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## Theology, News and Notes - Vol. 20, No. 02

Fuller Theological Seminary

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Graduate Schools of  
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# *Theology, News and Notes*

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JUNE 1974

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## A Panoramic View by Frederic Wm. Bush



In this issue we present once again our annual potpourri — a selection from some of the significant addresses, lectures and written pieces that have shaped our life this year, put together with the intention of giving you some grasp of what's happening at Fuller Seminary.

Most of you are familiar with the creative work being done by our School of World Mission on the factors, influences and conditions that determine why some churches grow rapidly in some parts of the world while other churches in other areas do not. Most of this work has been devoted to churches and areas outside the United States — the area usually, and very mistakenly, called "the mission field." The stimulation, excitement and new insight that this study has occasioned has often raised the question, "Why not apply this to American churches?" With our first article, originally published in *United Evangelical Action*, C. Peter Wagner begins to do just that. Unfortunately, because of the length, we are able to print only the first section. If your interest is whetted and you would like to read Part II, "The Seven Common Denominators of Growth in American Churches," reprints are available from NAE as indicated on page .

Our second article is one that it gives us great pleasure to present. It is a chapel address that formed one of the highlights of our worship year. Its author, Marguerite Shuster, occupies a special niche in our midst. Her uniqueness does not consist only in the fact that she is a woman. That is true, but also a truism. It rather consists in the fact that she came to Fuller to pursue the Ph.D. in psychology, but in her own words, "much to my surprise, got 'hooked' on theology and was gripped compellingly by preaching labs and by speaking experiences with the Faith Renewal Team." As a result she is a candidate for both the M.Div. and Ph.D. in psychology degrees!

Her future? She says she is looking forward with considerable anticipation and curiosity to see how the threads will come together.

On April 1st and 2nd, President Hubbard was the Bible Study speaker for the U.S. Churchmen's Conference in Cincinnati, Ohio, convened to discuss the mission of the church. On that occasion, he delivered studies on the Song of Hannah in I Samuel, chapter 2, and the Song of Mary, Luke 2:46-55. Because of space limitations we have included the first on the Song of Hannah. However, the study on the Song of Mary continues and rounds out the two and may really belong together. If any of you would like a copy of the study on the Song of Mary, please write and we will be happy to send it to you.

Our last two articles are reports on important lectureships. In the first, Dr. Donald Tweedie gives us a summary of this year's

Finch Symposium on Psychology and Religion, delivered by Dr. Orville Walters of the University of Illinois Medical School. Since this symposium will be published and is available in cassette form, his report is brief.

In the second Eric Behrens, one of our graduating seniors, reports on the Jaymes P. Morgan, Jr. Memorial Lectureship on Christian Social Ethics, presented this year by Dr. Henry Stob of Calvin Theological Seminary, Grand Rapids, Michigan. Since Dr. Stob's lectures were lucid and exhaustive treatments of a very important subject and unfortunately are not available otherwise, we have asked Eric to give you a detailed and careful report of them. His work does justice to both the subject and the lucidity and clarity of the speaker.

With this issue my duties as chairman of the Editorial Board of *Theology, News and Notes* come to an end. I have been granted a year's sabbatical by the faculty and administration of Fuller and leave imminently for eight months' study in Israel. The duties the chairmanship has entailed have been minimal and I have been deeply enriched by the creative and exciting interaction and exchange of ideas and persons that our almost monthly board meetings constitute as we have "think-tanked" the issues of *Theology, News and Notes*. To my fellow board members and to you, our readers, I say thank you. The experience and opportunity to serve have been rewarding.

Shalom! ■

### VOLUME XX, Number 2, JUNE, 1974

*Editorial Board:* Frederic Wm. Bush, B.D. '58, Th.M. '60, chairman; Richard J. Anderson, B.D. '62; Jay Bartow, B.D. '70; Edward R. Dayton, B.D. '67; James S. Hewett, B.D. '57; James H. Morrison, B.D. '56; Jack R. Rogers.

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## American Church Growth: Update 1974

by C. Peter Wagner



An increasing number of concerned pastors and laymen are asking: "What can we do to make our church grow? Our church has not been growing, and we wish we knew what to do to help it increase."

Lack of church growth is a serious, but curable, disease. The solution in every case, however, is more complex than some might think. I could no more be a responsible church-growth consultant by giving a 1-2-3 answer to such a question than a physician could diagnose a serious disease over the telephone and give the right prescription.

A responsible physician needs to see his patient and make a personal examination. Many interrelated factors need to be balanced out against each other. A responsible church-growth consultant needs to study the church and its community before the best growth methods can be determined.

I recently asked Wendell Belew, one of America's top church-growth experts, a question to test him. His Southern Baptist Home Mission Board currently plants 500 new churches in America every year. I said, "Dr. Belew, what method do you use to plant 500 new churches a year?" His predictable answer was, "For 500 churches we need 500 methods!"

One thing Belew recognizes is the universal importance of research as an input for determining proper methodology. For one thing, his department has gone to the trouble of installing a computer in their Atlanta office, which, in six seconds, gives them a printout of the socio-economic data pertinent to church growth for any community in the United States. Insight from this and other kinds of research enables him and his staff to

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Mr. Wagner holds the B.S. from Rutgers University, the M.Div. and M.A. from Fuller Theological Seminary and the Th.M. from Princeton Theological Seminary. His most recent books are *Look Out! The Pentecostals Are Coming and Stop The World, I Want To Get On.*

accomplish rather unusual feats, such as admitting 12 black churches from Harlem into the Southern Baptist Convention.

There is little doubt that an unprecedented wave of interest in scientific principles of church growth is cresting in the United States and Canada. This is not in any way a trend away from full dependence on the Holy Spirit as the ultimate cause of all church growth. Churches only grow as men and women are born again by the Spirit and added to God's family. In fact, those who are most anxious to learn church growth principles are evangelical Christians who love the Lord, preach the Bible, pray without ceasing, witness for Jesus Christ, but for some reason or other find that their churches haven't been growing. They want to know the reason why.

### One reason

This is a proper concern because it is biblically motivated. One of the best statements regarding motivation in church growth comes from a brochure published by the Bear Creek Presbyterian Church, Denver, Colorado. Within the past five years membership has been soaring and is now at 700. They have just completed five building programs! Pastor John Coad wants to keep this rate going, according to the brochure. But why?

Coad himself asks, "Why don't we just let things go at that and keep our 700 members and 400 youngsters all cozily intact and ignore the influx of people into the area? After all, you'd think a church might grow weary of building programs. One is enough, but five?" The reason, he says, is not "scalp-hunting" for more members needed to pay the bills. The books are securely in the black. Nor is it from a "worship of numerical success." Coad points out that, from his point of view, more people mean "more headaches, time-consuming studies of space, staff, materials, office and janitorial help, etc." Nor are they out to promote a denomination called "Presbyterian."

The true motivation boils down to one reason: obedience to Jesus Christ, the Lord, who said: "You . . . shall be my witnesses . . . to the ends of the earth . . . Go . . . and make disciples of all nations."

If pure and simple obedience to the Lordship of Jesus Christ is the motivation, the growing interest in church growth in America can be kept in proper perspective. Millions and millions of Americans have yet to relate personally to Christ, although they would like to if they had the opportunity. The opportunity for them will only come as Christians are faithful in their effective witness for Christ. In other words, *the indispensable condition for a growing church is that it wants to grow.*

Don't pass over this lightly, even though it sounds simple. Thousands of churches are not growing because they don't really want to grow! Growth can be a threat to insecure Christian leaders who feel they already have all they can handle. Some Christians admit that they prefer small churches and therefore would feel uncomfortable if their church started getting bigger.

Some say they want to grow, but are unwilling to pay the price, exactly like an overweight person who is always going to start to exercise and go on a diet but never seems to get around to it. Such a person doesn't really *want* to lose weight in spite of all the talk. The same applies to many pious-talking evangelical churches. They don't really *want* to grow.

But enough American churches *do* want to grow and *will* do something about it if they can get some help. Happily, professional help is becoming more and more available to them. The father of the modern church growth movement is Donald McGavran, founder of the Institute of Church Growth at Fuller Seminary. For seventeen years McGavran and his colleagues

concentrated their research, lecturing and writing on church growth in the Third World, but in 1972 they began applying their insights to American church growth as well. His new book, *How to Grow a Church*, written with Win C. Arn, was published with a complete church growth packet by Regal Books of Glendale, Calif., in 1973.

A second key book, *God's Way to Keep a Church Going and Growing* by Vergil Gerber is now available from Regal. Motion pictures and filmstrips have already been produced to increase the effectiveness of these instruments.

While these books are the first to be published on American church growth from the "classical" growth viewpoint, others have also been written from varying perspectives within the past five years. Elmer Towns has perhaps been the most prolific writer in the field with his frequent articles in *Sword of the Lord*, *Christian Life* and other magazines, as well as his books—such as *The Ten Largest Sunday Schools and What Makes Them Grow* (Baker, 1969) and *America's Fastest Growing Churches* (Impact Books, 1972). Towns' work, although dealing almost exclusively with Baptist churches, is excellent.

Another top book in the field, also Baptist, is *Churches and How They Grow* (Broadman, 1971) by Wendell Belew, whom we have previously mentioned. Reformed Presbyterian Donald MacNair's *The Birth, Care and Feeding of a Local Church* (Perspective Press, 1971) deserves a wider circulation since it contains so many how-to-do it suggestions. *Why Churches Die* (Bethany Fellowship, 1972) by Hollis L. Green follows McGavran's ideas more closely than some of the others.

These books are all written by evangelicals. But church growth is beginning to stir up some interest in other quarters of the church. Perhaps the main catalyst in this process was the publication in 1972 of *Why Conservative Churches Are Growing* (Harper and Row) by Dean Kelley of the National Council of Churches. In some respects this is the most important book on American church growth in print, since it incorporates more insights from the sociology of religion than most evangelicals have at their fingertips.

Lyle Schaller of the Yokefellow Institute, Richmond, Indiana, has contributed a series of eight books on church planning, the latest of which is *The Pastor and the People* (Abingdon, 1973). These books, however, begin to cross the line into the field of "church renewal" which we now classify as Type I church growth (see explanation given later).

### Second kind

A second kind of emphasis on church growth has come as the result of publicity given in recent years to several "superchurches" in America. Pastors of growing churches such as Jack Hyles (First Baptist, Hammond, Indiana), Robert Schuller (Garden Grove Community, California), James Kennedy (Coral Ridge Presbyterian, Fort Lauderdale, Florida), David Mains (Circle Church, Chicago), Ray Stedman (Peninsula Bible Church, Palo Alto, California), and others have attracted much national attention because they obviously are doing something right.

In order to handle multiplied inquiries, they have organized in-house pastors conferences which I call "how-we-do-it seminars." Some have become so popular they have a two- or three-year waiting list for enrollment. All of the pastors named above have written books to extend the ministry of their seminars.

Other "how-we-do-it" books have been written by superchurch pastors, such as Harold Fickett (First Baptist, Van Nuys, California) and W.A. Criswell (First Baptist, Dallas, Texas). Cassette tapes are available from many of them. David

C. Cook Publishing Co. has collected a helpful set of cassette interviews under the title *Eight Successful Pastors Tell You How* (1973). Charles Blair (Calvary Temple, Denver), Richard Halverson (Fourth Presbyterian, Washington), Paul Smith (People's Church, Toronto), Rex Humbard (Cathedral of Tomorrow, Akron), and others tell "how-we-do-it" in their own words.

The "how-we-do-it" approach is very helpful in bringing into focus the total picture of church growth in America. However, it carries a danger not always recognized by either the superstars or their disciples. I call it "canned evangelism" or "reductionism." It consists in the intimation: do what we do and you'll have the same results. To go back to our earlier metaphor from the medical world, it is like the old-fashioned patent medicine guaranteed to cure all ills of man or beast as compared to modern individualized pharmaceutical prescriptions.

As research in church growth accumulates from around the world, it becomes more and more certain that to "can" an evangelistic method in Fort Lauderdale, Florida, for example, or in San Jose, Costa Rica, or in Arrowhead Springs, California, or in Lynchburg, Virginia, crate it up, ship it to Indonesia or Tanzania or Alaska or New York, open the cans, and expect instant church growth is an overly simplistic approach.

This is not a far-fetched mentality or a straw man. It really happens. And the major problem occurs, not in the cases where the conditions are similar enough so that the patent medicine happens to work (and these are the testimonies most often publicized), but in the cases where unnecessary frustrations and guilt complexes are created in pastors who conscientiously and with much prayer try to apply the method but have little or no success. They, then, tend to blame themselves, and the tragedy occurs when they finally lose their original vision for growth altogether.

### A third emphasis

A third kind of church growth emphasis in America is the outside consultant service offered by a growing number of agencies to individual churches. For a certain fee these agencies will do an analysis of your church and make suggestions for improvement. Ralph Neighbor, for example, runs the TOUCH program (Transforming Others Under Christ's Hand) from Houston, Texas. David C. Cook of Elgin, Illinois offers the "Church Planning Data Bank." In-Depth Evangelism Associates of Miami (IDEA) has helped several churches plan growth strategies. Men In Action, also based in Miami, is undertaking a similar service. This is not the place for analysis of these organizations, except to note that their chief concern is often Type I, or internal church growth, rather than the more direct evangelistic ministry that we are stressing in this article.

A fourth kind of emphasis, more recent than the others, is the seminar approach. In February 1973, the National Association of Evangelicals (NAE) held a series of one-day church growth seminars in eight Southern cities and a year later a second series in five Midwest locations. In April 1973, the Evangelical Foreign Mission Association Church Growth Seminars, held in cooperation with the Fuller Seminary Institute of Church Growth, for the first time opened a seminar to American pastors. Formerly they had been limited to missionaries.

In September 1973, Gospel Light held its first International Christian Leadership Church Growth Seminar in Glendale with others scheduled for 1974 in Portland, Denver and San Diego. In October 1973, the California Graduate School of Theology sponsored the First Annual National Church Growth Convocation and Preachers Conference at the Church of the Open Door in Los Angeles. In January 1974, the New England

Congress on Church Growth was held in Boston, sponsored by the New England Evangelistic Association. One of the purposes of all of these seminars is to give the pastors and church leaders themselves the know-how so that they can analyze and correct their own situations without having to call in outside consultants.

Research institutes will constitute the fifth kind of church growth emphasis in America. Ever since 1960, the Institute of Church Growth at Fuller Seminary has been operating the model for this, but almost exclusively for the Third World (Asia, Africa and Latin America). Only recently have some research associates in Pasadena begun to do in-depth studies on American church growth. Perhaps a full-fledged institute for American church growth will emerge there in the near future.

Somewhat on the Fuller model is the new National Church Growth Research Center at Washington D.C., founded by Paul Benjamin of Lincoln Christian Seminary. Academic credit for research done there will be granted by Lincoln Christian Seminary (Lincoln, Illinois). It could well be that as interest in American church growth expands other such institutions will develop.

As they do, however, some fuzziness as to the definition of church growth is likely to develop. In order to prevent this, Ralph Winter of the Fuller Seminary Institute of Church Growth, has devised a typology of church growth which should become standard terminology in the field. It was first published in the January-March 1974 *Evangelical Missions Quarterly*. Church growth experts, at least in Pasadena, agree that four types of church growth need to be distinguished carefully to avoid confusion:

*Type 1, Internal Growth.* This is what happens within the body. It includes organic growth, church renewal, body life, prayer, tithing, social service, koinonia, theologizing, ministerial training, etc. It also included E(1) evangelism which means leading unconverted church members to Christ wherever necessary.

*Type 2, Expansion Growth.* This is the local church adding membership to its rolls; what happens for example, when the Coral Ridge Presbyterian Church grows from 17 to 2,500 members in ten years.

*Type 3, Extension Growth.* This is also called "church planting." The local church or denomination grows by planting churches which in turn grow to become independent congregations. Extension growth is not stressed enough as an evangelistic tool in America.

*Type 4, Bridging Growth.* Bridging growth is the most complex, since it involves church planting in a different culture. The missionary task of the church is most deeply involved here, although cross-cultural church planting opportunities are plentiful in the United States and Canada as well.

Parenthetically, it should be mentioned that whereas Types 2 and 3 church growth require basically E(1) evangelism (reaching people of the same cultural background), Type 4 requires E(2) and E(3) evangelism (reaching people slightly different or vastly different culturally). Statistics show that a full 80% of the world's unreached people will only be reached by E(2) and E(3) evangelism (missions). ■

*Note: This article is part of an expanded manuscript published in Action. Reprints of the entire article can be ordered from NAE, Box 28, Wheaton, Illinois 60187. Price including shipping and handling: 1-11 copies, 50 cents each; 12-49 copies, 45 cents each; 50-99 copies, 40 cents each; 100 or more, 35 cents each.*

# How Do We Trust Him?



by Marguerite Shuster

How do we *trust* him? *How* do we trust him?  
In considering what I should say this morning, I was thinking particularly of the people I've come to know and care for in the past three years, many of whom are soon to leave Fuller and are currently in the throes of decision-making. Thinking of those people whom I personally will greatly miss, I wanted to bring a rather activist, forward-moving kind of message. Well, I flipped through my mental file for a handy proof text — which, considering the size of the file, doesn't take too long — and sure enough, up one popped. I began to think about it, get excited, generate ideas and outlines in my head — you know the process. Then, just before I had the whole thing beautifully structured, the brilliantly perceptive thought occurred to me that I had better take a careful look at the context of my handy proof text. Result? Restructure, naturally. I found that there was a great deal that needed to be said *before* — not instead of, but before — my activist message.

Hear the word of God from the 30th chapter of Isaiah, selected passages (1-2, 15-18, 20-21). I am reading from the King James Version to present a literal translation at a couple of key points:

Woe to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin: That walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt! . . . For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not. But ye said, No; for we will flee upon horses; therefore shall ye flee; and, We will ride upon the swift; therefore shall they that pursue you be swift. One thousand shall flee at the rebuke of one; at the rebuke of five shall ye flee; till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill. And therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the Lord is a God of judgment: blessed are all they that wait for him. . . . And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers: And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.

How do we trust him? Isaiah was speaking to a situation in

which the cost of misplaced trust promised to be very great; the whole Northern Kingdom of Israel was threatened with destruction by Assyria. What should the Southern Kingdom of Judah do? After all, the welfare of a whole nation was at stake; how could any responsible leader neglect to muster every available resource? Trusting the Lord is fine as an ideal, but what happens when our commitment affects the lives of others? Those of you with families know that burden better than I. In any case, King Hezekiah of Judah could see no way out but to form an alliance with Egypt against Assyria and to prepare the cavalry. Reasonable, responsible steps to take, surely. Yet Isaiah was furious. Isaiah was furious, not so much at any specific act but because the Lord had been left out of the King's calculations. Well, fine, in principle; but how on earth can one include the infinite God in his *calculations*? Don't we have to respond to obvious, pressing facts? After all, if Assyria — or China or the S.L.A. or the last quarter of Fuller and no job yet — is knocking on the door . . . How do we trust him?

Two alternatives are generally offered that I might characterize as an activist, "*Do something*, for goodness sake!" and a pious, "*Do nothing*, for God's sake." The first is elaborated in that hymn so well-beloved by all Fuller women, "Rise Up oh Men of God." You know how it goes: "Rise up oh men of God, / his kingdom tarries long, / bring in the day of brotherhood, / and end the night of wrong." It's up to us; we'd better get at it. The second idea is captured in a slightly less well-known and distinctly irreverent parody that runs, "Sit down, oh men of God, / his kingdom will he bring, / whenever it doth please his grace; / you cannot do a thing!" The world is a mess and all good Calvinists are helpless.

Different as those alternatives appear, they have one crucial factor in common: neither involves an on-going, personal, moment-to-moment interaction with the Lord. Both could say that "God's in his heaven, all's *wrong* with the world," and even if opposite courses of action are advocated, that terrible distance

of God remains. Trust in such a case remains a theory that is scarcely associated with one's behavior, even if it does provide an underlying rationale. Denial of personal interaction with God saps the lifeblood from a dynamic, powerful faith and turns trust into a piece of psychological furniture. That is why Isaiah is angry. "Woe to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin: that walk to go down into Egypt, and have not asked at my mouth . . ." To trust, we must *ask* and *respond*. But how? What is involved?

First Isaiah gives us some negatives: no alliances, no dependence on our own strength, no dependence on our own plans. The verse that I just read referring to a "covering" probably uses the term in the sense of the weaving of a web, here applied to an entangling alliance with Egypt, an alliance such as a fly might make with a spider. What fly would trust the strength of a spider without fear of being consumed! Yet Israel — and we — may blithely assume that we may put our confidence in a power other than God and remain unaffected. Name your most cherished ally and you have named the source of your greatest vulnerability.

Is self-reliance, then, the key? The Israelites said, "We will flee upon horses." The Lord's answer? "Therefore shall they that pursue you be swift. One thousand shall flee at the rebuke of one . . ." Whatever strength we can muster, someone will always be stronger. We will be overtaken not where we are weak, but where we are most able. Have you noticed how hesitant people are to trample upon another's expression of hurt and weakness and despair, and how quick they are to punch and poke and jab at strength? Have you noticed how defensive a person with one major strength can be, how quickly threatened by any challenge? "One thousand shall flee at the rebuke of one." Everything gets out of proportion as our strengths constrain us.

The point is a pressing one for me personally: I well know

how constraining academics, for example, can be; how readily I can become debilitated by the least threat of failure. No, we dare not trust what is within us. Remember the prayer of Hannah at the birth of Samuel: "He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail." (1 Sam. 2:9) Our rigid plans, too, whether based on our abilities or the abilities of others, must be scrapped. We simply have no way of knowing what might result from our tidy schemes. Truman Capote has a book on answered prayers. Uplifting? Scarcely. I haven't read it, but the theme is one of disaster. We don't know, we simply don't know, what's good for us. Are you sure you want that prayer answered? Are you sure of your own plans?

The key to Isaiah's negatives is that we must be willing to be *weak*. That scares me. Oh yes, I know Paul's comments: "Not many wise men after the flesh, not many mighty, not many noble are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty" (I Cor. 1:27-28). I know that Jesus Christ paradoxically overcame the world in the supposed weakness of death. I know that "we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead" (II Cor. 1:9). I know the rules of the game, *theologically*. But logically and psychologically, I don't have the tools to affirm that I must lose in order to win. I don't like to lose. I know that I must be willing to be weak exactly because I know for a fact that I *don't* rely on anything unseen and unpredictable as long as I dare affirm what I can see and control. How do we trust him? Out of *weakness*.

But weakness isn't enough. I'd be willing to be weak any time if I could count on an instant infusion of God's strength and direction. Unfortunately, there's that pesky question of timing. Sometimes it seems as if God thinks he can take forever, and it's scarcely more comforting to realize that that's true; he can!

For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved, in quietness and in confidence shall be your strength . . . And therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the Lord is a God of judgment: blessed are all they that *wait* for him.

The problem of timing has at least two dimensions. The first is the necessity of giving up our agenda and, what is more, giving up our anxiety. Returning and rest, quietness and confidence: what an absurd set of instructions to give a nation faced with imminent destruction! The Lord says there's strength there; dare we run the risk of finding out if his word is true? Second is the dimension of God's plan, his righteousness, his judgment. He isn't sitting up there with a towel around his head trying to figure out what to do next. He knows how

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everything is to fit together, and if he's delaying action, we likewise must delay. If we run down the middle of a railroad track supposedly chasing a train that hasn't left the station, we are liable to be neatly flattened when it does! "Now" is not automatically the best time to move. How do we trust him? In *waiting*. We must be willing to wait.

There are the preliminaries. There is the context for what I wanted to say: weakness and waiting, neither frenetic activism nor passive quietism but attentive responsiveness. Catherine Marshall has a rather tidy term to differentiate such an attitude from the sour resignation that seems to say, "Okay, God, hit me again; I'll be a good Christian and take whatever you dish out"; her term is *relinquishment*. Relinquishment is not resignation but an active trust that God is involved and will work in those areas which we turn over to him to manage as he sees fit. We may be surprised what happens, of course; in fact, he seems to delight in solving problems in ways that wouldn't ever occur to us. Unless we've given up our agenda, we probably won't be in a mood to be duly appreciative!

Supposing, then, that we have trusted God enough to relinquish our agenda; there is still one more step in this process of trust. *Walking*. We must be willing to *move*, even under conditions of uncertainty.

And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers: and thine ears shall hear a word behind thee, saying, this is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.

If the negative part of Isaiah's message is about what must be given *up*, namely strength and wisdom and planning by the world's standards, then I would suggest that the positive side relates to what we actively give *over* to God. Everything. First, we must give our heart and emotions by accepting and utilizing what he gives to us. Scanty rations of bread and water? *Eat*, my brothers and sisters, *eat*. If they are what the Lord has provided, eat and give thanks. If we do not, we will *starve*. What he has given may not be what we think we want, but to reject it means death. Jesus did not desire the cup that he drank. . . . Of course, accepting suffering, punishment, persecution for *oneself* is a very different issue from accepting calmly someone else's problems and is very different from mere resignation; to eat, to drink must be free, affirmative action, not pious masochism. But there *is* provision.

Then we must give our minds; Isaiah says that we will *see* our teachers. (I'm reading the plural of "teachers" as it stands rather than taking it as a plural of majesty referring to God, since "no man has ever seen God.") "Seeing" is surely more than receiving a visual stimulus; it implies understanding and, generally, effort. Wouldn't it be nice if we could line up Dr. Ladd and Dr. Jewett and Dr. Martin and Dr. Fuller and Dr. Daane and Dr. LaSor, stare intently as we walked past them, and say, "Well, we've seen you. We even saw the cover of the New Testament Theology Syllabus and the Greek Handbook. So much for another rigorous quarter at Fuller!" Somehow, I don't think they'd be willing to pass us, despite this handy-dandy proof text that their cheerful countenances should have some sort of beneficial effect. Foiled again. No, I'm afraid "seeing" involves a good deal more of our heads than just our eyes. We are not to suppose that trusting God means throwing our understanding to the ravenous wolves of pious feelings. There *is* instruction.

Third, our bodies must be given; we must act. We are told to *move*, to walk. Where? That is the question. Every act of faith is in some sense a leap, because we cannot fully know the consequences. If we've taken out insurance, we're relying on the wrong standards, yet we are supposed to *look* before we leap.

Picture yourself on a trapeze stand a hundred feet above the ground. It seems to me that freedom resides not in the number of times that you've practiced a given leap, but in the fact that there's a net. The first jump you've ever made is safer, if there is a net, than the ten thousandth without one. Do you know the risk of stepping off into you know not what and the overwhelming joy and peace of being caught and held? I'm just barely beginning to learn, and I can't tell you how excited I am. There is a path, there is a purpose, even when we can't discern it. The problem, of course, is that we *can't* discern it, that no matter how diligently we apply our understanding and use our eyes, no matter how energetically we act, we will make mistakes. Lots of them!

I don't know of anywhere that God promises us freedom from error or anywhere that he promises us that sight can replace faith. That is why we must turn over our *wills* and be willing to listen. Once we've decided on a course of action, it's mighty hard to stop and listen; mighty hard to say, perhaps, that the goal into which we've poured a lot of energy and money is wrong, that what seemed to be a clear call didn't lead where we anticipated. Notice, though, the text: "thine ears shall hear a word *behind* thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." Often we are corrected only *after* we have moved and only when we have *strayed* from the path. A threatening thought? Yes, and yet we have the promise that we will receive correction. Everything from thermostats to spacecraft manages to function using feedback; they just do whatever it is they're doing until they get the signal that they're off target. Feature what would happen, though, if your thermostat were to say, "If what I'm doing was okay two minutes ago, why should I change now?" Guidance is a moment-to-moment affair, but there *is* guidance.

How do we trust him? By being willing to make mistakes, to *walk*. It's hard to take a step when one doesn't know if he'll come down on the path or off of it, but there is comfort in one thing: unless we ourselves reject the possibility of help we cannot get so far off the track that we cannot be reached.

Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me (Ps. 139:5-10).

Remember that to come to us in the first place, Jesus overcame an infinite distance; no finite one can now be too great.

How do we trust him? In weakness. In waiting. In walking.

The counsel of the Lord standeth for ever, the thoughts of his heart to all generations. Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance. The Lord looketh from heaven; he beholdeth all the sons of men. From the place of his habitation he looketh upon all the inhabitants of the earth. He fashioneth their hearts alike; he considereth all their works. There is no king saved by the multitude of an host: a mighty man is not delivered by much strength. An horse is a vain thing for safety: neither shall he deliver any by his great strength. Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy; To deliver their soul from death, and to keep them alive in famine. Our soul waiteth for the Lord: he is our help and our shield. For our heart shall rejoice in him, because we have trusted in his holy name (Ps. 33:11-21).

He is trustworthy. ■

# Alumni Day a Success

by Jay Bartow, president  
Alumni Cabinet

One hundred and seventeen alumni, faculty and friends of the Seminary attended Alumni Day on campus March 5, 1974. The day began with an overflow crowd at chapel where Dr. Hubbard spoke on "Some Modest Thoughts on the Great Commission." His homiletical artistry and fresh insights launched Alumni Day with style.

Following chapel and time for conversation with students and fellow alumni in the Garth, two morning seminars were offered. Dr. Jack Rogers, associate professor of theology and the philosophy of religion, led a seminar on "The Case Study Approach to Theology." It was fascinating to see a videotaped classroom session in which the Council of Nicaea and the crucial christological questions with which it dealt were reenacted by students. The enthusiasm and caliber of dialogue demonstrated to us the enormous potential for this approach to learning. It is situational, specific and inductive. Theology and life are naturally related so that one can better understand how and why theology develops.

Dr. Glenn Barker, dean of the School of Theology, led the other morning seminar, "Where Is the Church Going?" He gave a stimulating overview of the developments of the last 30 years in the church that enabled us to better understand where we are today. Those who sat in on Dr. Barker's seminar also



got a look at where the church is likely to go from here. Dr. Barker's abilities as a scholar and experience as a pastor were effectively integrated into his presentation.

The afternoon seminars were also well-received. C. Peter Wagner of the School of World Mission spoke on "American Church Growth: Update 1974." See for yourself (page 3) what a fascinating insight C. Peter Wagner brings to bear on church growth here at home.

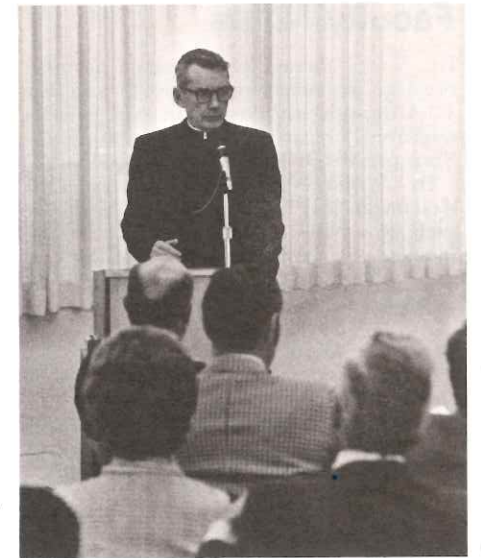
Edith Munger's seminar was entitled, "New Insights from the Alumni Research Project." A wealth of material is contained in the results of the alumni questionnaire, and Mrs. Munger interpreted some data concerning students who attended the School of Theology. Her doctoral dissertation for the School of Psychology is based on this task of interpretation of the data, the implications of which will be exceedingly useful in determining future goals and objectives for the Seminary.

Kirby Taylor of the Development Office led a helpful afternoon seminar on "Wills for Individual or Group."

The special guest speaker for our luncheon was Archbishop Timothy Cardinal Manning who spoke on "Evangelism and the Future of the Church." Cardinal Manning sees weaknesses and signs of hope for organized religion today. On the negative side he pointed to a humanistic world-view that bypasses supernatural religion which is creeping into the churches. Social action has become passé. There is a retreat to an individualistic approach to faith. Many Roman Catholics feel dismayed that the traditional aspects of their faith are threatened by the aftermath of Vatican II and by permissive laws which might make the immoral the normative.

On the plus side the Cardinal senses a growing interest in prayer and in the Psalms. In Roman Catholicism the marriage encounter movement, designed to deepen the faith and relationships of marriage partners, is growing in influence. Reform of the liturgy, interest in adult education and involvement in the charismatic movement are also hopeful signs for the church, in his judgment.

Cardinal Manning defined evangelism as a dynamic proclamation of the nearness of the Kingdom of God that evokes a response in the



hearer. Evangelism leads to faith in Christ; it is christocentric. Evangelism carries with it a concern for the whole man, and so it is both spoken and acted. This means to proclaim the Good News, he said, is the human voice combined with a personal interest in people.

Following his address we were given opportunity to ask questions of Cardinal Manning. His quick mind and warm Christian spirit shone forth with special brightness during this dialogue. To give a feel for this stimulating time together, I have chosen to include a transcript of one question and the Cardinal's response.

*Question:* Can you give us the reasons why the charismatic movement has been acceptable within the Catholic church with relatively little commotion?

*Dr. Hubbard:* Cardinal Manning is better qualified than virtually any American bishop to deal with this question. He has made a special study of it at the request of Rome and has looked very carefully at the impact of the charismatic ministry within the Catholic church.

*Cardinal Manning:* Please don't be offended at what I might say, but I think one of the reasons is that it is not ecumenical; because the moment you let a movement become ecumenical, you bring into it a diversity of emotions and of manifestations. So we have very, very strongly tried to keep it an activity within the church.

Secondly, we have tried to make a distinction between the essence of the charismatic movement and the fringe things that draw people to it. In all our society people are looking for the sensational, for the oddities. If you play down the speaking in tongues and the emotional movements, you stand a far better chance of getting the authentic thing. We do not like, for example, the expression "baptism of the spirit" as if that were something new. For us it is simply the fact that the believer has already received the spirit and the spirit is now active in this particular manner of prayer and of fellowship.

The church has not come out officially and set its rule for the charismatic movement, but has watched it very carefully and nothing but good can be said about it, in my judgment.

## Faculty Notes

Dr. James Daane, professor of pastoral theology, was stricken with a coronary on May 1. Although his condition has greatly improved, his activity is severely restricted. Your prayers on his behalf are appreciated.

Dr. William LaSor, professor of Old Testament, was honored on May 21 for 25 years of service to the Seminary. Dr. LaSor initiated the publication of *TN&N* back in 1953 when he cranked out the alumni newsletter on the mimeo.

Adrin C. Sylling, associate professor of psychiatric social work and director of the Pasadena Community Counseling Center, received his doctorate from the University of South Africa in April. His dissertation was entitled, "The Creative Use of Conflict in Marriage: A Social Casework Approach."

## NIMCC Materials Available

If you were unable to attend the first National Institute for Missionary Committee Chairmen sponsored by the School of World Mission June 14-16, you can order the materials from the Institute. Membership in the Church Growth Book Club plus five mission and church growth books are available for \$7.50 including postage.

To order the packet of books or for information on the taped or written transcripts of the plenary sessions, write:

The William Carey Institute  
1021 East Walnut Street  
Pasadena, CA 91106

## Bookstore Expands

The crowded Seminary Bookstore will move into larger quarters in the building at Los Robles and Union Avenue this summer. The line of merchandise will be expanded and the store will be open to the public.

Mr. Roy Carlisle, newly appointed Bookstore Manager, is continuing his part-time M.Div. studies in the School of Theology. Of his appointment, Roy said, "My involvement in various kinds of ministries has made me aware of the need for quality Christian literature. I am excited about the opportunity to combine ministry and business."

## Student Publication

*Studia Biblica et Theologica* is now published semi-annually at a cost of \$4.00 per year (\$4.50 outside continental U.S.). Volumes I-III are available at \$2.00 each. To obtain a subscription or order past issues, write: Editor, *Studia Biblica et Theologica*, at the Seminary.

## Last Issue

Because of the demand for the March issue on The Church and the Charismatic issue, the magazine has been reprinted. It is available for 30¢ each.

## Faith Renewal Team

Would you be interested in the possibility of a Faith Renewal Team mission to your congregation?

A "typical" weekend facilitates fellowship in the local church through personal testimonies of Christ at work in the lives of the Team members. With the personal witness comes teaching on the *koinonia* of the Body of Christ and its crucial place in maintaining (or renewing) faith in Christ.

Dr. Robert Munger, Advisor of the Teams, invites interested pastors to write to the Faith Renewal Team in care of the Seminary.

## Psych Program Approved

The Graduate School of Psychology has been granted approval of its doctoral study program in clinical psychology by the American Psychological Association. All of the other APA approved programs are associated with major universities.

The School of Psychology which began in 1965 presently has 8 fulltime faculty and a student body of 70 in its Ph.D. program.

## New Extension Center

A fifth extension center opens in the San Francisco Bay area in the fall of 1974. For information and/or application, write to Mrs. Grace Johnson, administrative assistant, Fuller Seminary Extension Center, 3560 Farm Hill Blvd., Redwood City, California 94061.

Other extension centers in operation are located in Seattle, Washington, Fresno, Bakersfield and Los Angeles, California.

## Placement Opportunities

*These churches or organizations have contacted the Seminary for assistance in filling vacancies. If you are interested in any of the positions, please contact Mrs. Gloryanna Hees, Placement Office, Fuller Seminary.*

**Christian Education/Music Director**, Bethany Baptist Church (BGC), Thousand Oaks, California. Includes involvement in visitation program.

**Pastor**, Carlisle Congregational Church, Carlisle, Massachusetts. Membership of 264.

**Pastor**, Evangelical Community Church (non-denominational), Fresno, California. Membership of 120.

**Associate Pastor**, Community Reformed Church, Escondido, California. Develop youth program and coordinate CE program. Occasional pulpit supply.

**Shepherd/Teacher**, Community Bible Church, Minneapolis, Kansas. Independent. Membership 65, attendance 125. Theologically conservative. Preaching main responsibility.

**Youth Pastor**, Christian and Missionary Alliance Church, Flint, Michigan.

**Youth/Christian Education Minister**, Christian and Missionary Alliance Church, Salem, Oregon. Experience in business or industry helpful.

**Youth Minister**, Evangelical Free Church, El Cerrito, California. Also involvement with CE or music. Membership of 123.

**Pastor**, Faith Bible Church, Dallas, Texas. Must be able to speak in English and Spanish.

**Assistant Christian Education Director**, First Armenian Presbyterian Church, Fresno, California. Train youth leaders, coordinate and plan programs. Membership of 300.

**Minister of Christian Education/Youth**, First Baptist Church, (NABGC), Sunday school plus club work. Membership of 377.

**Associate Pastor**, First Mennonite Brethren Church, Wichita, Kansas. Ministry to youth. Counseling and preaching responsibilities. Music abilities desirable.

**Pastor**, Mammoth Community Church, Mammoth Lakes, California. Interdenominational. Preaching, teaching and counselling duties. Membership of 20.

**Associate Pastor**, Maryvale Baptist Church, Phoenix, Arizona. Emphasis on music and youth. Preaching opportunities.

**Youth Pastor**, Mt. Miguel Covenant Church, Spring Valley, California. Direct youth program, visitation work and occasional preaching. Membership of 200.

**Pastor**, Penngrove Community Church, Penngrove, California. Evangelical.

**Pastor**, Prescott Church of all Christian Faiths, Prescott, Arizona. Conservative. New, small church but growing.

**Youth Minister**, South Park Community Church, Tulsa, Oklahoma. Attendance of 250, youth 75. Supervision of CE program. Ability in music and athletics desirable.

**Director of Youth and/or Director of Music**, Thornton Avenue Baptist Church, (ABC), Fremont, California. Evangelical. Attendance of 250. New growing church.

**Pastor**, Trinity Evangelical Church, (Independent), Issaquah, Washington. Preaching, teaching, counselling and visitation. Membership of 31.

**Minister to Youth**, Trinity United Presbyterian Church, Modesto, California. Fast growing church. Membership of 806. Musical ability helpful. Opportunity for creative drama and music. Relational theology.

**Assistant Pastor**, United Presbyterian Church, Morgan Hill, California. Emphasis on youth work.

**Pastor**, Westminster Chapel, Houston, Texas. Evangelical leadership. Desire Bible expositor.

**Minister of Youth**, Westminster Presbyterian Church, Lincoln, Nebraska. Relational style. Membership of 2,800. Fourth staff person. Potential of 700 youth.

**Minister of Christian Education**, West Side Baptist Church, Topeka, Kansas. Membership of 606.

## Class Notes

### 1953

Chaplain **George E. Haroldson** has retired after 22 years of service in the USN. He will enter private practice as a marriage, family and child counselor in Oceanside, California.

### 1954

**Robert Emery** (B.D. '52, M.Th. '54) died suddenly in his home February 14, 1974.

**Frank Soules** returned to Brazil, serving with the Presbyterian Church, U.S.

### 1956

**Ronald E. Carver** was appointed academic dean of the Bible Institute of New England, St. Johnsbury, Vermont, where he has been teaching since August, 1973.

Chaplain (LTC) **Edward A. Simon** has been reassigned to the Presidio of San Francisco as Chaplain Coordinator for the activities of all Army reserve and National Guard chaplains in the West.

### 1957

**Albert H. Epp** (M.Div. '57, D.Min. '71) is senior minister of the First Mennonite Church in Newton, Kansas. Their morning service is broadcast over KJRG.

### 1958

**Shinpei Higuchi** (M.Div. '58) returned to Japan where he will teach at the Japan Christian College in Tokyo.

**Paul Larsen** has written a book, *Wise Up and Live*, published by Regal Books.

### 1959

**Richard Sturz** (Th.M.) has returned to Brazil where he serves with the Conservative Baptist Foreign Mission Society.

### 1960

**Douglas Beyer** (M.Div. '60) received the D.Min. from San Francisco Theological Seminary in June. His dissertation was "The Value of Brainwave Biofeedback Training to the Creative Process of Sermon Preparation and Delivery."

### 1961

**George V. Erickson** was elected Moderator of the Synod of Southern California, United Presbyterian Church. He is pastor of Trinity Presbyterian Church in Camerillo, California.

### 1963

Dr. **Doman Lum** has had a book published, *Responding to Suicidal Crisis*, by the Wm. B. Eerdmans Company.

**Vernon Tank** (B.D. '63, SWM '68-69) was ordained as a minister in August, 1973 by the Presbyterian Church of Formosa.

**Eric J. Schiller** (B.D. '63, Th.M. '66) has joined the faculty of science at the University of Dar es Salaam in Tanzania, East Africa.

### 1964

**Gerry Iverson** (MRE '64) and his wife Janie became the parents of a baby boy, Nathan Erik-Thorvald, last January.



## Pannell Accepts Faculty Post

William Pannell, vice president of the Tom Skinner Associates of Detroit, Michigan, has been appointed as assistant professor of evangelism, according to C. Davis Weyerhaeuser, chairman of the Board of Trustees.

Pannell is a graduate of Ft. Wayne Bible

College with a B.A. in Bible. He served on the Youth for Christ International staff prior to his ministry with the Tom Skinner Associates.

The author of *My Friend the Enemy*, Pannell served as a Fuller trustee since 1970. He and his wife, Hazel, have two sons, Philip and Peter.

## Fuller at Lausanne

Several faculty will join the many alumni expected to be at the International Congress on World Evangelization in Lausanne, Switzerland, July 16-25. The School of World Mission played a key role in helping to gather data for the unreached people survey in cooperation with MARC of World Vision.

All alumni attending the Congress are invited to attend an alumni reunion. Watch for details at the Congress.

### 1965

**Paul Balisky** (B.D. '65, M.A. Miss. '72) is on furlough this summer from his post in Ethiopia.

### 1966

**Wayne Anderson** led a seminar on Basic Discipling Ministry for the Evangelistic Association of New England in March. He serves as minister to students in the Park Street Church of Boston.

### 1967

**Kenneth P. Welding**, president of the Language Institute for Evangelism, has returned to Japan.

### 1968

Dr. **William Dyrness** and his wife Grace are the proud parents of a baby girl, Andrea Elizabeth, born in December, 1973. Dr. Dyrness will teach theology in the Asian Theological Seminary in Manila this fall.

### 1969

**Godfred H. Ebright** and his wife Lorrie have a new baby, Timothy James, as of April, 1974. **Robert H. Hill** is on furlough this year from his

## Attention, Artists

The October issue of *TN&N* will focus on The Church and the Arts. Alumni who have art forms (paintings, sculpture, woodcuts, etc.) are invited to submit items which can be reproduced photographically. Art should not be larger than 12x15 or smaller than 4x5. Identify each item with title of work, media used, your name and address.

All art forms and photographs are needed by August 1 and will be returned.

assignment in Greece under the Greater Europe Mission.

### 1970

**Richard Foster** (Th.D. '70) and his wife Carolyn are the proud parents of a baby boy, Nathan Lee, born last February.

### 1972

**Robert C. Coppock** (D.Min. '72) has become pastor of the Vernon United Presbyterian Church in Portland, Oregon.

**Larry Hicks** (M.Div. '72) and his wife Judy have become the parents of a baby girl, Amy Nichole, in April, 1974.

**Kenneth H. Himes** (M.Div. '72) and his wife Mary are the parents of their first child, Deborah Marie, born in April, 1974. He is assistant pastor of the First Baptist Church in Montebello, California.

**Stephen Kobernick** serves as liaison between Fuller Seminary and the Pasadena District of the United Methodist Church.

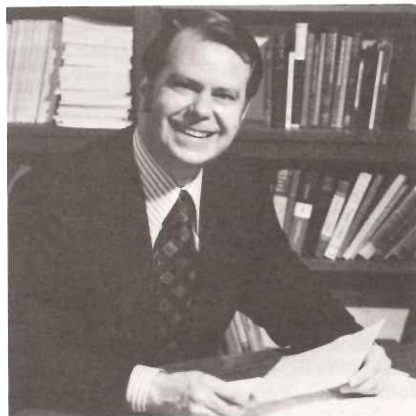
### 1973

**Philip H. Mark** (M.Div. '73) was ordained and installed as youth pastor at Makiki Christian Church in Honolulu on April 7, 1974.

I Samuel 2:1-10

# The Song of Hannah,

A Bible Study by David Allan Hubbard



A strange procession it must have been,  
winding through the hill country,  
west to Shiloh:  
a couple of donkeys picking their way  
along the rocky road,  
one carrying an ephah of flour,  
the other a skin of wine.  
Tied to one of them was a three year old bull.  
Beside them walked a stern-faced woman with  
several children, an older man, a three year old boy in  
a new robe, and a woman bursting with song.

Hannah had made that pilgrimage many times  
and in previous years had grown to hate it.  
Now she could hardly wait to get to Shiloh.  
She wanted to have full portions of the sacrificial meal,  
portions as rich and as large as those Peninnah,  
her husband's other wife, had enjoyed in previous years.  
She wanted to show Eli, the old priest that  
her prayers for a son had been answered;  
she wanted proudly to present little Samuel to Eli  
to serve at the shrine at Shiloh;  
and she wanted to sing.

Sing she did, first with the entire  
family as they praised God for  
his high deeds and then by herself.  
She sang a song of celebration:  
"My heart exults in the Lord;  
my strength is exalted in the Lord.  
My mouth derides my enemies,  
because I rejoice in thy salvation.

"There is none holy like the Lord,  
there is none besides thee;  
there is no rock like our God.  
Talk no more so very proudly,  
let not arrogance come from your mouth;  
for the Lord is a God of knowledge,  
and by him actions are weighed.  
The bows of the mighty are broken,  
but the feeble gird on strength.

Those who were full have hired  
themselves out for bread,  
but those who were hungry have  
ceased to hunger.  
The barren has borne seven,  
but she who has many children is forlorn.  
The Lord kills and brings to life;  
he brings down to Sheol and raises up.  
The Lord makes poor and makes rich;  
he brings low, he also exalts.  
He raises up the poor from the dust;  
he lifts the needy from the ash heap,  
to make them sit with princes  
and inherit a seat of honor.  
For the pillars of the earth are the Lord's,  
and on them he has set the world.  
"He will guard the feet of his faithful ones;  
but the wicked shall be cut off in darkness;  
for not by might shall a man prevail.  
The adversaries of the Lord shall  
be broken to pieces;  
against them he will thunder in heaven.  
The Lord will judge the ends of the earth;  
he will give strength to his king,  
and exalt the power of his anointed." (I Samuel 2:1-10)

## I. A CELEBRATION OF GOD'S VICTORY (I Samuel 2:1)

- A.** A victory which gripped her whole personality:  
"My heart exults in the Lord."  
Her mind, her will, her power to  
choose and decide were focused not on  
her blessings but on God's deed.  
"My strength is exalted in the Lord."  
Her person was charged with the power  
of the Lord, renewed with the sense  
of his presence with her.

"My mouth derides my enemies."  
Her words of blessing put to shame  
those who mocked her barrenness:  
her neighbors at Ramah who  
relished in her curse and wagged  
their tongues about her childlessness;  
her rival wife, Peninnah, who  
had lorded it over her in past pilgrimages.

Heart, strength, mouth—all that she thinks  
and does and says is centered in the great  
act of God on her behalf.  
His salvation is her source of joy;  
she knows there is no other.

- B.** A victory which God alone had achieved.  
No pride of motherhood is heard here.  
No pity in view of her pending sacrifice,  
as she lends the toddling Samuel to the Lord.  
She knows to whom the credit goes.  
She had taken full measure of her  
barrenness and she claims  
no part in its remedy.  
Salvation is the Lord's.  
Her exultation and her exaltation are in him.  
He—and only he—has  
vindicated her reputation,  
fulfilled her longing,  
removed her disgrace.  
Hannah sang her song—a celebration of God's victory.

## II. A CELEBRATION OF GOD'S UNIQUENESS (I Samuel 2:2)

- A.** Unique in his compassion to rescue.  
"There is none holy like the Lord,  
there is none besides thee. . ."  
Hannah was awed by God's holiness  
but not put off by it.  
She had implored him boldly  
in her time of need, praying  
desperately in the sanctuary.  
Now she blessed that holiness  
not because it kept her  
at a distance but because  
it had brought God close,  
close enough to touch a fruitless womb  
and grace it with life.  
It was a redeeming, rescuing holiness—  
the holiness not only of a God set apart in fearsome majesty  
but of a God drawn near in compassionate love.
- B.** Unique in his power to preserve.  
"There is no rock like our God."  
Here again Hannah thinks of the assaults  
of her enemies, who read her barrenness  
as divine judgment, who laid siege to her  
worth and dignity in wave after wave of attack.  
But God, and only God, proved an adequate refuge,  
a Rock in which she could hide:  
he it was who had protected her  
from her enemies;  
he it was who had now put them to shame.  
Hannah sang her song—a celebration of God's uniqueness.

## III. A CELEBRATION OF GOD'S POWER (I Samuel 2:3-8)

- A.** The power to put down the arrogant.  
"Talk no more so very proudly,  
let not arrogance come from your mouth;  
for the Lord is a God of knowledge,  
and by him actions are weighed."  
Arrogance showed itself in speech.  
Biblical peoples did not view these as empty words.  
Especially to the weak, the sickly,  
the distressed, the poor, these words  
would come with power—power to wound,  
to curse, to destroy.  
That is why God's intervention is so important.  
He alone has the power to deal  
with such powerful people.  
God knows enough and cares enough  
to deal with the arrogant.
- B.** The power to reverse the fortunes of history.  
God's intervention runs counter to  
the normal patterns of society.  
He turns losers into winners  
and winners into losers:  
"The bows of the mighty are broken  
but the feeble gird on strength."  
God's ways of salvation are not man's ways.  
His commitment is not so  
much to the affluent as to  
the poor:  
"Those who were full have hired  
themselves out for bread,  
but those who were hungry have  
ceased to hunger."  
God's program of blessing cuts across  
the grain of nature.  
He brings fruit to the fruitless:  
"The barren has borne seven,  
but she who has many children is forlorn."  
The very poetical structure—antithesis,  
in which the second line states the  
opposite of the first—is witness to  
the strange ways of God. They run in  
opposition to what our human nature would  
predict—and to the way we normally behave.  
The poetry itself conveys the divine surprise.
- C.** The power to raise the lot of the afflicted.  
The contrasts made,  
the surprises of God pointed out,  
Hannah concentrates on the lot of the oppressed—  
their happy lot—given the surprising ways  
of God.  
His might is at the service of his mercy;  
his majesty bends itself to carry  
out his compassion;  
his power implements his concern.  
He uses distress for his purposes.  
Affliction does not remove us from  
his control.  
"The Lord kills and brings to life;  
he brings down to Sheol and  
raises up."



This is probably poetic language to describe the ups and downs of providence, especially in sickness and health. God uses sore distress in order to help us appreciate high blessing.

"The Lord makes poor and makes rich;  
he brings low, he also exalts."

The same pattern is applied to our *economic* status.

"He raises up the poor from the dust;  
he lifts the needy from the ash heap,  
to make them sit with princes and inherit a seat of honor."

The same pattern is applied to our *social* status.

God's are the kingdom, the power and the glory and his mission in history is to make them known.

Given our stupidity and perversity,  
he has to use drastic means to do this.

Hannah's song makes clear that God has a right to work his surprises.

After all he is the Creator:

"For the pillars of the earth are the Lord's,  
and on them he has set the world."

Not a vague or general celebration of power is heard in this song, but a specific psalm of praise to the Creator-Redeemer, Israel's Lord and God.

Hannah sang a song—a celebration of God's power.

#### IV. A CELEBRATION OF GOD'S JUDGMENT (I Samuel 2:9, 10)

##### A. Judgment centering in God's might.

A *might* which guards the feet of the faithful.

Biblical judgment is often positive as well as negative—  
a protection, a vindication, a restoration.

"He will guard the feet of his faithful ones;  
but the wicked shall be cut off in darkness;  
for not by might shall a man prevail."

A *might* that destroys his enemies:

"The adversaries of the Lord shall be broken to pieces;  
against them he will thunder in heaven."

##### B. Judgment worked out in history.

"The Lord will judge the ends of the earth;  
he will give strength to his king,  
and exalt the power of his anointed."

The little boy in the new robe who had been part of the strange procession tripping along beside the three year old bull was to become a king-maker.

His leadership marked the transition from the judges to the kings.

Last of the judges he was to become,  
first of the anointers of kings.

Hannah's song anticipated this hinge-point of holy history;  
it celebrated the rule of God through his king.

And it did more— this song of celebration:

It reached out in prophetic yearning for another song  
of another peasant woman,  
about the birth  
of another son.

Israel had to wait a millennium to hear it.  
We have to wait only till tomorrow.

For now, there are a few questions about us and our mission in the light of Hannah's song:

- 1) Can we believe in the unique ability of God to bring salvation?  
Can anyone else cure our barrenness,  
warm to life our frozen wombs,  
make our churches maternity wards for new birth?  
Can we abandon ourselves and our churches to the merciful power, to the holy compassion, of God?
- 2) Can we believe that God may use the laity to lift the song of renewal?  
It was Eli and his priestly crew that voiced the hymn of redemption that day at Shiloh.  
It was part of Israel's peasantry,  
a true daughter of Sarah,  
Rebekkah and Rachel,  
that gave music to her faith—and ours.
- 3) Can we believe that the heart of our mission is celebration?  
Can we acknowledge that creeds are not for signing as much as for singing? (James Denney)  
Can we see beyond our budgets and our charts,  
beyond our buildings and our programs—the redeeming work of God?  
Called we are to regulate, to moderate, to delegate—but not before we celebrate.
- 4) Can we believe that it is in and through history that God will make his reconciliation and his judgment known?  
Can we know that he will do this not only in the dramatic intervention of political and social events but in the simple ordinary things—like the birth of a boy destined for leadership?
- 5) Can we believe that our women have an ear for the music of the kingdom?  
Can we let our Hannahs sing?  
Can we stand by silent like Eli while they witness in their particular forms of passion and celebration to the saving deeds of God?

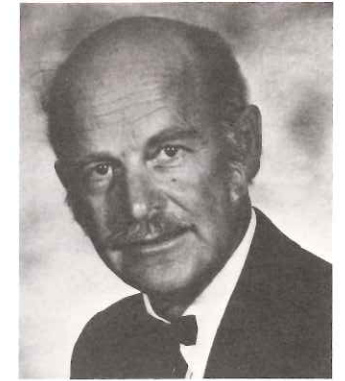
Those are the questions flung at us from the Psalm.

Can we believe these things?

God's Word to us through Hannah tells us we *should*;

God's work among us in saving history tells us we *can*.

# Finch Symposium on Psychology and Religion



by Donald F. Tweedie, Jr., Ph.D.

The fourth annual Finch Symposium held in January featured Dr. Orville Walters. Dr. Walters is an emeritus professor of psychiatry and student health services at the University of Illinois and is presently on the faculty and staff of the University of Illinois Medical School in Peoria. This year's Symposium was stimulating and provocative. Dr. Walters spoke from a viewpoint more classically evangelical than was the perspectives of the previous lecturers.

The Symposium was entitled "Christian Therapy and the Legacy of Freud." The theme of the lectureship was an invitation for a closer look at a segment of contemporary psychology whose founder predicted that it would bring the third great disturbance in human thought after Copernicus and Darwin. According to Walters, the term *psychoanalysis* has gone through various changes of meaning since Freud adopted the word—from a *method of treatment* to a *method of scientific investigation* to a *system of psychology* to a *philosophy of life*.

The first lecture, "The Rise and Decline of Psychoanalysis," traced the course of Freud's theory. From the time of the famous Clark Conference in 1909, when Freud visited America and introduced his theory of psychoanalysis, until post-World War II when psychoanalysis became a significant part of the pastoral counseling movement, Freud's theory experienced rapid and steady growth in the American scene. At about the fiftieth anniversary of psychoanalysis in America there became a concerted focus of criticism on many fronts questioning the efficacy of psychoanalysis as either a therapeutic procedure or a scientific system of psychology. The deficiencies which have stimulated the decline of psychoanalysis were reviewed by Walters as not only including the two mentioned above, but also its weakness as a philosophy and its antagonism to religion. Walters feels that Freud's attacks upon religion have ended by hurting psychoanalysis and psychotherapy more than they have damaged religion.

In the second lecture, "Psychiatry's Encounter with Religion," Walters traced the anti-religious theme in Freud's works, with special focus upon *The Future of an Illusion* which is Freud's most vehement polemic against religion. Freud concluded that religious commitment was a part of a "universal obsessional neurosis" and that the affirmation of faith in science is the only ultimate source of knowledge. As psychoanalysis has declined, inversely, there has been a gradual bettering of relationships between psychiatry and religion.

In the concluding lecture, Professor Walters presents "The Anatomy of Psychotherapy" as including the person, the disorder, the objectives of therapy and the person of the

therapist. Walters sees the doctrine of man in Freud and Rogers as being polar opposites, and missing the mark of an adequate Christian doctrine of man. He avers that every therapist utilizes some concept of man and that naturalism or humanism has no special rights as opposed to a biblical theism. A central personal need is a harmonious relationship to God which results in harmonious relationships in the world. Pride, anxiety, self-centeredness, guilt, etc., result when this relationship is in disorder.

Dr. Walters discusses Freud's attitude toward neurotic and personality disorders and lists a significant group of men who have, in the literature, asserted its inadequacy. The central focus of human disorder in a Christian understanding of man is presented as an "intrapsychic conflict resulting from egocentricity" and having its chief stimulus in anxiety, the "alarm signal, announcing a threat to the self." Walters sees a transcendent objective in a Christian therapy which goes beyond any of the present methodological objectives in current psychotherapy: the alleviation of symptoms, the modification of behavior and the promotion of positive growth and development. In the discussion of the final anatomical aspect of psychotherapy, the therapist is presented as the chief contributor to the recovery and growth of the patient.

Walters finds that Carl Roger's "therapeutic triad" with its genuineness, unconditional positive regard and empathic understanding, are the focal qualities of successful psychotherapy but that these are embodied only in the biblical concept of "agape" love. Walters tends to repudiate the legacy of Freud as a helpful theme in contemporary psychotherapy and to substitute as a theme, "Beloved, if God so loved us, we ought also to love one another."

The 1974 Finch Lectureship was another significant landmark in the attempt to integrate the data of contemporary clinical psychology and biblical theology. Walter's viewpoint that effective psychotherapy is to be perceived as Christian ministry is an important link in the chain of events fulfilling the commitment of the School of Psychology.

As the other lectureships, this year's symposium will be published in due time. Cassette tapes of the symposium are available. ■

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# The Stob Lectures: A Report

Lecture Hall #1 formerly known as the chapel was packed on February 13 for the first of the 1974 Jaymes P. Morgan, Jr. lectures. It is a tribute to the lucidity and depth of this year's lecturer, Professor Henry J. Stob of Calvin Seminary, that the crowds did not diminish for the subsequent two lectures; those who came to the first lecture out of curiosity, obviously decided that it was well-worth their effort to return. The sustained applause for the first two lectures, culminating with a standing ovation for the concluding lecture, were further indications that Henry Stob delivered what will be remembered as the finest Jaymes P. Morgan, Jr. lecture for years to come.

Although the content of the lectures accounted mainly for the overwhelming response Professor Stob received, another dynamic was also involved: Henry Stob and Fuller Seminary were like old friends who greatly enjoy each other's company. There was a unity between lecturer and audience which had grown out of the cross-fertilization between Calvin and Fuller Seminary (both Professors Smedes and Daane received training at the former institution, with Professor Stobs playing an influential role in their lives). This unity of spirit was reinforced by the mutual concern of the listeners and the speaker to carve out a distinctively Christian perspective on ethical issues without the gross oversimplification to which such an enterprise is often prone.

The overall title was somewhat vague: *Love and Justice*. The content, however, was far from vague. With clarity and balance, Dr. Stob examined this seemingly amorphous topic in his three presentations.

## "THE ETHICS OF LOVE"

In his first lecture Dr. Stob defined love as being shaped by three elements: nature, sin and grace. According to him, both the traditional Roman Catholic definition which reduces the activity of love to nature and grace alone and the traditional Protestant definition which tends to minimize the dimension of nature need to be qualified. Moving from these traditions to two well-known twentieth-century works on love, Professor Stob further refined his definition by offering a critique of Anders Nygren's *Agape and Eros* and Paul Tillich's *Love, Power, and Justice*.

Nygren, Stob argued, has "erased the dimension of nature." The extremes of *eros* and *agape*, as Bishop Nygren antithetically defines them, reduce love to either sinful love or divine love. For Stob, Nygren's perspective does not sufficiently respect nature, which is, after all, "the arena where love and grace operate." In other words, Nygren's discussion of love is vitiated by being too exclusively negative in its judgment of *eros* as it operates in the world.

Tillich's perspective, which some might call a healthy corrective to Nygren's, goes much too far in the opposite direction. As Tillich defines it, love is single, without any distinction in *being*; the self should be able to transcend the duality of nature and supernature, so that any differences in love are only differences in *quality*. Thus, love is a movement from being to being or, as Stob put it, "an ontological movement for reunion." This definition of love robs sin of its meaning as "fall" and dilutes grace so that it is no longer characterized by "otherness." Tillich's monistic view of love so totally identifies grace with nature that it loses its distinctive meaning as "the sovereignly free act of a forgiving God." Differing with both Nygren and Tillich, Stob supported a view of love which included both nature and *agape*.

To elaborate on what he meant by "natural" love, Professor Stob then analyzed six different dimensions of erotic love: 1) self-love, which is analogous to self-preservation or more subtly to self-realization and consequent self-respect (Stob called this dimension an "indigenous and fundamental one"); 2) sexual or romantic love, the most natural form of *eros* since it has "a biological foundation"; 3) *mother love*, a non-sexual form of *eros*

by Eric K. Behrens

which ties a family together and in some sense affects all relatives; 4) *friendship*, a love which reaches beyond the self and the family to "join persons not thrust on each other by blood"; 5) *spiritual love*, in the sense of moral aspiration, *i.e.*, "a dynamic search for otherworldly good" (including a non-sexual soul passion; a yearning, an inner craving for real fulfillment); and 6) *aesthetic love*, a quiescent love which emerges "when a value is seen as an object of enjoyment," that is, one which can be contemplated and delighted in without any desire to seize it for oneself.

Having defined the dimensions of *eros*, Stob pointed out the limits of *eros* (natural love) and why it is not fit, in and of itself, to shape a Christian culture. Arguing that the goodness of *eros* is finite, and therefore partial and restrictive, Stob showed how limited the dimensions of *eros* are: *self-love* and *romantic love*, for instance, are both very partial; *mother love* does not go beyond the family; and *friendship* is cautiously selective, and so on.

Pursuing his critique of *eros* further, Professor Stob maintained that two structural elements of *eros* prevent it from being as effective as *agape* in shaping a life. First, *eros* love is motivated by the beloved so that the latter must be worthy or deserving of this love. If God had operated on the basis of such love, there could not have been a creation *ex nihilo*. Furthermore, *eros* love is unable to reach out to sinners and to enemies. Second, *eros* love comes from a lover who *needs*; such love stems from a desire to acquire the object the lover feels is able to fill his or her emptiness. As an illustration of this aspect of *eros*, Stob pointed out that many Greeks rejected the love of the God of the Christians "in the name of *eros*" because they could not understand how a perfect God, to whom nothing could be added, could love man.

Professor Stob concluded his first lecture by showing what *agape* adds to *eros*. Reiterating the point that *eros* is not sinful, but that it is distorted. Stob then defined *agape* as supernatural, essentially divine love which is directed outward. *Agape* love gives, creates, redeems; it is not discriminatory, for it treats every man simply as a *neighbor*. Since *agape* is essentially divine love, man cannot share in it unless he is "incorporated into Christ in faith by the Holy Spirit." Once this occurs, the *agape* of Jesus Christ, being wedded to the *eros* of man, redeems this *eros* and shapes a new life.

## "THE ETHICS OF JUSTICE"

Professor Stob introduced his second lecture by asking: "Does today's subject differ from yesterday's?" Those who accept Tillich's definition of love as the "ontologically dynamic drive to unite the separated" would say "no." In other words, God was only doing justice when, in the atonement, he reconciled men to God and to each other. On the other hand, those who define love as including both *agape* and *eros* would reach a very different conclusion. They would say that love and justice are related, but that they also are different. Thus, God's *justice* does not compel reconciliation, but death. It is only the *agape* of God that brings reconciliation. While justice may be the basis of love, it is not equal to it. It is "penultimate"; rather than being "the sum of goodness," it is only an "ingredient" (albeit an important one) of goodness.

Having distinguished justice from love, Dr. Stob defined justice in capsule form: "justice is concerned with the distribution of goods and evils to each in accordance to what is due to each." He further suggested that justice involves itself in three matters: 1) *moral symmetry* (symbolized by the scales) which reveals the fact that justice is more than the mere satisfaction of

claims; 2) *deserts*, the positive side being merits or rewards; the negative side being demerits or deprivations; 3) and *duty*, the obligation to respect the claims of others, an obligation which is generated by the rights of other men.

"At the heart of justice," Stob went on to say, "is the *due*." This, in turn, raises the important questions, "how does what is one's due become one's *due*?" and "how are rights determined?" Attempting to answer these difficult questions, Professor Stob approached them epistemologically (how can we *discover* what is due man), foundationally (*why* is something due man), and materially (*what*, in terms of content, is due man).

On the epistemological level, man could consult his conscience with its "innate" knowledge of justice. However, while conscience is open to divine influences, it is also open to other influences, often echoing outside authorities. Thus, in and by itself, conscience cannot determine justice. Another possibility is public opinion. The problem is that the witness of public opinion is often "vague, confused and contradictory." The statute books, which catalogue positive law, are another possible source for discovering justice. And yet, while "positive law" embodies "careful judicial reflection," it is limited in two important ways: 1) rights created by legislative bodies are social creations, dependent on the public will or autocratic legislatures, and hence can be varied at will; 2) legal justice, when considered from "a higher point of view," may be terribly unjust.

The "higher point of view" is what has traditionally been called the "law of nature," or as Stob described it, "the universally apprehended primal law of justice." The "law of nature" is a concept familiar to the church and to Christianity, being defined in Romans 2:14. It is known to all men, with every culture having an ideal of justice. Unfortunately, as Stob pointed out, "the law of nature is not so easily read as some have supposed." Citing the examples of Plato and of Aristotle, who believed that nature showed that there is no essential equality among men, Professor Stob showed the shortcomings of using natural law to define justice. Natural law lacks the "articulateness and concreteness of scriptural law" and "we always bring our own selves to the law," amending it and altering it in the ways we want.

Finally, the Christian position is to go to the Bible to determine the content of justice. Even here, Stob pointed out, are problems: *where* does one search in the Bible to find justice? The Sermon on the Mount? The theocracy of Old Testament Israel? The parables of Christ? The "*Haustafeln*" in the epistles? Obviously, the search for biblical justice has to be controlled by a proper hermeneutic. The Bible, Professor Stob went on to argue, is not a "book of jurisprudence." While theologians have often appealed to the decalogue to show what love entails, there is nothing in the tables of the law about the right to work, to an education, etc. The most fruitful way to use the Bible as a guide for justice, Stob concluded, is to see it as a book which reveals "the relationships and dealings of God with men" and to study how justice is done in this divine human interaction.

The foundational question, *why* we have rights, receives two answers from the Christian perspective. First, human rights are "rooted in the divine act of creation." God made man a person with other persons, which entitles him to be treated as a person by other persons. Thus, Stob stated, "every man's creation is an assertion of human right." Second, human rights are "grounded in the command to love." We are not free from other men, we are free for them. We have an obligation to others because God "has given us freedom for higher duties." Those who are under bondage must claim the "freedom to love."

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The material question, *what* is due to man, said Professor Stob is not "all that would enhance his being and complete him" (or man could *demand* salvation!). On the positive side, man is due "all that is accorded to him by the principles of justice" which are equality and inequality. Equality is clearly the more important of the two and it is "based on a Christian ontology of being." Personality, or personhood, is "the basic principle of justice." In light of this, "every human being should be treated as what he essentially is: in the image of God and mandated to perform God's commission." Personhood as the principle of justice implies that "impartiality should reign" since differences in race, class, etc. have no root in the personhood of man. On the other hand, the principle of equality must be qualified because each person is unique. All men must not be treated identically because differences in need and desire must be considered.

Professor Stob concluded his second lecture with several significant principles in the administration of justice. First, we must not let either equality or individuality cancel each other out. Second, equity must avoid the extremes of "absolutistic collectivism" on the one hand, and "relativistic ethics" on the other. Finally, justice is best served "when all men are allowed to attain the level of personhood of which they are capable."

#### "THE DIALECTICS OF LOVE AND JUSTICE"

In his third lecture, Professor Stob combined the more abstract and theoretical conclusions of the previous two lectures to present a strikingly "practical" analysis of the interaction between love and justice in the areas of God's love, human love and social justice, and interpersonal love. This final lecture masterfully illustrated the fact that while ideals (such as "love" and "justice") tend to temper each other, this "tempering" effect does not have to destroy such ideals. On the contrary, it brings them "down to earth," making them all the more relevant in a fallen world which so rarely attains its ideals. In short, Professor Stob's last lecture was pervaded by a healthy realism, a "here and now" quality which this listener appreciated since it made the conclusions of the former lectures more concrete and workable.

Before embarking on the interaction between love and justice, Stob argues that they belong to both the personal sphere and the social sphere. However, love more often involves the *personal sphere* than justice does, for it does not argue for rights or claims. Justice, on the other hand, being concerned with rights and deserts, generally acts in the *social sphere*. Of the two, love is "the greater and the higher."

Given that love is the higher, Stob asked, "how, if we love, are we to stand with justice"? He then outlined eight answers to this question, the first answer dealing with the question of God's love, the next five with the question of "human love as it relates to social justice," and the final two dealing with interpersonal love.

In discussing the "dialectic of love and justice" as it pertains to *God's love*, Stob primarily emphasized that God's love for sinners can only be exercised upon them "after all the demands of justice have been satisfied." Admitting that this was "tantamount to saying that justice is the ground of love," Stob argued that "for God to freely forgive men's sins, he is obliged to inflict the punishment due for such sin." God inflicted this punishment on himself, dramatically illustrating the fact that "divine love cannot exist at the expense of justice." Had forgiveness occurred without someone paying the incredible price due for sin, Stob concluded, "the moral universe would have been destroyed."

Turning then to the subject of "*human love as it related to social justice*," Stob suggested that, first, "love demands that society do justice to its members." The command to love one's neighbor

includes the demand that society give that person the "freedom and opportunity" to be a man or, at the very least, that society satisfy his rights.

Second, "social justice is a necessary instrument of love." Stob clarified this statement by making several others: a) love needs the presence of justice for its operation (thus, justice "often provides the opportunity for love"); b) love needs the control of justice to prevent it from being "extravagant, unordered and unregulated"; c) one cannot minister to the needs of one's neighbor without the right social structures; and d) "legislative actions in the sphere of social justice are a primary means for bringing about change." Furthermore, Stob concluded "laws make us have a higher morality than we would have otherwise."

Third, love "is not the instrument for creating justice or a just society" because it is not fitted, by its very nature, "to provide those rival structures which adjudicate the rights of individuals." Stob illustrated this by discussing the Sermon on the Mount; while this block of teachings constitutes "the very paradigm of love," and gives the structure of the kingdom, the kingdom is "already not yet." Since we live in a "between-time," we cannot operate in this world with the ethics of the Sermon on the Mount.

Having discussed limits of love in the "love-justice" dialectic, Professor Stob showed "how love adds to justice." First, he pointed out that "love tempers the administration of public justice." It brings to justice a sensitivity and discernment it would not have otherwise, since laws tend to ignore varying circumstances. Love often moves justice beyond "the letter of abstract law," converting strict justice into equity. Stob summed up the thesis by employing a well-known parable: "The new wine of *agape* must sometimes break the wineskin of a dried out *nomos*."

Finally, Professor Stob argued that "love must mediate between law and existence." Specifically, love prevents justice from embracing either the extreme of the absolutism of abstract legality or the other extreme of total arbitrariness. Along with this "mediating" role, love raises justice (positive law) to "new levels of adequacy"; justice does not move itself, it is love which moves it to reach increasingly high levels of justice.

Professor Stob concluded his comments on the dialectics of love and justice by stating that this interaction manifests itself in *interpersonal relationships* in two ways; 1) "love includes justice as part of its content." While one can say that a man is *just* but not merciful, one cannot say that a man is *merciful* and *kind* but not just. In other words, "No road of love can pass by justice." For examples, a) a judge who acquits the guilty is not loving or only sentimental; b) people who want to "love" their neighbors by taking charge of them are not loving them, they are "diminishing" them (or, as Stob put it "let us love our neighbor by not invading him"); c) our love for our neighbor must pass through justice for ourselves, i.e., we must become "slaves" or "doormats" to him.

2) Finally, in the area of interpersonal relationships, Stob stated that love "exceeds" justice. While love enables us not to *violate* justice, it also allows us to go *beyond* it. Perhaps the most concrete way to manifest this is for us "not to insist on our claims too much" when dealing with others on the interpersonal level.

As Henry Stob removed his glasses at the conclusion of his last lecture, the audience rose to its feet to give him a well-deserved standing ovation. All those who were present for the three lectures will never again be able to think of love and justice as two ill-defined or undifferentiated concepts. In a time when "love" is generally equated with mere feeling and "justice" is often buried under indiscriminating rhetoric, it was a privilege to hear these twin concepts so thoughtfully and lucidly analyzed. ■

## Book Reviews

**Whatever Became of Sin?** by Karl Menninger, M.D. (Hawthorn, 230 pages, \$7.95), reviewed by W. Ross Foley (B.D. '66), pastor, Faith Covenant Church, Burnsville, Minnesota.

In my judgment, both the strength and the weakness of this book lie in its secular orientation. Dr. Menninger has not tried to play theologian, but has approached the subject of sin from his vantage point as a psychiatrist and a concerned citizen in our modern world. He opens the book with the observation that "something is wrong" in America today. To substantiate this premise, he marshals the testimony of many eloquent editors and secular prophets in our nation, and adds their disturbing analyses to his own review of our situation. These penetrating diagnoses lead Menninger to the point of his book, summarized succinctly in the following paragraph:

In all of the laments and reproaches made by our seers and prophets, one misses any mention of 'sin,' a word which used to be a veritable watchword of prophets. It was a word once in everyone's mind, but now rarely if ever heard. Does that mean that no sin is involved in all our troubles—sin with an 'I' in the middle? Is no one any longer guilty of anything? Guilty perhaps of a sin that could be repented and repaired or atoned for? Is it only that someone may be stupid or sick or criminal—or asleep? Wrong things are being done, we know; tares are being sown in the wheat field at night. But is no one responsible, no one answerable for these acts? Anxiety and depression we all acknowledge, and even vague guilt feelings; but has no one committed any sins?

Where indeed, did sin go? What became of it? (page 13)

These probing questions launch Menninger into his investigation of what has happened to the word "sin" in our culture. He observes that many sins which were once under the jurisdiction of the church and other religious bodies — sins such as murder, cheating, stealing, treason, adultery, rape and scores of other specific transgressions — are now handled by the state. Thus they have become "crimes" instead of "sins." As Menninger sees it, the major problem with this unfortunate development is that the state has no provision for repentance, restitution, atonement and forgiveness, only for trial and punishment. This particular theme is elaborated expertly in the author's previous book, *The Crime of Punishment*.

Furthermore, Dr. Menninger demonstrates that several significant breakthroughs in psychiatry have eroded the

concept of personal responsibility for one's behavior. Hence many actions once regarded as sins that needed repentance, or as crimes that deserved punishment, are now treated as "symptoms" that require psychiatric "healing."

A greatness of this book echoes from the author's call for a return to personal, moral responsibility. While remaining true to his psychiatric convictions that much of our behavior is involuntary and predetermined by heredity and environment, he rejects B.F. Skinner's absolute positivism (*Beyond Freedom and Dignity*), and proposes a reassertion of personal responsibility in all human acts, good and bad. With Toynbee, he agrees that "the most urgent business on mankind's agenda is to close the morality gap" (page 191).

In this regard, Menninger aimed several pointed and powerful pages at me as a clergyman in today's world. He feels that no one has a greater responsibility for closing the morality gap in our culture than preachers. In the epilogue he claims that one of the factors that prompted him to write this book was the discouragement he detected in seminarians and clergymen wherever he travelled. Thus he wrote not only to expose our contemporary avoidance of the word "sin" and its attendant responsibilities, but also to encourage preachers to see their opportunity in today's crisis and to seize it with confidence. Menninger writes:

Some clergymen prefer pastoral counseling of individuals to the pulpit function. But the latter is a greater opportunity to both heal and prevent. An ounce of prevention is worth a pound of cure, indeed, and there is much prevention to be done for large numbers of people who hunger and thirst after direction toward righteousness. Clergymen have a golden opportunity to prevent some of the accumulated misapprehensions, guilt, aggressive action, and other roots of later mental suffering and mental disease.

How? Preach! Tell it like it is. Say it from the pulpit. Cry it from the housetops.

What shall we cry?

Cry comfort, cry repentance, cry hope. Because recognition of our part in the world transgression is the only remaining hope (page 228).

These are strong words coming from a secular voice that has been maligned by his opponents in the past as being a "bleeding heart," an "atheist," and "immoralist," and a "criminal coddler" (page 79). There is no one on the horizon today who has more confidence in the impact of and need for a clergyman's ministry than Dr. Karl Menninger. For his stimulating encouragement I am personally grateful.

However, the book also has its weaknesses. From my Christian vantage point I cannot settle for the author's purely

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horizontal definition of sin. Sin certainly does violate man with its "aggression" and "self-destruction." But at bottom sin is a vertical violation of a holy God, his person and his laws. Since Dr. Menninger limited his definition of sin to the secular realm of psychiatry and sociology, he also limited his solution. His diagnosis of our contemporary sins, both corporate and individual, was so powerful that he had me hanging on the ropes, waiting for the Good News of atonement and forgiveness and the power to live changed lives.

But the only solution offered by the author was that I confess my sins, accept my personal answerability for the ways I have violated others and myself, make restitution where possible and exchange my apathy for responsibility. He summarizes his solution in this fashion:

So there you are, you and I. If we believe in sin — as I do — we believe in our personal responsibility for trying to correct it, and thereby saving ourselves and our world (page 220).

This solution sounds strangely like the age-old "works-righteousness" approach. How disappointed I was to read and reread such an inadequate prescription for such an excellent diagnosis. To accept personal responsibility for my sin without finding atonement in Christ's sacrifice on my behalf only increases my guilt.

This book reminded me again just how wonderful and unique the Good News of Christ really is. We all need to heed Dr. Menninger's call to responsibility and repentance. But even more, we need to heed Christ's call to come to him for cleansing and commissioning.

**Born to Love, Transactional Analysis in the Church**, by Muriel M. James, (Addison-Wesley Publishing Company, Reading, Massachusetts, 1973, 203 pages, \$5.95), is reviewed by Frank Freed, Ph.D. '74, a clinical psychologist from Anaheim, California.

In his classic work *The Art of Loving*, Eric Fromm regards responsibility as a major component of a loving relationship. He defines this as the ability to respond to the other's need. Muriel James, co-author of the former study *Born to Win*, applies the tools of Transactional Analysis in seeking a better understanding of the dynamics in responsible living.

The style of this book, written especially for readership of church members, is unique. Interspersed throughout the text are vignette episodes in the life of a mythical "First Church." The intent is to portray typical interpersonal situations in the local church and then to demonstrate how Transactional Analysis can be used to understand what is really going on in these relationships. At the close of each chapter are delightful "exercises in relevancy," wherein the reader is challenged to work through his own barriers to deeper loving relationships in the church family.

The author's point is well-made that in understanding the dynamics of transactions between people we can recognize the factors that either contribute to or hinder growth in love. The study of the games church people play is excellent and should be helpful to any pastor seeking a better understanding of relationship psychology.

The evangelical reader will be disappointed in the book's epilogue on a "Transactional Theology," wherein the effort is made to integrate a psychological system with a theological position. To be questioned is the assumption that psychology and theology are always in a state of change and that theological belief is determined by the nature of the individual's changing "ego-states." The conclusion is drawn that for every individual I-Thou encounter, the Eternal-Thou enters in. This exclusive emphasis on the horizontal level of relationship theology fails to take into account the necessary prerequisite of a vertical transaction with the source of love as revealed in God through his Word. ■