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Anthology

THEOLOGY, NEWS AND NOTES
JUNE 1987

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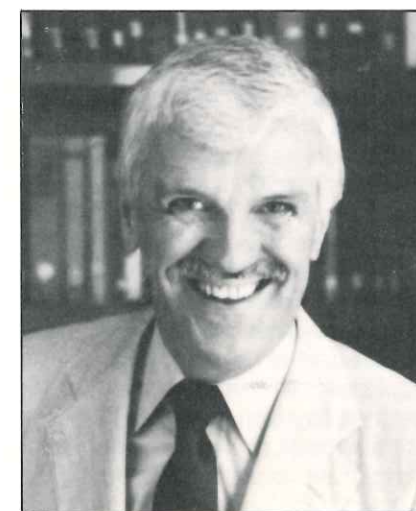
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Introducing Anthology '87

Since 1970 we have published 68 issues of *Theology, News and Notes* in its present format. Every so often we have departed from our norm of developing each number around a timely theme—our issues of April, 1971 and December, 1978 are examples—in an endeavor to present an overview of the quality of the relationship that must exist between the professional and practical spheres of ministry, and to offer our readers a “potpourri” of various elements and issues that we felt were of outstanding interest.

So, in this edition, we have gathered together a series of six articles published during the period June, 1975 to October, 1985, each one a careful selection by members of the Editorial Board. They represent a combination of articles which we feel bring thoughtful, convincing and helpful perspectives to bear on issues that have developed, and will continue to develop in the future, as we move forward to decades of broad evangelization.

It is of more than passing interest that Jim Morrison (B.D. '56) was actively concerned with the publishing of all the reprinted articles either as a member of the editorial board or its “chair” since 1969. Jim has led the editorial board since 1979 and it is fitting in a “look-back” issue that we can thank him for his years of service, his gracious leadership and his rare sense of humor without which publishing would lose much of its savor. It is largely because of his perception and encouragement that *Theology, News and Notes* has yielded so many treasures for the taking...and for this we thank him.



REVEREND JAMES H. MORRISON (B.D. '56) is Senior Pastor of Beverly Hills Presbyterian Church. He completed his undergraduate work at the University of Tennessee and received his Th.M. from Princeton University. For four years he served as an army chaplain until joining the staff of the First Presbyterian Church of San Diego. In 1969 he was appointed executive pastor of the First Presbyterian Church of Hollywood where he remained until his call to Beverly Hills.

An indefatigable worker, his interests range from a heavy concern for Christian education at both local and national levels to an ongoing commitment to African enterprise. From 1969 to 1971 he was the popular president of the Fuller Alumni/ae Association.

Culture, Counterculture and Christian Transformation

by Roberta Hestenes (FROM THE JUNE 1975 ISSUE)

When a woman chooses to follow Jesus Christ, what difference does this make in her self-identity? In her relationships with other men and women? In her role and functioning in home, church, society and world? In what sense is she as a Christian woman unique and distinctive from those women around her who have not responded to the gracious invitation of Jesus Christ?

The apostle Paul, in Romans 12:2, establishes a central responsibility for persons responding to the many mercies of God. Paul declares: "Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect." In II Corinthians 5:16-17 he states: "From now on, therefore, we regard no one from a human point of view; even though we once regarded Christ from a human point of view, we regard him thus no longer. Therefore, if any one is in Christ, he is a new creation; the old has passed away, behold, the new has come."

It is significant that in both passages the changes within the individual responding to Christ are immediately linked to a new identity, a new task, and a new relationship to church and world. The person in Christ is made new. She experiences transformation and renewal. She moves toward change in responsibility and relationships (Romans 12:1-21; Ephesians 4-6; Colossians 2-4). Christians, both men and women, are those who, "beholding the glory of the Lord, are being changed into his likeness from one degree of glory to another." This freedom to change is the Lord's work because "where the Spirit of the Lord is, there is freedom" (II Corinthians 3:17-18).

Yet, despite the clear biblical mandate to transcend culture—

to put off the old and put on the new—Christians are often presented with subtle (and not-so-subtle) pressures and teachings that deny the transforming work of Christ in the life of the Christian woman.

■ Divine "chain of command"

For sixteen years I have attempted to follow Jesus Christ, and to teach and counsel other women who also are seeking to follow him. I have been impressed repeatedly by the overwhelmingly cultural content of much that passes for distinctively biblical teaching on the role of women in marriage, family and church. There is a large body of so-called "traditional" Christian literature on the proper place for women. Significantly, this literature rarely challenges the cultural view of women. For example, there is little difference, in operational terms, in the role of women in the Mormon book *Fascinating Womanhood*, the teaching in Larry Christenson's *The Christian Family*, and the teaching on women in Jay Adams, Francis Schaeffer, Howard Hendricks, Tim LaHaye and Bill Gothard. All of these confidently assume that the woman's place is in the home, and that her personal psychology is such that she cannot function with strength and gifts in the world outside the home. She needs the umbrella of her husband's protection and authority mediating between her and God and between her and the world. Scripture is quoted to place women under God's chain of command. There she lives and quietly endures whatever her husband chooses to bring to her life. Sarah and Ruth are held up for emulation, but Deborah, Huldah, Lydia and Priscilla are not mentioned. The quieter gifts given to women are extolled as

worthy and important. Yet Scripture speaks of prophecy as the highest gift, and declares emphatically that this gift is given to women as well as men. For example, Acts 21:9 says that Philip the evangelist had four daughters who prophesied. Other Scriptures clearly show that women are given other spiritual gifts as well.

"Traditional" Christian literature assumes that the change that comes to the woman who follows Christ is a "spiritual" change. But this tradition also asserts that her external roles and relationships must stay the same as before.

This view of man-woman relationships is based upon Genesis 3. When God pronounced the curse because of disobedience, he told the woman that "your desire will be for your husband, and he shall rule over you." The "traditional" teaching makes the curse God's permanent intention until the final restoration of a completely redeemed humanity: man rules over woman, and she is bound to submit to him in home, church and state. The traditional Christian attitude toward womanhood builds a divine "chain of command" upon this view of Genesis 3, supported by Pauline injunctions to submission. Redemption brings to the Christian woman the new inward spiritual dignity of a right relationship to God. It also brings help from the Holy Spirit, enabling her to live in the restricted relationships of life with a new motivation and joy. In her external relationships she remains "equal but under." The death and resurrection of Christ transforms the "spiritual" self, but not the human institutions existing in the culture.

This "traditional" way of handling Scripture is depressingly similar to the pattern many have followed on the issue of slavery. Pulitzer Prize winner J. Bryon Davies, in *The History of Slavery in Western Civilization*, says that almost all Christians (with

"Eventually the new must...transform the existing structures, or find itself diluted and tasteless."

everyone else) from the first century until the eighteenth unhesitatingly accepted the institution of slavery as God's intention for man. Both master and slave were to accept and demonstrate the "proper" attitude and spirit. Slavery was positively enjoined, accepted and promulgated by Christians of all persuasions. The slave trade was a legitimate Christian occupation. Some men were obviously created and ordained to serve. Other men were made to rule. Finally some few Christians, of whom John Woolman was a notable early example, began to reexamine scriptural teaching. Through their leadership the seeds of human freedom which had been sown in the gospel came to partial fruition in the great anti-slavery movement in England and, later, in the United States.

The Christian of today, like those who debated the "slavery issue," must examine the relationship between the institutions and customs of society and the biblical mandates. The Christian must not allow culture to determine his values and life style, even though he maintains thoughtful relationship to culture and society for the sake of the witness of the gospel. Christians serve God within a sinful and fallen world. This is normal. But it is all too easy to move from that proper service to an endorsement of the fallen world's errors, and to the preservation of those errors when God's time has come to overthrow them.

"Do not be conformed...but transformed," says the Apostle. Jesus' death and resurrection have introduced a radically new reality into human history—a ferment which moves and changes men, women and institutions from death to life, from oppression to liberation. So radical is the effect of Christ's work that Paul can state that "there is neither Jew

nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus" (Galatians 3:28). The previous divisions and stereotypings no longer fit (Ephesians 2:11-22.). Something dramatically new has begun. The new wine won't fit in the old wineskins. Eventually the new must change and transform the existing structures, or find itself diluted and tasteless.

■ Complementary love and service

This new spiritual reality is to permeate the life of the church. It must remove ancient barriers and prejudices, and create the living, earthly demonstration and "firstfruits" of the new eternal reality. Men and women together are called to love and serve God as members of one body—a body in which "each is given the manifestation of the Spirit for the common good" (I Corinthians 12:7). Husbands and wives relate to each other in accord with God's original intention in creation (Genesis 1:26-31; 2:4-25; Ephesians 5:21-33). Their relationship of complementary, reciprocal love and service is made possible because the power of sin and death has been broken in the death and resurrection of Jesus Christ. Singleness has a new dignity and value because of the privilege of service to Christ. The Christian woman has a new identity in Christ. She shares with the Christian man the high calling of the ministry of reconciliation. She has a new relationship to the church as a valued and responsible member of the body of Christ, gifted by God and called to exercise her gifts for the upbuilding of that body. A new power is available to her through the Holy Spirit, enabling her to fulfill her

ministry in home, church and world. In Jesus Christ woman truly discovers the abundant life. Not only the "spiritual" dimensions, but the whole of life experiences transformation.

In addition to limiting the resurrection power of Christ, the "traditional" view of women's role and place holds an additional problem: a proper definition and understanding of the biblical terms "headship" and "submission." The images and analogies of traditional teaching project a picture of authority and rule specifically set aside by Christ. When the Twelve quarreled about who would have the greater power and position in the Kingdom, Jesus said, "You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them. It shall not be so among you; but whoever would be great among you must be your servant, and whoever would be first among you must be your slave; even as the Son of man came not to be served but to serve, and to give his life as a ransom for many" (Matthew 20:20-28).

Paul, in Ephesians 5, defines carefully what he means by the husband's headship over the wife. He points to Christ's self-sacrificing love for the church, instead of images of decision-making, power and domination. Yet we often smuggle in images from the army, large corporations, and the "divine right of kings" to define how the husband is the head of the wife. Christ, the source of the church's life, humbled himself to serve. He calls us to that same style of servanthood (Philippians 2; John 13). How can we take seriously the teaching and example of Christ, and yet continue to define headship in marriage primarily in terms of domination, decision-making and power? It is very difficult to find

“...the solution to a pro-male bias is not to replace it with a pro-female bias.”

in Scripture a simplistic “chain of command.” It is very easy to find (though difficult to obey) the call to sacrificial servanthood.

■ The “Women’s lib” movement

Having examined some of the problems in the traditional view of woman, some have turned to the contemporary women’s liberation movement for insights and help in formulating a new definition for the woman’s place. The women’s liberation movement arose in the late 1960s as the last phase of an activist decade. Women who had been actively involved in the civil rights movement and the protest movements began to question their automatic assignment to coffee-making and the typewriter. A more careful examination of the “women’s lib movement,” however, reveals that many of the issues and questions it raised had been many years in the making. Changes in women’s lifestyles and life expectancies have produced a number of pressures on traditional patterns and expectations. The average woman in 1900 had a lifespan of 46 years. She could expect to raise those of her children who survived accident and disease, and shortly after they reached their teens she would die. The average woman of today has a life expectancy of 76 years. This means that even if she adopts the traditional pattern of marriage and family and stays at home to care for her children, she can expect at least 30 years of life after the children leave home. How will she fill those years? If a woman’s meaning and purpose in life is confined to marriage and child-rearing, what meaning is there for those many years

when the husband is highly involved with his career and the children are gone?

Families in this nuclear age are increasingly isolated from each other. One-fifth of all families move each year. In the face of these and countless other changes in technology, in the ability to control conception, and in educational patterns, many modern women experience life as a headlong flight down a furiously fast freeway with an out-of-date map and backward-looking churchmen as tour directors. In large part it is fair to say that the women’s liberation movement did not create these changes. Rather, the movement is one response to the changes that have been accelerating in American society for at least the last century.

The women’s liberation movement has brought about an amazing shift in American consciousness. When both Richard Nixon and Gerald Ford endorsed the Equal Rights Amendment, the women’s movement could no longer be seen as the exclusive property of the “far left.” Middle America has accepted to a surprising degree the ideas of “equal work for equal pay” and “equal opportunity” for women in whatever careers they choose to pursue. Title 6 of the 1964 Civil Rights Amendment made it illegal to discriminate against women in employment or education. The results of that legal change are being felt in every major institution across the country. Most people refuse to identify themselves with “women’s lib,” while at the same time they give a new consideration to the legitimate goals and aspirations of women in American society. More than 40 percent of all American women already work for pay outside the home; most do so out of financial necessity. Many share a

concern for justice to meet the needs of these women.

There are aspects of the movement, however, which are troublesome to many evangelical Christian women. In some areas abortion-on-demand and active sympathy for “gay liberation” movements have become identified with the movement. Although these activities are not the focus of most of those working for improved opportunities for women, they seem to get the headlines.

Disturbing as these emphases are, however, there are three even more basic issues which often seem to arise out of the new “counterculture” view of women. The first is an anti-male bias. The second is a denegation of submission and servanthood as worthy values for women (and men). The third is the tendency to “do theology” and “re-do theology,” keeping only those items which fit with the new liberated consciousness and discarding all else as chauvinistic and bad.

Obviously, the solution to a pro-male bias is not to replace it with a pro-female bias. This does nothing to correct an imbalance, but only tips it to the other side. God created male and female, and he intended them to live together in harmony to accomplish his purpose. Competition between the sexes is self-defeating and gains very little in the long run. Men and women must work together in complementary relationships in order to discover the joy of God’s intention. Many women become quite angry and bitter at men when they first become aware of the prejudices limiting them. They view men as “the enemy.” This attitude, if persisted in, injures both women and men. Prejudice builds nothing but a continuing cycle of hostility,

“The scriptural concept of freedom always includes not only freedom from, but also freedom to.”

antagonisms and recriminations. Women, as they work through anger and distrust to a new understanding, can begin to build a new way of relating between men and women.

Women who have been denied their aspirations and ministries in the name of God find it difficult to listen to the scriptural injunctions to “servanthood and submission,” particularly when that word is spoken by men who have everything to gain if the injunction is followed. It is like the master telling a slave to be submissive, when the slave needs to hear the word affirming his worth and his right to be free.

But this focus on “freedom” often carries an unbiblical definition of the term; freedom from restraints, prohibitions and various forms of bondage. The scriptural concept of freedom always includes not only freedom from, but also freedom to. In Galatians Paul says: “For freedom Christ has set us free; stand fast therefore, and do not submit again to a yoke of slavery...For you were called to freedom, brethren; only do not use your freedom as an opportunity for the flesh, but through love be servants of one another” (Galatians 5:1,13). Freedom for the Christian woman is an opportunity to become the person that God intends her to be. This finding of self is not possible without self-denial (Matthew 10:39) and self-giving through the power of the Spirit (Galatians 5:13-26). Submission is a biblical concept, not just for women, but for all Christians (Ephesians 5:21; Philippians 2). Considering the needs of the other and adapting yourself to the other is a practical expression of love. Freedom and submission are two ends of a continuum. Both are necessary for the abundant life.

The third area of difficulty in adopting unreservedly a “counterculture” definition of woman and

redoing theology in the light of that new definition is the problem of idolatry. There are some who, because of their new awareness of the importance of the liberation of women, are denying the validity of the incarnation, downgrading all masculine images of God, and removing the apostle Paul from the Bible. They come perilously close to remaking God in their own (feminine) image. As Jack Rogers has pointed out, God is neither male nor female, but the Holy One in our midst. Although in some sense we always seek to understand the revelation of God in our own language and frame of reference, it remains important that we allow God to address us on his terms. We need to go back to Scripture to correct our mistaken ideas and practices. We rob ourselves of the true content of God’s Word when we demand that it say what we want it to say. We stand under his authority, and we must allow him, working through Scripture, church and Spirit, to shape our understandings. It is especially important not to develop a “woman’s Bible” which has only those sections in it which please the modern woman’s palate. We must come with full attention to hear all that the Scriptures seek to tell us in this area as in all others.

What, then, is the task for those who seek to build a Christian view of women? We must not conform to culture, with its stereotyping of all women into one mold and pattern. We must not conform to the counterculture, with its excessive emphasis on personal freedom and self-fulfillment. Rather, we must reexamine Scripture, as well as contemporary Christian teaching and practice, in the light of the new questions which the modern situation

of women raises. Our goal is to discover through the renewal of our minds that Christian transformation of which Paul speaks in Romans 12.

This involves a rediscovery of the mutual submission between man and wife which is one of the distinctive marks of a Christian marriage. It calls for new relationships between men and women in the ministry of the church. It demands that we take seriously the diversity of gifts, and God’s desire to use all the members of Christ’s body in the task of declaring the good news of Christ and building his church. It involves a willingness to put away competition and power plays, and in their place to seek harmonious, complementary interactions that demonstrate the rightness of God’s statement in creation that “it is not good for man to be alone.” It requires a new level of empathetic listening to one another, sharing burdens and concerns and resources at hand for intervention at the psychological and physical level. But I would not neglect the single most

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Law and Theology: A Strained But Critical Dialogue

by Lynn Robert Buzzard (FROM THE OCTOBER 1980 ISSUE)

When Mr. Bumble in Oliver Twist referred to law as "an ass, an idiot," he caught the emotional tone of a whole tradition of suspicion and doubt about the efficacy and justice of law and lawyers as a social and political institution. The law, and even more the legal profession, have always had their vociferous critics. Jokes and epigrams have long thinly disguised a basic hostility.

Yet, however eternal the critique, it does seem that at no other time in modern American history has the law been subject to such intense criticism from within the legal profession as well as by social and political commentators. A contemporary jurist has suggested that law is an "absolute faith," and has published her charges in a book entitled *The Death of the Law*.¹ John P. Frank, in a volume urging law reforms, prophesied that "we are approaching the total bankruptcy of our remedy system" and heading for a "legal doomsday." Frank likens the consequences to those in Solomon's temple who were "unaware of the impending surprise and headache."²

The charges against the system remind one of a prophetic indictment: encoding of wealth and privilege, unjust distribution of legal services, total failure of the criminal justice system, prejudice against the poor, fostering litigation and conflict, incompetence and lack of self-policing. These charges are leveled not only by bearded, dour critics of the radical left, but often by leaders at the highest levels of the profession. The result is what one author called a "crisis at the bar."³

Before the theologians or clergy rush in with healing balm however, they might note the counsel of noted

Harvard Law Professor Harold Berman who suggested that "to appeal to religion to rescue law in America today is like asking one drowning man to save another."⁴ Indeed the crisis at the "bar" seems matched by an equally serious crisis at the "altar." The church seems as torn as law is about its identity, role, authority and mission. Studies have suggested that the clergy is particularly susceptible to crises of faith, meaning, authority and identity.⁵ And the larger church seems torn with dissent about such issues as the role of the church in politics, social issues such as abortion, the place of liberation theology, the role of the minister in the life of a religious community and the shape of radical obedience.

■ The Crisis of Authority

Both theology and law seem part of a major cultural crisis—one which has a special impact on those systems and structures which carry in their life the values and norms of a society. These "core" institutions have seemed especially vulnerable. And no institutions in American life have been more formative of, and wedded to, our cultural ethos than religion and law. This cultural crisis is nothing less than a crisis of authority. Hannah Arendt has suggested that "the defiance of established authority, religious and secular, social and political, may well be the outstanding event of the decade."⁶ Thus as rules, customs, tradition and history (those encoders of authority) have come under assault, religion and law have been selected for special and searing criticism. Law encodes much of our central cultural visions and is the power structure for their translation into political reality and their maintenance. Religion roots these values in eternal verities and may even cloak the law and state with an earthly

vision of righteousness. Thus law and religion are cultural co-conspirators.

Therefore these two ancient and in some sense revered disciplines are in deep trouble. They are fallen idols and the once faithful are now ready in their anger at being duped to deliver a final blow.⁷ The queen of the disciplines (theology) and what DeTocqueville called the American aristocracy (lawyers) are ill-prepared to defend themselves against the new forces of immediacy, feeling and relevance. Attempts by each to "get with it" have seemed sadly pathetic. Contemporaneity is not the best coin for minting the validity of either. Their necessary connection with conceptions of truth and history have put them woefully out of style.

■ Ancient Paramours Now Estranged

There is more, however, to bring these disciplines together than the common misery of rejection. There is in fact an historic close relationship between these classic disciplines. They were indeed ancient paramours if not outright kin. Theologians studied law even after they ceased to make and control it as an antiquity. Lawyers pursued theology as they struggled with the source and content of a law they perceived as seeking harmony with nature and nature's God. They not infrequently viewed their tasks as complementary, both exercising their offices as servants of God's order. It is not surprising in such context to discover that notable theologians were lawyers. It was a

"Law touches our lives so fatefully at so many points that we cannot leave it entirely to lawyers."

symbiotic, if not warm relationship, and one well summarized by writers as diverse as Berman and Lord Denning.⁸

More recently these lovers have become estranged. The secularization of American law,⁹ the current fascination with "separation of church and state," and the withdrawal of religion from history and politics¹⁰ have fed the hostilities. The theologians and socially alert clergy have disdained law as obscurantist, as a refuge of structured injustice and institutionalized violence. He preaches of its inhumanity and inordinate focus on words and technicalities. Lawyers are the Pharisees who know the minutiae and miss the kingdom. Lawyers raise a chorus of complaints which strangely echo those of the religious reformer, only now it is the religionist who is the leech, whose emphasis on the other-worldly inhibits human concern and effective action. The reform-oriented lawyer finds parallels to the "technicalities" of law in the rituals and creeds of churches. Thus each is seen by the other as insensitive, irrelevant, obscurantist and dominated by selfish and class interests.

This intellectual, conceptual and emotional isolation and divorce seems all the more tragic given the issues facing modern society—issues which defy classification as "legal" or "moral" or "political." They are issues which touch the very core of our understanding of human life, of society and the world community. The global issues of ecology, human rights, bioethics, world population, and the role of government and the State are so central and encompassing that it is a time not for professional compartmentalization, but for the

maximum of interdisciplinary endeavor. And law and theology with their common roots ought to lead the way in fostering a resurgent sense of intellectual and moral community. There is certainly within the church and theological community a recognition that, as John C. Bennett observed, "Law touches our lives so fatefully at so many points that we cannot leave it entirely to lawyers."¹¹ Law is within the jurisdiction of ministry. It seems particularly critical in a pluralistic society that every discipline, every element of that pluralism speaks vigorously to the issues of the day—speaks not with a neutral voice, but with passion and specific clarity to its understanding of the issues before us and the choices which lay fatefully before us. Theology must not be relegated to a narrowly drawn "religious" sphere solely by piety and eschatology. Law must not be relegated to technique and stripped of its own historic values.

■ The Gifts of Theology to Law

It is beyond the scope of this essay to explore the full dimensions of the dialogue which must exist between law and theology. It is certainly a conversation in which each has an important ministry, a mission, a gift for the other. Law must give to both theology and church her special insights. Among them would seem to be the gifts of incarnational, distinguishing and mediating perspectives—that is, the capacity to embody, implement and concretize the hopes and visions as well as the limits and constraints essential in human society. (One writer once observed that law was made by men in their

best moments to protect themselves against themselves in their worst moments.)

I wish however to give some brief suggestion of the gifts which both theology and church must give to law, gifts that I trust will fulfil the hopes of Gerhard Mueller who urged that in a day of secularism, positivism and the reduction of law to rules, religion might give to law a gift—the gift of a soul.¹²

Specifically three contributions by theology to law are essential: first, the gift of an identity; second, the gift of an ethic and third, the gift of a vision, in fact the gifts of jurisprudence, justice and hope.

Identity ■ Few disciplines are as helpless as law or religion without roots, without history, without a referent. Yet such issues as the source and nature of law seem abandoned in legal and theological education in favor of more "practical" or "relevant" curricula. "Jurisprudence is deserted" complained a theologically-oriented lawyer.¹³ Yet the issues of jurisprudence surely are at the heart of the task of the law and seem especially relevant in the context of the character of the issues confronting culture. It would seem to be a central task of theology to press these issues upon the legal scholar in the face of the rise of positivistic and sociological jurisprudence.

While not all theologians have mourned the loss of the dominance of "natural law" perspectives, most have grave concern about the seeming abdication of inquiry into first principles. There simply must be deeper sources for a conception of justice than the positivist suggests. The inquiry into the locus of power or the social inquiry are hardly sufficient

“Law...must seek its source and its moral authority in an order of truth which is beyond the State.”

to assure a concept of law which can adequately protect rights and duties.

Can we indeed live with the relativization of justice, with the pluralities of justice each bearing an ideological or political label: “social justice,” “bourgeoisie justice,” or “Islamic justice”? Must justice have a sociologically respectable sponsor to sell it in the marketplace in competition with other justices?

Justice can hardly be relinquished to the whims and vagaries of human will as when it is stripped of ultimate concerns. Radbruch noted the helplessness of legal positivism in the context of legalized immorality as in Nazi Germany. Emil Brunner put it more directly: “The totalitarian state is simply and solely legal positivism in political practice.”¹⁴

While Christians do not necessarily offer a simple formula for ascertaining the “truth” and shaping the positive law, they will insist that there is in law itself a moral order which is excised at its peril. As Justice Holmes himself observed, “the law is the witness and external deposit of our moral life.”¹⁵ Even the great affirmations of American constitutional law have profound moral overtones: equal protection, due process and “fundamental freedoms.”

Should the legal profession and culture fail to acknowledge and defend a moral foundation for law, it can only result in a diminished credibility for law and a disrespect for its provisions, not to mention the increased insertion of political and power interests in the legal arena each seeking law’s blessings.

Law simply must seek its source and its moral authority in an order of truth which is beyond the State.

An Ethic ■ Theology in its encounter with law must move beyond these

first-order jurisprudential questions, and offer a second gift—the gift of an operative ethic which can inform and shape the character of law and the contribution of the professional. This ethic which theology offers comes from the very center of its character—the quest for justice.

No conviction of the Christian theological community is clearer than its commitment to justice and its insistence that justice is the standard by which law must be constantly adjudged. Such conviction emerges from the very understanding of God as a God of justice. It is his character and name, his demand and plea. It is ontologically and etymologically related to his righteousness.¹⁶

This biblical justice is no mere invitation to philosophic inquiry. It is a supremely mundane and worldly justice to be manifested at the “gate,” the focus of daily adjudication and commerce. Justice is what one is to “do.”

The theologian with a biblical tradition will insist such an ethic has a special relevance for the weak and the poor. It is in regard to such that the prophetic denunciations come sharpest when justice fails—not because the poor and powerless are an especially worthy class untouched by the selfishness and sin of the powerful, but because it is precisely in regard to such that one may indeed test the commitment of a society to justice.

The theologian may even suggest to the lawyer than in the pursuit of justice one shares in a divine activity which extends beyond issues of fairness to give each his due. Justice

for the biblical theologian is related to redemption and restoration. Justice is part of God’s renewing, recreating and covenanting. It is not a mood of God in contrast with his mercy, but of one piece. “Justice keeps company with *hesed*.”¹⁷

Justice is a powerful gift to law, a moral and ethical weapon, a consuming passion, an endless task. It is a gift which ought to be given eagerly and insistently.

Vision ■ If the gifts of jurisprudence emphasize the grounding of law, and the gift of an ethic of justice, the content, then the gift of hope is that aspect of the theologian’s gift to law which in fact presses law beyond itself. It is a gift which insists that law sees values greater than its own. It invites law to see an eschatological dimension to human existence and place its own tasks in that larger, hopeful context. It is a gift which law *qua* law perhaps cannot even perceive because it is beyond law. It insists that those who labor for the law, those who rightly yearn for justice, must also catch a vision of something more ultimate—a vision of a love and freedom so encompassing that law cannot touch it, regulate or define its expression.

Theology must come to those in law and offer the gift of vision, but not as an escape from the necessary task of temporal justice. Nor must theology lessen its passionate insistence on freedom and equity in the immediate moment. It does, however, invite such laborers to become neither trapped nor deluded by the nature and scope of their task. It offers the means for a persistent mission by creating the capacity to look beyond the momentary victory or defeat and see the kingdom. It inspires by visions of pruning hooks that once were swords.

In its best form, this gift of a hopeful vision is neither obscurantist

David Watson on Spiritual Gifts

FROM THE MARCH 1983 ISSUE

nor escapist. It rather assists us in moving beyond the present, it sustains us in the experiences of failure and triumphs of evil, it plants tenacity in the soul to stay with that which is indeed coming but now hidden, and most importantly, it offers a potential for release and relaxation without which the pursuer of justice becomes a neurotic, a self-reliant and an insufferably earnest bore. The reformer who has seen the vision and lives in hope does not incarnate in his own person the full load of responsibility, but has a quality of nonchalance because the victory does not rest solely on his labors but is rather assured by the Lord of history.

And with such a vision, each act of justice, each moment of truth and equity, becomes a sign, a token of a larger and ultimate reality. One is thus a participant in the drama of history

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LYNN ROBERT BUZZARD has a rare background in both law and theology. He acquired his theological education at San Francisco Theological Seminary and the Duke University Divinity School then later went on to graduate from the De Paul University College of Law. Buzzard is an ordained United Methodist minister and has served as a professor of ministry and preaching at Northern Baptist Theological Seminary. He is the author of numerous religious and legal articles, and is currently associate professor of law at Campbell University College of Law in North Carolina.



From January 1980 until his death in February 1984 Canon David C.K. Watson offered courses on the Fuller campus to hundreds of students on the subjects of church renewal and the training of the laity for ministry. A priest of the Church of England since 1959, David served in student work as well as pastoring St. Michael-le-Belfrey in York and Holy Trinity Church in London. He was actively concerned with a variety of united church missions, primarily evangelistic in nature, not only in England but throughout the world.

The following interview with Cecil M. Robeck, Jr. was transcribed from a taped lecture Watson delivered at Fuller in 1982, on the topic of spiritual gifts. Robeck constructed a dialogue using his questions and Watson’s answers as a tool to convey David’s thoughts on the subject. “While the dialogue is an edited redaction,” Robeck said, “I have attempted to convey David’s thoughts in David’s words without doing harm to his intentions. David MacInnes (who took Watson’s place in trips to Fuller) has read the material and confirms that it, indeed, represents David Watson’s thoughts on the subject in much the way he would speak them.”

Robeck: David, it has often been said that charismatic renewal is divisive. As one who has been actively involved in charismatic renewal while at the same time serving as canon of a large Anglican church, do you think this criticism is necessarily warranted?

Watson: No, I think it is not necessarily true if there is biblical balance in the congregation. I find that where there are accusations that “charismatic renewal splits fellowships,” it’s usually for one or two reasons. There may be younger, perhaps slightly more immature members of the fellowship who are

a little too zealous, a little bit too enthusiastic, who push tongues, who push certain aspects of the Spirit’s work, and there are those who may be in leadership positions, who, instead of gently correcting and bringing them back to biblical balance, stop such activity altogether and effectively quench what the Holy Spirit is wanting to do or even urgently needs to be doing in that church. The Thessalonian congregation was a bit like that. In 1 Thessalonians 5:12-19 you have perhaps some of the younger members of the church who were rather enthusiastic about certain aspects of the gifts of the Spirit such as prophecy, and some of the older members of the church weren’t liking this at all, quenching them, stopping them, saying, “Stop doing that, we don’t want that at all!” So Paul writes to both groups and starts off by saying, “But we beseech you, brethren, to respect those who labor among you and are over you in the Lord and admonish you, and to esteem them very highly in love because of their work.” In short, he says, “Don’t push your own point of view so you’re creating dissension.” But he says to the elders, “Do not quench the Spirit.” He says something to both groups, “Live at peace amongst yourselves.”

Robeck: What is it about charismatic renewal that sometimes causes concern for churches and church leaders?

Watson: There are some people who are frightened of, as it were, untidiness. I like the illustration in one



WATSON

“The supreme work of the Holy Spirit is to glorify Christ.”

book I read. Some churches can be terribly tidy. The papers are neatly in order. But it's a bit stuffy, so you open all the windows. The fresh wind comes in and the papers get blown all over the place. There is a bit of chaos, but there is freshness. And in that situation, you can close all the windows again, put all the papers back tidily. You've got tidiness, even stuffiness. That's the picture of many a church. I would prefer to have the windows open with a fresh breath of the Holy Spirit blowing, a bit of untidiness. Give me untidiness with life every day if the alternative is tidiness and death. One of the tidiest places you can find is the cemetery. If you go into my son's bedroom, you will not find tidiness, but you will find life.

Robeck: What do you think is the primary role of the Holy Spirit in the church today?

Watson: The supreme work of the Holy Spirit is to glorify Christ. He does that in a variety of ways. The Holy Spirit is always wanting to unite us in love, for instance, and that is a point I can't emphasize too much. I find it really tragic that when the Holy Spirit comes to unite us and fill our hearts with love, love for God and love for one another, there should be division in churches over the personal work of the Holy Spirit. When he comes to unite us, somehow we get it all so twisted up that we divide, and often there are battles over the issue of the personal work of the Holy Spirit. I think sometimes that the Holy Spirit who has infinite love toward us grieves. The word grieve is, of course, a love word. When you love someone very much, and they don't respond in the way that you hoped they would respond, you grieve over that person. Scripture tells us, "Do not grieve the Holy Spirit of God" (Eph. 4:30).

Robeck: A moment ago, you spoke of love for one another. How, for

instance, might this work in relation to gifts of the Spirit; that is, what role might our attitude toward other Christians play in our acceptance and expression of spiritual gifts?

Watson: It's only when we're deeply committed to one another and really love one another in Christ that we long to bring to one another spiritual gifts, to encourage one another, to build one another up. You know, if you really love someone very much, you long to give them a gift, whatever it is. And if within a church there's real love, you long to encourage one another, you long to be able to bring whatever gift it is to build one another in love in Christ. And these gifts will be God at work in and through the church, a demonstration of his love, his care, his encouragement, a demonstration of his reality, a demonstration of the risen person of Christ. When someone is healed, it is God at work. Someone is converted, God at work. A lovely gift of money is given, God at work. There is a new atmosphere of joy and praise, God at work.

Robeck: Would this mean that all spiritual gifts are useful and good, even the so-called "least of the gifts?"

Watson: Yes. There is a great variety of charismata and they're all gifts of God's love and this means that we must never despise God's gifts or treat any of them as unimportant. I'm always sad, even grieved, when I hear some people speak rather scornfully about certain gifts, like tongues or even prophecy. If out of real love for me you gave me a gift, and whatever that gift might be, however small, if I spoke scornfully about it or dismissed it, I think you would be hurt because it was something which you had chosen,

you had bought and you had given to me as a gift. All God's gifts are good and beautiful.

Robeck: When speaking about spiritual gifts, some people seem to distinguish between nine "supernatural" gifts and a vast array of "natural" ministries of talents. Would you like to express your thoughts on such a distinction?

Watson: In the New Testament there is no sharp distinction between natural and supernatural. That is something which I think many people don't appreciate. You sometimes, incidentally, get a false distinction between sacred and secular, but the opposite of sacred is profane, not secular. I think those of us who have come from an evangelical background have often been almost schizophrenic about God. We think sometimes about God as creator and we almost think about another God who is Redeemer. But, the Kingdom of God is created healed, and there is no biblical distinction between natural and supernatural. They are all equally gifts from God. In 1 Corinthians 12:28 you get a glorious mixture of so-called "natural" and so-called "supernatural" gifts. Helpers, for example are mentioned alongside workers of miracles (though I have to add that in some Christian work it's a miracle if you get all the help that you need, but that's beside the point). I think that we need to see that God is Creator and Redeemer. He's revealing himself, as we see in Psalm 19, in creation as well as through the more special revelation of his word.

Robeck: Are you then equating all natural "talents" with "spiritual gifts?"

Watson: No. What I'm trying to say is that just because a person has a natural talent, don't dismiss that as possibly being a gift of the Spirit. I'm

“The whole point of 1 Corinthians 12 is that every part of the body of Christ is indispensable.”

not saying that because a person is naturally a teacher of let's say physics, that person is going to be a teacher of the Bible when it comes to church ministry. But what I am saying is that if a person has a certain natural gift, be it teaching, be it singing, whatever it may be, that can become a spiritual gift provided that there is a real touch of the Holy Spirit upon it. Supposing you have heard a singer or a musician in a service of worship. You might ask, "Does that person help you be refreshed spiritually, or point you toward Jesus?" It may not be specifically a spiritual song, but it is something which is used, nevertheless, to edify believers in a real sense. If so, you may have seen a spiritual gift at work.

Robeck: You mentioned spiritual gifts in connection with worship. Could you elaborate on such a connection a bit more?

Watson: I find the whole area of worship very important when it comes to spiritual gifts. If we are to see God at work more powerfully in certain ways, often it comes after a time of praise and worship. We found at York that often prophetic gifts, healings, and conversions to Christ occurred after worship. Why? Because our hearts and minds are turned toward the Lord. We are taken up with him. We're looking to him. We're opening our whole being to him, and therefore, he is much more free to work in us and speak through us to other people. It's varieties of work and God longs to work, but so often we are too busy, or we are so cerebral, we're so busy talking to one another horizontally, he's got no chance to work in us. He wants us to stop and look up, as it were, in worship and praise, be still before him with worship and adore

him. Then he can work more freely amongst us.

Robeck: David, what do you see to be the primary intent of all gifts?

Watson: Service! God will give us gifts such as prophecy, or whatever it may be, or use the gifts and talents that we already possess if we have a real desire to serve Christ and serve members of his body. That, I think, is a very important point. Sometimes, I've come across people who are a little uptight over the whole question of spiritual gifts. It may be partly because they don't feel that God has gifted them in any special way. But the real question I think is this, "How far are you willing to serve in the church, in any way?" It doesn't have to be spectacular, doesn't have to be something special. Jesus taught his disciples about service by washing their feet. And sometimes a very simple act of service toward a member of a church, being willing to serve in any way, is one of the things God is looking for before he will entrust you with greater gifts which will edify his body later on. God never forces his gifts on an unwilling servant, but he will bring us all to the point where we are willing to say, "Here I am Lord, send me, use me. I am willing to be used in any way you like. It doesn't matter what it is, I just want to be your servant and the servant of other people." When we have that desire, then I think we can expect God to give us spiritual gifts or really use the gifts he has already given to us.

Robeck: Does Scripture teach that all Christians are gifted, or only certain ones?

Watson: To every Christian is the implication of the body metaphor. The whole point of 1 Corinthians 12 is that every part of the body of Christ is indispensable. Even the smallest member of the body is indispensable. "Indispensable interdependencies," I

heard John Stott once describe it. We all need one another is what it is all about.

Robeck: Why is it that so few of God's gifts are present in many congregations?

Watson: One of the reasons why the church has lost sight of some spiritual gifts is that it has lost sight of the body of Christ. And it's when the church begins to discover what it means to be the body of Christ and really comes to a deep commitment to one another out of love for Christ that you will find some of these gifts flowing much more freely. We certainly found that in our fellowship in York. As we became more and more conscious of the body of Christ, then spiritual gifts were much more naturally flowing amongst us, all kinds, including such gifts as prophecy, and so on.

Robeck: Is it ever possible to lose a spiritual gift? Perhaps I should say it another way, a more positive way. Is it possible that God gifts people along certain lines, only to change the gifts or the mix of gifts for new ministries into which he may be leading? You seem to have alluded to such a possibility earlier in our discussion.

Watson: Yes. Let me put it like this and please forgive the personal illustration. In my first church, I worked mostly amongst the 15-25 aged group, and that was very exciting. The next church where I ministered, I had to do quite a lot of work with young children. They said, "Well, David, you've got some gifts amongst the older teen-agers and among those in their 20's, and student-age groups, but you haven't got gifts amongst children at all." I had to take on this job, so I literally prayed, "Lord, you put me in this

“...it’s very important that we listen to and act upon the word of the Lord when he graciously speaks to us.”

position. I need gifts to be able to communicate with children.” And in some measure I made that an urgent, earnest, daily prayer. I believe that God in some measure answered that particular prayer and I found that work very exciting. But by and large now, that is not my line at all, and in some measure whatever particular gifts he gave me for a few years, I wouldn’t say have been totally withdrawn, but they certainly haven’t been developed in the way that certain other gifts have been developed. We need to be flexible depending upon the situation in which we find ourselves. Our actual function may change as we, and as the body of Christ, grow in spiritual maturity. Maybe God will give us certain gifts and we’ll draw upon those gifts to a certain extent, and then he will give us other gifts. All the time I’m trying to ask God, “What are you asking me to do now?” He may have used me in a certain way in the past, but I’m not going to assume that it is going to be my main function within the body of Christ forever. I’ve got to be flexible.

Robeck: David, there is a great deal of discussion today regarding how someone may find his or her spiritual gift(s). Some find written tests to be helpful, others feel that to use such tests is almost blasphemous. What have you found to be helpful along these lines?

Watson: Well, I think you just need to be very alert to seeing where people are being used, and notice how they’re being used. I noticed at my church, for instance, that some people seem to have had a real burden and almost a natural ability for drawing alongside outsiders, visitors, non-Christians. And therefore, I spot possibly a potential for evangelism there. Others may find themselves very threatened in that, not knowing how to communicate with strangers,

but I find them able to draw alongside some obviously needy people in the congregation. Maybe they’ve got a real potential for pastoral counseling gifts. Another may, to begin with, contribute in a discussion something incisive from the Lord. God may be giving to that person a prophetic gift.

Robeck: Several times now, you have mentioned prophecy as an important gift in the church, and you have noted that it occurred in your own congregation at York. I would like now to shift our discussion to the gift of prophecy and the gift of tongues, not because they are the most important, but because they are often the most problematic and the most misunderstood. So first of all, is prophecy the same as expositional preaching as some of the Reformers seem to have taught, is it something apart from preaching, or is there some sort of overlap?

Watson: There might be some overlap like intersecting circles, certainly, and I’m constantly praying for more and more prophetic preaching, but while I believe that real preaching will often have that prophetic note in it, it’s not the same as prophecy. I hope that real preaching will often be God’s particular word to that particular group at that particular moment for that particular moment in time. But, nevertheless, it’s not the same, just as teaching and preaching are not exactly the same.

Robeck: How do you define the gift of prophecy? By its particularity?

Watson: Yes, to a point. It’s a particular word inspired by God, given to a particular person or group of persons at the particular moment for a particular purpose. Prophecy focuses on one particular moment in space and time, and we are to live not by bread alone, but by every word which

proceeds out of the mouth of God. And because God is a living God, you expect him to be speaking continually, constantly, eternally to his people. Frequently he speaks through Scripture, of course, but there are many other ways he speaks as well. God speaks through circumstances on occasion, and he speaks through prophecy on others.

Robeck: What uses do you see for the gift of prophecy in the church today?

Watson: Prophecy may give first, fresh insights into God’s truths. You’ll find that in Ephesians 3. Those insights will always be in accordance with Scripture if prophecy is genuinely from God. But, it may provide a fresh insight into God’s truth, for we’re always trying better to understand more of God’s truth. Second, it may on occasion provide prediction or guidance about the future. Agabus, in Acts 11, warned about the famine that was to come. This led to immediate action, and it’s very important that we listen to and act upon the word of the Lord when he graciously speaks to us. We need to respond to prophecy. Third, it is used for encouragement. In 1 Corinthians 14:3, Paul speaks of this. Remember how Paul told Timothy in 1 Timothy 1:18, “This charge I commit to you, Timothy, my son, in accordance with the prophetic utterances which pointed to you, that inspired by them you may wage the good warfare...” It is often before missions and so on that the elders pray over me and sometimes prophetic words are given, and I’m inspired by them, and pray over them. Fourth, the gift of prophecy has also been used in evangelism. Finally, it is also for inspiration or correction.

Robeck: Can you give an example of how it might be used to correct?

Watson: Yes. Just before a team from our church went out to lead a mission, this word came. I have shared

“We need to be those who are willing to move and bend with the wind of the Spirit.”

it on numerous occasions and many have found that it has rung a lot of bells. It goes like this:

You’ve heard tonight of my Spirit and many of you wonder why you do not see him in greater power here in this body. It is because you resist him. You have not bent to him. Think of a cornfield and the wind moving the corn, how it bends in the wind. If it did not bend you would not know the wind was there. You are like soldiers, stiff and upright. You must bend to my Spirit, for you cannot resist the wind of my Spirit. And if you do not bend, he will break you. This is what is happening to many of you at the moment. Don’t be afraid to bend, for you are not alone, for as you bend to my Spirit, others bend too, and the whole body bends and moves together. Many will come from far and see my body moving and bending in the power of the wind of my Spirit and know that God is manifest here.

I have found that word quite meaningful because often in churches we’re very stiff, very formal, very rigid. And there is no real bending to the wind of the Spirit. We’re frightened, if you like, of bending. We need to be those who are willing to move and bend with the wind of the Spirit.

Robeck: David, let’s shift our attention to the gift of tongues. What is it? How do you define it?

Watson: Tongues is basically a form of communication, what I would call spirit to Spirit communication as opposed to mind to mind. It comes quite clearly by praying with the spirit and praying with the mind, singing with the spirit, and singing with the mind. I’d like to call it a “love language” between the believer and his or her Lord. I’ve never found it too difficult to grasp because I know that between any two people, when they know one another or love one

another, there are many forms of communication. It may be just a glance, a look, a nod, a grunt, a groan, a sigh. All kinds of things, even words that are used within a family context that don’t make sense outside, communicate. So, I see the gift of tongues, this language that the Holy Spirit gives, not as something irrational, but either arational or superational. It’s not wild, out of control behavior, but communication.

Robeck: Do you understand this gift to be the sign that you have been filled or baptized in the Holy Spirit?

Watson: I can’t help but answer, as I understand it biblically, “No.” On three clear occasions in the book of Acts, they did speak in tongues when filled with the Spirit (Acts 2:4, 10:46, 19:6). And on two other occasions (Acts 8:17, 11:15) they probably did so. You could imply that without actually proving it. But that only proves that they spoke in tongues on those five occasions or at least three occasions. You cannot take that by inductive method and say that it is now a doctrine. However, if by being filled with the Spirit there is an overflow of the love of God and therefore an overflow of praise, it often might be a natural thing to do, to speak in tongues and to praise God in tongues when there has been an experience of the Holy Spirit.

Robeck: What has been your own personal experience along these lines?

Watson: For me, just to give you an illustration in personal terms, having been brought up on strict dispensational theology, I had a lot of sorting out to do before I even considered the possibility of speaking in tongues. On the other hand, my wife had a sovereign experience with God when she wasn’t asking to be filled with the Spirit. The Spirit fell upon her. She knew nothing whatever about tongues, never even heard that

sort of thing existed for today. But in a sense, she was almost lost in wonder, love, and praise, and when she came to her senses she had found herself fluently praising God in a tongue and wondered what on earth had gone wrong. It so happened I was preparing her for confirmation at the time. We weren’t even engaged. She asked me about it and, it didn’t exactly immediately lead to marriage, but anyway...

Robeck: How would you describe the process of speaking in tongues?

Watson: Sometimes when you are trying to express the love and praise that are in your heart you get stuck for words after a time. You just repeat yourself. “Thank you,” “Praise you,” “Bless you,” and you’re not quite sure what more to say. Your vocabulary is very limited, but your spirit may be rich and overflowing. Why not let your mind be, in a sense restful, your whole spirit focused upon the Lord, the God who is glorious beyond all imagination. Let your spirit worship him and let your spirit just flow out in whatever words come to your mouth. Surely, whether it is aloud or silently, your whole spirit is caught up in worship and praise. As I understand it, tongues are particularly for praise, but they can be for intercession as well.

Robeck: What do you think Paul meant when in 1 Corinthians 14:22 he wrote, “Tongues are a sign not for believers but for unbelievers”?

Watson: Let me give you an illustration of this. One person in York came to a prayer meeting that we had, and she heard on that particular occasion, most of these one hundred or two hundred gathered for the prayer meeting singing in tongues, just for a minute or two, in a chorus of worship. I met her the next day on

"...if your heart is not...touched with emotion, there may be something a wee bit wrong in your worship..."

the street and she said she had never heard anything which was so beautiful. She wasn't a Christian, but it had absolutely got through to her at a level which took her by surprise and she was now longing to know the Lord. I led her to the Lord just as simply as that. It was a sign to an unbeliever that God was there.

Robeck: One often hears the charge that those who speak in tongues are "emotional." How do you respond to that?

Watson: I don't think it is very emotional at all, although there may be times when you really are worshipping and praising and adoring a glorious God. But if your heart is not a little bit touched with emotion, there may be something a wee bit wrong in your worship and adoration. I don't think we need to be frightened about going over the top. I'm an Anglican clergyman and it's often said that delirious emotionalism is not the chief peril of the Anglican clergy. I wouldn't be too frightened about it.

Robeck: David, as we have interacted, it strikes me that in order for the Spirit truly to be free in worship, expressing his concerns and freedom through other than the worship leaders, there is a clear need for leadership which is led by the Spirit also, and there is also a need to exercise discipline with the community. Would you agree?

Watson: Yes. I believe there is a real need for the charisma of leadership. Even though you are encouraging gifts to be given within the whole congregation so anybody could participate there still needs to be a leader or a shared leadership. Just suppose that I'm leading the service. Then in some measure it's my responsibility to check things if I feel they're being disorderly and not

edifying. Now, of course, I may not always be right on a certain issue because it may be a matter of personal taste. That is why I would often check things with other elders. I can think of one illustration where a visitor who came in started speaking in a tongue, got more and more worked up, getting very, very frantic. It was rather frightening. I was just at the point of stopping it when one of the elders came up to me and said, "Look, I think this is wrong. We ought to stop this." I said, "I agree." And we stopped it immediately. Yet, if it's not that upsetting, maybe you would say something to the individual after the meeting was over. You don't want to jump on people too quickly.

Robeck: What kinds of tests have you used which help you to distinguish between the genuine and the spurious use of various gifts?

Watson: First, does it glorify Christ? The Spirit comes to glorify him (John 16:14). A prophecy or a tongue or the use of any gift doesn't have to mention Christ, but it is aimed toward glorifying him. Second, does it edify the body of Christ? Are people being blessed by God through these gifts? Incidentally, not every gift will equally bless every person on every occasion. I must be honest, I have heard some prophecies that have left me quite cold, but they have been God's word, quite clearly to other people. So, I'm just a little bit hesitant before saying, "That was not a word from the Lord." I may find that five people were converted through it or something like that. I have to be a bit cautious before I come in on that point. Third, is it in accordance with Scripture? God is not a God of confusion. He has given the final

authority concerning our belief and behavior. Scripture cannot be broken. If we twist the Scripture, we do so to our own destruction, says Peter. Fourth, does the person who is speaking or acting do so in love? It may be a strong and stern word calling us deeply to repentance, but God is always a God of love, and his gifts are expressions of his love. Fifth, is Jesus Lord of that person's life through whom the gift, prophecy, whatever, is come? Is that person perfect? No, because that person will never be perfect. But Jesus warned that false prophets would be known by their fruit (Matthew 7). Sixth, is there submission to church leaders? Does the person allow others to judge

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CECIL M. ROBECK, JR. is assistant dean for academic programs and assistant professor of Church History, School of Theology, Fuller Theological Seminary. He has served at Fuller since 1974 in varying capacities such as director of admissions and records, acting director of admissions and administrative assistant to the dean of the School of Theology. He received an associate degree from San Jose City College, a bachelor of science from Bethany Bible College and the master of divinity and Ph.D. from Fuller Theological Seminary.



What Does Marketing Have to Do With Ministry?

by Russ Reid (FROM THE DECEMBER 1983 ISSUE)

Some time ago I was asked to speak at a luncheon for pastors. While waiting to be introduced, my host leaned over and whispered, "Mr. Reid, is there any way I could introduce you other than 'the president of an advertising agency?'"

I smiled and whispered, "No." Of all the times I've been introduced, I've thought about that one more than any other. What was it about being in advertising that seemed inappropriate for a group of ministers? What caused my host's reluctance and search for another title?

■ Why is the church so concerned about marketing?

Admittedly, there are some very real reasons which could be suggested. The most obvious are the inappropriate claims advertisers make every day in the media. They propose a "quick fix" for long-term needs—an easy cure for complex problems:

- Having relational problems? Try Ultrabrite.
- Jumpy and irritable? Switch to Sanka brand.
- Feeling impotent and weak? Smoke Marlboro.

Those claims are not only false, but nonsense as well. And yet these false promises have been responsible for a large part of the success of their products.

The most obvious response to this concern is often to reject the total enterprise as questionable. It would be entirely understandable for a Christian to view marketing as an inappropriate practice for persons of faith. But if that logic were applied uniformly in our society, we would also have to do away with accountants, bankers, lawyers and engineers because of

the unscrupulous acts which are occasionally uncovered (and in the ministry as well).

Throwing the baby out with the bath water has little to recommend it. Our insight has to go deeper than that. We need to understand marketing as a professional discipline, and then we can take it more seriously.

■ Why don't ministers take marketing more seriously?

For one reason, ministers are professional communicators. Because of their gifts and talents in public speaking, they sometimes mistakenly presume that those skills can be transferred to other mediums of communication. Yet even though most of us can sing, or speak, or write, very few of us are singers, writers, and speakers. The same holds true for marketing. There is a discipline and considerable training involved. Naturally, some of us start with more or less inborn talent than others. But even with great natural talent, each of the above has a learned dimension to it.

A second reason why marketing is not being taken more seriously by the church is that there are almost no institutions of learning where both theology and marketing are equally valued. Yet marketing skills without faith can give us charlatans. And faith without marketing skills can give us ineffective communication.

That is why I'm so excited about the Institute for Christian Organizational Development, because I believe that

Fuller Theological Seminary is providing leadership in a very needed and crucial area for the church's future ministry.

There are at least two other negative responses to the idea of using marketing techniques within the church.

One is withdrawal. It goes something like this: "Marketing techniques are man's methods, not God's. We prefer to pray and trust God to bless our work." Obviously, no one can question the second part of that sentence. We should pray and trust God to bless everything we do. Just as importantly, however, we need to struggle with the questions of how we use the media, how we motivate people, and how we bring a redemptive quality to those areas of our life.

The other response is, "If it works, let's do it." We have too many within the church, especially the evangelical wing, who use "Madison Avenue" techniques without applying much critical judgment.

Both of these responses are harmful to the Kingdom of God.

■ Which concepts of marketing does the church need to be aware of?

First, I need to make a disclaimer. I'm not attempting to persuade anyone to begin "marketing" the Gospel—or that marketing alone is the cure-all for what ails the church today. Every minister and pastor I know is already marketing in one way or another. The real question is whether marketing, as a unique discipline, can teach us to communicate more effectively the ministry to which we're called.

I believe there are some very valid and workable principles within the discipline of marketing which are legitimate and appropriate for use with the local church, denominations,

"The publics of a pastor in Beverly Hills are vastly different from those of a pastor in Harlem..."

and nonprofit Christian organizations. Marketing has become an exciting arena for professional study and research. Its principles have been identified in ways which enable its users to predict successes and avoid potential failures. I believe we need to look more seriously at what marketing has to contribute to the ministry of the church.

For that to happen, I believe we need to first understand some of the most basic principles of marketing. For when these concepts are understood correctly, marketing is moved from the area of misuse and manipulation into the service of ministry and management.

■ CONCEPT OF A PUBLIC

The first of these principles that I find applicable to the church and its ministry is the concept of a public. A public is that group of people who have either an actual or potential impact or interest in the church.

Every church operates in the arena of "publics." There are publics within the church (ministers, staff), publics which support the church (members, friends), publics utilizing the church's ministries (students, singles, the community) and publics which regulate the church (denominations, boards).

At different times the church is addressing one or more of its publics. Understanding your publics is crucial for effective communication of the Gospel. Let me give a marketing example from business.

Sears has, over the years, established and positioned itself as a department store for the lower-middle to middle class strata of our society. It locates its stores in areas close to that public, produces goods for that public, and spends its advertising dollars reaching

that public. The executives of Sears never worry why they're not reaching the affluent, well-to-do customer.

On the other hand, Saks Fifth Avenue and Neiman-Marcus have positioned themselves as catering to the wealthy. They locate their stores in those areas, produce goods to address the needs of the affluent, and spend their advertising dollars attracting that segment of society. And they never worry about finding ways to reach the lower-middle class.

Our churches are like that. Though we may find it difficult to admit, the church growth people are probably right: homogeneity is one key to a growing church. The publics of a pastor in Beverly Hills are vastly different from those of a pastor in Harlem or parts of Detroit. Their members all have an equal need for the Gospel and the resources of the church, but poverty or affluence creates its own unique demons. Rich or poor, the Gospel meets people at the point of their particular need, and in their specific situation.

Who are the publics of your church? How well are you reaching them?

I once took the *Los Angeles Times*, the *Los Angeles Herald Examiner*, the *San Gabriel Valley News* and the *Pasadena Star News* and tore out the Saturday church pages. I saw all the marvelous sermon topics that I was invited to hear that coming Sunday. They read something like this:

- "We Hold These Truths"
- "Searching Hearts and Marching Stars"
- "From Dust to Flesh"
- "The Light is One"
- "Interesting Fundamental Bible Teaching"
- "Start the Year with Sound Doctrine"

These were all from congregations which I would consider were concerned with making a difference in the lives of people in the community. But who

were they trying to reach with those titles and with such advertising? Certainly it was not the unchurched—or people in need. The last place in the world such a person would turn for help would be the church page of the newspaper. If we really understood our publics, would we advertise like that? Yet churches spend 30 million dollars a year in just such advertisements.

If we know who our publics are, we will be better informed in determining what methods we should use to reach them. And as Sears and Saks Fifth Avenue do with their publics, it will enable us to concentrate on the needs of these to whom we are uniquely called.

Knowing our publics means we will be able to identify specifically who we want to respond to our message. Do we want to reach unchurched people? Families with children? Singles? Community leaders? Retired people?

Then we must go a little deeper. Are they mostly blue-collar workers or professional people? How do they spend their leisure time? What are their political affiliations? What issues are important to them? Unemployment? Inflation? Nuclear disarmament? The environment? Aging? Family tensions?

Say that you want to reach young married couples: Where do they live—in high-rise apartments or small tract homes? Do most of them work during the daytime? At what type of jobs? What are their interests? Do they have small children?

The more you know about your publics, the better you can relate to

"Enhancing (an) offer through whatever medium can be both appropriate and desirable."

them, and the more accurately you can address the Gospel to their needs.

■ THE CONCEPT OF EXCHANGE

The second marketing principle is the concept of exchange. Briefly, it means that two parties have something of value to offer each other for which they will work out an exchange of resources.

One example would be giving money to the grocery store for food. A more relevant example might be the tithes and offerings which a person contributes to the local church in exchange for the opportunity of worship, fellowship, Christian education, and participation in ministry.

But the key dimension in the above transaction is the exchange of something of value. Without it, there is no exchange. When one of the parties uses counterfeit, bogus or damaged goods, or claims more for his or her part of the exchange than is truthful, then it is not a valid exchange. It is fraud and misrepresentation.

Some of the worst examples of inappropriate exchange occur in certain Christian organizations who utilize the most ill-conceived kinds of manipulation to extract donations from their mailing lists. Unfortunately, they have a very good grasp of the medium. They know exactly how to manipulate words and images to get a financial response, and they do so without fair exchange.

For example, a letter I received from one organization began, "Dear Mr. Reid: As I met with the Lord in my personal time of prayer this morning, your name came to mind." I know for a fact that this letter was mailed to thousands of people, and it's obvious that my name and the names of the

thousands of others to whom he wrote didn't come to his mind. He couldn't have thought of each one of us individually.

The evangelist then proceeded to promise that if I would return the enclosed reply envelope—along with a gift to keep his ministry going—he would personally pray for me and the needs that I had. Not only that, but he assured me my needs would be answered because of his prayers (which was not only false, but an insult to my faith and to the Gospel!).

The same thing is occurring in the so-called "electronic church." Because of the nature of this medium, its preachers are being forced to simplify and "package" the gospel. That which is deep and profound is presented as a simple slogan. No matter if it's true: as a slogan, it promises too much and delivers too little.

On the other hand, when a person or institution offers a service or product to its publics, and does so in an honest and accurate way, that becomes a valid exchange. Enhancing that offer through whatever medium can be both appropriate and desirable.

Churches, hospitals, colleges and universities, as well as some very legitimate radio and television ministries, all have appropriate exchanges to offer to their many publics.

Here are two values that a person receives in exchange for giving to a Christian cause or to the church: First, people receive God's blessing. (That is the result of giving, not the reason for giving.) Second, they receive satisfaction from knowing that a

difference has been made in someone else's life.

Exchange is a central concept of marketing. The skilled marketing person is the one who understands the needs of the other person and presents values that will meet those needs.

■ What can the church promise in exchange?

When I was growing up, Bob Hope used to be sponsored by Lever Brothers for Pepsodent toothpaste. You might remember the slogan: "You'll wonder where the yellow went when you brush your teeth with Pepsodent." What a promise! Lever Brothers had to build factories all over America because of that ad campaign—the exchange was so clear and easy to understand.

Certainly the Gospel can have a more exciting promise and exchange than toothpaste! Though it should not be reduced to a slogan, it can offer a clear exchange and promise of value.

Your church offers many benefits directed toward those who have the resources to support it. It offers worship, fellowship, instruction in the Scriptures, inspiration, opportunity for ministry, development of personal gifts, social outlets, family support, channels for giving, friendship, and so forth. Tremendous exchanges take place in a thriving church!

Some groups, such as mission or relief organizations, frequently think they have little to offer in exchange to their supporters. But such groups offer the satisfaction to their supporters of being a part of God's work, of seeing lives changed, of bringing comfort to the bereaved. Or they offer the satisfaction of training leaders for the future, feeding the hungry, or seeing the Scripture translated into the language of a people. Most people today don't have a lot of power, but

"...the Gospel cannot be understood only in 'propositional' terms. It must also be presented in 'relational' terms."

their small contribution, when linked with many others, can bring about dramatic changes which could not be accomplished by one person. That is an exchange of value.

Some of the greatest promises are those offered by Jesus himself: "I am come that you might have life and have it more abundantly." "Come unto me all ye that labor and are heavy laden and I will give you rest." "If any man will come after me, let him deny himself, and take up his cross, and follow me."

Sometimes the church is so propositional in its communication that it misses the opportunity to tell its people that there are real benefits which come from being a Christian!

■ What does marketing have to do with ministry?

The two principles mentioned above—the concept of publics and the concept of exchange—have the most application to the church.

From a practical point of view, I think we need to invest the time and effort, as well as money, to learn about our publics, our memberships, our communities. We must learn what are their real needs, interests and hurts. Pastors who have conducted membership-needs assessment surveys tell me that they could not believe the magnitude of problems being faced by their membership. Marital strife, financial woes, and conflicts with children can all be hidden behind a facade of smiles by an attractive-looking family on a Sunday morning.

Do you know the needs of your membership? Could you minister more

effectively with more knowledge?

We need to consider seriously how we communicate the promise of the Gospel. What specifically is the promise in the "exchange"? What is the "offer" of the Gospel?

My theory is that the promise of the Gospel cannot be understood only in "propositional" terms. It must also be presented in "relational" terms. A propositional statement such as "Christ is the way to eternal life" is true, but does not communicate as convincingly as a statement of how he makes a difference in our lives and relationships today.

When Christ is spoken of relationally, the power and force of Christian witness is brought to bear. "I was blind but now I see" is still one of the most dynamic claims which faith can ever pose.

How many opportunities are lost because the basic principles of marketing are not practiced in the context of the church, because pastors do not understand precisely who they are seeking to address and how what they offer can meet the needs of these people.

I would like to see really competent marketing executives within the towers of power in denominations and non-profit organizations who also have theological training and sensitivity.

How many opportunities are lost today to carry out the Great Commission? To feed the hungry? To train Christian leaders for the

future? To respond in Jesus' name to the victims of child abuse, alcoholism, family breakdowns, domestic violence? They are lost not because there is a lack of available resources, but because there is a lack of articulated programs which effectively motivate people to become involved.

There is a large percentage of people who are unchurched today, not because they are openly hostile to the claims of the Gospel, but because the "packaging" in so many local churches is so unattractive.

The tremendous success of the electronic church today is built on the false premise that radio and television are effective mediums to win people to Christ. But with proper theological and communications knowledge, we will expect the media to be only a part of the mix of bringing people into the community of faith.

There would be a greater outcry from all segments of the church against the alliance of the political right and the religious right if we really understood that much of the single-issue rhetoric used today to touch people's fears and prejudices is not so much out of conviction on the issues, but personal ambition to build power bases and raise money.

The decline in membership and income along the mainline denominations is in part the result of programs created in a vacuum—without the input of the constituency, or awareness of their needs. Therefore, these denominations lack enthusiastic support from their member churches.

Of course, marketing is not the answer to all the problems facing the church today. We still must go back to

Burnout as a Symptom of Theological Anemia

by Ray S. Anderson (FROM THE MARCH 1984 ISSUE)

the words of the prophet, "Not by might, nor by power, but by my Spirit, saith the Lord."

We must be touched by the Spirit as Moses was before the burning bush... as Saul of Tarsus was on the road to Damascus. But once touched and motivated by that Spirit, I believe the discipline of marketing offers invaluable insights and skills which are important means of bringing our Spirit-filled objectives to fruition. ■

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Before starting his own business in 1964, Mr. Reid was vice president of marketing at Word Incorporated and was general manager of KGDN-AM/FM in Seattle, Washington.

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"A clergyman walks in. He's a big man, 240 pounds. He strikes the desk with his fist and says, 'Look, there's nothing more boring than walking around the block. If I have to eat differently than the rest of the family I'm not going to. Besides, if God takes me then he takes me. Then I'll be traveling without any baggage.'"

Dr. Taylor, a physician concerned about clergy morale, paused, as if peering once more into the mental picture he had created for some clue, and then continued.

"Professor Anderson, here is someone who believes that if he gives himself to the work of God, God will look after him. Even if he burns himself out for God, his future is secure. What is this person really saying?"

Now it was my turn to pause. I was being asked to respond as a theologian, but I experienced an instantaneous flash-back through 11 years of pastoral ministry. Quite without thinking, I replied, "The man is experiencing a kind of 'quiet despair' that can subtly creep into one's ministry, and he may even be experiencing an unconscious 'death wish'."

Dr. Taylor was intrigued, and I must admit that I was not a little surprised at the intensity with which I had responded. Was I diagnosing the blustering, overweight clergyman, or delving into my own pastoral psyche? I suspect that it was the latter.

I remember a series of sermons I had preached from Job, and the

strange sense of identity I had with him when he cried out:

"Let me have silence, and I will speak, and let come on me what may. I will take my flesh in my teeth, and put my life in my hand. Behold, he will slay me; I have no hope; yet I will defend my ways to his face. This will be my salvation, that a godless man shall not come before him." (Job 13:13-16, RSV)

Let's face it, this is frankly suicidal! I see Job as feeling caught in an inescapable bind. He is convinced that his life is given over to God, and yet God has become his adversary. There is only one way out: risk himself to the very edge of destruction, then God himself will be his vindication and his salvation.

This is the "Job syndrome": "My ministry is slowly killing me, so I will 'take my flesh in my teeth' and kill myself through my ministry. Then we shall see what God will say!" Many a minister has preached his own eulogy as a healing balm to his ulcerous soul.

■ PERSONAL INADEQUACY

Coupled with the despair over never being able to satisfy these demands of the ministry is the personal sense of inadequacy for this task, not least of which is the growing sense of spiritual inadequacy. The One who called has now disappeared into the calling itself. Left to herself, the minister can only seek to atone for the sins of spiritual failure by throwing herself even more into the work of the ministry.

It becomes a vicious circle. The demands of the ministry produce a sense of inadequacy. Inadequacy carries the overtone of spiritual weakness. One turns to God in desperation, seeking some relief, escape at least, if not renewal. Failing here, too, there is nothing to do but

“...I speak as a survivor, not as a victim...I tell of hope and freedom, not of retreat or escape.”

throw oneself more deeply into the work of the ministry. And the cycle repeats itself again.

■ PERSONAL NEEDS

Periodically, someone will intervene with a common sense question: “Shouldn’t you be concerned about your physical health?” or “You need a day off once in a while, what do you do to relax?”

Caught in the undertow of this “divine madness” which has seized one in the name of ministry, how does one explain that the risk of a physical, or even emotional, breakdown is almost incidental compared to the high stakes for which one is playing in the deadly game of ministry? Can we now understand what the pastor is saying when he or she says that God will “look after me”?

Of course ministers know when they are neglecting their own physical and emotional well being, the same as they know when they are precariously close to nervous exhaustion or dangerously close to the point of “throwing in the towel”, and taking the emotional and spiritual equivalent of “Chapter 11” in the bankruptcy clause—it’s burnout time!

That is why being told, or even warned, is not an effective deterrent to becoming a casualty. In a sense, this well-meaning appeal to common sense actually can compound the problem and accelerate the vicious circle. “We are driven,” is not only an effective advertising slogan for the Datsun motor car, it is the shrill echo of the divine call sunk deep into the psyche of a minister who seeks salvation through ministry.

■ FACTORS CAUSING BURNOUT

Lest this become overly melodramatic, let us reflect a bit upon the factors that might cause the typical symptoms of “stress fatigue” or

“burnout” to assume the unique proportions of “clergy burnout.”

There may be a root problem in how one perceives being “called of God” for the ministry, and the “calling of the ministry.” Those who enter into pastoral ministry are encouraged to pursue this occupation as a “divine calling.” “If you can avoid becoming a minister with a clear conscience before God,” we are often told, “then you do not have the calling.” The implication being that the ‘call’ is so unavoidable and thus, inevitable, that it marks one for life—it becomes one’s fate. “Woe to me if I do not preach the Gospel!” (1 Cor. 9:16).

Whatever existential assurance this sense of “calling” gives, it soon takes a pragmatic turn in being understood as a calling “to the ministry.” Here, there is a subtle shift from the emphasis on the one who calls, to the work of the ministry as a calling. It is one thing to experience God as one’s fate, and quite another thing for the work of the ministry to determine one’s fate. When this happens, the calling to ministry comes close to being fatal.

Here, I believe, is the source of what I earlier called the “quiet despair” which can seep into one’s celebration of the sacred task and turn it into a joyless marathon of sheer endurance. We all know what the ministry is:

■ It is the torment of the artist who must fashion creative and inspired sermons to be thrown into the insatiable crowd of the hungry hordes who appear at least once a week for the “Word of God.”

■ It is the weariness of the long-suffering doctor who hides her own illness from the patients who

extract her vital energy in scheduled and unscheduled counseling sessions.

■ It is the exasperation of the executive whose goals and plans are sabotaged by an army of volunteers, each of whom is serving a different master.

■ It is the loneliness of the shepherd, whose faithful following of the lost sheep for the sake of their finding, leaves his own humanity starved for affection and comfort.

■ It is the dilemma of the priest, who dispenses forgiveness freely to sinners in human words and gives assurance of God’s presence through a community of loving persons, and yet who is told to seek the solace and strength he needs from God alone in his private place.

This is the work of the ministry—an insatiable and unrelenting master whom we serve in the name of Christ.

Have I been overly dramatic? I suppose so. But to paraphrase Jesus, “I am speaking not to those who are at ease, but to those in dis-ease.” I am attempting to be heard as one who speaks from out of the battle, not as one who offers good advice from the sidelines. But I speak as a survivor, not as a victim. And I tell of hope and freedom, not of retreat or escape.

I firmly believe that what is needed in times of stress is intervention, not merely information. There are others more capable than I who can describe modes of intervention which deal with emotional, physical, and social causes of distress, and suggest forms of therapy which lead to greater well being of body and soul.

What I suggest in this discussion is that there may well also be a theological intervention which can be helpful. Much of what I have described above is as much due to bad theology, in my opinion, as it is to an unhealthy psyche. Jesus, I will insist, had a better

“I understood the grace of God because I was in a position to receive the grace of God.”

theology than his critics, not to mention his disciples. When he reached the point of exhaustion from teaching and healing, he had the freedom to stop and to spend time alone or with his disciples, with an instinct which told him that his freedom from the claims upon him was upheld by the same gracious Father who gave him the freedom and power to teach and heal. When told that his dear friend Lazarus was sick unto the point of death, he remained three days where he was. He felt sure that his Father loved Lazarus as much as he did, and that he could go whenever the Father sent him (John 11).

It is bad theology to have to love the world more than God, and to confuse our service to God with our being sent into the world. It is bad theology to invest the calling of God in needs of the world, rather than in our being sent to the world to do God’s work and to reveal his glory. There is, I believe, a sick theology and a healthy theology which contributes to either a sick or a healthy ministry. A theology which cripples and destroys the self-esteem and sense of worth of a minister is not made better by “success” in ministry. A theology in which there is no “sabbath rest” for the one who does the work of the ministry, is a theology of the curse, not a theology of the cross. A healthy theology contains healing for the healer and freedom for the fight of God’s battles. A healthy theology, of course, is a theology of a loving God who knows that to be God is to be responsible, even for our faltering and fallible efforts.

Perhaps the turning point began the night I spent hours counseling a woman who had spoken of suicide to her teenage children, who sub-

sequently called me to minister to their mother. This was not the first time. There had been professional psychotherapy. There had been the interminable hours of pastoral counseling recalling the promises and grace of God. But now, well after midnight, the end of my resources had come. Quietly, I stood up and said, “I’m going home and going to sleep. I am not God and I am not anyone’s savior. In the morning, if you are alive, call me, and we will talk again.”

I remember going home with the knowledge that I might well have to prepare for a funeral. But I also knew with a deep sense of assurance that I could do that if I had to. For I sensed that God was now my advocate and not my adversary. Yes, I was betting on my judgment that she would survive—and she did. But that was a turning point for me. I understood more of the grace of God than I had ever before. I understood the grace of God because I was in a position to receive the grace of God.

Through the realization of my real inadequacy of which only the grace of God could suffice, I experienced once again in a new way the reality of God as the source and sustaining power of my “call” to be a minister. My “ministry” no longer could be identical with my salvation or destruction. This was the beginning of a theological renewal for me which led to liberation and a deep sense of goodness within myself. This sounds strange, even as I write it. For I had been taught that “nothing good” dwelt within me, and that a feeling of well being and satisfaction was dangerously close to pride. But this goodness was not like “being good,” or thinking of myself as better than others. It was the echo within me of “God is good,” and therefore what I do, even with its limitations, is part of that goodness that he is. I felt called to be an agent

and instrument of that good. I felt good about myself because I felt forgiven and loved. No longer was I living on the edge of that terrible “marginality” in the ministry, where the abyss always looms threateningly over and against every action. In being driven back by obstacles, in being confronted with failure and frustration, in being attacked by symptoms of over-stress, I experienced the healing of God’s goodness from within.

Jesus had a “good theology” of the sabbath. Not only was the sabbath to be understood as contributing to the good of human persons, but he realized in his own person the healing effects of God’s sabbath rest. As the Lord of the sabbath, he not only interpreted the sabbath in terms of God’s purposes, but he fulfilled the sabbath rest through his own weak human flesh. He brought the sabbath out of the casuistry of the legalist mind through which paralyzed and immobilized human persons were impaled ever more severely upon the bed of self-incrimination. He remembered that for the Jews, there was at least one liberating moment each week when they could stand with their backs straight against God’s gracious goodness and say to the six days of work and travail, “You have no power over me, for we live out of God’s shalom, and we are a people of peace and wholeness.”

We who are called of God for Christian ministry are called first of all into the sabbath rest which Christ

“...I found that professional ministerial groups...(made) me feel like a competitor.”

himself completed through the offering up of his own humanity in obedient and faithful service to God. With our backs straight up against the rock of his own healed humanity, we reach out to meet human needs, do battle with evil, and take the Word of God upon our lips to proclaim his salvation. No temptation has ever overtaken us, says the Scripture, which has not already been experienced and healed in Jesus (Heb. 4:15). I venture to say that no injury can ever be sustained in the work of God's ministry for which there is not already healing waiting at home.

Dare I suggest some practical helps for those who might be looking for the way to inner healing, without appearing to resort at the end to merely “good advice”? For what these hints are worth, they come out of my own pilgrimage.

First, I would turn to the source itself for all good theology, contemplation of Jesus as the paradigm for ministry. In his own priestly prayer, Jesus said to the Father, “As thou didst send me into the world, so I have sent them into the world” (John 17:18). On a sheet of paper I once wrote “AS HE WAS SENT” on one side of the page and “SO I HAVE BEEN SENT” across from it on the other side. In an exercise which took me back through all of the four Gospel accounts of Jesus' life and ministry, I listed all I could discover that helped me to understand how Jesus had been sent to this world. Then I began to list under the corresponding column all of the ways

in which I was sent to minister in a way that precisely corresponded with how he had been sent. This was absolutely revolutionary for me, and my theology began to be healed. By the way, I had sermon material for months out of that exercise!

Second, I would explore the inner correlation between ministry and theology. I firmly believe that a ministry which produces dissonance and distress in the minister reflects a ministry that is theologically impoverished. Theology is the interpretation of God through his Word and Spirit in the arena of the Gospel's struggle for the reconciliation of the world. Jesus knew what he was doing when he healed on the sabbath, when he forgave sin in the streets, when he drove the money changers out of the temple. He was saying this is what it means to know and experience the living God. Methods can show us how to do ministry. It is the purpose of theological reflection to give us the courage to know and to say that our ministry is Christ's ministry. It may sound strange, and there will be disbelievers, but I maintain that the renewal of one's theology through the rediscovery of the reality of Christ's presence and power in ministry will reduce debilitating stress and restore the joy and hopefulness of ministry. A daily journal in which theological reflections upon the evidences of Christ's ministry in one's own work of ministry will become a diary of spiritual and personal renewal. It is true!

Third, I would consent to be part of the sheep as well as being the shepherd. When the sheep we are attempting to feed appear to us as ravenous wolves, we are the ones who are in distortion. When I began to feel that there was goodness within me because I was forgiven and loved,

I experienced the circle of my life opening up and I could allow other people to love me and affirm that goodness. Frankly, I found that professional ministerial groups only reinforced my inadequacy by making me feel like a competitor. Perhaps it was only my problem, but I have not seen anywhere in Scripture that there is much healing and feeding when shepherds get together! Jesus, as the great shepherd, loves and cares for the sheep. In permitting ourselves to be part of the sheep, even if only in the small and limited ways available through informal and intimate social gatherings, there it is that we experience absolution for our sins of being the minister, and the affirmation we need to continue to minister. Such relationships “restore my soul”, for we experience his shepherding together (Ps. 23).

When I am in distress and anxious about approaching the threshold of burnout, I would avail myself of all the

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Views of a Newcomer to the Pulpit

by Elizabeth Nordquist (FROM THE OCTOBER 1985 ISSUE)

I suspect that no one was more surprised than I to find myself an associate pastor at Bel Air Presbyterian Church. To be ordained had never even been a secret wish; to preach had never been an aspiration; to work in a highly-organized business office had never been a goal. Even when Fuller founded its Office of Women's Concerns in 1975, it had not occurred to me that my life might be shaped by its founding or by the Seminary's prophetic role in encouraging and deploying women to the ordained ministry.

Yet, in spite of my limited expectations of God and myself, today—in my response to God's calling me to the ministry of the Presbyterian Church (U.S.A.)—I know I am doing the tasks for which I have been gifted and I am becoming the person whom I was created to be. More importantly, I see that the response of women to God's call to ordained ministry is vital to the body of Christ as well.

The contributions we women clergy make are many. I can characterize some of them by portraits of people to whom I minister.

Dianne is in her early 30s, an accomplished and successful career woman with graduate degrees and prestigious jobs on her resume. Through the providential placement of people next to her by God's Spirit, she met Jesus Christ last year. She and her new husband attend our church, and they are eager to learn about the Christian faith. However, she brings grief with her from the past—hurt from being raised in an alcoholic family, and the implications of her young, upwardly-mobile professional

status—choices she has made about children and career that she sees now, as a Christian, in a different perspective. When she comes to seek me out she says, as many others do, “I've never talked to a pastor before, but I thought that since you are a woman, you might understand.”

The socialization and upbringing of women in North America is different from that of men, and for many women having a woman designated and enabled to be a minister—a doer and proclaimer of God's Word—makes these women feel included and represented in a significant way in the Church.

Almost every time I preach the Sunday worship services—which is quarterly—I get responses from women of all ages and stages of life, telling me that in some way I have heard and spoken to their hearts. Sometimes, I am surprised by this, because I have never preached from the pulpit on “the woman's issue,” nor have I deliberately sought to speak to or for women. Apparently, however, by being all that I am, God uses me to serve a part of the Church that hasn't always felt served before. For some of these women, seeing me work—called by God, called by my congregation, affirmed by my colleagues in ministry—says to them, “There is hope for me...I am acceptable...I can develop my unique spiritual gifts... I can be healed.”

In God's grace, my ministry is not only heard and needed by women, as unique as that opportunity is. David is another parishioner of mine. He is single and just beginning his career. He is not included in the host of Women's Ministries activities, so he only interacts with me occasionally, sometimes very informally—in committee meetings or as a guest

speaker to one of our singles groups. Yet he has let me know that my ministry is important to him. He tells me, first, that my perspective gives him a new perspective on his own attitude and relationship to women. As a man, educated to a stereotypical male career and raised in a church that had entirely masculine leadership, David's attitudes and ideas about women were formed without much awareness and consciousness on his part. Now, as he matures in Christian faith, he is finding that some of those presumptions are not useful, possibly not even just or right. He tells me that my presence, demeanor and heart force him to look at those attitudes and behaviors and to consider what God wants of him in all of his relationships with women—work colleagues, co-leaders in ministry, and family members.

Second, David professes he has learned from my ministry something which has to do with my approach to Scripture, to theology. When I was a student of preaching and then a teaching assistant for Ian Pitt-Watson and Robert Schaper at Fuller, we went around and around on whether there was such a thing as “woman's preaching.” My professors adamantly refused to accept a “separate but equal” classification of women in the pulpit. We were evaluated, then became evaluators ourselves; we concentrated on unity of theme, integrity of exegesis of Scripture, and balance between “His story” and “our story.”

Today, however, having ministered in a congregation for two years, I am aware that my sisters in ministry and I do bring a different sensibility to our preaching. God's Word has become real to me in the particularity of my female experience—in developing from

"...called to the pastoral ministry, I confess it is not always easy for me, as a woman."

girlhood to womanhood, in learning to accept God's view of me rather than society's, in choosing and responding to a life partner, in giving birth to children and caring for them. My social activities as I grew up—nattering away with teenage compatriots, weeping over real and imagined exclusion and rejection, reading fantasy and romance and dreaming about its invasion into my life—inform my preparation process as I teach and preach. When I teach the parable of the prodigal son, I think of prodigal and elder daughters I have known, whose pain and anger and jealousy separated them from their parents and each other. When I read the story of Joseph, I am reminded of the fable of Cinderella, which has captured the fantasies of so many girls to their detriment; yet I remember that the story of Joseph teaches us of God's sovereignty, God's redemption, and our need to forgive—even as forlorn or broken would-be Cinderellas. The stuff of my life—my sensibilities, my growing up—is used by God to open to my congregation a different window on God's great truths.

I believe God uses women pastors to speak to women, to men, and, through particular issues, to all. Ann is a faithful member of our church. Her life looks normal, even ordinary, from the outside. Yet, she carries within her deep scars and pain from her past, when she was the target of incest and abuse from her Christian family of origin. She had tried to tell a pastor about it; the response she got was that somehow she had imagined it, or if it were true she had invited it. She never dared to tell anyone about it again. The damage done to her was deep and lasting. She came to me, presumably about something else, and as her story unfolded she revealed the tragedy of her victimization, both in

the abuse and in the lack of pastoral care. I assured her then, and continue to assure her, that God did not intend this for her, that nothing she might have done deserved it, that God could and would heal her, and that she could grow into God's intention for her as a woman loved by our Lord Jesus Christ.

The portrait I've painted is a composite. There is not just one such victim in a congregation of our size, or of almost any other congregation. Both church and society have been slow to acknowledge the evil of the family systems in which the powerful dominate and violate the powerless.

I believe that part of my calling is not only to comfort and bind the wounds of victims of domestic violence in the name of Jesus Christ, but to speak to the issues themselves, searching and proclaiming Scripture diligently to provide the church with God's attitude about power and servanthood and justice and mercy.

I am amazed and grateful that I am able to participate in the unique contributions that women are making to pastoral ministries. We are being called to speak truth to issues where falseness has not been recognized before, to speak peace to people who have heretofore been unwilling to consider reconciliation, to speak righteousness to systems built on unrighteous assumptions, and in the tradition of those women at the empty tomb of Jesus Christ to proclaim Him from a perspective that has not always been heard in the church or the world.

Ministry—being God's transparent channel of grace—is something for which women called by God are suited and gifted, and I am convinced that our presence in the church is a

complement and an augmentation to our brothers who until recently have shouldered alone the burdens of proclaiming the Kingdom from the pulpit.

Convinced as I am that I am called to pastoral ministry, I confess it is not always easy for me, as a woman. Not everyone, staff or parishioner, welcomes a woman into a local church warmly. My sisters in ministry and I all have our stories of pain and embarrassment—of people leaving the congregation, withholding tithes in hope we will be fired, and refusing our hospital calls and our availability for weddings and memorial services.

I am always given pause when I ascend to a pulpit to preach and read the words, "Sir, we would see Jesus." I do a quick mental exegesis to remind myself it's not **Elizabeth** they don't want to see, but **anyone** who might obscure the living Word.

Sometimes it is wearying to know that every time I preach someone will check out before I begin, just because I am a woman.

As uncomfortable as those incidents and encounters are, I know that they "come with the (ministry) territory" for women and are the counterpart in female experience to the slings and arrows at our male colleagues. And certainly every person who has been in ministry has experienced similar kinds of rebuffs and obstacles.

There are two major areas of ministry with which I struggle regularly. The first is the hierarchical and structured nature of the institution of the church, even the most connectional and collegial one. I wondered, in my first year on staff, whether I had mistaken the direction of my candidates' committee to go to seminary; the training I needed was an M.B.A., more than an M.Div.! My years in the church as lay person and clergy have taught me that Peter Drucker's

"I struggle to budget my time between study and devotion and the urgency of administration."

"management by objective" and "quests for excellence" have done much to correct what had been flabby and frustrating in church administration. However, I struggle personally with the concomitant ethos that arises from the corporate model applied to the church.

One of my male colleagues in ministry talks about "turf orientation"—a sense of proprietariness about one's personal ministries, especially the successes; a sense of competition between pastors for the "plums"—the most prestigious positions, in the most prestigious churches, in the most prestigious communities; evaluation of the "products" of ministry—numbers in attendance, money raised, buildings built, programs generated—rather than how those products came about—with patience, love, gentleness and joy.

It is hard for me to figure out where my life in the church fits into that model. It is hard for me to see to it that Jesus' paradigm of the first being last and of leadership through service gets enacted. I find I have to be vigorous in my spiritual awareness, to watch against the arrogance, insensitivity and abuse of power that tempt me in a milieu where I am perceived to be among the powerful. I find that I have to work hard to remember that the purpose of all the systems, reports, budgets and evaluation is to proclaim Jesus Christ and to be His people in the middle of a world which generally pays no attention to His claims or purposes. I struggle to budget my time between

study and devotion and the urgency of administration.

I know I don't struggle with this alone. My friends on my pastoral staff are in that struggle, too. The corporate model seems a greater challenge for me, having come from a completely non-corporate system. I try to be honest before God and the Body about the difficulty of that model, the ways I can be accountable to it, and how I can work with it.

The second area of challenge is one that is a struggle for every family person in ministry as a career: the conflicting demands of relationships and of the call to minister. Every pastor on our staff has a spouse and children; we often share our concerns about being who we are called to be in both arenas. Maybe what is different for me is my history of motherhood and caretaking and the investment that I have made from the home front, physically, emotionally and spiritually, in my husband, children, parents, siblings and friends.

When I sensed that God was calling me to the pastorate, I was sure that if the call were genuine there would be a way for me to be faithful to my first call—to husband and family—as well as to this next call—to ministry. I still believe that, although it is a challenge for me to know, in the moment, which call takes precedence. My children are growing up, increasingly capable of their own maintenance, becoming independent. My husband is supportive to a degree unrivaled by any man I know. I have been able to ask for, and get, help from them all for some of the logistical tasks that are part of the process of living.

But, as every mother with a calling does, I also feel urgently my own expectations, my family's expectations,

and the expectations of my constituency. Mine are the most demanding and most difficult to meet; they can be unrealistic and overwhelming. Yet much of what prepared me for the kind of ministry I have been nurtured in the crucible of my relationships; I now find it a challenge to choose with whom to be in each moment.

On occasion, I've thought the early church had a good plan, entrusting the leadership of the institution to the unencumbered and unfamiliar. But, in my better moments, I know that the clutteredness of my life, with children, puppies, former students, relatives, neighbors, seminary buddies and church members, is the place where I can seek the Lord and proclaim the good news of the gospel, the good news of forgiveness, reconciliation,

—TO PAGE 29

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“Only by stepping outside the system can leverage be achieved.”

Culture, Counterculture and Christian Transformation

—FROM PAGE 7

seeking to discover the will of Christ in an often perplexing world.

This is an exciting task. It is not to be pursued in isolation, but in a dialogue of trust and confidence in the God who makes all things new.

This is an important task, for Christians of both sexes need to share the burdens of the 50 percent of the human population who are female, and to witness to the transforming possibilities of the abundant life in Christ for the women and men who will follow him.

This is a timely task, for today is the day in which the church is being asked with sharp urgency the question both from within and without, “Are women human?”

It's time we answered. ■

Burnout as a Symptom of Theological Anemia

—FROM PAGE 24

important resource, in my judgment, that of theological intervention through a new view of my life in Christ. And I would begin even before I feel the desperate need—for it is good to have the goodness inside, and not just in God.

SUGGESTED RESOURCES

For a gem of theological insight into the ministry of Christ as the center of our own ministry, see: **The Mediation of Christ**, by T. F. Torrance (Exeter: The Paternoster Press, 1983; Grand Rapids: Eerdmans, 1984, 108pp.).

For a guide to new sources of personal spirituality, see the writings of Henri Nouwen, particularly, **The Wounded Healer**. ■

Law and Theology: A Strained But Critical Dialogue

—FROM PAGE 11

and no mere meaningless strutter and fretter on the stage of life.

In the rush to immediacy and relevance which can so easily fill our agendas in contemporary society, we skip this gift of hope, of ultimacy, of an eschatological vision at a deepest peril. For it is this vision which provides a stance from which to exercise leverage. Only by stepping outside the system can leverage be achieved. It is thus freeing and empowering. And it does of course involve a theology—a world view, a basic perception and conviction about the cosmos, man, community, freedom and the law.

The gifts of theology offer therefore a rootage in history and truth in the shape of a commitment to jurisprudential inquiry, a gift which speaks to the immediate in a quest for justice which comes from the very heart of God, and a gift which requires an eye which sees not only history and the present, but the visions of a final kingdom where all that law hopes for, and more, are written in the hearts of humankind. ■

¹ Lois Forer, *The Death of the Law* (New York: David McKay Co., 1975).

² John P. Frank, *American Law: the Case for Radical Reform* (New York: Macmillan, 1969) p. xxi.

³ Jethro Lieberman, *Crisis of the Bar* (New York: W. W. Norton, 1978).

⁴ Harold Berman, *The Interaction of Law and Religion* (Nashville: Abingdon, 1974) p. 77.

⁵ Donald P. Smith, *The Clergy in the Crossfire* (Philadelphia: Westminster Press, 1973).

⁶ Hannah Arendt, *The Crisis of the Republic* (New York: Harcourt, Brace and Jovanovich, 1972).

⁷ Ivan Illych, *The Disabling Professions* (London: Bayano, 1977).

⁸ See Berman's, *The Interaction of Law and Religion*, op. cit. and Lord Denning's, *The Influence of Religion on Law* (Chicago: University of Chicago Press).

⁹ A seminar was held at Mercer Law School on the secularization of American law and the papers published in *Mercer Law Review*, volume 31, 1979.

¹⁰ Perhaps in different ways, both liberal and revivalist forms of Christianity in America have tended to reject historical modes and roots in history. Both have tended to emphasize immediacy and personal perceptions of truth and validity.

¹¹ John C. Bennett, "Scope of Morality—Scope of Law," *Engage/Social Action*, August 1973, p. 8.

¹² Gerhard Mueller, "In Search of Answers," *Engage/Social Action*, August 1973.

¹³ John Brabner-Smith, "Who Will Study Justice," *The Christian Lawyer*, Special Edition, 1975, p. 6.

¹⁴ Quoted in Samuel Stumpf's, *Morality and the Law* (Nashville: Abingdon, 1966) pp. 186-187.

¹⁵ O. W. Holmes, "The Path of the Law" reprinted in *Introduction to Law*, *Harvard Law Review Association*, 1968, p. 2.

¹⁶ See Ps. 99:4; 82; 119; 120; Deut. 10:17; Amos 5:24; Ex. 23:6-7; Is. 56:1. A fuller treatment of a biblical view of justice may be found in L. R. Buzzard, "The Urgency and Legitimacy of the Biblical Community's Concern for Justice," *The Christian Legal Society Quarterly*, vol. 1, Bo. 2, 1980.

¹⁷ Eliezer Berkovits, "The Biblical Meaning of Justice," *Judaism*, Spring 1969. See pp. 188-209.

“Earnestly desire spiritual gifts, not just for yourself, but to build up the body of Christ.”

Views of a Newcomer to the Pulpit

—FROM PAGE 27

health of spirit, and freedom to incarnate the gospel wherever God puts a person.

I am grateful for, and challenged by, the gospel ministry as I am experiencing it. I never expected it would be easy or smooth, and I hope that as women are faithful to their callings, the church is going to be even more effective in its outreach to the needs of the world.

I hope that in the span of my ministry I will become a deeper, more Christ-like, more honest messenger of the gospel; that I can be more open to the variety of people to whom God leads me; that I will encounter from male colleagues more genuine friendship and support; that I will continue to see the displaced, the disenfranchised, the marginalized, the powerless and to speak words of comfort to them, while challenging repentance from the forces that oppress.

Therefore, having this ministry by the mercy of God, we do not lose heart... for what we preach is not ourselves but Jesus Christ as Lord, with ourselves as your servants for Jesus' sake. (II Cor. 4:1,5)

God grant me the grace so to do! ■

David Watson on Spiritual Gifts

—FROM PAGE 16

and weigh what is said or done? In the Bible there are warnings of false prophets arising within the churches, displaying strongly independent spirits, causing divisions and splits within the fellowship. When I note this independence or the attitude of an authoritarian, then all the red lights flash. The more mature are quite willing to be tested. Seventh, if it is a person prophesying, is that person in control of him/herself when prophesying? Paul doesn't speak of a state of frenzy or ecstasy. That's much more likely to be satanic. It could be psychological, but it could be satanic. Finally, if it is a predictive word, is it fulfilled? Deuteronomy 18:22 makes it clear that when the prophet speaks in the name of the Lord, if the word does not come to pass or come true, that is a word which the Lord has not spoken.

Robeck: David, as we bring this discussion to a close, is there any word you would like to leave with our readers as they consider the subject of charismatic renewal and/or gifts of the Spirit?

Watson: Yes. Earnestly desire spiritual gifts, not just for yourself, but to build up the body of Christ. Be willing to launch out and be willing to make mistakes. We are children learning in the family circle of our heavenly Father. He's longing to teach us. Don't be frightened, but rather use the gift(s) God has given to you. If God gives us gifts and we do not use them, not only is God sad about it, but we are robbing others of God's blessings that he longs to give to them. Christ is not glorified. The body is not edified by our neglect or by disobedience or by our willingness to

be used by God in this way. All the gifts must be used. "Whatever you have, use them," says Paul. Finally, make love your first and foremost aim, and earnestly desire spiritual gifts. Whatever gifts we may have or not have, however right we may be or not be, without love we're nothing. We look to 1 Corinthians 12 and 14, but forget the honey in the middle of the sandwich, that delicious, nourishing chapter on love. There may be problems with spiritual gifts, but in my experience, not very many when love is the foremost aim in any fellowship. ■

Important Advance Notice

At a dinner on November 7, 1983 celebrating the 20th anniversary of Dr. David Allan Hubbard's presidency of Fuller Theological Seminary, the Trustees subscribed and presented to Dr. Hubbard funding for The President's Lectureship.

The gift was made to enable Dr. Hubbard from his vantage point as a world Christian leader to have the privilege of bringing to campus those people whom he felt could contribute to our intellectual enlightenment and growth as world Christians. This would allow him to articulate issues not only of importance in the domestic arena, but also those with important global or international focus.

Dr. Hubbard has decided that his first lectureship will be in the form of a symposium to be offered in conjunction with the Seminary's 40th anniversary on Tuesday, November 3, 1987. The theme of the symposium will be predicated on **Fuller Theological Seminary and Forty Years of the Evangelical Movement.** Principle speakers include Carl F.H. Henry (Evangelical Trends in Theology and Ethics), Samuel Moffett (Mission and Ecumenism), Mary Stewart Van Leeuwen (Social Sciences and the Evangelical Movement), and Cary Weisiger (Pastoral Ministry over the Last Decades).

Al Jepson, chairperson of the President's Lectureship Committee said, "We will be announcing the program in detail very shortly. In the meantime it would be a wise move for everyone to look at their calendars and reserve Tuesday, November 3."

De Graaf to direct Estate Planning Services

Stewardship over the material things which God has entrusted to us is becoming an increasingly complex challenge. To help alumni/ae and friends meet this challenge, the Office of Estate Planning Services invites queries on a broad range of stewardship and estate planning questions.

As the new Director of Estate Planning Services, Steve de Graaf's main goal is to help people realize the maximum use of their resources during their lifetimes and to minimize the erosion of their assets by time, taxes, and probate costs associated with passing assets on to heirs or to favorite charities. These objectives are often best achieved through the use of various charitable tax planning strategies which can result in higher lifetime incomes and avoidance of capital gain taxes and the cost of probate.

De Graaf brings to Fuller more than ten years of experience as an estate planner and financial consultant. His services are directed at helping people realize their stewardship and financial planning goals. Among the areas of service provided for or available through the office are:

- Comprehensive estate planning
- Tax analysis of current estate plans
- All forms of planned giving using revokable or remainder trusts, gift annuities, etc.
- Trust asset management
- Retirement income planning
- Wealth replacement trusts
- Transfer or sale of closely held stock.

Since the advent of the new tax law, financial planning has become even more complicated. De Graaf can help

you remove the unknown from the planning process, and his services are without cost or obligation.

De Graaf received a bachelor of arts in economics cum laude from the University of New Hampshire and a master of public administration from the University of Southern California. He is a Chartered Life Underwriter and a member of the International Association of Financial Planning and other professional associations.

Also available to alumni/ae and friends is the "Advocate," a special financial guide. To be placed on its mailing list please use the coupon opposite.



To Steve de Graaf, Director, Estate Planning Services
FULLER THEOLOGICAL SEMINARY, PASADENA, CA 91182

Steve—please put me on your mailing list so that I will get a copy of the "Advocate" and more information on Fuller's Estate Planning Services

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