Chapter 8

From Monastery to Marketplace: Idea and Mission in Graduate and Professional Programs at Fresno Pacific College

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At fifty years of age, Fresno Pacific College is heir to a rich story of people, events and ideas woven into a complex and multifaceted tapestry. An important part of the story has centered on the college's struggle to define its identity and mission within the larger context of Anabaptist/Mennonite thought and American Christian higher education.

The college's understanding of its mission and self-identity has developed through various forms over the years, but there have been at least three major strands clearly identifiable in the broader weaving. The first of these can be found in the initial vision of the founders of what was to become the Pacific Bible Institute. Among those with this early vision there was a strong sense of the need to prepare Christians who would lead and serve in the Mennonite Brethren Church. Their vision included Bible training and preparation for those who might enter the pastorate but also offered preparation for workers in many other kinds of church work such as Christian education, youth work, and home and foreign missions.¹ The essence of this vision lay in the school's commitment to “prepa-
ration for service.” This initial vision was perhaps not so different in kind from those that followed as it was different in its emphasis on immediate application of the training being offered. The use of the word “training” in the early catalogs to refer to its programs contrasts with the later use of “education” as the college moved toward a liberal arts curriculum.

In its simplest form the second strand of self-understanding has been woven around the development and interpretation of the “Fresno Pacific Idea.” The Idea in its various forms has provided a philosophical and theological center from which the college sought to develop an understanding of its fundamental purpose and its self-concept. The self-understanding arising from this process has drawn on the tradition of European higher education, as re-invented by the American post-revolutionary colleges. It also has drawn on a yet older tradition in which the university is an agent for transmitting moral values and particular religious traditions. In contrast to the first, more practical and applied self-understanding, the focus now shifted to an “educative” mode in which direct application of the curriculum was of secondary concern.

Here the focus shifted to a more or less classical undergraduate curriculum within the context of a Christian community committed to an Anabaptist view of the church and the world as a paradigm through which to interpret the liberal arts. Among other things, this paradigm embodied a vision of mission in which to be “significant” was to carry out a prophetic role in the Mennonite Brethren Church, American higher education, and in the world at large. It was a vision that sought to bring together the best of the traditional liberal arts and Anabaptist/Mennonite thought into a unified center that would serve as the college’s raison d’etre. Not all members of the community shared the same depth of understanding and commitment to that vision but its influence has been pervasive and has fundamentally shaped the college as it exists today.

Beginning in the mid-to-late 1960s, a third strand of self-understanding developed in the tapestry that is Fresno Pacific’s story. It was a strand that ran counter to the one centered directly on the Idea. In some ways it had more in common with the earlier service orientation of the Bible institute days, though the focus was not so much on service to the church as to society. It was also a strand in which the notions of mission and philosophy were more implicit than explicit. This was a more pragmatic, less ideological vision that took its cues for mission from the needs of the surrounding educational community and sought to define a more contemporary and
immediate notion of the college's purpose. Broadly, this was to "do good" by responding to immediate needs perceived within the public education community.

This more pragmatic mission was expressed in the development of pre-service, in-service and professional development programs for educators in the elementary and high schools of Fresno County and the surrounding area. Graduate programs leading to a Master of Arts in Education would follow later. Though the college had begun offering courses leading to a teacher credential earlier, the increased emphasis on professional and vocational programs was problematic to faculty committed to the more pure vision of the liberal arts. Many of the liberal arts faculty found the new professional programs to be entrepreneurial, non-ideological, lacking academic integrity and distant from the original core foci of the college.

Though not usually explicit, this more pragmatic vision was also driven by the need of the college to reach a higher level of financial stability. The revenue from the professional programs provided genuine relief for the hard-pressed college budget. To some it was an open question whether the college could have survived during those lean years without the revenue generated by the professional programs. The "practitioners" in the faculty found it ironic that while the professional programs helped to ensure the college's survival, at least some "liberal arts purists" in the faculty continued to interpret the more professional enterprises as selling out the institution's soul for the sake of expediency. The practitioners who were developing professional programs in education had trouble understanding how their colleagues could miss the point that in the "real world" you also had to find ways to pay the bills.

Motivations are, of course, rarely pure and are often complex. To the professional educators [i.e., the practitioners] in the faculty there was much more to the story than simple entrepreneurial zeal. For them, the growth of the education programs was a response to deeply felt concerns about the needs of an increasingly beleaguered public educational establishment, that was in turn trying to meet the needs of an increasingly dysfunctional society. The vision for these programs grew out of their belief that bringing a Christian ethic and world view into the professional arena was an appropriate expression of Christian concern. Such a conviction grew out of the belief that one served God by serving local and immediate needs. Helping educators become better informed, more competent, more caring, more dedicated, more loving professionals was, in their view, a concrete and legitimate expression of the servant-leadership ideals
expressed in the Idea. While the purists were suspicious of this reasoning as after-the-fact rationalization, the practitioners argued that these opportunities offered the potential for a happy marriage between a concrete expression of mission and institutional survival.

To understand the intensity of the ongoing debate about the college mission, one must recognize that for those attempting to define and shape Fresno Pacific College during the 1960s and 1970s, the college was not simply an institution. It was an idea, an ideal, an experiment in Mennonite, Anabaptist and Christian higher education. The college was to be a kind of testing ground for the possibility of merging Anabaptist/Mennonite thought with academic respectability. It was to be a forum within which an alternative to the corruption of the surrounding academic and even churchly culture could be articulated. The college would do so by defining and embodying a radical option that took a different point of departure in shaping its understanding of the world and that looked to a distinctive set of ideas as a definitional core. That core was articulated in the Fresno Pacific College Idea. Though the Idea would go through several critical revisions, it has remained centered on the essential components that have come to define the college's fundamental commitments: to be Christian and Anabaptist, to be centered on the liberal arts, to practice community, and to be in some way both experimental and prophetic.

**Personal and Ideological Threads**

The genesis of a Mennonite Brethren institution of higher education on the West Coast lay in the perceived need for Bible-centered education and training for young people who would provide service and leadership to the church and would engage in mission to the "world." The central rationale was clear: to train young people for "the work of pastors, evangelists, Sunday School workers, missionaries and personal soul winners." The expansion of the original vision to include a broader liberal arts curriculum came fifteen years later because of an increased awareness of the limitations of a Bible institute curriculum. Shifting the curricular focus to the liberal arts meant, among other things, a de-emphasis on development of "skills for ministry," focusing instead on concern about knowing and understanding the world from a Christian point of view. It was a shift from focusing on "doing" toward a focus on "being."

It was still later, in 1965, that the college Board of Directors approved a proposal for developing a professional program to educate
teachers, 10 followed a few years later by graduate level courses in education. Again there was at least an implicit re-orientation of the college's mission and identity. In one sense this change was a shift back toward a focus on education for application but this time at the professional, instead of churchly, level. It is also true that this change is probably more correctly characterized as an "expansion" of mission and identity rather than a "shift" since the new program did not replace existing ones but represented instead a widening of focus. In any case, the new programs brought with them some sense of disequilibrium and generated debate within the faculty as to the appropriateness of their fit within the college mission and identity as it was then understood.

It was arguably, however, Arthur Wiebe's arrival as president of the college in 1960 that set the stage for these developments. As a former high school science teacher and principal, author of a widely used secondary school science text and member of a major science education project at Stanford University, Wiebe's interest in secondary education was self-evident.

Three years after his arrival as President, Arthur Wiebe brought Elias Wiebe onto the faculty as Dean. He too came with a strong background of experience and interest in education, especially at the elementary level. When the State of California mandated fifth-year, post-baccalaureate preparation for elementary and high school teachers, it was only natural to the "educators" that this was an opportunity toward which the college should move. In 1967 Arthur Wiebe recommended to the faculty that Elias Wiebe be asked to develop a teacher education program that draws upon the "most imaginative and effective teacher education program[s] in the country." 11

Some five years after the development of the Teacher Education program, Silas Bartsch, a former high school teacher, principal and district superintendent, joined the teacher education faculty with a special interest in developing programs to provide in-service or professional development training programs for practicing teachers. Like both Arthur and Elias Wiebe, Bartsch brought with him an intense interest in elementary and secondary education and a keen awareness of its needs. During his tenure in the schools and as a district superintendent Bartsch experienced firsthand the need for quality in-service programs for teachers. He pursued a vision for developing a multifaceted program to address those needs.

By combining the interests of persons such as Arthur Wiebe, Elias Wiebe and Silas Bartsch, it was probably predictable that there
would be an expansion of the education programs at the college. Among other things, they established what was at first called the "Department of Extension Education." This program included non-credit professional education courses that typically were offered on the school sites and were geared to the needs of practicing teachers. A few years later that department became the department of In-service and Off-campus Programs and still later was renamed as the "Division of Professional Development," with a mission to provide professional education courses for educators in the elementary and secondary schools. Meanwhile, federal grants for programs in the teaching of reading and later in mathematics generated additional momentum for expanded in-service efforts in those areas. In 1974 the college approved planning for programs leading to a Masters of Arts in Education. Accreditation for the Master of Arts was formalized in 1975. As with earlier developments in education programs, development of the Master of Arts program in Education was a logical extension of an already established direction.

In 1975, Arthur Wiebe left the college presidency to devote more time to the graduate program in math and science education. Wiebe later went on to found and direct the AIMS Foundation, a highly successful, not-for-profit organization devoted to development of curricular materials and training teachers for the integration of math and science.

But Arthur Wiebe was not only interested in the education of teachers. He was also a college administrator and scholar aware of contemporary thinking in American higher education as well as the growing body of "renewal scholarship" in the Anabaptist tradition. Alongside his interests and efforts in developing programs in education, Wiebe set out to find young scholars for his faculty that would place the college on the cutting edge of American higher education and of Anabaptist/Mennonite scholarship. The resulting mixture of ideologies became the seedbed for the intellectual and ideological ferment that have since characterized Fresno Pacific College.¹²

Was the development of professional programs at Pacific, then, the result of a deliberate outworking of the Idea, or was it primarily a pragmatic, even opportunistic, response to circumstances? There is evidence that both the Board of Directors and the Administration struggled with this question and the tension that it generated. Nor was it clear to all that these were necessarily antithetical. Joel Wiebe cites a June 1970 document that refers to "Elias Wiebe and Silas Bartsch's [proposal for a] pioneer program of in-service training that promises to become a major service and public relations device"¹³
(otherwise understood to mean: "a major fund raising and recruiting tool") 14 with no reference to the core ideological vision and purposes. Simultaneously, partly because of pressure from the liberal arts faculty, there was an ongoing struggle to bring such efforts into harmony with the fundamental college mission and the ideology expressed in the Idea. A proposal in the early 1970s for establishing a "Master of Arts in Teaching," for example, was concerned that a "Christian view of life and knowledge" be at the "core" of that proposed program. 15

The 1977 proposal for a Masters degree program in Administrative Services took this notion a step further with references to "current social problems" as a rationale for that program's development. This proposal noted further the expectations expressed in the "Institutional Policy for Professional Preparation Programs," that in order to be consistent with the "basic objectives of the institution" students in professional programs must "always be required to have a significant concentration in the liberal arts tradition" and further that, as both "experimental" and "prophetic," the college was broadly concerned that it serve as a "center of independent critique of all man's endeavors" and should function as a "conscience of society and the Church." 16 The 1984 minutes of the Graduate Council reflect the continuing struggle: seeking to articulate what was taking place programmatically with the college's core ideology, and to bring the "secular" aspects of the "philosophy statement discussion" into correlation with the "values and commitment" aspects. 17

These statements notwithstanding, it is difficult to identify concrete expressions of those sentiments in the curricular and programmatic designs being developed during this time. The absence of curricular expressions of the philosophical statements suggests that the primary vehicle for implementing the philosophical statements of the professional programs was to be found in the professional conduct and the witness of the lives of those administering and teaching in the programs. This notion was made explicit in the minutes of the Graduate Council, which stress the importance of "modeling" by the teacher: "It is who we are that matters." 18 Given this stance it is ironic that much of the hands-on instruction was being carried out by adjunct faculty who were hired from the public sector by program directors and who were not subject to review or affirmation by the faculty or the institution.

Nevertheless, the "Graduate Program Mission Statement," which was approved by the Board of Trustees in 1985, seems to have been a further reflection of this struggle to respond to questions about the
purpose and legitimacy of the education programs and was, in the end, far more than just a statement of mission or objectives. This statement sought to articulate a broader theological and philosophical basis for doing professional education (at the graduate level, in this case). It also sought to place the work of the graduate division into the mainstream of the college's larger mission and focus. The statement was divided into three sections focusing respectively on the Vision, Identity and Leadership of the Graduate Program. In each section there was a series of philosophical and theological beliefs followed by statements of commitment. The 1985 statement sought to place the mission of the graduate, professional division within the overall mission of the college and the church as well as within a framework of a “clearly Evangelical-Mennonite . . . orientation, with its emphasis on discipleship, commitment and Christian community informing a unified Christian view of life and knowledge.” The “vision” of the program was interpreted, among other things, as focusing on “character formation in the image of God . . . preparing [students] for vocation and service” and called for the “integration of faith and learning, of the liberal arts and career development.” In its efforts to bring together the applied, professional orientation of the graduate programs with the liberal arts curriculum, the statement took a broad view of the purposes of the liberal arts. Simultaneously it implied a philosophical commitment to a kind of “witness of presence” and of modeling in contrast to the more overtly Christian content of the undergraduate curriculum.

It is not clear from the statement whether it was primarily intended to be descriptive or prescriptive. That is, whether it was to define what was thought to already exist or to serve as an ideal toward which the division should strive. In any case, the statement called for committed Christian leadership to provide an “alternative” and “innovative” program that would take its identity from the larger college and from its relation to the church and that further sought to bring a Christian perspective and presence to the professional arena of education.

Whether adopting this statement of mission increased the acceptability of the education programs to the larger college is unclear. What does seem clear is that the professional programs were never really able to find concrete expressions for some of their more ambitious goals such as shaping a programmatic identity out of the college's relation to the church. Nevertheless, the statement seems significant in several ways. First, it attempted to place the graduate
programs clearly within the mainstream of the college, though it suggested that the undergraduate program should remain clearly at the "center." The statement also implicitly proposed that it was possible to "do" professional education within the context of a Christian/Mennonite liberal arts college without violating the central tenets of the institutional mission. The statement was built upon the implicit proposition that the Kingdom of God can be carried forward by a program that moves persons or institutions in some way closer to the realities of the "Kingdom ethics" of love and concern for individuals, and that such programs are, in their own right, legitimate expressions of the college's broader ministry.

A few years later, in 1988, the department of In-service and Off-campus Programs developed its own purpose and mission statement including a statement on "Education as Mission" drafted by Howard Loewen, a member of the Board of Trustees and a professor of theology at the Mennonite Brethren Biblical Seminary. The statement carried further the attempt to position the professional education programs as an outworking of the central college mission, casting them "as a direct extension of the educational mission of [the college]."

In 1991 the graduate division again undertook a review of the graduate mission statement. The intent was to develop a more focused statement that would clarify the purposes of the division while maintaining the centrality of the tenets contained in the Idea. Though much shorter than the 1985 version, the resulting statement, formally adopted by the Board of Trustees in 1992, did not differ significantly from the 1985 statement in direction or orientation. The revised statement continued to position the graduate programs within the college's historical and ideological framework. Like the previous one, the 1992 statement referred to the foundational basis of the liberal arts, the college's historical distinctives, the importance of community and of providing servant-leadership to the church and the academic/professional community.

The 1992 graduate mission statement did, however, make two substantive departures from the 1985 version. First, the graduate program and mission were defined without reference to the undergraduate program, though retaining the notion of the liberal arts as foundational. This legitimated, in effect, the graduate program as an academic division of the college in its own right. Second, the mission statement deliberately used language that did not restrict graduate programs to those in education, thus opening the door to possible development of graduate and professional programs in other areas.
Taken together, these aspects of the new mission statement suggested a new level of maturity for the graduate division and the possibility of an expanded notion of mission for the division and for the college.

The paradox that comes from juxtaposing idealism against pragmatism is often troublesome, and thus it is hardly surprising that Fresno Pacific was not able to resolve that tension, even as an abstraction. But the faculty, operating from the more pragmatic paradigm, struggled to shake off the perception that there was, indeed, an element of retro-activity in their work on integration of ideology and mission: a kind of after-the-fact justification for the expediency of developing professionally oriented programs.21

Fresno Pacific's struggle to bring together the liberal arts and the professions was not unique. This inherent tension has been reflected with varying degrees of intensity in the larger historical stream of American higher education since the last quarter of the nineteenth century. The experience of Fresno Pacific is to some extent a replication of this older struggle. The expansion of manufacturing and commercial agriculture during the latter part of the nineteenth century, along with major influxes of new immigrants into the country, produced demands for a "new kind of graduate" from American colleges and universities.22 Such a graduate needed to be more closely attuned to the needs of the business and professional world. The faculties in those institutions too, "resisted changes that might corrupt the classical foundations of the college curriculum and undermine the close-knit communities of scholars created in the image of Thomas Jefferson's academical village."23

The land-grant colleges west of the Mississippi River were a further response to the pressure for a "new kind of college." They attempted to unite the classical curriculum of the post-colonial colleges with a more applied, vocationally-oriented curriculum. That goal, however, raised questions within the institutions about how they were to maintain integrity and coherence and about how such a diverse faculty could share values and maintain collegiality. Historian Clara Lovett argues that the issue of the coherence of the higher education curriculum remains unresolved to the present day even "after a century of debates, culture wars, reforms and counter-reforms."24 That Fresno Pacific College is caught up in these debates suggests that the college had found its way into one of the fundamental debates in mainstream American higher education.
FROM IDEA TO MISSION

From the 1960s to the present, the Fresno Pacific Idea, in its various permutations, has served to focus the faculty's concern with ideology. The faculty (and the board) labored long and hard to express their understanding of what it meant to be a Mennonite, Christian, liberal arts college.

The resulting Idea statement was an attempt to articulate something of that understanding. It was also a product of its age. As indicated earlier, the Idea's roots can be found in the classical notions of the liberal arts. They can also be found in both the intellectual ferment in American higher education of the 1960s and in the mid-twentieth-century Mennonite "recovery of the Anabaptist vision." The Idea served as an expression of an ideal in both areas. It was an attempt to stake out a territory that would define the college within the best traditions of scholarship in American higher education and within the renewed scholarly interest in Anabaptism.

In its earlier versions, the Idea contained five essential elements: the college as a Christian institution, as a liberal arts institution, as a community, as experimental and as prophetic. Strictly interpreted, such a statement left little room for developing professional programs. Delbert Wiens noted, for example, that the "liberating arts" are not intended for those who would engage in the "servile" tasks of "hewing wood and drawing water." "Genuinely higher education," he maintained, did not have "getting a job" as its goal.25

So how does an institution get from the abstract principles of the Idea to programmatic mission in a professional arena? Is it possible to make a connection and, if so, what does the Idea have to offer to professional education or vice versa? Before exploring this question, a brief summary is needed of the Idea's essence.

In its present form, the Idea consists of three essential components: the notion of a college that is Christian; that is centered upon the liberal arts; and that is committed to community. It is possible to extrapolate theological, educational and professional statements from these essential elements of the Idea. Though obviously not complete by itself, such extrapolation could be construed to make a statement about the nature of God and of his Kingdom, to offer a point of departure for a philosophy of education and an approach to understanding teaching and learning, and to provide some clues about how one might understand professionalism. The Mission Statement of the Graduate Division, as revised and adopted in 1992,
was intended to serve as this kind of intermediary link between the Fresno Pacific College Idea and its expression in graduate level, professional programs.

The Graduate Mission Statement begins with the assertion that the central purpose of all divisional activity is to "build and to extend the Kingdom of God." Building upon the Idea's premise of the college as fundamentally Christian, the statement implies that, somehow, "building the Kingdom of God," serves as a touchstone and as a criterion for making decisions about programs and about program objectives within the division.

The statement identifies four particular aspects of this more general mandate. The first defines the philosophical and theological foundation for graduate (and professional) education; next is a broad statement of vision, followed in turn by two statements concerned with ways of doing education and of carrying out a professional role. The implied progression within the statement that begins with a foundational premise, moves to a statement of vision and then to concluding statements applicable to the professional arena is intentional. It serves as a bridge between the abstractions of the idea and the concreteness of the professions.

The first derivation of the general principle of "kingdom building" is a broad foundational statement reflecting the theological and philosophical premises for the division's programs and curricula: "foundational [values] . . . include the essential unity of knowledge under God; the Lordship of Christ over all of life and the integration of faith and learning." While laying out the philosophical underpinnings of the graduate curricula this statement does not, other than in the most global terms, suggest specific programmatic foci or curricular content. Its intention is to provide both a rationale and a platform from which to envision program and curriculum.

This statement is followed by a statement of the vision toward which divisional goals are ultimately directed. This vision includes "[an integrative view of the] liberal arts [as a way of] encouraging reflection on personal, institutional and societal values [as a basis for developing] a vision for personal and societal change . . . which unites theory and practice." It includes further a "commitment to peace, justice and reconciliation as the basis for all relationships . . . recognizing justice as the basis for peace, reconciliation as the goal in resolving conflicts and love as the foundation of all relationships."

Among other things, then, the vision represents both a way of perceiving the world and a commitment to a particular ethic that
seeks to embody the principles of God's kingdom. It is vision centered on a set of values and a system of morality from which to critique the prevailing culture and by which to offer an alternative vision of social order based on reconciliation, peace and justice. There is also an embedded commitment to a prophetic function in the division's programs: to point to a better way and to be agents for change.

Third, the statement offers a view of community that has implications for both how one understands teaching and learning and how one might facilitate those processes: "[The relationship between] teachers and learners are . . . characterized by mutual respect, trust, collaboration, [and] shared decision-making. . . . Teaching and learning are understood [as] a common search for truth and wholeness."

The statement broadens the context for community in this section, asserting that

Diversity is believed to enrich community . . . [and] . . . ethnic and religious identity [are] affirmed as a basis for respectful pluralism. . . . International and ecological relationships . . . provide . . . [a] basis for . . . global consciousness which transcends the . . . limits of nationalism, individualism and isolationism.

The notion of learning in community, then, implies a collaborative view of the learning process and stands in stark contrast to the pervasive individualism of both academic and popular contemporary culture. Learning as an exercise that takes place in community provides the basis for an interactive, constructionist pedagogy. It implies a process in which teacher and student engage in a mutual process of discovery and understanding and in which meaning is constructed by all who participate in the interaction.

Finally, the statement positions both the faculty and the institution in the role of the "servant leader": "The faculty and the programs seek to model both servanthood and leadership. Programs are developed . . . as expressions of the college's leadership role in offering such service."

To lead, in this sense, is also to be "prophetic." It is to offer a critique of prevailing professional values and practice; to offer an alternative way of both being and doing in a professional context based upon a foundational center and an articulated vision. When combined with the previously described view of community, this kind of leadership implies a kind of leading from within. This kind
of leadership stands within the world in order to engage it, identifying with those one seeks to serve even as one offers the possibility a change and of a better way.

MONASTERY AND MARKETPLACE

The medieval European monastery and its relationship to the surrounding culture may offer a useful metaphor for reflecting on the Christian college and its relation to the surrounding culture. The metaphor may additionally help to illuminate the juxtaposition and the tension between the liberal arts and the professions at Fresno Pacific College. Christian monasteries were established in medieval Europe as an expression of a particular set of ideas about religious order and service. They were places of learning as well as reflection, contemplation and retreat. More specifically, they represented a commitment to faith and a set of ideological (and theological) principles that defined their existence and that resulted from a search for meaning and deep understanding of how Christians should be in their world.

Though self-selected, the monastery models an alternative lifestyle and set of values to the larger society and culture. Among other things, the monastery implied that faith is both developed and expressed in the context of community. Faith does not happen alone. The monastery, then, offers a particular expression of God's Kingdom in the world; a kind of social, intellectual and religious center for those of the surrounding city and countryside. As Henri Nouwen, referring to his experience among the Trappists, puts it, "In so far as the monastery is the place where the presence of God in the world is most explicitly manifest and brought to consciousness, it is indeed the center of the world."26

But the monastery could not exist in isolation. Though the world and the flesh were considered distractions, the monastic orders had to come to terms with the larger world either as a place to carry out the mandates of service to God or simply in the interests of physical survival. To remain viable required developing some kind of relationships and interchange with the larger world outside. A kind of marketplace, both figurative and real, grew up outside the monastery walls where members of the monastic community engaged in a commerce of goods and ideas with those from the outside. The marketplace became quite literally the "locus of praxis," the place where the pragmatic, survival-oriented, everyday world outside was engaged by the pious, idealistic, reflective one of the monastery.
As a metaphor, the relationship between monastery and the marketplace illustrates something of the relation between the Christian liberal arts college and "real world" professions such as education, law, medicine or business. Like the monastery, the Christian liberal arts college represents a particular expression of religious order and community. It is a place of contemplation, of faith and even of spiritual retreat. Its ideological and theological core defines the essence of its existence. The word "college" itself derives from the Latin *collegium*—a community of peers committed to a common enterprise and to each other. Like the monastery, the college offers a community and a center to the larger world; an alternative style of living and thinking that are based on foundational premises and commonly held values. The Christian college offers an alternative set of values to those of the dominant culture. But, like its medieval counterpart, the Christian-college-as-monastery needs to enter into the commerce of the marketplace if it is to remain ideologically (and even physically) viable. To do so is, as Richard A. Yoder recently suggested, to "take to the road," engaging God's creation and people in their own context and hearing their stories. Such "commerce" is one in which the world outside tests and validates or repudiates the ideas and the practice offered from within. Indeed, it offers a context for mutual validation: the marketplace as a test of monastic idealism and ideology, and the monastery as a center from which to challenge the assumptions and the values that prevail in the marketplace. The monastery enters the marketplace because it must make concrete the abstractions that constitute their daily stock in trade. By the same token, without the ideals of community, order, ethics and meaning offered by the monastic center the world outside dissolves into selfishness, chaos and incoherence. The marketplace then becomes a venue for *praxis*, a place where ideology and idealism interface with pragmatism and "real world" application.

The monastic metaphor as a way of characterizing the Fresno Pacific College story suggests a series of outwardly expanding circles as the college moved from its more insular Bible institute beginnings to the more pure liberal arts focus and then still further to the present-day graduate level professional programs. The metaphor suggests a progressive opening of doors in the monastic walls that facilitates ease of movement in and out. Though not without some dis-ease, the college has moved toward a notion of the world "outside" as a sphere for exchange and influence. To do professional preparation programs, then, was to offer a special point of interface between monastery and marketplace.
The metaphor brings with it, in the concept of "profession," a notion of a common ground that contains both theory and practice; both a body of knowledge and its application. Knowledge of both theory and context enables the expert analysis and selective application that characterizes the professional level of practice. Thus even the professional person functions in the marketplace while remaining rooted in a kind of community, ideology and idealism coming out of the "monastery."

This notion implies that in order to do professional programs, Christian college faculty must seek appreciation—if not necessarily personal affinity—for both worlds: the cloister and the marketplace. This seems very much like the call by Lynn Curry and others for both academics and professionals to engage in the "scholarship of practice." Such a conception de-emphasizes the distinction between "scholars" and "professionals." It requires both to work at integration; to understand both practice and reflection as necessary parts of a synergistic whole. This is not to say that some within academe may not find their gifts best exercised in the more contemplative world of the monastic tradition. Others, similarly, may find their primary place in direct engagement with the noise and bustle of the marketplace. Probably only a small number will feel completely at home within both worlds. To do so requires a kind of "bilingualism," even "biculturalism" that is not easy to attain or maintain. Yet it seems clear that in order to do professional or higher level academic program with integrity, all members of the Christian college community must participate deeply in a common ideology that grows out of the shared reflection and order of the monastery even as they engage the chaos and confusion of the world outside.

To do both liberal arts and professional education within a Christian college is to embrace a dialectic; working out an articulation between core ideology and program without assuming the primacy of one over the other. At best, such a core and its programmatic expression offer validation to each other: a kind of reciprocal "salting and lighting" of both marketplace and monastery.

The power of the Fresno Pacific Idea lies in its ability to offer a theological and moral community and center from which to view and to engage the world and from which to carry out a mandate to help "bring in the Kingdom." The "Idea" provides a distinctive platform from which to critique the prevailing culture of professional practice; bringing to that world the ethos and ethics of God’s kingdom. In its focus on the foundationality of Christ, the holism of the liberal arts and the role of community, the Idea offers a center
fashioned, finally, around a view of Truth that is paradoxically both propositional and incarnational; a view that holds that Truth can only be known by the integration of thinking and acting, of being and doing.

NOTES


5. Delbert Wiens, "Rethinking FPC."


11. Faculty Meeting minutes, 22 May 1967, FPC Records.


18. Ibid.


20. Ibid.

21. Of course, the liberal arts focus of Fresno Pacific was probably never completely pure. As early as 1949 a program was outlined that was intended to lead to a teaching credential (See Joel Wiebe, *Remembering*, 48). A 1983 memorandum from then-dean Robert Enns to the Academic Commission of the Board noted, further, that the college has increased faculty FTE in "professional and vocational" areas as a response to "the interests of prospective students, and Board" without "weakening the liberal arts orientation of the college." (Robert Enns, Report to the Academic Commission: Board of Trustee's Minutes, 18 June 1983, Fresno Pacific College Records.


23. Ibid., 31.

24. Ibid., 33.

