ten years" (J Aldrich 2003).

Every interviewee praised Friesen for hiring the best faculty during his tenure as Academic Dean. Friesen's choice of professors was viewed as having profound impact on Multnomah.

He was the one that for so long chose the new professors, and the values that he chose them for. Not only did they need to be excellent teachers and communicators, they had to really love students and they had to have a walk with God that was for real, a genuineness with God....I have a concern that we are now bowing to the pressures of accreditation (Reeve 2003).

Secondly, a concern was expressed regarding future curriculum changes and, more specifically, a compromise in the fifty-two academic credit hours in Bible and theology that has been a Multnomah distinctive since its inception. The concern is that while attempting to increase educational offerings, Multnomah may decrease requirements in Bible and theology. W Aldrich felt grave danger that the core of the fifty-two credits in Bible may be compromised. "Well, you see with me, that has become kind of a sacred number, and we have gone through periods where they tried to cut it down. I'm a little sensitive to that....But that is just my own limited vision and prejudice" (W Aldrich 2003).

W Aldrich was not the only one to express concern regarding the number of Bible and theology credits in the curriculum. Needham, a member of the curriculum committee for many years, expressed his view.

The fact that the school is committed to majoring on Biblical truth and the implications of it has been our distinctive. We are among very few in the country that provide the degree of emphasis we do. This minimum of fifty-two hours, that's very, very distinctive, it has to affect how the school is. My assumption is that that will begin to slip and that is a concern. There was quite a good deal of pressure during Joe Aldrich's administration to reduce the Bible....I think the pressure, as we develop more general education majors, is going to increase....I would imagine that it's more likely than not, that in ten years from now we will not be offering fifty-two hours of Bible. I think we need to maintain that which the graduates of our school most highly value. And that is not to change (2003).

Friesen voiced his concern regarding a possible change in the fifty-two hours of Bible and theology credits that are presently required in the curriculum. He believes Multnomah must

keep this standard and do it well and, as a result Multnomah will never be short of students who want that distinctive. He is concerned that as Multnomah branches out into other academic majors, it runs the danger of losing this distinctive.

I think as long as you have the fifty-two hours of Bible, you will have a distinctive that will hold things in place....This is the kind of thing everybody's doing just to survive, and we are too good of a school for that. We can do our niche and we can do it at high quality and there will always be a demand for us doing what we do...When you have the fifty-two hours of Bible, even if somebody wanted to do something else, they would be so hampered at it. So, I think when that gets cut, it is more than just symbolic at that point (Friesen 2003).

Lockwood expressed his commitment regarding the necessity of remaining a Bible college in which each student receives a core in Bible and theology and not becoming a liberal arts college. However, he is not as determined about keeping the fifty-two hour distinctive as the previous leaders have expressed.

I am committed that Multnomah remains a Bible college because in a Bible college you are committed to every student having a major core of Bible and doctrine at the heart of what they do. And now, we could debate what that core should be. We are now at I think fifty-six hours, it used to be fifty-two. We could debate whether we have got to keep it at that line or not, but I think all of us are agreed, getting down to the minimum for AABC, which is thirty, is too low for our purpose....And it also changes the dynamic of your campus. That would create a community and a dynamic on the campus that I would never want to gain (2003).

6.3.2 The Other Leaders

The remaining six interviewees did not hold the highest executive positions in the institution, but each had remarkable influence by making Jesus Christ real to others through their sphere of responsibility and their spirituality.

Spirituality is not easy to define, but you can tell when it is present. It is the fragrance of the garden of the Lord, the power to change the atmosphere

around you, the influence that makes Christ real to others (Sanders 1994:31).

In 1994, Harvard leadership professor Ronald Heifetz proposed a non-traditional definition of leadership. He asked whether it is possible to lead from the middle. He raised the question: “What is the difference between saying that ‘leadership means influencing the community to follow the leader’s vision’ and saying, ‘leadership means influencing the community to face its problems’?” (Heifetz 1994:183). Heifetz claims that we see leadership too rarely exercised from high office, and the constraints that come with authority go far to explain why.

The scarcity of leadership from people in authority, however, makes it all the more critical to the adaptive successes of a polity that leadership be exercised by people without authority....Because we are not used to distinguishing between leadership and authority, the idea of leadership without authority is new and perplexing (1994:183).

The following quote from Mathews further explains what Heifetz is describing when he talks about the kind of leadership from the middle that creates deviance on the frontline.

He pointed out that in the first case the mark of leadership is *influence*. A leader gets people to accept his or her vision, and the community looks to the leaders to address any problems. In the second case, the mark of leadership is progress on problems: A leader mobilizes people to face their problems. In the first, the leader is out front occupying a position of authority. But Heifetz insisted that *true* leadership is not a top-down arrangement based on personal charisma. Leadership is an activity that can be done from anywhere in the pecking order because leaders are needed whenever there are problems people need to address. Simply put, leading means enabling people to address their problems satisfactorily....Leadership means listening for the gaps between values and realities, then helping people clarify their needs and work to meet them. Leadership is about motivating people to face tough realities and deeply buried conflicts (2003:132-133).

This description describes the leadership of the interviewees who did not hold the highest leadership positions but were leaders from the middle. The following are descriptions of their leadership.

Lockwood stated that he viewed Kehoe as remarkable and was saddened that, after forty-four years of ministry with the kind of detail and solid influence on Multnomah, her retirement took place soon after the beginning of his presidency. “She knew how to train a successor in Amy Stephens, build a staff, and knew when to turn it over” (Lockwood 2003). Her impact was felt throughout Multnomah, mainly in the administrative arena. Friesen stated, “We ended up being allies because we both loved the image of Multnomah as a Bible college....She really loved what Multnomah was at its best and was willing to throw herself in” (2003). Her genius was recognised on the curriculum committee as she maintained the core of Bible and still made the curriculum work. Others mentioned that she understood when to retire and made that decision based upon what was best for Multnomah.

The interviewees praised Friesen for handling difficult situations while he was in administration. He established a leadership decision-making body in the college called the *Academic Dean's Council* that continues to be successful in problem solving and giving direction. Since, voluntarily moving out of administration his impact has been felt in the arena of teaching and mentoring students.

Needham, Reeve, and both Cooks, did not have as many administrative responsibilities, however, their influence has been felt throughout Multnomah. It was repeatedly stated that their very lives have been a godly example and they have had a profound effect on where Multnomah is today. According to Heifetz's definition of leadership, they are examples of leading from the middle. Their obvious love and passion for God has positively influenced the organisation. In faculty decisions, other faculty and administration sought their opinion on issues of importance. They were viewed as team players and peacemakers, but also as leaders who were not afraid to speak up when they believed something was wrong or when they disagreed with a decision. Once decisions were made, however, they supported them and refused to cause disunity. All four of these influential leaders have attracted many students to Multnomah who, through the classroom and mentoring, have been transformed and prepared for ministry.

6.4 Possible Future Decisions and Directions

Mason refers to developmental, mechanical, comparative and predictive puzzles in qualitative research (2002:18). This research elevated a greater awareness of possible predictive future decisions and directions. There are questions that need to be addressed in order for Multnomah to move confidently into the future, to avoid pit-falls or to become side-tracked, causing it to lose its distinctive and purpose.

The first question to be addressed is whether Multnomah should remain a Bible college or become a liberal arts college. This issue was addressed briefly in the previous chapter, however, it is important to note that every interviewee assertively claimed that Multnomah must remain a Bible college. The distinction being that in a Bible College, every student has a major in Bible and theology, whereas in a Liberal Arts college, Bible is taught as one of the elected subjects. No interviewee believed that a transition into a liberal arts college was an appropriate or desired direction for Multnomah. Trustee Board minutes indicate that the Board members are convinced as well that Multnomah must remain a Bible college and not consider becoming a liberal arts college. All agree that there continues to be a felt need for a Bible College in the Pacific Northwest. The data revealed a corporate determination that Multnomah does not lose its Bible distinctive.

Therefore, the concern regarding the number of credits in the Bible and theology major and the expanding second majors and desired additional future second majors are critical concerns to be addressed. The decision to remain a Bible College raises the concern of how to adequately prepare students with a second major all within a four-year time frame. Multnomah will need to determine whether or not to continue requiring fifty-two semester credits in Bible and theology. If not, then how many credits and/or courses will need to be combined, eliminated, or taught in a different format?

At present fifty-two academic credits are required in the Bible and theology curriculum but the *Association for Biblical Higher Education* (formerly AABC) requires thirty credits. Some of the interviewees believe that lowering the current number would harm

Multnomah's distinctive and purpose whereas others believe that it could be lowered without necessarily creating negative impact. The realistic concern is that in order to introduce future second majors, such as a proposed Elementary Education, there will be a lowering of Bible and theology requirements.

I believe that the Bible and theology credits could be reduced but not as low as thirty. The Bible and theology curriculum could be redesigned to forty-two to forty-five credits without losing Multnomah's distinctive, which is a priority. This transition would need to be handled and timed wisely and advertised appropriately, in order to decrease a defensive or negative reaction. Multnomah's history demonstrates that as an organisation, change is slow and often extremely difficult. However, the time is right for such adjustments. The focus must be taken off the magical number of fifty-two credits in Bible and theology and refocused on evaluating the curriculum without losing its distinctive. It would be beneficial to restructure the entire curriculum and possibly move to a modular teaching model.

The critical concern regarding the hiring of additional faculty will also need to be creatively and seriously addressed. In the past, there was a proactive approach in the hiring of new faculty. Friesen oversaw this responsibility but after he moved out of administration in 2000, each Division chairperson, along with their many other responsibilities, became responsible for locating new faculty for their discipline. Friesen's method was proactive in that he had the responsibility and time to actively search for faculty members long before they were needed. There is a danger now of being more reactive by responding to the immediate urgency to get someone qualified since the Department chairs do not have the time to spend on the process. The present method has worked fairly well since 2000, but will become a greater challenge with the addition of new majors.

Research shows that good-to-great companies and *Level 5* leaders first look at getting the right people on the team. Once they have the right people in place, then they figure out the best path to greatness (Collins 2001:47). Whereas, *Level 4* leaders set a vision for where they want to go and develop a road map for getting there and then enlist a crew of highly

capable ‘helpers’ to make the vision happen (Collins 2001:47). The important issue is to first get the ‘right people’ on the team before the vision is clearly established.

Nucor rejected the old adage that people are your most important asset. In a good-to-great transformation, people are not your most important asset. The *right* people are (Collins 2001:51).

Since, the hiring of new faculty is a serious and time consuming operation, a change in present procedures needs to be considered. The hiring of new faculty, in the expanding curriculum, is a critical decision for the future since the new faculty will be the influencers of tomorrow. It is vital that they have the necessary academic qualifications but also a heart felt passion and relationship with God regardless of the subject they teach. As stated in Chapter Two, Christians cannot separate the ‘head from the heart’ nor the ‘sacred from the secular’ and think that they can have any impact in today’s world. Multnomah will need such teachers if they are to remain an effective Bible College in the 21st Century.

Chapter Two identified unique challenges for Bible colleges in a post-modern society. There is indeed a renewed interest and spiritual sensitivity that has been absent from the world of Biblical scholarship for a long time. There has been a paradigm shift in the understanding of how knowledge is obtained and in the understanding of truth. In light of such challenges, it is vital to examine both the present structure of the Bible and theology curriculum to evaluate if it is meeting the needs of today’s students and to hire faculty in all disciplines who understand today’s culture. Additionally, it is imperative to hire faculty that experience the reality of Christ in their own lives and have the ability to teach from that foundation. Faculty functioning from both the heart and the mind with the ability to relate and teach people from differing cultures is essential.

The heart discovers and experiences God; reason demonstrates and explains God. Right-thinking must be wedded to personal experience of God in the core of one’s being....Evangelical missiologists state that there are three principal ways of gaining knowledge: the *intellectualist or conceptual* way common in the West, the *intuitionist or mystical* way used in the East, and the *concrete, relational* way followed by tribal peoples worldwide (Demarest 1999:84-85).

The program changes taking place in the college will undoubtedly impact the entire organisation. With the continued addition of second majors, the institution is faced with a possible structural change in the future. For example, students graduating with bachelor's degrees in history, English or elementary education will desire master degree programs that Multnomah is not presently offering. Multnomah has a seminary with programs designed to train individuals for ministry positions but does not currently offer masters degree for secular vocations. Multnomah will need to address this issue and possibly consider a university model with both graduate school and seminary options for its under-graduates.

Furthermore, a distinctive of a Bible college is that each student is required to complete non-academic credits in hands-on ministry during their course of study. At present every Multnomah college student is required to complete six non-academic ministry credits. How will this be adjusted, changed, or expanded in the future? For instance, what kind and amount of student ministry credits will be required of students taking the proposed Elementary Education major? Changes may not be necessary, but the question needs to be addressed. Furthermore, if Multnomah considers paradigm shifts in education such as 'degree completion' or 'extension sites' these options will raise additional important questions.

In light of the history of Multnomah, and realising that the institution is now at a critical juncture, it will be particularly important for the executive leaders to continue to incorporate a team of faculty leaders from both the college and the seminary. The seminary is relatively new and its faculty have made many initial program and administrative decisions from its inception. Therefore, it is anticipated that administrative changes will be more difficult for the seminary than the college. If Multnomah moves towards a university model to include both a seminary and a graduate school, administrative restructuring will be inevitable.

6.5 Conclusion

The impact of the leadership spirituality on Multnomah was evaluated through self-assessment as well as the assessment of other leaders. Each interviewee had difficulty

expressing their own impact, yet had freedom talking about the impact of other leaders. This correlates with what Collins concluded in his research regarding the characteristic of humility in the highest level of leadership, *Level 5* (2001:20). Humility was expressed in two ways through the lives of Multnomah's leaders. First, humility demonstrated itself through concern about what was best for the organisation rather than what benefited their leadership. Multnomah's leaders have remained consciously alert to what profits the long-range future of Multnomah in order for the institution to remain effective. Second, humility in the leadership has been demonstrated by a lack of concern for personal popularity in favour of the conscious awareness that they have been entrusted with their area of responsibility for the glory of God.

Furthermore, it is evident that a person does not need the highest position of authority to have profound influence or leadership in an organisation. Six of the interviewees led more from the middle proving that "leadership is an activity that can be done from anywhere in the pecking order because leaders are needed whenever there are problems people need to address" (Mathews 2003:133).

Two concerns surfaced regarding the future of Multnomah - the hiring of new faculty and the proposed curriculum changes. There was a concern expressed that, while Multnomah refocuses on educational aspects and accreditation, it will lose its passion for God by hiring academically qualified faculty who do not have a heart for ministry or love for the Saviour. Additionally, if Multnomah decreases the number of credits in Bible and theology, both its distinctive and its purpose would be lost. Thus, as new majors attract different kinds of students, the campus community may be adversely affected.

The interviewees believe that Multnomah presently enjoys its worldwide reputation and far-reaching impact precisely because its founders and subsequent leaders developed strong spiritual convictions and pursued what they believed to be God's calling on their lives. Each interviewee realised that Multnomah is at a critical juncture and its distinctive and purpose needs to be protected and maintained.

Possible future decisions and directions for Multnomah were raised as a result of the empirical research. The interviewees agree with the Board of Trustees that there continues to be a need for a Bible College in Portland, Oregon and that the academy must not transition into a Liberal Arts College. Thus, the following concerns will need to be addressed: the present number of credits required in the Bible and theology major; the hiring of new faculty in the expanding curriculum; and potential administration restructuring into a university model with a proposed graduate school alongside the existing seminary. These questions need to be addressed in order for Multnomah to move confidently into the future without losing its distinctive and purpose.

CHAPTER SEVEN

CONCLUSION

7.1 Introduction

The purpose of this research was to gain understanding into the leadership spirituality of *Multnomah Bible College* and how that has impacted the organisation today. A history of the institution was deemed essential in order to position this dissertation into a context that would deepen the understanding of where Multnomah is today, and to give insight into critical decisions and directions for its future. To accomplish this goal literature, archival, and empirical research were undertaken. Individuals who were, and continue to be, closely associated with Multnomah, and thus aware of its history, theological stance, and impact, were interviewed. Qualitative interviewing was considered essential to acquire insight into the leadership spirituality, since direct communication is the most effective manner in which to gain such information and insights.

7.2 Historical Context

The historical research revealed that spiritual needs in America in the late 1800s created a climate that instigated and influenced the Bible Institute movement of which Multnomah was a part. Bible Institutes were seen as an alternative to liberal institutions of higher education. The intense felt need to evangelise the world and provide more practically trained individuals propelled the movement further. The Fundamentalist Movement, the primary instigator of the Bible Institute Movement, became more narrowly focused and anti-intellectual. This caused a counter-reaction among many Bible believing evangelicals in America that resulted in separation from the more fundamentalist groups, since many evangelicals placed a high value on academic scholarship, as well as increased cooperation between denominations.

While a variety of factors served to launch the Bible Institute movement across North America in general, a number of specific conditions more directly prompted the establishment of a Bible Institute in Portland, Oregon. There were widespread theological

concerns in the Pacific Northwest regarding the teachings of Pentecostalism and particularly the teachings of modernism and liberalism among higher theological educational institutions. Additionally, it was discovered that there was a high level of Biblical illiteracy throughout the Northwest and an expressed hunger on the part of many for a deeper, more formal Bible training. A unique combination of individuals, with a passion to teach the Word of God, was brought together under the visionary leadership of Mitchell. As a result, Multnomah School of the Bible was inaugurated on February 14, 1936 in Portland, Oregon.

The history of Multnomah from 1936 to 1951 took on the ethos of the two primary founders, Mitchell and W Aldrich. Mitchell's faith, vision, Biblical knowledge, and teaching ability imprinted the academy from its inception. Though never the president, he held the position of Vice President and was on the Board of Trustees until his death in 1990. W Aldrich, on the other hand, contributed his greatest impact through his steady, consistent, and less-public administrative abilities. The founding years ended with the purchase of new facilities in 1951, a step of faith by the founders that firmly established the academy.

Mitchell and W Aldrich also influenced the middle years, 1952 to 1992, as they continued their deep friendship and worked in harmony as co-workers. The middle years saw great expansion, although primarily in ministries other than those required to fulfil its educational purposes. The many supplemental ministries accelerated under the visionary leadership of J Aldrich, the third president from 1978 to 1997, who was charismatic, out-going, and evangelistic. Eventually, however, the necessary sale of assets in 1991 quickly ended Multnomah's ministry of radio, literature, publications, and bookstores. These events forced the academy to once again clarify its focus.

Recent history, 1993 to 2006, has been a time of *refining* mission and overall direction. A four-year bachelors degree, first initiated in 1954, has been refined. The institutional mission has undergone intense revision since Lockwood accepted the presidency in 1997. The journey towards regional accreditation through NASCU has mirrored the arduous journey Multnomah first experienced in the 1950s when AABC accreditation was sought. Presently the entire academy known as *Multnomah Bible College and Biblical Seminary*, is

anticipating accreditation with NASCU (now NWCCU) in 2006. The journey towards regional accreditation is producing many positive, long desired results. However, it has also introduced great challenges.

7.3 Qualitative Interviewing

In order to gain insight into the leadership spirituality of Multnomah, a qualitative research approach was undertaken by interviewing nine selected leaders. The goal was to understand, theoretically and practically, the lived experience of God in the lives of the leaders and to gain insight into their leadership. Each interview was transcribed and read interpretatively. Twenty-nine concepts were selected after the third reading in which four themes emerged (Appendix A). The data was interpreted and analysed in light of the following known formulations: Clinton 1988; Collins 2001; Fowler 1981; Hagberg and Guelich 1995; and Heifetz 1994.

7.4 Research Discoveries

First, each leader experienced a call or sensed a determined purpose for their life. There was an internal knowledge that they were accomplishing tasks for which God had created them, a factor that encouraged them to remain effective and faithful during difficult times. God does choose individuals to mark institutions. God does give and use their gifts and training to promote excellence in ministry but as McNeal points out, “A divine unction fuels their determination” (2000:95). The concept of a call or divine unction in the Multnomah leaders, although realised in unique ways, correlates with Clinton’s research (1988:86).

Second, a marked humility was observed in each of the nine leaders. This finding agrees directly with Collins’ research regarding the characteristic of humility in the highest levels of leadership (2001:20). Additionally, Clinton believes that humility is essential in the character of a ministry leader and thus the greatest challenge for leaders (1988:57-58). The data agreed with Thrall, “Entrusting ourselves to God, genuine humility, leads to a thankful, contented hearts” (1999:72). Humility, defined as entrusting oneself and others to God, appears to be one of the keys to the effectiveness of the Multnomah leaders and was expressed in the following ways. They demonstrated a deep concern about what was best

for the organisation rather than what benefited personal leadership. Additionally, humility was evident by a lack of concern for popularity in favour of the conscious awareness that they had been entrusted with their area of responsibility for the glory of God, which Clinton also states is vital in ministry leadership (1988:74). Furthermore, the leaders had a willingness and ability to listen to teams, co-leaders, and colleagues in order to obtain an objective and balanced wisdom. Leadership cannot be done in isolation (Clinton 1988:45).

Third, a pattern consisting of five elements or stages of faith development was observed among Multnomah leaders. These five consistencies were analysed through two grids, one viewing faith as a universal phenomenon of meaning making, Christian, religious, or not (Fowler 1981) and the other specifically addressing Christian spiritual maturity (Hagberg and Guelich 1995). I believe the data indicates that all nine of the interviewees have transitioned into Fowler's Stage Five *Conjunctive Faith* (1981:184-198) and that at least one leader transitioned into Stage Six *Universalising Faith* (1981:199-211). According to Hagberg and Guelich's theory of spiritual maturity, I conclude that all nine leaders are experiencing Stage Six, *The Life of Love* (1995:152-159). What encouraged the development of faith in the interviewees was how each one processed crisis, suffering, or loss. This finding correlates with Hagberg and Guelich (1995:84) and with Fowler who teaches that a requirement to enter Stage Five, *Conjunctive Faith* is the experience of processing suffering and loss (1978:81). During difficult times of external or internal suffering, what seemed to promote growth was the conscious choice to continue to believe in and trust the goodness of God. The Word of God and relationships of grace were the greatest source of encouragement.

The fourth discovery was a marked determination to persevere and remain faithful to God through the unique challenges of aging. Faithfulness to God was considered finishing life well. Multnomah's leaders did not desire to be successful or great in any way. Rather, each expressed a great passion to remain faithful to God, throughout life and to encourage others to do the same. This finding was considered significant due to the longevity of life and ministry leadership. Clinton states, "faithfulness is the yardstick by which God measures ministry maturity" (1988:77).

The leadership of the three presidents was analysed against the five levels of leadership described by Collins (2001:20). The purpose of this dissertation was not to identify a specific leadership level but rather to delineate generalities. According to Collins, the highest and most effective leaders, *Level 5 Executive leaders*, have a unique blend of humility and professional will (2001:20). All three presidents interviewed were consistently described by these traits. The remaining six leaders were evaluated in light of Heifetz's definition of *true* leadership, leadership from the middle that causes people to satisfactorily address their problems (1994:183). It is evident through the lives of the Multnomah leaders that a *true* leader does not need the highest position of authority in an organisation to have profound influence.

Concerns surfaced as each interviewee realised that Multnomah is at a critical juncture. The first concern was the possible adjustment of the fifty-two semester credit hours in the Bible and theology major. The concern is that if Multnomah were to decrease the number of credits in Bible and theology, both its distinctive and its purpose would be lost, and as new majors attract different kinds of students, the campus community would be adversely affected. The second concern was the hiring of new faculty for the expanding second majors who have both academic and spiritual qualifications. Several expressed that while Multnomah refocuses on accreditation, it may lose its passion for God by hiring academically qualified faculty who do not have a heart for ministry or love for the Saviour, Jesus Christ.

The interviewees believe that Multnomah presently enjoys its worldwide reputation and far-reaching impact precisely because its founders and subsequent leaders developed strong spiritual convictions and pursued God's calling on their lives. The present leaders were concerned that this focus could be lost, if more focus was not given to hiring the *right* faculty. Collins research would agree that it is not just people that are the most vital to a great company but the *right* people (2001:51).

7.5 Summary and Suggestions for Further Research

We have considered the history of North America with its theological trends that instigated the Bible Institute movement. We have considered the history of the Pacific Northwest with its lack of Biblical knowledge and desire for more systematic teaching. We have considered the individuals uniquely prepared by God for that time and place. We have considered the establishment of an academy that has borne out the vision and passion of its founders and leaders. We have seen that Multnomah has been a growing and effective institution for the past sixty plus years. We have examined the faith and leadership development of Multnomah's contemporary leaders. The leadership spirituality has profoundly impacted where the academy has been, where it is today and will be the key into the 21st Century.

In order for Multnomah to move forward effectively, it is essential that its current and future leaders and professors have a passion for God and for His Word, as well as for the daily application of that Word to life and ministry. The challenge to bring together orthodoxy and orthopraxy, beliefs and praxis, remains Multnomah's greatest challenge – a challenge sufficiently met as its leaders pursue a faith and spiritual development wholly based on the Word of God and practically applied to daily life and ministry. The future of Multnomah and its effectiveness in preparing graduates for life and ministry in this world is vitally dependent on the spiritual/faith development of its leaders. Their spiritual health will not only touch the mission statements and academic programs of the institution, but their spiritual health (or lack thereof) will touch the life and outlook of every student that passes through its halls.

In order for Multnomah to move ahead effectively, it continues to need leaders with a strong ministry orientation, a solid Biblical understanding, a clear picture of the times/culture, and openness to accept new ministry paradigms/opportunities beyond the traditionally accepted ones. Multnomah then needs to initiate appropriate training/educational models/programs to prepare students for them. God does choose and develop leaders, yet leaders must not hold onto their predetermined objectives so tightly that they are unable to adjust, and thus plateau, losing effectiveness.

The interviewees and the Board of Trustees all concur that Multnomah must remain a Bible College and not transition into a Liberal Arts College. Post-modernity challenges Christianity to demonstrate the truths of the gospel message through the lives of its adherents. Today the entire world is reportedly experiencing a renewed interest and awakening to spiritual concerns. Our understanding of God (theology) and our efforts to live in light of that understanding (spirituality) cannot be separated. Postmodernism has presented twenty-first century Christian spirituality with unique challenges in which to teach, live, and develop its Biblical faith. Multnomah, therefore, must continue to rise to the occasion lest it be deemed irrelevant, and lose its place of credibility and impact in the world.

This dissertation has raised several interesting areas for further research. A study analysing today's college student and how best to teach truth in a post-modern culture would be beneficial. The challenge would be to see how rational knowing plays the crucial role of conceptualising, questioning, and evaluating the products of other modes of knowing, thus learning how to teach both the head and heart in a changing world.

Another interesting and important research would be a longitudinal study of the faith development of a sampling of students from the college. Using Fowler's six-stage theory, identifying their stage of faith development upon first entry as students, together with comparative studies of their progressive faith development throughout the formal educational experience, would give Multnomah evaluations and suggestions on what the academy is doing and could do to encourage continuing growth and advancement in faith.

Additionally, I have noticed that at Multnomah there is a tendency for some students to enter with a great passion for God while possessing little theology, but graduate with a great Biblical and theological foundation while possessing little passion. Many come with a clear picture of what they want to do with their life and leave with less direction. Research into these phenomena would be beneficial for the college. The research could also include an evaluation of campus devotional events, such as the purpose and results of Days of Prayer

and Praise, Chapels, Missions Conference, and student ministry requirements. Such research would provide a closer look at how Multnomah students are maturing in their spiritual journey and give vital evaluation of present academy practices.

Finally, research into organisational models for Bible Colleges possibly transitioning into universities would also be a valuable study. Such research would shed light on important administrative decisions for Multnomah regarding how best to preserve its distinctive and how subsequently to effectively establish a graduate school when the institution already has a seminary. An evaluation and restructuring of the Bible and theology curriculum in the undergraduate program would be an essential element. Curriculum restructuring models could be presented that reduce the number of presently required credits without losing Multnomah's distinctive and at the same time give adequate credit hours for second majors.

If Multnomah wishes to continue with its effectiveness and credibility, its leaders must continue to prioritise the model established through the years by its leaders – to “let the Word of Christ dwell in you richly in all wisdom” (Colossians 3:16) together with the desire to simultaneously be “known and read by all men” (2 Corinthians 3:2). This has been Multnomah's history. This is Multnomah's present. It must be her future!

APPENDIX A:

During the first interpretive reading of the transcribed interviews a list of forty different concepts were noted. Since many of the concepts overlapped, the list was eventually reduced to twenty-nine concepts after a second and third reading. The page number from each transcript where the concept was expressed is recorded on the following graph. Additionally, the number given to each concept was recorded in the transcripts to aid with contrasts, comparisons, and correlations between the interviewees. As categories and connections were recognised between the twenty-nine concepts, four broad themes emerged. These four themes were selected by the following criteria: the number of times the concept was mentioned; the emphasis placed on the concept by the interviewee; and recognized connections to overarching themes. For example, when faith was mentioned, it was noted that there were overlapping and expanding connections between some of the other twenty-nine concepts, therefore a pattern was recognised in the development of faith among the interviewees. The following outline was developed from the four broad themes, with patterns within the themes. The aim was to allow the interviewees to speak for themselves so that patterns and themes emerging through the data analysis could subsequently be compared and analysed against known theories.

- I. Life Purpose or Call
- II. Humility
 - A. View of Self
 - B. View of God
 - C. View of Authority
- III. Stages (Pattern) of Faith Development
 - A. Foundation of Growth
 - B. Role of Crisis and Choice
 - C. Role of Scripture vs. Spiritual Disciplines
 - D. Relationships of Grace
 - E. Philosophical Shifts
 - a. Shift in Direction
 - b. Shift in Motivation
- IV. Perseverance
 - A. Challenges of Aging
 - B. Determined Faithfulness

Broad Concept		MC *	NC*	JK*	PR*	JA*	WA*	DN*	GF*	DL*
1	Marker Events (salvation, moves, illness that marked change in life) (Connected to #'s 5 & 13)		12,16,22, 24,29, 37, 39	10, 11	6,7	2, 3,10	2,9	11, 12	27	11,13,
2	Major Decision	25	16		10,11, 12 13			26		18,24
3	People/mentors Significant Relationships (love for others & others for them) (Connected to #17)	7,10, 12, 13,14,19	7,8,14, 15, 18,19,25, 28,29,32, 33,34	15, 16	8, 31	3,5,6,27, 28,	1,4,13	10	24,33	16
4	Call/Sense of life Purpose (Connected to #13)	9,10,11, 14,15,17 18,19,25	12,19,24, 38	10,15,16	14	1,6,30	5,15	10,11,14, 20	23	18,21,24, 25
5	Crisis (Connected to #17)	20,21,22, 23,28	25,27	14,21,23 24	15,20	11,12,13	21,25,26	27		
6	Conflict (Connected to #17)	15	27	21	37,38	11			29,30	
7	Vision	12	23,24							
8	Importance of Scriptures (Connected to #17)	13,25	5		23	3,14		24,26	24,33	
9	Perseverance (Connected to #s 21 & 29)	15,16,19	11,20,24, 34	15,17,18	16,17,20, 34	14,20	18	15,16,21		
10	Failure	12	9,10,22							
11	Success								26	22
12	Humility (Connected to #'s 22,23,24)	18	22,28,40		12	19	17,24,25	23,24	24	23
13	Obedience (Connected to #4)	22,23	19,21,22, 38	23	15,16,17		15,18	14	29	
14	Suffering (Connected to #'s 5 & 17)	7,17,23, 28	25,26		37,39	20		11,26	25	22,27
15	Spiritual Disciplines	20,25	20,31		22	33		22,28,31	30,32	

16	Practical life (Hard work)		9,15,18	17,25			3,4			
17	Faith (growth in faith connected to #'s 3,5,6,8,18,25,29)	22,	19,20,27, 35	18,22,23 25	18		5	5,18,30		13
18	Miracles (Connected to #17)	7,12,18, 27	15,16,21		14,20		1	18,19		
19	Miraculous visions	27	21,26							
20	Balance or Motivation for Ministry	22	31,32	16	20	15,24			20-25	
21	View of Age (Connected to #9)	11,18	34,35,37	31		16,20,31	16	27	37	28,29
22	View of Self (Connected to #12)				22	4,16,17, 24,31	24,25	16,21,22		
23	View of God (Connected to #12)	20, 25,27	7,27,32		6,7,14, 16,19,36	21,22	4,17	25,26		27,29
24	View/Principles of Ministry/authority (Connected to #12)	11,12,17, 18,20,21, 22,23,24, 25	22,23,24, 31,33,34, 35,39,40		20	10,11,12, 24,27,28, 29	24	8,14,17, 29	20,24, 26, 27,29, 30	10,17,21, 27,30,32
25	Brokenness/Empty/ Dependence/ Relinquish control (Connected to #17)	22,27	27,35		21,22,24	20,28		16,25		
26	Personal Values	21	15,17							
27	Prayer				18,33	1,5,8,15, 16,31	16,18,19,			
28	Giving/Generosity		8,10				15			
29	Summary Statement of Life (Key: faithfulness) (Connected to # 9)	19	32	31,32	30	20	25	29		26

* Initials of Interviewee

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