

How does a world class Seminary, with ^{more than} 250 years
 of tradition behind it - I keep counting with the Log College
 of course - How does it stay world class into ~~the~~ ^{the next century, the} 21st c,
 which is rushing at us with ^{such} incredible speed. How
 does it keep up with a changing world, and still
 manage to stay true to its Lord Jesus Christ, who is
 "the same, yesterday, today and forever."

Well, if you expect the answer to that
 question in the next 20 minutes - you're expecting
 more of a miracle than I'm ready at the moment
 to produce.

But it's a question that continues to nag at
 me. It refuses to go away. How do we keep
 up with the world, without giving up on Jesus Christ?
~~It's a question. Is Niebuhr's, or Bonhoeffer's advice enough -~~
~~I've heard it quoted often enough. "Every preacher should~~
~~start the day with the newspaper and the~~
~~Bible."~~ The newspaper in one hand, the Bible in the
 other. Is that the best ^{advice} that Niebuhr & Bonhoeffer can give us?
 Well it's partly true, of course - but television has ruined it -
~~cannot entertainment has - entertainment for entertainment's sake - has~~
~~and pushed out too much of both and swamped with newspaper~~
 & the Bible in most American's lives.

Eph.

(2)

~~instead of trying to cover~~

~~I'm going to limit the field~~

All I'm going to do tonight, is ~~suggest~~ to ~~that~~ take for granted the premise that if ~~you~~ any Christian institution in the next 100 years wants to become world class, or remain world-class - it will have to do ~~two things~~ ~~it will have~~ two things:

I.

① It will have to accept a Copernican revolution that ~~that~~ didn't begin with Copernicus, and emphatically, not with John Hark. It will have to take the whole world seriously, without making the world, ~~the~~ or the religions of the world, the center of its universe.

② It will have to insist that the center of the world is still its creator - ~~and understand~~ you want to the Son, the first-born, ^{the} ~~uncreated~~ One, "by whom all things were created, that are in heaven and that are ⁱⁿ ~~upon~~ earth, visible + invisible, - ~~in whom we have~~ the Redeemer in whom we have ~~the~~ forgiveness of sins... the Head of the body, the Church."

That is ~~Presbyterian~~ ~~Reformed~~ Christological theology - it's Presbyterian Reformed theology. - and to be a world class ~~Reformed~~ ~~Reformed~~ Theological Seminary, that's where Presbyterians begin - or they are no longer Presbyterian. We have - from different countries in our student body, plus ~~so~~ just about every ethnic group in the USA represented: from Jewish to Ethiopian black.

But I can't cover the whole world (3)
tough. ~~Let me concentrate on India~~ let me
zero in on one part of it - the part I'm most
familiar with. Asia.

In many ways America has seen the
"Other" world, ~~the third world~~ the third world,
as African or Hispanic - and that's good. After all,
those are our two major ethnic groups here at home,
and they are properly our great concern.

~~But in Asian -~~

All I'm going to try to do tonight is suggest two points ~~as the~~ that might help to guide us as a seminary, and you as alumnae (alumnae) - toward a Christian way into the world of the 21st c.

The first point is this: (and neither is very new or surprising).

- ① We are ~~going to~~ ^{have} take the whole world seriously. We ~~can~~ ^{can't}
- ② ~~but we can't~~ take the world seriously without taking ^{Asia}
- ③ ~~but we mustn't~~ make the mistake of taking ~~it~~ ^{the} even the whole world as the center of the universe. The center is still the creator, not the creation.

I. The first point: Take the whole world seriously. We can't ~~not~~ ^{be} a 100% American seminary and expect to be a world class seminary in ~~the~~ the year 2050.

Did you see what the new Chancellor at UC Berkeley said last week. He said, ~~something like~~, "A modern world class university must recognize [that this is] a changing world. It's a world of diversity, he went on to say: "And a world class university must ~~recognize~~ strive for excellence ~~through~~ diversity" (Newsweek, Feb. 26, 1990, p. 71.).

~~What I like~~
One of the things I like best about Princeton these days is ~~at~~ the world-wide diversity of its ~~and~~ faculty's students. We have Jews, ^{of} Irish, Korean and Singaporeans, on our faculty. We have

WORLD CLASS

WORLD CLASS

Calif. Alumni 1990

Text: The first shall be last, and the last shall be first.

"How to graduate from a world class seminary, and still be a Christian".
It's not easy, but with faith and a willingness to work, you can do it. What I'm
going to say isn't the whole answer — but here are three points that will help.

~~Begin by setting your sights on excellence, the pursuit of excellence, not prestige~~

~~D~~

1. Pursue excellence, not prestige.
2. Think globally
3. Begin and end with Jesus Christ.

I can think of some texts, but I don't think I'll use them. They're a bit discouraging - like "Many are called, but few are chosen",
Or "God chose what is weak in the world to shame the wise strong; ^{and} ~~God chose~~ ^{God chose} what is low and despised... so that no human being ^{might boast in the presence of God."} (1 Cor. 1:27-29). Or that ^{implication} ~~implication~~ verse in James, "let not many of you become teachers, my brethren, for you know that we who teach shall be judged with greater strictness." ①

PRINCETON (Calif. 1990)

You might call what I'm about to say tonight "How to be a graduate of a world-class seminary, and still be a Christian!"
We like to think of ourselves at alumni meetings like this

as representing a world class Theological Seminary, ^{but that's} ~~It's~~ not a very
Christian ~~thought~~, ^{really} when you think about it Theologically, ^{or Biblically.} ~~and Biblically.~~

Those first disciples in Galilee were anything but world class. Sweaty,
That's the kind of business ^{fishing} ~~is~~, in Asia. ~~Galilee~~.
striking oriental fisherman, the first ones. ^{Those disciples} ~~They~~ didn't even measure up to

Jerusalem's small-town standards, - much less ⁱⁿ imperial Rome's, or ^{to those of the} ~~an~~ academies of

Athens. ~~Actually~~ ^{And} when they ^{did} ~~keep on~~ to have higher hopes and bigger ambitions,

they ~~almost~~ fell apart, quarreling ^{mostly} among themselves over who would be
greatest among them.

World class, in the sense of prestige and acclamation is not
something a seminary should aim for - however much we may secretly ^{want it.} ~~want it.~~
~~almost unavoidably want it - for that diploma we hang on the wall.~~ World
class was not what our Lord aimed for. He didn't ^{need} ~~have~~ to ^{try to be world class.} He ~~had~~ was
the World's Creator. ✓ We sometimes forget that because of the ~~very~~ broken way our creeds
~~And to become merely "world class" was a demotion~~

~~to~~ compartmentalize the undivided Trinity into ~~the~~ the Father Creator;

~~the~~ the Son ^{Savior} Redeemer and ~~the~~ the Spirit Sustainer - ~~and~~ because of the way we

the extent of secular culture's ~~wants~~ ^{insistence} ~~on~~ ^{on} humanizing ~~Jesus~~ the deity out Jesus, ~~which is good~~ ^{not together}

when it is ~~Biblically~~ ^{balanced} ~~at~~ ^{but} ~~dead~~ ^{all too human} ~~when~~ our ~~own~~ ^{own} culture carries it ~~too far~~ -

~~we sometimes forget~~ that He was ~~not~~ ^{only} ~~the~~ ^{Jesus} ~~son~~ ^{the} of a Jewish carpenter's son,

~~for~~ he, he was Christ the Creator. "By him [through him] was not anything made

that was made" (Jhn 1:3). For Him, to become ~~the~~ "world-class" ^{became} ~~was~~ a demotion, an emptying - a "kenosis".

There is no way a Seminary can be world class in the Christian

~~that kind of a Christ as its center~~ sense, without Christ ~~as~~ ^{that} ~~its~~ ^{the} ~~center~~ ^{of} ~~its~~ ^{its} ~~message~~ ^{its} ~~ministry~~ ^{as} ~~its~~ ^{the} ~~model~~ ^{model}

No arrogance. Obedience. Not prestige - but ministry and mission. ~~And this model begins with an emptying not a grasping - a kenosis.~~

~~It begins with obedience, not arrogance. With ministry and mission, not prestige.~~

In a "world class" ^{school} ~~seminary~~ ^{like ours}, who ~~wants~~ ^{wants} ~~to~~ ^{to} ~~be~~ ^{be} ~~that~~ ^{that} ~~simple~~ ^{simple}?

They ~~for~~ ^{to} ~~tell~~ ^{describe} ~~this~~ ^{what that means.} ~~story~~ ^{the} ~~in~~ ^{world} ~~Korea~~ ^{of} ~~how~~ ^{those} ~~for~~ ^{who} ~~the~~ ^{think} ~~world~~ ^{of} ~~of~~ ^{themselves} ~~those~~ ^{as} ~~who~~ ^{"world-class"}

~~think of themselves as "world-class" - how far they can end up from the world as it~~

~~really is.~~ ~~Ninety~~ Eighty years ago a professor from a world-class university came

out to see what was making the Korea chuch grow? I ~~can~~ tell you
the university's name - I'm happily ^{because} ~~became~~ it wasn't Princeton, it was Yale.

Prof Ladd came out, and was ^{rather patronizing but nevertheless} ~~somewhat~~ pleased with what was happening in
the Korean chuch, and he said, "I'd like to help. I'd like to go out
and preach ⁱⁿ a country chuch, ~~in the real Korea.~~" So Graham Lee, my father's

colleague took him out in the country. And Prof. Ladd got up to preach -

and this was his first sentence: "All thought is divided into two categories, the
concrete and the abstract." ^{Real} World class! But the missionary looked out

at the toothless grandmothers, and the barefoot youngsters, and the farmers sitting eagerly

^{to listen to the distinguished visitor -}
on the floor, - and ^{let} translated it - "I have come all the way from America to

tell you about the Lord Jesus Christ."

^{That} ~~which~~ ^{pointing out how trying to be "world class", can get in the} is one way of saying, ~~there is no way a~~ ^{summary can be}

way of being ~~understanding~~ ^{making very clear that our message is Christ, and not our "world class"}
~~world class in the Christian sense, without Christ clearly and unambiguously at our~~ ^{selves.}

By a large American Christian higher education has tried to keep to be world-class by the world's standards
at the expense of being world-class by Christ's standards
~~Summary: American Christian education has tried to be too long, And how~~
many of our ^{world-famous} ~~famous~~ Christian universities are still Christian? Not Princeton.

II. But if we are willing to use the adjective "world-class", not as elitist, or prestigious, but more in the sense of being "recognizably of the highest excellence", then that is something every Christian seminary should

aim for. Not for nothing did the Holy Spirit, who works when, where, and how it pleases" - ~~choose to add to~~ ^{take another look, as it were, at} that little original band of happy, imperfect,

spiritually powerful but undereducated ^{disciples} apostles - ~~and~~ ^{and give them a final apostolic gift of the Spirit,} ~~the~~ ^{in the ~~beginning~~ ~~of~~} last & least of the

apostles," ^{St. Paul.} ~~the Apostle Paul.~~ There was nothing mediocre about Paul, How many world-class

thinkers has the history of the chch produced? Not all that many, really. But

I doubt that we'd have had much of a history ^{at all} without the ~~gift~~ Spirit's gift to

the chches of a few world-class minds - ~~but~~ Paul, & Augustine, & Aquinas &

Calvin - and even ^{our own} Princeton's Jonathan Edwards. ~~And because of them~~ These were

people not ^{quite limited to} ~~closed in~~ a Christian ghetto on the periphery of the world's culture.

These were minds that ~~they~~ shaped the world's culture. Jonathan Edwards is still described as the

most original thinker N. America has ever produced. And he was an evangelist, ~~the~~ not just ^{another little} ~~was also~~ a college president.

And ~~thanks~~ in part to Christians like Jonathan Edwards, - and
 Princeton a long line of leaders and teachers ~~down~~ and theologians and missionaries
 down to our own day - people still call Princeton, and Princeton Seminary
 a world-class school. The name gets instant recognition from Tanzania
 to Tokyo.

But that reminds me that it takes more than a Christ-anchored
 center, and χ intellectual integrity to make a Christian school world-class.
 It takes a world-view - a global presence.

Have you noticed in the papers that UC Berkeley has just
 appointed a Chinese-American as its new chancellor? ~~Chen~~ TIEN CHANG-LIN.

There was some ^{about it.} grumbling χ "Why chose a foreigner. This is one of our great American
 universities." And the new appointee shot back, "A modern world-class university
 must recognize the changing world [situation]. It must ~~stand~~ ~~for~~ ~~excellence~~

~~the~~ ~~for~~ ~~diversity~~." [Newsweek, Feb. 26, 1990, p. 71]. ~~In our situation from American theologians~~ ~~And the changing world situation~~ \rightarrow

~~Progress is still a world class seminar, but to remain
first class it~~

And the changing world situation is thus: the dividing lines between us and them are disappearing. Racially, economically, educationally

the walls are crumbling; ^{stranger, the} world class theological school in an day will have to let the old walls come tumbling down. Who's the foreigner? ^{in the}

When I first came to America, for Kree where I was born, I was about five, going on six. My brother was four. As our ship drew into the dock at San Francisco, my young brother looked out at all the people ^{with white faces} on the pier and got all excited. "Papa," he cried. "Papa come here. Look at all the foreigners." Who's the foreigner?

We can no more shut out the rest of the world ^{as foreign} and remain world class

~~first class~~, than we can ~~start~~ water down our Christianity and remain Christian.

I could speak about blacks & Hispanics, but I know Asia best. We can't do it anymore, here in America. To remain ~~first~~ ^{world} class, UC

Berkeley ^{elects} appoints a Chinese-American Chancellor. To remain ~~first class~~ world class,

Harvard and MIT take in more and more Asian students in science and engineering.

You can't make a 100% American ^{television set} anymore, not a world-class set.

We can't make a 100% American car anymore. A visiting speaker last week at Princeton's Nassau Club, ^{Stone Schlossberg} described Chrysler as "the American distributing arm of Mitsubishi". When Lyocher, the Russian opposition leader visited New York recently, he was besieged by reporters "What has impressed you most about NY?" He thought a minute, and said, "Your Chinese restaurants and Korean groceries". But I must keep you westerners humble too. The London Economist reported a few months ago "There is one square mile in the heart of Tokyo which has an appraised value greater than the appraised value of all the real estate in the State of California".

The same sort of thing is happening in the ~~world~~ church around the world. When my father went to Korea 100 years ago, there were 90 m. Christians in the 3rd world - ^{and most of them in L.A. 60 m.} 16% of the world's Xns, Today there are ten times that many ~~Ch~~ 3rd world Xns - 900 m., only half of them in L.A. —

Sometime about the middle of 1962
 and for the first time in ~~some~~ 1200 years Christianity was no
 longer the "white man's religion", 52% of all the Christians in the
 world were darker than white - black, yellow and brown. The world's
 first real religious "rainbow coalition".

Let me mention just the "yellow" - the Asiatic - but the
 black & the brown are just as important. I remember Pete Wagner, who had
 already written about the Pentecostal explosion in L.A., coming to Korea and
 speaking excitedly about the new explosion, Korea. "Methodists", he said

in amazement - They started in England with John Wesley - but
 Presbyterians - Geneva. Seoul.
 Pentecostals - S. Calif. - Seoul.

But these ~~Koreans~~ ^{Asians} are now pouring in on you, and on us in Princeton.

The NY Times - ^{3/2/90} Friday headlined "ASIAN POP. in US GREW BY 70% in the 80s".

In the 8 years 1980-88, America's Asian population grew nearly 7 times as fast as the

general population, 3 times as fast as the black. 7 million Asians already in the US - it's very
 recent this explosion - but they are closing in on America's 30m blacks and 20m Hispanics.

And educationally this Asian explosion is most noticeable in education in the fields of science and religion.

At Princeton, our largest ethnic international group is now Asian. The same thing is true at Westminster in Philadelphia; at Trinity in the Chicago area — and just about everywhere. Remember this issue of the Alumni News? That's Dr. Kyung-chik Han, ^{PT3} class of '29 — This spring the Seminary's trustees were amazed to receive from little Korea — as part of its missionary outreach to ~~the~~ America what some describe as "paganizing America" — ~~the~~ a gift for the first endowed chair in an American Seminary ever given from Asia in honor of an Asian Christian: the Han Kyung-Chik chair of Systematic Theology.

If anything has made Princeton "world-class" — it has been its world-wide outreach. It was started not only as a "school for ministers", but as Archibald Alexander grandly put it — "as a nursery for missionaries."

Go anywhere in the world and you'll find its graduates - the largest alumni group in the world, rather surprisingly, is in Japan.

But no - ~~I~~ I can't really rest with the assertion that it is world-wide outreach that most importantly makes a Christian school a world-class school. I have to come back again to my first point. Only Christ as the living center makes anyone, or any school world-class. ^{when we are} And ^{He is} ~~in~~ ^{with} Him ~~alone~~ ^{alone} in God's eyes we are all world-class. ~~everyone who believes, or a school that truly puts Him first,~~ ~~can be called "world-class."~~ He made the world, and he ~~can make us new.~~

Sunday I couldn't take my eyes off the huge golden chandelier - in this "Chandelier" - church's great sanctuary. But afterwards some said to the man next to me. "But what would happen in an earthquake? Wouldn't it swing out of control?" Not the chandelier, he said. He turned out to be a seismic engineer. "The chandelier, yes. It could jump all around - but the chandelier wouldn't move."

Half of the world's people go to bed hungry every night. Some of them right here in Atlanta - but most of them in Asia & Africa. Americans feed their dogs better than half the world can feed itself. *"Is Day of the Passover Over" (13)*

Most of the world's people are sick and in pain. Healing is a Christian mission. When Zaire received its independence in 1960 there was not a single doctor in the whole country. (J.H. Kane, Understanding Christian Mission, rev. p. 312). Yet when Jesus first sent out his disciples in mission, he told them, "preach the kingdom of God and..heal the sick." (Lk. 9:2).

Half of all the world's people cannot read. Literacy and Bible translation ^{are} ~~of~~ Christian missions. The mind learns through the eye more than through any other sense transmission process. *"Go ye therefore and make disciples: in all nations... teaching them..." said Jesus (Matt 28:19,20).*

More than half of the world's people suffer from injustice and oppression. The never-ending struggle for human rights, both individual and collective, is a Christian mission. "The Lord.. executes justice for the oppressed; [He] sets the prisoner free [and] lifts up those who are bowed down", says the Psalmist (Ps. 146).

The whole world today, they tell us, teeters on the brink of instant total and unprecedented physical destruction. The making of peace in a warring world is a Christian mission. "Blessed are the peacemakers, for they shall be called the children of God", said Jesus (Matt. 5:9).

If all this is not enough mission for 20th century Christians--the struggle against human hunger, ignorance, suffering, poverty, injustice and war--what more can I say? Well, there is one thing I must say. You can do all this in mission, and still fail in the Christian mission. You can do all this, and leave the deepest need of the human heart unmet. Two-thirds of the world's people, after two thousand years, still do not know and believe the good news that Jesus Christ is Lord and Saviour. "What shall it profit them," said Jesus, "if they gain the whole world and lose [their] own soul[s]." (Mt.16:26)

Put very simply, the Christian world mission in this 20th century is to break through any barrier that separates any part of the world from Jesus Christ to tell the good news about Him in every possible way, to anyone who will listen. As Jesus used to say, "He that hath ears to hear, let him hear".

● Charles W. Bryan, Foreign Mission Board senior vice president for overseas operations: "World population, standing at above 4.5 billion, has more lost people than lived on earth in the year 1900. If this trend continues, the increase to the year 2000 will exceed the population living on earth as recently as 1980."

- The Commission
April 1983, p.6.

- Samuel Hugh Moffett
Princeton, N.J.