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Fuller Theological Seminary

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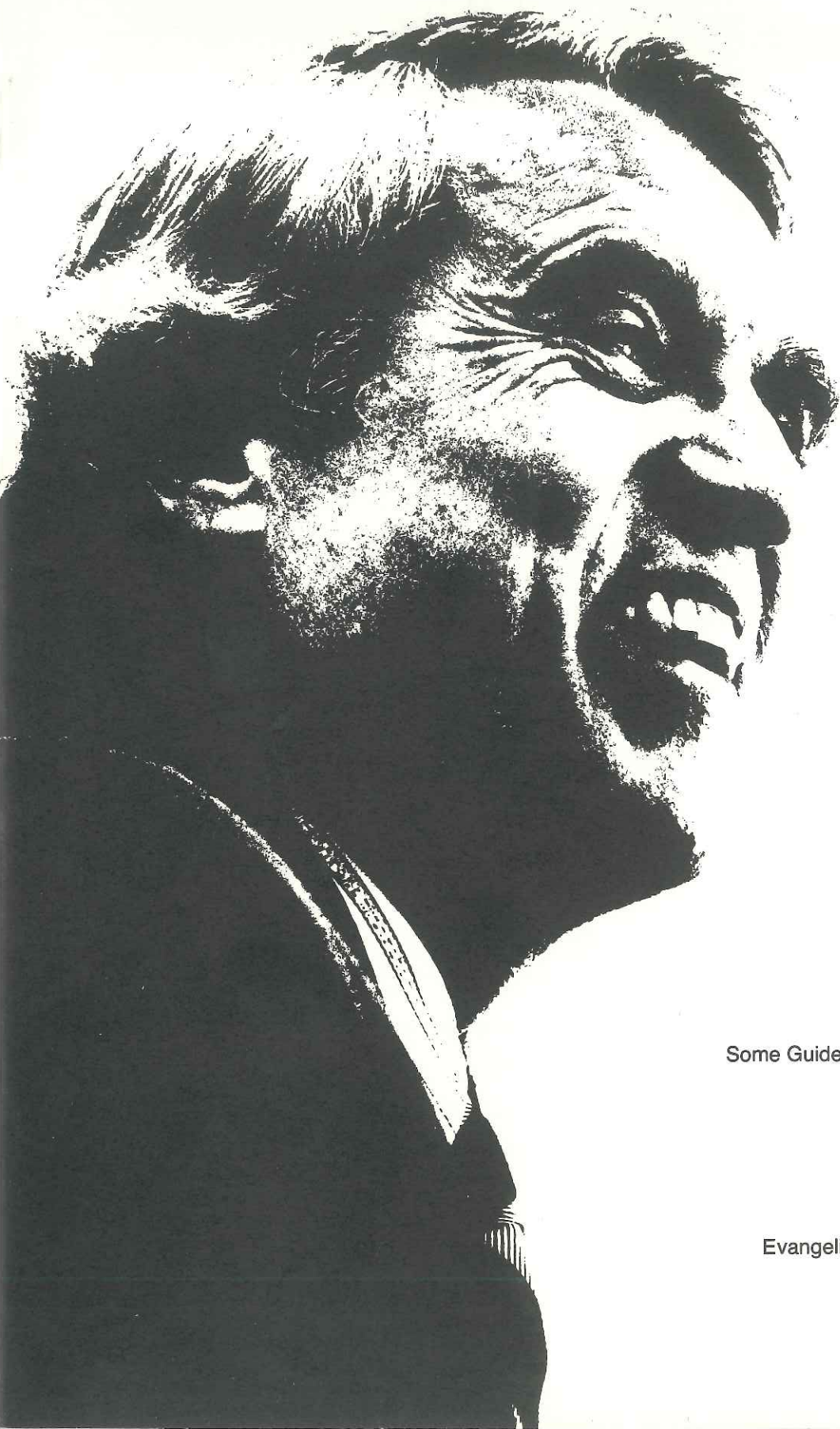
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Theology, News and Notes

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Graduate Schools of
THEOLOGY
PSYCHOLOGY
WORLD MISSION



Robert Boyd Munger

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Editorial



By James S. Hewett
Chairman,
TNN Editorial Board

Around here, if you do something more than once it is a good candidate for becoming a tradition. So I guess we have a sort of tradition. Occasionally when the June issue has rolled around we have made it up into a potpourri issue, i.e. an issue in which we put together a non-thematic collection of articles. Frequently the common thread has been that most of the articles have been written by Fuller faculty. These non-thematic issues have been variously designed to introduce new faculty members, to keep you abreast of new ideas that are currently infesting the feverish brows of our double domes at Fuller, and on occasion to clean out the in-basket.

This being the June issue, and the tradition being a powerful influence, we have leaned towards a potpourri of Fuller faculty. At least it started out that way. But then we became aware of the approaching retirement of Bob Munger from Fuller. Since we had already asked him to submit an article to us, we began to explore the idea of expanding our issue a bit towards tooting the horn for one of the much-loved and venerable teachers at Fuller Seminary.

In the February/March issue of "The Wittenburg Door" ("The Door Busts the Theological Cosa Nostra" is their theme) Earl Palmer is quoted as follows regarding the purpose of seminaries:

I think a seminary is a professional school which has a commitment to train young men and women who want to serve in the church. It seems to me that the seminary must have a double commitment. As a professional school it must have an orientation

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A Tribute to Bob Munger

No one, in my years at Fuller, has ever made such an effective transition from parish to academy..."

DAVID ALLAN HUBBARD
President, Fuller Theological Seminary

The difference that a great center can make to a basketball team was well known to me. I had watched Bill Russell transform the Boston Celtics. The impact of a pastor on a congregation was also a familiar sight. I had rejoiced in what happened to La Canada Presbyterian Church when Gary Demarest came; I had delighted in the changes brought to Sierra Madre Congregational by Dick Anderson. What I did not know was the contribution that one faculty member could make to an institution—not, that is, until Bob Munger joined our team.

No one, in my years at Fuller, has ever made such an effective transition from parish to academy, bringing with him the best of his pastoral skills while adjusting immediately to the demands of the classroom. And his contribution to our program has been sterling: the modifications in our M.Div. curriculum which allow for differences in linguistic interest and aptitude, the extension program which now offers credit courses in seven cities, the faith renewal teams, the continuing education program with its D.Min. degree—these and other innovations are partly the products of his ingenious, insightful, and stimulating presence.

And beneath all of this—like a pressing pedal point on a massive pipe organ—has been his concern for the spiritual life of our community. Priest and prophet he has been to us, as well as pastor. It was a blessed day that brought him to us. Happily and thankfully, I say, we shall never be the same. ■

He has opened up his life... sharing both his humanity and his spirituality in a new way that has been life-giving to many."

BILL CUNNINGHAM
Minister of Pastoral Care
University Presbyterian Church
Seattle, Washington

Dr. Robert Boyd Munger has been one of the most influential Christian men in my life. Since I first met him when I was in Junior High, I have called him Dr. Munger. There was something about his person and spiritual authority which made it necessary for me to address him in that way. His sermon, *My Heart Christ's Home*, left a deep, positive mark upon my life as it has thousands of others. His modeling of deep commitment to Jesus Christ, coupled with an equally strong commitment to human needs, has shaped my own commitments. His vision includes not only the needs of people in the pew in his church, but the needs of those in his city and around the world.

When I graduated from seminary I came down with a severe case of rheumatoid arthritis. It was his ability to see what God could do in and through me that led him to invite me to become an associate pastor with him in Seattle. If I had not had his support and trust at that point in my life, I don't know where I would be today.

It has been thrilling to me to see Dr. Munger's ability to grow and to change. In recent years, he has opened up his life... sharing both his humanness and his spirituality in a new way that has been life-giving to many, including me, in an even greater dimension. He will always be Dr. Munger to me, but he has now also become 'Bob,' my brother in Jesus Christ.

Bob, I love you. ■

Bob taught me at the deepest levels... that the vertical and horizontal dimensions of the Gospel must always be held in tension and lived out if we are to be faithful to Jesus Christ."

ROBERTA HESTENES
Instructor in Communications
Fuller Theological Seminary

I first came to know Bob Munger well as a member of his first Bethel teacher-training class. Excited beyond words at the opportunity to study and learn under a man I considered to be a fantastic preacher and pastor,

I found working with him in the Bethel class to be a life-transforming experience. Bob's commitment to train lay men and women for significant ministries—in this case the ministry of Bible teaching in the life of the local congregation—shaped and influenced my own understanding of ministry and the task which God has given to those who would serve him in the context of the church. The changes and enablement of lay persons which occurred in that setting were powerful in their effects.

In addition to significantly investing himself in the training of lay people and sharing with them his own deep faith and love for Jesus Christ, Bob taught me at the deepest levels the meaning of wholeness in the Christian faith, particularly the understanding that the vertical and horizontal dimensions of the Gospel must always be held in tension and lived out if we are to be faithful to Jesus Christ.

During the 60's when the church found itself on the firing line in a number of different areas—particularly in the challenge to struggle for social justice—Bob embodied, taught and proclaimed the necessity of a burning concern for those who suffered and a deep conviction that the proclamation of the Gospel of Jesus Christ must accompany the works of mercy and justice. At the time he was seeking to lead the congregation into a fuller understanding of the meaning of the Gospel, it was difficult for many to understand that both the divine and human dimensions come together in the Gospel. But Bob helped us all to learn that at levels which have made it impossible for us to forget our lessons.

The third significant influence that Bob Munger has had on me and on many others is his own deep faith and walk with God. More than any other single person, I have felt that to know Bob Munger was to draw closer to Jesus Christ and to be built up in my own faith and worship. This has been no empty verbalization, but rather a deep, ongoing walk with God which has communicated itself in so many ways to those around him. My own faith is stronger, my understanding is deeper, and my life is fuller because of Bob's own faithfulness to Christ and his ability and willingness to sacrificially minister in Christ's name in so many places and ways. ■

To be with him as we prayed and discussed a new challenge... was truly an exhilarating experience. The presence and power of God never seemed so tangible."

RON FRASE
Sociology Department
Whitworth College

As I reflect back upon the four years of association with Dr. Robert Munger in Berkeley, California, when I served on his staff as minister to students in the mid 1950's, three things come instantly to mind.

First, I recall how surprised I was to discover that he genuinely trusted his staff. I was never made to feel that I was a subordinate reporting to his superior but rather as a colleague whose opinions were genuinely respected. He had a way of communicating trust which freed his staff to work with a real sense of abandonment.

Secondly, Bob Munger is more open to change than any person I have ever known. It is this openness which accounts for his lack of defensiveness and his ability to remain relevant despite the passing of years and the changing of scenes. I arrived on his staff, only three years after having graduated from seminary, with some rather unorthodox ideas for a strategy of revitalizing a college department. He not only did not offer any objections, but much to my surprise gave me his unreserved approval. He was constantly looking for more effective ways of ministry and was willing to learn from anyone. Those of us who worked with him soon discovered that it was essential to thoroughly think through any new proposals before bringing them to his attention. We realized that he would not only enthusiastically support us but that he would urge us to implement them immediately!

Thirdly, Bob Munger is a man of rare faith who can stir up the gift of faith in others, be they his staff or his congregation. To be with him as we prayed and discussed a new challenge—and strategy whereby we could respond to that challenge—was truly an exhilarating experience. The presence and power of God never seemed so tangible. ■

Bob Munger has been... a primary person... through whom the Spirit has flowed to me."

DAVID E. DILWORTH
Pastor, First Presbyterian Church
Bellevue, Washington

It seems a long way from the days of walking in a picket line in front of the South Hollywood Presbyterian Church in the 1940's to the hour of the approaching retirement of Dr. Robert B. Munger from his teaching position at Fuller Theological Seminary. Yet it is that span of time through which Dr. Munger has been of special inspiration to me.

That picket line was really nothing very serious. I was a member of the college-age department in the South Hollywood Presbyterian Church in the years 1940-1943. For publicity purposes one Sunday morning, several of us prepared picket signs and after the morning services we circled in front of the steps of the church. It not only attracted a lot of attention from the people who were in the congregation, but almost created a traffic jam in the street. Fortunately, we were not arrested for disturbing the peace! Dr. Munger put up with many "hijinks" from his college-age department.

However, those were very influential years in my own life. I have never ceased to be grateful for the Saturday evening prayer meetings in which a few of us would gather in the balcony of the South Hollywood Presbyterian Church and pray for God's blessing on the services of the next day. To pray with Bob Munger was to enter into the very threshold of God's presence. We could not but expect that God would be present the next day in power and blessing.

There were the "Sings" for the college-age students in his home after the Sunday evening services. It wasn't the singing that was so important—it was the close fellowship. It was at one of those times that many of us experienced with Dr. Munger the unique filling of the Holy Spirit and the active presence of God in our lives which has shaped our ministries ever since.

Bob Munger wasn't that much older than we were, but his attractive,

winsome, confident presentation of the Gospel Sunday by Sunday was used of God to establish us in the victorious reality of Christ.

After South Hollywood there were other contacts including the rich and abounding ministry which Bob Munger had in the First Presbyterian Church of Berkeley—a ministry so fruitful that streams of young people were guided into Christian life and service under his preaching and counseling. It was from Berkeley that my wife and I set forth for China and felt the support and prayer participation of not only Dr. Munger and the staff, but many people in the First Presbyterian Church of Berkeley.

Later, there came the points of contact when he was pastor of the University Church in Seattle, Washington, and finally in these last years as his ministry through the students at Fuller Theological Seminary has reached out in widening blessing to churches all over the United States.

I think we are all learning that in the Body of Christ we live on our relatedness. The Holy Spirit is like the blood stream which nourishes the whole body. None of us lives to himself. None of us has the Holy Spirit as his private possession. We share in the power and grace of God's Spirit as we live in open relationship one with another. Bob Munger has been for me a primary person in my life as the one through whom the Spirit has flowed to me. His example, his faithfulness to the Gospel, his love for me and for so many others, has nourished and kept me going in days both dark and bright.

It hardly seems possible to talk about retirement for Bob Munger. Though he may have officially reached that age. God is going to continue to bless him and Edith with wide, rich ministry for years yet to come. I, for one, am grateful to have drunk deeply of the water of life as it flowed from their lives to many others. ■

He was direct, understandable, intelligent, biblical and completely believable."

W. ROBERT STOVER
Vice President, Board of Trustees
Fuller Theological Seminary

As I write this, I am in a city that always holds for me a special warmth. It is the city of my first birth, Philadelphia. When Jesus Christ came into my life, He gave me a second birth. That one moment completely changed my life, my goals and my purposes for living. So often God chooses to use a man as his instrument to develop his gifts in us. In my life, he chose to use Bob Munger.

To me, Christianity had been synonymous with being an American. It was a cloak to be worn in case of real trouble. Everything religious completely turned me away. Cliches were repulsive. Evangelists sounded pious. Devout people looked so colorless. Then Bob Munger came in to my life.

He leaned across the pulpit and talked to me—personally—about

my Savior's love for me. I've often thought that I understood his love for Christ almost before my own. He pointed out that salvation was personal, a relationship with the One who created me. Above all, he pointed me to Christ and encouraged and supported me with his own strong faith.

He was direct, understandable, intelligent, biblical and completely believable. I respected him then as I do now. My debt to him can never be repaid directly.

Over the twenty-five years that have passed, our lives have been closely related. I've watched him in every type of situation. He gave me my first opportunity to speak, performed our marriage, baptized all my children.

My theology tells me that God would have found me one way or another, but I am grateful that He permitted the way to be through Bob Munger—my friend. I believe it will be a very special moment when Bob Munger someday walks into the presence of God. ■

If there was one characteristic in Bob's ministry which stood out... it was his powerful but winsome challenge, to allow Christ to be Lord of our lives."

PAUL E. PIERSON
Pastor, First Presbyterian Church
Fresno, California

I was a junior engineering student in Berkeley when I first came under Bob Munger's ministry. I was already a Christian, but at that point Christ and His service were not very high on my priority list. I began to feel the personal challenge of the Gospel more deeply than ever before and to see the illogical position I was in. I confessed Christ as Lord, and believed it, but was not willing to allow Him to be Lord of my own life. After several months of personal struggle, heightened each Sunday not only by Bob's sermons but by the life-style of so many students and others in the Berkeley church, I committed my life as completely and honestly as I knew, to Jesus Christ as my Lord.

The immediate question I had to face was: "Should I enter the ministry?" Bob's answer to this question when I put it to him was: "Not unless God definitely leads you in that direction." So I finished my engineering degree, got a job which kept me in Berkeley, and was married a year later to a girl who had gone through a spiritual struggle similar to my own in the Berkeley church. Ten weeks after our wedding, we knew without any doubt that God had called us to enter seminary.

If there was one characteristic in Bob's ministry which stood out, and which we needed at that point when so many of us were making crucial decisions about the future, it was his powerful but winsome challenge to allow Christ to be Lord of our lives.

A second characteristic of his ministry was his emphasis on the mission to the whole world. The same logic which said that if Christ was Lord he should be Lord of my life, said that if he was Lord of the whole world that message had to be taken to every part of it. Thus, after finishing seminary, my wife and I volunteered for overseas service under the Presbyterian Board of Foreign Missions, and served seven-

teen years in Brazil and Portugal. Many others responded as we did. The Presbyterian Board discovered that nine per cent of all its new missionaries during the decade of the fifties had come from a single church out of the ten thousand in the denomination—the Berkeley congregation where Bob was pastor. And an equal number went out under other mission boards from that church.

My personal contact with Bob was sporadic during those years overseas, but I found that whenever I wrote him about any matter, a quick reply came back no matter how busy he was. Thus I continued to consider him my personal pastor because of his constant concern, and indeed still do so today. I am sure I am not alone in this, since that has been one of his strong contributions at Fuller. But beyond his personal pastoral work, from Berkeley to the present he has enabled his parishioners and students to minister to each other in small groups for Bible study, sharing and prayer.

When we did meet during the years, I found that he had continued to grow in his thinking about the church and ministry. I recall a conversation in Brazil in 1964 when Bob impressed on me the importance of training and equipping the laity for ministry. That had apparently been a growing conviction of his since I had known him in Berkeley, and would become one of the areas where his thinking would help many at Fuller.

Bob's impact on my own life and ministry indicates what I believe are the four important aspects of his vision for the Church: personal commitment to Christ as the only basis of its existence; the imperative to share the Gospel with the whole world; a pastoral, caring concern for the Body of Christ; and finally his conviction that if the Church is to fulfill its mission today, the most important function of pastors must be to prepare the whole Body of Christ—the laity—for witness and ministry. ■

Bob was in love with Jesus Christ and the Gospel, and the contagion of that love affair, bubbling over with authentic and irresistible persuasiveness, captured all who came within the hearing of his voice."

S. WILLIAM ANTABLIN
Pastor, United Church Center
Fresno, California

It is reported that D. L. Moody, hearing a preacher say that "the world has yet to see what God can do through one person truly yielded to Him," responded, "I'll be that man!"

I verily believe that Bob Munger was just such a man in those important post World War II years, particularly in the period 1947-51. Perhaps it is presumption on my part to make this claim, but I did have a unique vantage point because those four years coincided with my tenure as the assistant pastor of the church of which Bob was the senior pastor. Since leaving Berkeley in 1951 it has been my privilege to see the

mighty acts of God's Holy Spirit in diverse situations in many places of the world. Never, however, have I seen God work with such splendor and glory witnessed in those years at Berkeley. The repercussions continue with even greater intensity as I observe that mighty army of God's servants who were catapulted out of the Berkeley Church into areas of manifold witness in all parts of the world.

What was the secret of that life which God singled out as a 20th century paradigm of obedient discipleship for a world that was crying out for a sure and certain display of divine authority and power? Was it his preaching? Was it his prayer life? Was it his personableness? Was it his fidelity to the Scriptures? You can opt for any one of these or more, but you still haven't said it. Bob was in love with Jesus Christ and the Gospel, and the contagion of that love-affair, bubbling over with authentic irresistible persuasiveness, captured all who came within the hearing of his voice and the observing of his life. It has often been said, "Christianity is caught and not taught." If Bob's life proved anything, it proved the validity of this dictum.

To have participated with Bob, whether it was in a formal service of worship, an "on your knees" staff meeting, or a one-to-one conversation, was an event of divine revelation. You could not always remember what was said or done, and rarely could you put in outline form what was proclaimed from the pulpit. But one thing was sure: God visited his people; converting some, convicting others, and blessing all.

Thanks be unto thee, thou Father Everlasting, for continuing the incarnation of the Son of your love, Jesus Christ, in the life of this servant of thine.

H

e has...

been a person remarkably free from the ravages of fads and 'in-causes.' "

EARL F. PALMER

Pastor, First Presbyterian Church of Berkeley
Berkeley, California

Robert B. Munger was pastor at First Presbyterian Church of Berkeley during my student years at U.C. Berkeley. Later when I was minister to students at University Presbyterian Church of Seattle it was my privilege to serve as his associate for two years.

Dr. Munger was been the most important model for my own ministry. Let me try to assess that crucial influence upon my life. Three main thoughts come to my mind:

1) The first is the *centrality of Jesus Christ*. Borne out, not in his preaching but in his pattern of life, Dr. Munger has always been primarily concerned to keep the Gospel of Jesus Christ at the center. He has, therefore, been a person remarkably free from the ravages of fads

and "in causes." At the same time his ministry and concerns have always been contemporary and relevant, precisely because of the relevance of Christ.

2) Another word that comes to mind is the word *integrity*. There was never any question about the bed-rock honesty of Bob Munger. What he said he believed, and he never found it necessary to cover the tracks of previous statements or actions.

3) There is an *earnestness* about Bob Munger that is contagious to everyone who is privileged to serve with him. He really is committed to the cause of the Gospel, and that commitment has caught fire with many Christians whose lives have touched his.

Bob and Edith Munger mean so much to my wife and me that these brief impressions hardly scratch the surface in expressing their warm and good influence upon us. ■

T

o me,

Bob Munger has always epitomized what a pastor can become when he pursues the love of God and love for people with singleness of heart."

GARY W. DEMAREST

Pastor, La Canada Presbyterian Church
La Canada, California

Having celebrated my twenty-fifth anniversary of ordained ministry, I am cognizant of the fact that a few very uncommon people have had great significance in my thinking and living.

One of those towering giants on my horizon is Bob Munger. I first met him in 1946. As one of hundreds of veterans returning to Cal Berkeley after World War II, I picked up the excitement about the new pastor at the First Presbyterian Church.

Though completing my degree in Civil Engineering, I'll always believe that my calling into the ministry was shaped and formed as I heard the Gospel proclaimed with clarity and warmth week after week. I saw modeled in Bob's pulpit ministry what I've continued to reach for in mine.

I learned from Bob that the power of his pulpit ministry was deeply rooted in his personal devotion to Christ, a devotion obviously grounded in a life of prayer and love for people.

It was my privilege to meet on Saturday mornings with six or seven other men for study, sharing and prayer. Long before the small group movement or the concepts of "discipling" became common, Bob was meeting with a small group of future pastors and missionaries caring for us, modeling openness, teaching us, holding before us a great vision of Christ and the world.

I have a worn copy of Hudson Taylor's *Spiritual Secret*, that we used in that group, to which I return for devotional reading from time to time.

To me, Bob Munger has always epitomized what a pastor can become when he pursues the love of God and love for people with singleness of heart. I treasure his friendship, and our partnership in the Gospel continues to be a formative influence upon me. ■

Some Guidelines for Evangelism Tomorrow

By Robert B. Munger



Robert Boyd Munger is senior professor of evangelism and church strategy at Fuller Seminary. He served as pastor of California and Washington United Presbyterian Churches from 1936 to 1969. He received his B.A. from the University of California at Berkeley, his B.D. at Princeton Theological Seminary, and was honored with the D.D. degree by Whitworth College. Dr. Munger is married and has two daughters.

Evangelism¹ has played a major role in the spiritual, moral, and social life of our nation. "The eighteenth century revival movement in America was among the most important factors in establishing democracy in what was to become the United States of America."² During the westward flow of settlers, the rough and wild frontier was tamed through the preaching of the Gospel. Pioneer preachers, circuit riders, camp meetings, and evangelists played a major role in the transformation of personal and social life. Theodore Roosevelt paid tribute to these pioneers for Christ:

The entire West owes the frontier preachers a great thanks. Tirelessly, they spent themselves in the work. With fiery zeal, they led the fight for moral improvement for the settlements to which they made their way. Wherever there were a number of log cabins, there a traveling Methodist minister found his way and by his efforts gave a testimony into the truth of his preaching. Many died as martyrs—unknown, nameless men who were murdered by the Indians, lost their lives to the storms and floods, or gave their lives in some other untoward way.³

J. Edwin Orr termed the second half of the nineteenth century as the second great renewal period in America and England. This movement, beginning in 1857, and continuing into the first of the twentieth century, was characterized by widespread lay participation. D. L. Moody himself was a layman. A product of this powerful, spiritual impulse was the student volunteer movement which sent thousands of committed Christian youth overseas in world mission. The effect on our national and religious life is beyond calculation.

In these recent years, another resurgence of evangelism has occurred, expressed chiefly in personal witness and small group fellowships, yet with nationwide impact. The spiritual awakening was sudden and unexpected. During the 1960s, widespread disillusionment with the institutional church and the growing secularism of society left little prospect for a receptive hearing of the Gospel. The tragic Kent State confrontation shocked and sobered the student world.

A new, more open religious climate began to appear on university and college campuses. The last issue of *Time* magazine for 1969 predicted the 1970s might be a decade of religious revival. The secular gods had fallen throughout the nation. Deliverance was beginning to be sought from "the transcendent." The writers of the *Time* essay must have been amazed at the speed and scope of their prediction's fulfillment. Within a few months, they were banging away on their typewriters preparing the June issue of the magazine on "the Jesus Revolution," the remarkable response of counter-culture youth and students to Jesus Christ. Explo '72 gave visible evidence that mainline young people were also giving their lives to Christ in unprecedented numbers. The tide of evangelism, which for ten years had been receding from Christian congregations, began to reverse its direction and to return, in smaller numbers, perhaps, but with deeper conviction and commitment. The fruit of this spiritual resurgence is now being felt in graduate theological schools across the land. The renewal of personal faith and evangelistic outreach is being experienced in multiplied congregations. The vitality of the movement is far from dissipated.

There is no reason to doubt that evangelism will continue to play a major role into the next years of our nation's third centennial should Christ tarry. The challenge before the church is whether or not we will meet the opportunity with the Good News of Jesus Christ. With the prospect of national and international crises continuing with us in the near future, the need of the "transcendent" will remain for many and provide an openness toward personal faith. "Man's extremity" has always been "God's opportunity." Carlisle Marney indicated that "not since the fourth century has pagan thought been so near complete collapse and Christianity so near a complete takeover."⁴

In *The Problem of Wineskins*, Howard Snyder viewed the future of evangelism with optimism, drawing parallels between the conditions of the Roman world in the first century when the Gospel spread so rapidly and the situation in the world today. He ventured to see the possibility of a global response to the Christian message.

As we enter the third century of our national history, it is appropriate to ask, "What form should evangelism take to meet effectively the opportunities before us?" Are there basic principles which apply to

all times in all places which we may use as guidelines for effective evangelism tomorrow? In aiming a rifle, the bead is taken by keeping three components in line: the target, the rear sight, and the front sight or "the bead." With these three adjusted and seen together as one, the rifle is assumed to be on target. In projecting the nature of effective evangelism tomorrow, let us bring together the components focused on principles of effective evangelism seen through the factors which forwarded the propagation of the faith in the early church and those which we see being productive of new life today. Several marked similarities may be observed.

Proclamation of the Good News in Jesus Christ

The Christian faith which exploded with transforming power across the First Century world was centered in the Good News of Jesus Christ. The term "the Gospel [to euaggelion]" was used in the Greek world to announce victory, the birth of an emperor, his ascension, or an oracle of the gods. The New Testament "Good News" was far more profound for it related the mighty act of God in Jesus Christ which brings salvation from sin and death, new life, and inner liberation. Michael Green cited Luke's assessment of the rapid spread of Christianity in the book of Acts as due to Word and Spirit.⁵ In that Spirit, the first Christians preached a Person, Jesus, crucified, risen, and reigning with present power with his people. They proclaimed a gift—the gift of forgiveness, reconciliation, new life, adoption, and the Holy Spirit offered freely with the promise of eternal glory. They looked for a response, "repentance toward God and faith in our Lord Jesus Christ (Acts 20:21)."

Is it not the same today? May we not predict that effective evangelism tomorrow will have this "Good News" unambiguously central in its message? But an important condition must be added. The early Christians worked hard to get that Gospel across. They labored long to meet all objections, to clarify all misunderstandings, and to put the Good News in thought forms that made sense to the hearers. Whether it was Peter to the Jews at Pentecost or Paul to the Gentiles at Ephesus, they struggled to "destroy arguments and every proud obstacle to the knowledge of God, and take every thought captive to obey Christ (II Corinthians 10:5)." Communicating the Gospel was a matter of priority both in thinking and loving. They were everlastingly at it—all Christians in all conditions from the marketplace to academia. To communicate the Christian faith today and tomorrow, evangelicals must devote to evangelism brain power and also dedication. Like Paul in the hall of Tyrannus (Acts 19:9) arguing, reasoning, and debating with non-Christian thinkers, this challenge the church has not yet met in full force, but it must if it is to be effective in its evangelism tomorrow.

Biblical guidelines

Reading the past and present guidelines for effective evangelism indicates that it must be thoroughly biblical, centered in Christ, and supported by the Scriptures. Peter's sermon on Pentecost is composed largely of quotations and applications of the Old Testament Scriptures. Paul emphasized in his letter to the Corinthians that his Gospel was "in accordance with the Scriptures (I Corinthians 15:3,4)." Peter Berger, prominent Christian sociologist, addressing the Consultation on Church Union in Denver three years ago, remarked: "It is time to stop asking what modern man has to say to the church and to turn to the more significant question, 'What does the church have to say to modern man?'" His answer: "The old story of God's dealing with man, the story that spans the Exodus and Easter morning—ages of faith are not marked by dialogue but by proclamation." The authoritative word we proclaim in evangelism has its source in the Scriptures. Wherever the Scriptures are preached, taught, studied, discussed, honestly received, and faithfully applied, they become a powerful instrument of new life. It has always been so. It is so today. It will be so tomorrow.

Effectiveness of lay witness

Lining up evangelism in the Early Church with effective evangelism today places the witness of the laity squarely in sight and on target. Lay witness is the cutting edge of communicating the faith. Without the enthusiastic witness of nonprofessionals, Christianity quickly withdraws within its sheltered sanctuary and ceases to evangelize. The

conversion of non-Christians to Christ occurs normally along the web of personal relationships, the natural lines of association with family, friends, associates, neighbors. In that setting, the joyful sharing of Christ is made credible by the loving concern and changed life of one known and trusted. The witness of the Christian nonprofessional is of necessity at the forefront of evangelistic advance.

Roland Allen made this clear at the turn of the century when he raised the question in his book *Missionary Method: Saint Paul's or Ours?* The biblical case for the ministry of the laity was established in our time by Henry Kraemer in his book *A Theology of the Laity*, published shortly after World War II. His appeal registered and the principle of the lay ministry has been widely accepted in principle throughout Western Christendom, but it has not been significantly implemented in spite of the well-meaning ecclesiastical resolutions and all the sermons on the subject of the lay ministry. Not much has happened in practice to establish an authentic exercise of the God-given gifts and abilities of all his people. Until pastors and church leaders are seriously committed to the lay ministry, the "sleeping giant" will slumber on. Para-church movements and cults, acting upon the potential of every member for witness and service, will continue to flourish.

Early Christianity was a lay movement. Jesus was a carpenter (Mark 6:3). There was not a priest or Levite among the disciples (Acts 4:13). Paul and Apollos were educated professionals, but there were not many of them in the apostolic church. Church growth studies today are finding that both overseas and in this country there is a correlation between the prominence of laity in ministry with the vitality and expansion of the church. So it has been through the centuries. Wherever spiritual renewal has visited the people of God, the laity have moved to the forefront of responsible ministry both in the church and in the world.

Jesus gave priority to the training of the twelve. He taught them, trained them, telling them what to say and do. He trusted them with responsibility (Mark 1:16,17) and gave them clinical experience and oversight (Mark 6:8-13,30). He modeled ministry for them (Mark 3:13, 16). He gave them personal time increasingly as he approached the cross; he made them a primary object of his concern. It would seem that in his judgment there was no way to mature his followers and prepare them for future service without investing himself personally in them. He did not rely upon pulpit or classroom to do the job, rather he chose to train them "in service" with him and by means of "tough love." When filled with the Holy Spirit, these ordinary men became extraordinary instruments of God's grace and power. Effective evangelism for tomorrow, I am confident, will be characterized by the recovery of nonprofessional leadership in ministry both to build up the body of Christ, the Church, and to be his witnesses and servants in the world.

Emphasis of koinonia

The witness (martyria) and fellowship (koinonia) belong together. "Community is the matrix of evangelism."⁶ The concept of the Church as the body of Christ beautifully brought before us in the writings of Paul (Ephesians 4:1-16, I Corinthians 12-14, Romans 12:1-8) stresses an interrelatedness of individual believers. To grow in the likeness of Christ and function properly under the direction of the head, members of his body need one another's love and support. Maturity is related to mutuality. A mature and healthy organism reproduces naturally. Vital life begets life. The New Testament epistles actually have very little to say about evangelism, not because the matter is unimportant, but because it is understood to be a natural overflow of believers rightly related to Christ and to each other.

Where there is true "koinonia," the reality of Christ's presence is being experienced, providing the motivation to share his grace and love with others. His presence is especially given where two or three are gathered in his name (Matthew 18:19, 20). Jesus made this clear. "A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another. By this all men will know that you are my disciples, if you have love for one another (John 13:34, 35)." The Early Church discovered this power (Acts 2:42-47; 4:32-33).

The recovery of authentic Christian community through personal support groups is prominent in the renewal of congregational life today. Used as a support for witness and service beyond the local church, it

becomes a productive means of evangelism. Knowing themselves secure in the acceptance and love of God through the acceptance and love of brothers and sisters in Christ, Christians are freed to share with others what they are receiving. "Koinonia" is the heartbeat for sustaining and propagating the new life in Christ. This is apparent in lands where Christians are an oppressed minority. When separated from one another or limited to formal services of worship without the sharing of the struggle for courage and commitment in Christ, individual Christians are absorbed in the non-Christian environment and cease to be "salt and light" in the world. But where Christians are able to gather as a small "company of the committed" ready to love one another in the giving of themselves as Christ has loved them, their lives "shine as lights in the world (Philippians 2:15)."

Our own society is increasingly secular. The pressure upon Christians to conform to the values and life-styles of the non-Christian culture in which we are immersed calls for more than a normal one-hour service of worship on Sunday to maintain the role of a witness for Christ even in our time here. It may well be that those who are in most need of a support community are the officers, leaders, and teachers in the local congregation.

It is the practice of some churches to place as the first item on the committee agenda time devoted to meeting the personal concerns and needs of the committee members through fellowship, nurture in the Word, and prayer. People are more important than programs. The order of priority is seen to be first to Christ, then to one another as brothers and sisters in Christ, and finally to Christ's work in the world. Evangelism tomorrow will not come out of congregations whose members relate as functionaries of an institution, but from those who are joined to one another as brothers and sisters in God's family—a sharing, caring community of the committed. Here is a sure guideline for effective evangelism tomorrow:

Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every joint with which it is supplied, when each part is working properly, makes bodily growth and upbuilds itself in love [*Ephesians 4:15-16*].

Credible witness

Effective evangelism tomorrow as today must be credible, evidencing God's grace and love as well as announcing them. "Jesus went about all Galilee teaching—preaching—and healing every disease and infirmity among the people (Matthew 4:23)." He was "mighty in deed and word (Luke 24:19)." "Having loved his own who were in the world, he loved them to the end (John 13:1)." Dietrich Bonhoeffer saw him as "the man for others." In him, "the Word became flesh (John 1:14)."

Paul understood the principle of a credible witness. He wrote to the new converts in Thessalonica, "You knew how we lived among you and gave our very selves to you (I Thessalonians 1:5, 2:8)." Truth without love would not communicate. "If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal (I Corinthians 13:1)." The first followers of Christ supported "message" through the "media" of their lives.

Their gospel was big enough to embrace earth and heaven, this life and the next. They were concerned with labour relations, slavery, marriage and the family, the exposure of children, cruelty in the amphitheatre and obscenity on the stage: increasingly they came to see that the gospel carried political implications as well. But this never seems to have prevented them from holding a strongly transcendental perspective. There was no dichotomy between a social and a spiritual gospel to these men who held a unitive concept of truth. So far from being so heavenly-minded that they were no earthly good, they demonstrated that those who are genuinely heavenly-minded are the very people who are deeply committed to doing God's will on earth.⁷

The importance of "credibility" was made painfully aware to me by a leader of a black community during the struggle for civil rights in an open housing campaign. Knowing that I would be in a pulpit the next Sunday, he said, "Don't talk to me or to my people about Christian love while you are standing on our toes!" The same point was made by a

The authoritative word we proclaim in evangelism has its source in the Scriptures. Wherever the Scriptures are preached, taught, studied, discussed, honestly received, and faithfully applied, they become a powerful instrument of new life. It has always been so. It is so today. It will be so tomorrow.

student who slipped a note into my hand and was gone before I could catch her name or the source of the word. The note read:

Fat old smug church
The world's dying
Do you care?
Where's that Christ of yours?
Floating around in eternity?
Armless, legless, heartless?
When does he come alive again?
There's a Negro in the community.
Do you love him?
There's a painted whore downtown.
Do you love her?
There's an addict on the hill...
Who in hell cares?
Who in heaven cares?
Who on earth cares?
You fat old lifeless church!

Today or tomorrow the Good News of God's saving love in Christ must be made credible, both seen and heard. Even the Almighty, it would seem, could do it no other way. "The word became flesh and dwelt among us (John 1:14)."

Cultural, sociological, and structural considerations

Other important considerations come into view when we consider important aspects of evangelism for the future in the light of the past and present. Church growth studies⁸ and others apply the findings of sociology and anthropology to the cross-cultural communication of the Gospel. They have convincingly established, for me at least, that response to Christ occurs most readily along lines of cultural similarities. People like to be with their own kind. Physically and spiritually, reproduction is "according to their own kind (Genesis 1:24, 25)." Careful researching of the nature both of community and congregation with strategies shaped to relate to people in the light of their own life-style and culture will be playing a larger role in evangelism tomorrow. Studies on cross-cultural communication, still in the beginning stage of development in this country, have exciting possibilities for the growth of the Christian church in the pluralism of American society today.

The genius of Protestantism has been its commitment to continue reformation under the authority of Scripture and guidance of the Holy Spirit. Biblical truths and the rich heritage of the church should be preserved, but form and structure adapted to meet contemporary needs, shaped to forward the mission of the body of Christ...

The renewal of congregational structures and forms of worship and service are long overdue. "New wine calls for new wineskins (Mark 2:22)." The shape of congregational life may actually hinder this growth. Structure may inhibit the Spirit. Patterns adequate for past situations may not meet the needs of the present. The genius of Protestantism has been its commitment to continue reformation under the authority of Scripture and guidance of the Holy Spirit. Biblical truths and the rich heritage of the church received from past generations should be preserved, but form and structure adapted to meet contemporary needs, shaped to forward the mission of the body of Christ, faces a future of radical and continued change. A flexible style of congregational life is essential.

Spiritual and personal considerations

The charismatic renewal as a growing force of Christendom reminds us that the Holy Spirit is the great evangelist. The supernatural work of quickening new life through the Gospel cannot be carried out by merely natural means. Evangelism today and tomorrow must seek the endowment of the Holy Spirit and rely upon his power (Luke 24:49; Acts 1:8, 5:22). The late Sam Shoemaker often remarked that if the Holy Spirit were to be withdrawn from the church, 95 per cent of all of its activity would continue on without being aware of the loss. It is by word and spirit through faithful witness and proclamation that the Good News is communicated yesterday, today, and tomorrow.

Finally, at the heart of all evangelism and the crux of its motivation is personal conviction of the truth of the Gospel. Conviction and commitment issue in communication. Without conviction there is loss of commitment, confusion of mission, and lack of communication. The decline of the evangelistic index in many mainline denominations may be seen simply as a failure of faith. The Gospel ceases to be the great Good News which all should hear. Other concerns appear more important. None of them are worth the pouring out of life so evident in the Early Church. Their souls, ablaze for God and the Gospel, attracted others to that light and kindled them with the same fire.

The most impressive feature of the Lausanne International Congress on World Evangelization was, for me, the enthusiasm and faith of representatives from the Third World. Facing appalling odds and massive problems, their confidence in the cause of Christ was irrepressible. Their vision of the triumphant Lord who held power in heaven and earth able to lead them in victory was in marked contrast with the feebler faith of the older sister churches of the West which appeared weak and anemic in their outlook. Needless to say, in spite of the difficulties, the Christians of the Third World are effectively getting the Gospel across. For evangelism today and tomorrow, prayer should be "I believe; help my unbelief!" (Mark 9:24).

Sighting from the past through the present into the third centennial of our national life, we see as a guideline an evangelism which is evangelical, biblical, nonprofessional, relational, credible, cultural, flexible, and Spirit-filled with conviction and commitment. ■

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¹The term "evangelism" is used as follows (with grateful acknowledgment to William Temple's classic statement): "To evangelize is so to present Christ Jesus in the power of the Holy Spirit that people shall come to put their trust in God through Him, to accept Him as their Savior and serve Him as their Lord in the fellowship of His church."

²Paulus Scharff, citing Sweet, *History of Evangelism* (Grand Rapids: Eerdmans, 1966), p. 38.

³Theodore Roosevelt, *The Winning of the West*, p. 242.

⁴*Monday Morning Magazine*, October 20, 1975.

⁵Michael Green, *Evangelism in the Early Church* (Grand Rapids: Eerdmans, 1970), pp. 48-77.

⁶Berlin Congress of Evangelism.

⁷Green, op. cit.

⁸For *Church Growth Bulletin* and Bibliography, write to Institute of Church Growth, Fuller Theological Seminary, 135 North Oakland, Pasadena, CA. 91101.

Editorial—*from page 2*

toward or a commitment to the parish which is the most essential place of service for the Christian pastor. Then a seminary needs a second commitment to the study of the Gospel, the Christian faith, its sources, its origins with Biblical studies, theological studies and historical studies.

It seems to me that when Fuller Seminary reached out into the local pastorate and recruited Bob Munger to come and teach, it was doing something very important in the first commitment Palmer identifies: the commitment to the parish ministry. In bringing Bob Munger into contact with tomorrow's church leaders it did a very wise thing. Wiser, in fact, than the things institutions usually do. It found a man who was doing it, doing it well, and who in his own way had already been successful for many years in discipling young men and women. And it gave him in turn a larger and more strategic opportunity to train people for the gospel ministry.

How many lives has Bob Munger touched? Some day beyond this life we might know—if statistics prove to be important to us then. Suffice it to say that it has been an impressive band. And because one of the salient aspects of that life-touching ministry of Bob's has been the ability to reproduce reproducers in the spirit of II Timothy 2:2, we contacted a number of those whose lives were touched by him and asked them to share with us some of the impact of this man upon them.

We share their comments here trusting that they might not only be a eulogy to a man—but something more important than that—an insight and an inspiration to each one of us who seeks to touch the lives of others while ministering for Christ.

One of the things that emerged in conversation with those who worked with Bob Munger was his potency in evangelism, his ability to quietly and steadily share Christ with men and women in such a way that they were drawn to Christ as Savior and Lord.

We have also included in this issue some pointed notions on evangelism and the struggle for power from Bill Pannell also on the Fuller faculty. Homer Goddard and his department have shared with us an article on the extension and caring ministries of the Seminary. We trust that this will give you an insight into some of the ways the ministry of Fuller is growing as well as deepening. ■

Eighty-five per cent of Fuller's Extension students are lay persons. Perhaps you should read that line again to make sure it registers. All but 15 per cent of Fuller Extension students are people who fill pews and not pulpits on Sunday morning; people who give full time to their vocation or profession in addition to hours of service to the church; people who are there when a neighbor seeks someone to listen to and understand the heartbreak and struggle in his or her life. Businessmen, homemakers, dentists, carpenters, lawyers, secretaries, and salesmen—these are the full time vocations of most students in Fuller Seminary's extension campuses.

Besides providing a high-level training ground of lay persons who feel called to ministry, Fuller Extension is also an alternative starting point for those who are planning careers as ordained ministers. Inaugurated by Fuller Seminary in 1973, this may be the form of the seminary of tomorrow.

As director of this unique program, I am continually thrilled to see what God is doing in so many lives to affect the vitality of the church for years to come. I am eager to have you learn more of what is happening through Fuller Extension, and especially hope that you will catch some of the spirit which I believe makes this a fuller way of ministry.

Like many other innovative educational programs which have branched out from traditional institutions to grass-roots neighborhoods, Fuller Extension ministries are a response to our times. Dr. Robert Munger was a catalyst of that response.

■ ■ ■

It all began the Monday after Thanksgiving, 1971. Ken Finley was driving onto Fuller campus after his weekend ministry in Fresno just as Robert Munger was crossing Oakland Avenue. Stopping abruptly near Kreyssler Hall he sprang out calling back to Isabelle Goddard and Betsy Reeves, the car's other occupants. "There's my friend, Dr. Munger! I want you to meet him." They had, in fact, already met.

The four stood listening for an hour in the cold, as Dr. Munger poured out a vision for a way Fuller Seminary could meaningfully extend its ministry beyond the Pasadena campus. This dream, triggered by Ralph Winter and Theological Education by Extension and discussed by faculty and student support groups, showed great concern for a way people could get theological education—God's job training—while pursuing their own jobs in their own city.

President Hubbard, Dr. Barker, and the faculty all recognized this completely unfunded high risk venture to be consistent with Fuller's pioneering, innovative history. They sought God's direction for a man with both scholarly credentials and a history of training leaders and creating energizing fellowships who could pull it together. Homer L. Goddard, who at that time was training lay leadership with the 1972 Seeker Leadership Study in Geneva, Switzerland, was invited to come.

Dr. Goddard believed God was calling him away from the growing ministry of the First Presbyterian Church of Fresno to begin the challenging struggle of Fuller Extension Ministries. On February 1, 1973, Dr. Goddard chose Claudia Keene as the first of a crew committed to develop Fuller Extension Ministries to enable growth in a fuller way.

In the three years since its inception, over 900 different people have been personally and directly involved in the ministry of Fuller Extension.

■ ■ ■

The decentralized nature of Extension makes it essential for the director and administrative staff to spend much time traveling in order to know and personally care for the steering committee members, contributors, students, and many other friends of Fuller who create a strong network of caring support. The involvement of both pastors and laymen in large numbers in local extension leadership is both a necessity for its success and a living illustration of the vital, shared ministry we advocate for the church.

Through my years of experience as a layman and a pastor, I have known and

FULLER EXTENSION MINISTRIES

Foundations of Lay Ministry

How can the vast wisdom and unique resources of lay people be incorporated into theological education?

by Homer L. Goddard

...with Sam Reeves, Bob Paul, Bruce Schooley, Claudia Keene, Suzi Paul, Will Ackles, Pat Grove and many others.



Pictured from left to right: Suzi Paul, Pat Grove, Will Ackles, Bob Paul, Claudia Keene, Sam Reeves and Homer Goddard.

talked with scores of people who are desiring to discover their own worth in ministry. Some typical expressions are:

"I know God *can* use me (like he *can* do miracles), but does he *want* to use *me*?"—*Lawyer*

"It is a great sadness to me that I simply can't find time to be friends with the fine laymen in our church. The recurring preparing for meetings, services, calling on isolated individuals who hurt a lot—these are the priorities that consume my time. In relation to the total church family, it all seems too superficial and lonely. I feel used and they feel used. *'I cry alone, for all that is within me, I can never say to you.'*"—*Pastor*

"I can't let my church members really know me. I have to maintain a 'professional distance' or else I'll lose their respect and my effectiveness in ministry."—*Pastor*

"The things I do well, and enjoy doing—are these really helpful to anyone? When I'm asked to use my abilities in the church, am I useful to the church or am I used by it?"—*Layman*

"...there was too great a gap between me and those marvelous Bible teachers. I soon felt inadequate and began looking for places beyond the church to offer myself. So many of my friends are looking for a place to use their gifts and some are rushing out of their homes into the job market feeling more worth there in spite of the overwhelming needs of people in our churches and families."—*Laywoman*

Each of us needs to know and feel worth, place and friendship with others in ministry. I came to Fuller to help implement a response to these needs. The challenge is to develop ways of training leaders which do not perpetuate the loneliness or the detached, displaced feelings experienced too often by God's people.

Toward this end, Fuller Extension Ministries has tooled out the following purposes:

For the layperson: training for leadership and ministry in the home, work, church, and community.

For the pastor: resources for the development of the church.

For the trainee: experience in ministry and Christian community while beginning seminary studies and testing his or her call.

For all: personal and professional enrichment that can minister to a person's deep longings and intellectual thirst.

We, who are involved in Extension Ministries in Seattle, Eastern Washington, the San Francisco Bay Area, Fresno, the Rockies (Boulder-Denver), Los Angeles and Sacramento see again and again (1) that lay men and women deeply appreciate what Fuller offers, and (2) that excited, in-training lay people bring life and vitality into churches. Faculty members who have taught in Extension—Ladd, Munger, Rogers, Warren, Glasser, Harrison, Smedes, Winter, Malony, Martin, LaSor, Wagner, Pannell—and our adjunct professors consistently confirm the excellent ability of these "lay" persons to grapple meaningfully with sophisticated theology.

To me, "lay person" does not denote one who is an "amateur." How can there be an "amateur Christian?" The word layman stems from its Greek roots where *laos* (laity) referred to *all* the "people of God" (*laos tou theou*). (A significant weekly Bible study could be centered on the content of these Scriptures in relation to lay ministry: Exodus 18: 13-27, Ephesians 4: 11-13, 2 Timothy 2:2, 1 Corinthians 1: 18-31, and 1 Peter 2: 9-10.) These "people of God" who are extension students are, of course, as varied and unique as one could imagine, a fact which adds to the richness of the educational experience. Each Extension has dimensions or features unique to itself—theological education by extension allows tremendous versatility!

Seattle

Students living out positive life-changes thrill me. Ruth Ferguson, wife, mother and homemaker completed requirements for her *Certificate of Graduate Studies in Ministry* in the Spring of 1975. A Certificate is earned by completing 12 courses: six in Bible, Theology, and Church History, and six in Ministry and Missions, including Core Group and Supervised Ministry. Ruth's

Supervised Ministry group encouraged the growth of "lay ministry" instead of "volunteerism" within her church. This year Ruth is one of Seattle's core group leaders working with Steering Committee Chairman Bud Palmberg, pastor of Mercer Island Covenant Church, and Administrative Assistant Kay Browleit. She says:

I have a growing realization that only as lay people and clergy begin to strategize and work together is the ministry of the church ever to be accomplished. If this does not happen, lay people tend to view the ministry as something the clergy does *to them*—a weekly spiritual rejuvenation. As lay people begin to see on whose shoulders the ministry actually lies they will no longer look only to the clergy for a weekly shot-in-the-arm, but will learn to grow in Christ daily and to trust him for the ministry to which they feel gifted and called.

In our church, I feel we are at the point of making major breakthroughs in this area, but we have a long way to go. I think we are beginning to view our adult Christian education as training for ministry, as opposed to a more limited perspective of personal Christian growth. The clergy in our church will need strong support from lay people sensitive to lay ministry, especially because of the expectations and demands of many members who expect the clergy to fulfill the more traditional role of ministry.

Bill Cunningham, a pastor at University Presbyterian and one of Ruth's advisors, responded:

The opportunity to see a lay person gain insight and experience in ministry, to see firsthand in Ruth the way Fuller Extension training is really producing what was originally intended—these encourage me greatly.

An excellent teacher and pastor in Bellevue, Seattle's neighboring city, Dr. David Dilworth has taught during six of the first nine quarters in Seattle Extension. He recently crossed the state to teach in Eastern Washington Extension. Dr. Laura Crowell, professor emeritus of the University of Washington and adjunct professor of Fuller, has also thrilled Northwest students with her course on "thought-line" group discussion. Joleen Ellefson describes Dr. Crowell's lectures as stimulating and lucid. "I am now thinking in new ways. My perspective on Christianity is broadened. I'm gaining some skills." Seattle students look forward to a course on Christology by Dr. Ray Anderson who is the new assistant dean and associate professor of theology and ministries on the Pasadena campus.

Although Barbara Ratti earned her Certificate in Spring, 1975, she continues as a regular Extension student.

"I have enjoyed my sixth quarter of Core Group. I love and need to hear committed Christians pray and discuss spiritual matters. I wanted to attend seminary for a long time. It was an answer to my prayers when God and Fuller saw fit to establish a Seminary Extension 10 minutes from my home."

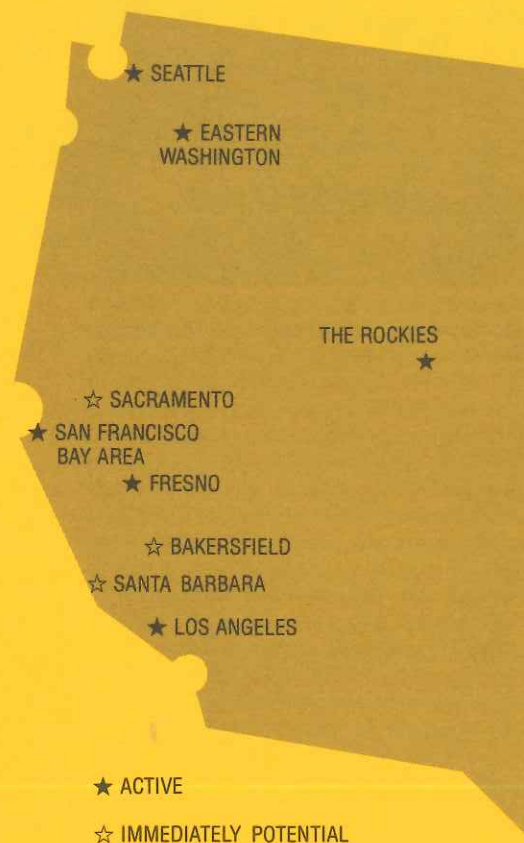
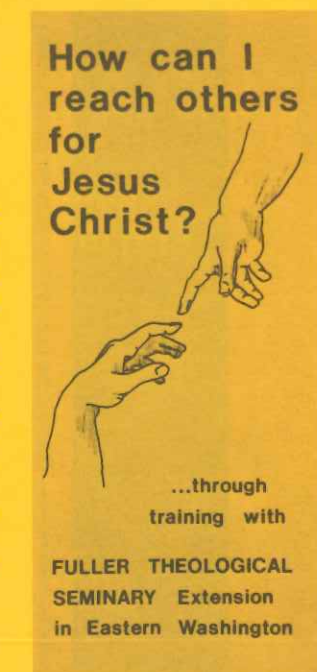
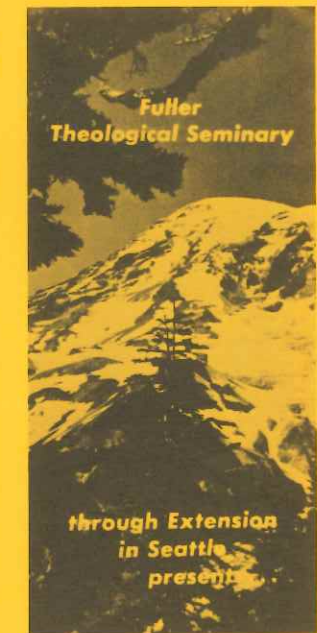
Eastern Washington

Who would imagine Fuller Seminary training would be available in the thinly populated Columbia Basin farming area of the Northwest? Yet in 1974 the need for quality graduate-level theological education geared towards lay people which was expressed throughout this wide geographical area resulted in the Eastern Washington Extension. Today Steering Committee Chairman Jerry Owsley, a nuclear energy executive and Jeanne Irish, administrative assistant, coordinate this Extension and care for those who travel great distances to the courses offered.

Also responding to a need in a neighboring city, I taught "Foundations of Lay Ministry" as a satellite class in Yakima hoping to further the scope of ministry and training.

Students from Ellensburg, Spokane, Walla Walla, Washtucna, Lewiston, Connell and other locations come to Richland for the Fuller Extension classes which are held in the Central United Protestant church, copastored by Fuller alumnus Don McVicker. From their reports, the rewards of this travel are great!

"Quite simply, the *Introduction to Theology* course with Duncan Ferguson was exactly what I needed at this point in my Christian growth!"—*Allen William Akerson*



"At the end of three quarters of *Core Group* participation, I know that it was a worthwhile experience for me. I miss meeting with those people."—*Martha Zimmerman*

"The *Core Group* experience was a rare treat. The wealth of information and ideas that came out of it was well worth the time. In fact we met one extra time that was not required."—*Tom Colby*

"I've had 18 years of night science courses at the graduate level. Peter Wagner's course on *Church Growth* compares favorably as to study time, content, extra work, etc. In Tim Owen's class (*Visitation Evangelism*), I was the leader of a group when one man was led to Christ."—*James Langford*

Los Angeles

Bill Pannell's *Christian Life-style in a Secular World* is attracting people to Fuller's Los Angeles Extension who understand the vital need for more perspective and understanding of the cost of Christian commitment in today's world. Classes such as this and Dr. H. Newton Malony's *Making the Body Move* meet in the Caring Center of the First Presbyterian Church of Hollywood.

Presently, Caring-Learning trainees Randy Young and Rich Latta, full-time Master of Divinity students at the Pasadena campus, learn with Pastors Mel White and Dick Sandquist and laypersons at Pasadena Evangelical Covenant Church. Rich: "I'm so thankful for the chance to be in a position of mutual support with a lay couple, Pastor Sandquist, and my wife Jenny."

Steering Committee Chairwoman Lois Curley, Gospel Light executive editor and a member of Lake Avenue Congregational Church, and administrative assistants Gayle Taylor and Pat Grove are currently formulating a curriculum designed to serve the vast and diverse Los Angeles area.

"Fuller Extension courses are difficult," observes Jim Siverly, "but they are helping me serve God by learning and applying theological truths while I work as a chemist, live a committed family life, sing in a Fuller Folk Group, and work with junior highs in my church." Jim, who was also an Extension student in Fresno, values Dr. Joe Venema's class in *Developing Counseling Skills*. Some of the Los Angeles core leaders have been graduates of Fuller's School of Psychology such as Dr. David Bock who has had a core group every quarter since Extension began.

"Core has helped me make major, life-changing decisions while in the process of change."—*Fulton Lytle, West Coast director of ABC Television children's programs and elder at Bel Air Presbyterian Church*

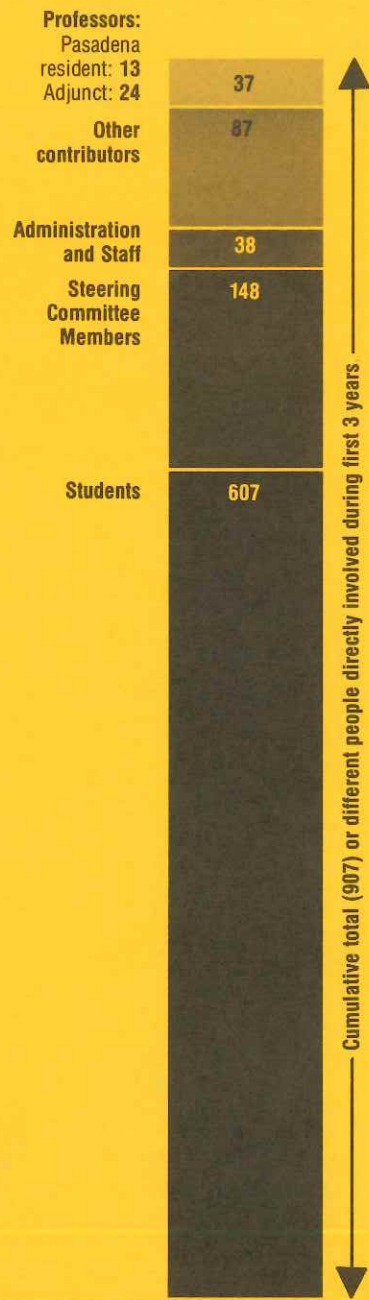
"As a layman, I have come to appreciate the importance of well-informed, fired-up lay leadership in a congregation. One secret of a successful church is to have trained lay persons carrying responsibility for varied ministries, lightening the load, and sharing vision with the pastor. For these reasons I am involved with Fuller Theological Seminary Extension Ministries."—*Bob Coleman, steering committee member, Financial Planner, La Canada Presbyterian Church*

Fresno

Extension education is remarkably flexible. Fresno Extension offered Dr. Neil Warren's course, *The Emotions of the Christian*, on weekends so that commuting students from Sacramento, Bakersfield, and Pasadena could be involved. Mark Cordes, a full-time Fuller Seminary student, takes classes in Fresno Extensions. He says: "Because of rigorous study pressure I often fail to examine personal growth and ask who I am becoming as God's man. I have experienced heightened interaction in Extension between myself and professors. As a result I tend to learn the course material better."

"Caring Learning" trainee Herman Yoos came from Lutheran School of Theology, Chicago, via Faith at Work, to First Presbyterian Church, Fresno. He continued his seminary education while in Fresno through Fuller Extension.

Betsy Reeves says of her experience: "Through Extension Ministries classes by Joe Venema and Neil Warren from the School of Psychology, I have been helped to care more authentically for other women, and with them to use our Christ-given uniquenesses in acts of caring and in fellowship. We desperately need togetherness in order to propel the Glad Tidings into the world.



Wally Upton, clerk of session at First Presbyterian Church of Fresno who is also an Extension student, is thrilled that the session has started a "core group" and is using and benefiting from goal-setting methods learned from Dr. Mark Lee, Fuller adjunct professor and president of Simpson Bible College in San Francisco. Dr. Lee's class, *Marriage and the Family*, was a tremendous blessing to student Norma Wynn. "This class helped me evaluate my marriage and challenged me to work on the rough spots. It helped me appreciate my husband, formulate more long-term goals and acknowledge the positive things that are happening. It also reminded me that marriage is hard work."

Joy Handwerker, wife of the initiating Steering Committee Chairman Winston Handwerker, affirms that *The Art of Teaching Christianity* course has been excellent. "Dave Stoop is extremely effective in teaching the material and demonstrating techniques. I plan to take another class."

Friends Community Church, the Link Care Foundation and private homes are appropriate locations for classes. Steering committee chairman is Jim Dice and his friendly wife Carol is the administrative assistant.

The Rockies

Extension in the Rockies held its first classes in the fall of 1975 at the First Presbyterian Church in Boulder, Colorado. Leadership includes Steering Committee Chairman Lloyd Roosa whose career is in real estate, Suzi Plooster, active homemaker, church career and seminary student; and Dr. Ralph Covell, a Fuller alumnus who is professor of missions at cooperating Conservative Baptist Seminary in Denver and author with C. Peter Wagner of *The Primer* on theological education by extension.

Dr. Jack Rogers, Fuller faculty Extension Committee chairman and resident professor, taught one of the first classes in the Rockies. But professors are not the only ones who travel distances to participate in Extension. Many students do also including John Ramsay, a Colorado Springs lawyer who drives 180 miles round trip to attend classes every Saturday morning. He may be one of those hoping that some classes will be offered in Denver and Colorado Springs soon.

"Dr. Oraker," says student Eric Renz, "is a very personable and stimulating lecturer. I would enjoy studying under him in a long-term tutelage for counseling. Gene Allen was excellent with *Core*. Above all he loved and cared for us which allowed us to do the same for each other."

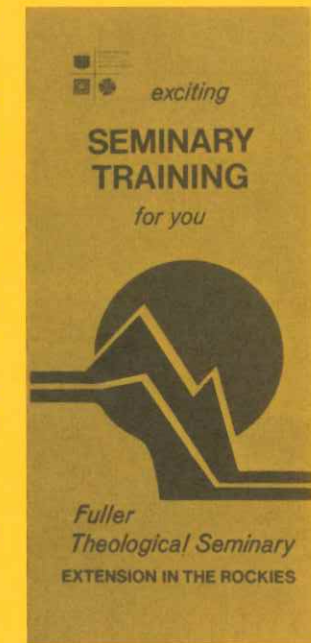
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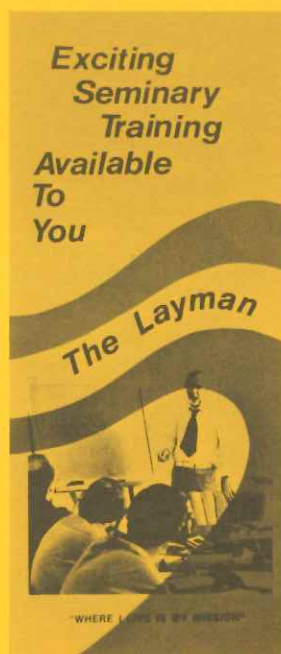
Fuller Extension responds to needs expressed by pastors and laymen who in turn initiate the availability of graduate level theological training in their area. Fuller Seminary has begun dialogue with local leaders in Sacramento who want Extension courses there by the fall of 1976. Ron Ramsey, pastor of United Brethren Church who is spearheading these efforts, believes in Fuller's excellence and wants to further his seminary training. Craig Seaton of the California Post-Secondary Education Commission, drives from Sacramento with Tom Simpson, Dixon bilingual teacher and night school principal, to take Saturday morning classes in San Francisco Bay Area Extension. Terry Sandbek, an intern in Sacramento and a student in the Fuller School of Psychology, also travels to the Bay Area for classes. These men are working to make Extension in Sacramento a reality.

"Driving from the Sacramento area every Saturday morning at 6:00 a.m. was no easy task, yet I don't remember ever being disappointed by the teaching or the fellowship I experienced in Dr. Gillespie's *Hebrews to Revelation* or the *Human Relations Training* courses. As a result, I made a life change. Choosing Fuller for my seminary, I applied to Pasadena and was accepted for the fall of 1976."—*Tom Simpson*.

San Francisco Bay Area

Responding to the needs of an expanding metropolitan area, Fuller Extension Ministries have made quality theological education available in this unique Bay Area culture. Paul Larsen, Fuller alumnus and pastor of Peninsula Covenant Church in Redwood City, brings keen awareness of the value of lay training to his service as chairman of the Steering Committee. Administrative assistant Grace Johnson, wife and mother of two, coordinates caring for students who





come from as far as Sacramento and Carmel to classes held in Westminster Presbyterian Church, San Jose.

The value of the *Lay Ministry* course is inestimable. The *New Testament* course has less immediate impact, but is giving me a new perspective that will prove worthwhile.—*Roy Langwig (now a resident student at Pasadena)*

"Because my only study time is at night and on weekends, I was skeptical at first of the value of the core group. I hated to give up five nights during the quarter for this. I soon discovered the people are worth knowing and I have come to appreciate them."—*Hugh Hall*

"...it's 11:00 p.m. Friday night. I've just finished typing my term paper, and I'm ready to sign up for next quarter. That must be a sign of my enthusiasm—or madness."—*Nancy Schell*

"Extension was my first exposure to Fuller Seminary. Through the challenge and quality of the courses I was encouraged to continue my theological education at Fuller Campus in Pasadena. Extension transformed my idea of Fuller."—*Paul Leavenworth*

"At our first meeting I felt that the *Core Group* would be just another good experience. However, as we met together time after time, the amount and extent of the Christian fellowship amazed me. This *Core Group* experience is as important to me as the formal classes. Outstanding!"—*Gilman Robinson*

Foundations of lay ministry

I am more convinced today than ever before that the key to vitality within the church is an openness to real friendship and togetherness in ministry on the part of pastors and lay people. So often a cleavage develops between these persons, a cleavage based on mutual misunderstandings of each other's lives, struggles, and dreams. Many times this occurs despite our best intentions. For this reason, I believe that a conscious effort to cherish, support, and build one another up makes all the difference.

If you want to build lay ministry, build people! Lay ministry emerges as the individual lay person begins to discover his worth, gifts, abilities, and vision which God wants to use for ministry. This appears simplistic, yet it has profound implications. There can be no lay ministry without a lay minister, and so the building of an individual person's life is the foundation of lay—or ordained—ministry.

Cherishing the essential importance of each individual builds people by building their sense of worth. This applies equally for pastors and laymen. Building people also means helping them discover what they most deeply want to do, and helping them do it. Constant cognizance of the importance of each individual is fundamental to a ministry of building people. How personally and tenderly God values each individual:

"Are not five sparrows sold for two pennies? And not one of them is forgotten before God. Why, even the hairs on your head are numbered. Fear not, you are of more value than many sparrows" (*Luke 12: 6,7*).

"You can throw the whole weight of your anxieties upon Him, for you are his personal concern" (*1 Peter 5:7*).

But this is where it gets tough! Even though I may acknowledge the importance of individuals in my mind, I often don't feel like caring. It costs too much. It becomes a sheer effort of the will when the heart is not affirming it! Because caring for individuals takes much prayer and much time, we skim along the surface in our rush-hour world and seldom, if ever, make real contact with the innermost struggles or hopes of another person. This was said sadly but well in a quote from *Theology, News and Notes*, (March 1976). Referring originally to a family, it is equally a reason why meaningful relationships do not occur more often in ministry. People "...became farther and farther removed from the realities in my own mind, because I did not take time to bring them along with me in my pursuit of a whole new way of life."

Caring for individuals can be disappointing when so often there is little or no

response. We can pour our lives into caring for people, experiencing periods of self-pity as we see few realize their full potential as ministers of Christ—lay or ordained. Such discouragement often pushes us to look for short-cut methods or programs for developing vital lay ministry. Anxious for tangible results, we skim faster over the surface, passing over many individuals who at first glance do not have the characteristics needed to become...what? Leaders? Lay ministers? Like ourselves?

Cherishing the value and importance of each individual leads to an understanding of God's amazing ability to use all his people in ministry.

"Withness"

Along with recognizing the importance of each person and caring for individuals, vital ministry grows as we learn to "do-it-with." Caring *for* people is not the same as caring *with* them. New leaders emerge when the commitment is ministering *together*. This is difficult for many of us to hear, because we are used to doing ministry alone—from above or from below others. The process of caring for each other as unique and important individuals as we minister together produces a quality of relationship I call "withness."

Most of us develop "withness" in our relationships only by working at it. It rarely comes about naturally. Let's face it, it is often easier, quicker, and simpler to do a job by ourselves and some jobs need to be done alone. Often the most efficient way of accomplishing a job which requires more than one person is to organize everyone into a hierarchy with clear-cut responsibilities and lines of authority running from top to bottom. But if the goal is to develop the leadership and ministry of others, "doing it with" is not only ultimately more efficient, it is, I believe, a deeply life-changing way the goal can be genuinely accomplished with deep friendships resulting.

"Doing it with" builds the leadership of others and enables them to discover their unique places in ministry, because it takes the principle of the importance of each individual out of the realm of concept and into the realm of experience. In a hierarchy, any individual's ability to affect the creative process is more or less restricted by his position within the hierarchy. Authority is well-defined. In "doing it with," authority is shared, decisions are made by a participatory process, and individuals are free to affect significantly the creative process according to the relation of their gifts and abilities to the situation at any given moment. Thus, when a person does ministry "with" others, the value of his unique perspective and abilities is *experienced* by himself and others, not just stated as concept.

As a person experiences his value in ministry, he gains both more desire to use his gifts and new confidence in what they are. The insights and confidence gained in even one such experience will carry over into many others. Such repeated experiences eventually unfold a life of richly effective and meaningful ministry. The pastors who take friends with them on hospital visits, as one example, discover their ministry becomes more vital and complete. More people are visited, more understanding and love is generated, and friendships multiply.

We can frustrate this process by either our attitudes or our actions. In speaking of "valuing the importance of each individual," I am not proposing a blindly optimistic attitude toward every person, but a discernment which strives to see in each person the potential for beauty and wholeness put there by the Creator. Some of our actions seem at first to be building the leadership of others, but are, in fact, not doing it. Sam Reeves, friend and layman from Fresno, explains it: "Regardless of what we as ministers or laymen say about involving each other, we are not 'training leadership' by letting others do only the things we cannot or do not want to do ourselves." We are tempted to unload our unpleasant or tiresome responsibilities on someone else in the name of "involvement" or "delegation." Or we are tempted to sit back, allowing others to carry the full weight of responsibilities we could share. The difference between delegation and "withness" is that in "withness" I am responsible not only for my own piece, but for the whole also. Caring doesn't get divided—instead, love multiplies, and friendship is actualized. *A friend is worth all hazards we must run.*

Pastors with laymen

In relation to the Church, "doing it with" means that the ministry becomes the responsibility, privilege, and creation of both pastors and laymen together. They

Cherishing the value and importance of each individual leads to an understanding of God's amazing ability to use all his people in ministry.

become full partners in ministry. For this kind of co-ministry to become a reality it may require both pastors and laymen to make some changes in their ways of thinking and acting. Again, Sam Reeves says: "Pastors and laymen need to be in a relationship of 'witness.' I'm not speaking of a surface relationship where a 'strong' minister gets a team of laymen to do some task he wants done, or conversely where a 'weak' minister is intimidated by the membership to continue 'business as usual,' or whatever they want done."

The key to "witness," as we have said, is both attitude and action. It is "doing it with," and it is an attitude which places primary value on the importance of each individual, and expresses this value in a quality of caring which strives to build people.

I have personally discovered that taking other families with us to minister in a family conference brings worth and understanding to the conferees, the families ministering, and to my wife and me who shared the experience. Identification comes quickly, fellowship is warm and genuine, barriers crumble, and the listening, learning, and deciding is open and sincere. When invited to speak in a church, I often ask if I may bring others with me to help. This has been uniformly an experience of fellowship in ministry that is most enriching and strengthening. The host church often responds enthusiastically and those who participated have returned home more able to serve creatively in our own church.

Caring/Learning/Training

I have thought it important to go to some length in explaining the values and philosophy underlying Fuller Extension Ministries. Quite frankly, Extension is not always warmly supported. Perhaps this is because some pastors see theologically trained laity as competitors—a challenge to their position. Others, who believe in the ministry of the laity, hesitate to encourage the finest lay leaders to enroll because the demands of these studies could temporarily leave the church with less of their time and energy. *Often I feel like the people who don't have the most time do the most caring.*

I am committed to seeing joy and real friendship grow between the laymen and pastors who learn and train together through Fuller Extension. I've increasingly come to realize that the huge need in our churches is for friendship in ministry—*koinonia* some like to call it—or, as I once heard Dick Halverson say, "Jesus' whole style of building leadership can be said in one word—'With.'"

I and my staff in Pasadena—Claudia Keene, Bob and Suzi Paul, Bruce Schooley, Will Ackles, and Pat Grove—aim to be caring, learning, and training persons. Caring, to better understand and help pastors and laymen experience the "witness" of which I have spoken; learning, because so many of you have so much to teach us; training, because the service of Christ requires excellence of us.

Caring, learning, and training is also at the heart of a new dimension of Extension in which Sam Reeves, as layman, Will Ackles, as trainee, and I as pastor, are working together. Churches in which the pastor(s) and lay people desire to build a caring, sharing, ministry like we have been describing may become the training environment for carefully selected trainees who learn from the pastors and laymen as they make a valuable, enabling contribution to the growth of "witness" in the church. Having begun with two churches and four trainees in the fall of 1975, the possibilities for extending this ministry are increasing. We would eagerly receive your responses to the ideas developed here. I also invite your participation in Fuller Extension, or wherever God is calling you to extend caring, learning, and training in his name.

In the Gospel of Matthew the quality of relationship we seek is expressed supremely in the person of Christ. "And his name shall be called 'Emmanuel,' (which means 'God with us')" (Matthew 1:23). Echoing down through the centuries is his final assuring promise expressed in Matthew 28:20, "Lo, I am with you always, even to the end of the age." They said of the apostles in Acts 4:13, "They took notice of them that they had been with Jesus."

Our ministry together is *with* him. ■

Additional copies of this insert are available from: Fuller Extension Ministries, Fuller Theological Seminary, 135 North Oakland Avenue, Pasadena, CA 91101.

Moomaw on Munger



Donn Moomaw has served as pastor of Bel-Air Presbyterian Church in the Bel-Air section of Los Angeles since 1964. The church is located a short distance from the University of California at Los Angeles where he received his B.A. degree and earned All-American honors as a Bruin line-backer for each of his three varsity years. He received a B.D. degree from Princeton Theological Seminary and holds a D.D. from Sterling College.

Jim Hewett: Where did you first meet Bob Munger?

Donn Moomaw: At the Forest Home Briefing Conference of 1952 or 1953 or 1954 when he was on the staff and I was a collegiate. At that time Bob was a pastor at the Berkeley First Presbyterian Church. We kept in touch while I studied at Princeton. When I graduated I was called to serve with Bob on the staff at Berkeley.

JH: What was your area of responsibility?

DM: I primarily went there to work with business persons in small groups; the enabling type thing. We did not call it discipling in those days. We just did it. Bob wanted to do this more with his younger business people. I was there for about 5½ years directly related to lay ministry until Bob went up to Seattle.

JH: Can you tell us a little bit about Bob's ministry in those years at Berkeley?

DM: Bob had, in those days, the same kind of concerns that he has today, but one thing that I have always appreciated about Bob is his growth potential. He was always on the growing edge. He never put anything down in cement except his personal faith and trust in Jesus Christ. That continually came through in his preaching, teaching, counseling and leading people. He has grown a lot since those days. He has grown through some pain, mainly the change that took place when he went to Seattle. Bob had mass gifts and personal concerns. I think his best was being the catalyst to a congregation and meeting in a small group of people where he was central. In those days that was very important. It is not so true in Bob's style today. Now he sees the process differently. In those days on a Saturday afternoon, when he would meet with seminarians or people who were especially serious about the faith, he would just pour out from his insides all of these tremendous lessons that God had taught him in his ministry. We would listen to his biblical insights; take notes; but we didn't develop deep relationships which held one another accountable.

JH: He was sharing his faith.

DM: Yes, and we caught it. That is still a very valid tool, but it is less his method of operation today than it was in those days. I'm not faulting him at all for that. That was where he was at the time. He faithfully met with us and gave us the best he had—which was plenty.

JH: What was it that attracted these young men?

DM: Bob had a ministry with men. His public ministry stirred us to want more. We knew that here was a person who took the Gospel very seriously, as seriously as any man that we had ever met. He had a tremendous capacity for faith, a great prayer life, a great world vision. We always had the feeling we were accepted as we were with Bob. But in those days we did not talk about affirmation, support groups, etc. We

did not talk much about the kind of interpersonal things that we are coming to realize today, but Bob actualized those in his life. We felt affirmed. We felt supported. We felt cared for, at least I did on the staff. So those qualities of deep piety with a concern for the world and us individually was what initially attracted us all to Bob.

JH: How did he minister to the total congregation including the little old ladies?

DM: He has always had a pastoral ministry. But it wasn't the passion of his life. He had a deep love and respect for his mother who lived to be very old. Really it was a warm, beautiful thing to see. He had a pastoral caring about the older people. But as far as building the church, as far as people for the strategy of pulling off what he was committed to, he gave the large share of his life to the aggressive young turks. Men. In those days it was men. He would take them off on retreats. He would do everything he could to give them the principles that God had given to him. More men and women went into the ministry out of that church than any other church around. He had a compassion to reproduce reproducers. Guys that could take what he taught them and do the same for other people.

He is a great evangelist also. I don't think people will remember him as such, but they only have to look at that Berkeley Church when he began there and see the growth. Hundreds of people began in the faith because of Bob's preaching. He is a good evangelist, a strong evangelist. He would whet people's appetite for God.

JH: Have you had much of a continuing contact with him in the years since he has been here at Fuller?

DM: Yes, I am in a covenant group with him.

JH: Where would you say that Bob is now... with the Fuller experience and all of that?

DM: I don't know if it is Bob or me, but I feel that now I am more needed in Bob's emergings. I am more important to him now.

JH: It is not the one-way street so much?

DM: Let's say it is a shared growth. I think Bob is now more open to it happening through the group rather than just to the group from his leadership. The group itself has the dynamic to have a beautiful thing emerge without him creating it. And yet Bob still has that tremendous ability to gather the feelings of the group, cut through the fat and give the kind of prophetic word that makes us all say, "Yeah, isn't that true. Yeah, that is exactly what we want. Yeah, you heard us right."

I think Bob is much more able to share personal needs now than he ever was before. But we have all made that more legitimate today. You don't have to be a paragon of all the virtues that you preach about to have a hearing. You can let the people know that you are on a pilgrimage too. It is true, I believe, that being such a strong authority figure we almost wouldn't let him be human. We didn't want him to be human. We could listen to him but not count equality with him. And probably with that in mind, we would think a second time before we would share a deep personal failure with him. That is not true today. That is why I say that Bob is always open to growing. He is fitting into the times with that unusual gift that you see in so few. He is committed to a worldly involvement "in all the pain of society while maintaining a deep personal piety." These marks have carried him gracefully through the church for many years.

He faithfully met with us and gave us the best he had—which was plenty... He had a tremendous capacity for faith, a great prayer life, a great world vision.



Bob had a white rug in his study at the manse. I never called upon him in that office without noticing on the knees of his pants the white lint from that rug. Bob Munger was and is a great intercessor. Real compassion for people and for people of the world. Bob brought to Berkeley a world concern that probably hasn't been paralleled in the Presbyterian Church before or since. He ranks, as far as his world vision is concerned, with missionary statesmen like John R. Mott, John McKay, Samuel Zweimer and Robert E. Speer. He always had a New Testament vision for the church. A realistic vision, both a vision to send men into the world through the ordained church route and also to encourage people to go overseas with their secular vocations and make an impact upon secular society through the different international corporations. Berkeley First Presbyterian gave more per capita than any church in the denomination for years toward world missions. It was not a wealthy church, it was a church that really sacrificed. A high proportion tithed. Bob always set the example in these things. I remember the time he sold a car so he could make a special gift for world mission. Bob modeled for us all what it means to be a disciple of Christ.

And thank God, he's still doing it.

M

rs. Munger Reflects...



Edith M. Munger is engaged in private practice in clinical psychology with the Associated Psychological Services of Pasadena, California. In 1974 she was the first woman to receive a Ph.D. in psychology from Fuller Seminary's Graduate School of Psychology.

Jim Hewett: Where did you meet Bob?

Edith Munger: I was secretary to Dr. Stewart McLennan who was then pastor of the First Presbyterian Church of Hollywood. I was also attending the University of California at Los Angeles part-time. Bob was a young minister fresh out of Princeton Seminary in his first church, South Hollywood Presbyterian Church. I met him at the Hollywood church through mutual friends. Bob stayed for nine years at South Hollywood. When he came as pastor there were just 150 people in the church. It was a little church that was caught in the trough of the depression, and the bank that held the mortgage called him in and said, "Look young man, you don't know what you are doing when you take this church. We would advise you against it. They haven't paid their mortgage in nine years. Barker Brothers is ready to pick up the pews and the radiator company is about to come and take back their radiators. You are unwise, young man, to take this church." But he took it.

JH: What happened in those nine years?

EM: Well, there were hardly enough men to take up the collection when he first came, but it grew from that little group of 150 to 700. In a few years the church was free of debt and it became a thriving congregation.

JH: What were Bob's strengths and resources during that period at South Hollywood? What did he have going for him?

EM: I think that basically he just believed in God. There were times when he became discouraged. When a young man first comes out of

seminary he is confident he has the answers, and then there comes a time when he feels that he isn't going to make it. Bob came to the point when he wondered if he should stay in the ministry or go back and take some more graduate work and prepare to teach. It was then that he became aware of the power of the Holy Spirit; that the Holy Spirit was a Person and there was unappropriated power for ministry. His ministry grew in power as he hung in there with the renewed conviction that this is where God wanted him.

JH: Did Bob have any close support group at that time among the men of his church?

EM: There were always individuals who were supportive and encouraging but no support groups as such. There were also men outside the denomination with whom he met for prayer at 6:00 a.m. over a period of time.

JH: They weren't members of his local church?

EM: No, they were men in the community. Dawson Trotman was head of Navigators. Hubert Mitchell was associated with Youth for Christ. It was a group of ministers that he had met here and there who believed that prayer has power. If there is any aspect that I think would express the essence of Bob's life, it is his prayer life—his deep dependence on God in prayer, and his genuine conviction that he moves ahead in this kind of communication with God.

JH: Where did he go after South Hollywood?

EM: In 1945 he was called to the First Presbyterian Church of Berkeley where he had grown up as a boy. His father had been an elder there for 30 years. Bob was pastor there for 16 years. That church is on the college campus now. The dormitories are right across the street.

JH: How would you characterize those years... those 16 years at Berkeley?

EM: I think that those were probably the peak years of his pastoral ministry. They were characterized by members with vision and commitment growing in numbers from about 900 to 3000. When we first went to Berkeley the attitude of the whole culture was that the church was irrelevant. I remember that if the students from Cal had a Bible on the table next to their bed (if they were in the infirmary) the personnel would call a psychiatrist. The attitude was that only disturbed people were involved with the Bible. Attitudes changed a great deal during that period, so that we saw a growing involvement of young people in the church. In the time Bob was there, over 200 young people went into the ministry and into overseas church work under our Commission. At one time there were 19 young people from the Berkeley Church under our Commission in the Middle East alone. That was in Lebanon, Syria and Iran. Bob's emphasis included a real vision for overseas mission as well as local. Originally he had applied to the Board of Foreign Missions (COEMAR) wanting to go to Korea. His heart was originally out there, but then the war came and the Commission had to bring personnel home. Though that door was shut, he kept his vision and fervor.

One of his goals and visions for the Berkeley church was to have an equal budget—as much for overseas as for the local needs. The church did reach that goal under his ministry.

JH: Do other important points of focus besides the overseas mission emphasis and the great motivation of young people to train for the ministry come to mind when you think of the Berkeley years?

EM: There were so many young people who were motivated to carry their Christian witness into all walks of life here. Sometimes we get vocations out of focus and say that the only ones that count with God and are His first-class citizens are those who go into the ministry. This is not true. Bob viewed every vocation as a ministry so it wasn't just those who went into the formal ministry who counted.

JH: Was it at Berkeley that he began to relate to groups of men in the church and sharing with them?

EM: He always met with a group of men on Saturday afternoons, and sometimes he would meet with a group early one morning a week, as early as 6:00. So there was always a group. It wasn't labeled "Relational Christianity" as it is now, but he did it. Regardless of whether it was labeled or not, this is really what he was doing in these small groups that would meet with him.

JH: Who made up those groups?

EM: The university men would usually meet on Saturdays in his study. The early morning groups would be the young business and professional men who had to get to their offices or wherever by 8:00 or 9:00.

JH: Where did Bob serve after Berkeley?

EM: At the University Presbyterian Church in Seattle which is right on the edge of the University of Washington campus. He was there for seven years.

JH: What would you say was the focus he tried to have in Seattle?

EM: To develop a relational, caring Christian community. Those were the painful 60's of the student protest, involvement in the civil rights marches and the Vietnam war. Ministers who wanted the church to be where the people were hurting got hurt themselves. Those were rough years.

JH: Where did Bob serve after that?

EM: After seven years in Seattle he came to Fuller in 1969. He stayed in Seattle long enough to see that his particular mission had been accomplished. Then came the challenge of working at an even closer level with people. In these large churches like Berkeley and Seattle with memberships of 3,000 and nearly 4,000, the minister gets "kicked upstairs" and gets bogged down with administration, finances, personnel and endless committee meetings. He was involved in these years too with our denomination on the national and international level. He served for nine years on the Commission for Ecumenical Mission and Relation (COEMAR) and shuttled back and forth to New York and beyond to the Middle East. He was also a member of the Board of Trustees at Whitworth College and for three years a member of the Board of Trustees of Princeton Theological Seminary. But his first love was preaching and working on a personal level with students. So there was excitement for him in coming to Fuller where he could be working in close relationship with young men and women. It was like going back to Berkeley in the early days of his ministry, before the church became a large multiple staff church with duplicate morning worship services and he could teach the College class before the morning service at 11:00.

JH: Has his coming to Fuller worked out the way he hoped?

EM: Yes, indeed it has. It has been very satisfying. He is a pastor at heart though, and he pastors and shepherds some of these students outside the classroom. He loves the continuity of being involved with people in the crises and joys of their lives. He does miss the continuing relationship of a pastor, but on the whole it has been a satisfying ministry for him here involved with the young men and women in an academic setting.

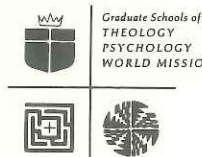
JH: I would be interested if you would share with us something of your own academic progress through your years with Bob.

EM: Well, I guess it has to go back to where I was when we first met, because at that time I was and had been involved with people a great deal and was working toward the goal of professional training. In the first years of our marriage we were so involved in that first little church that he needed me to be helping him until leadership was developed.

It wasn't until our children were in school full days that I decided to go back to the university where I hadn't even finished as an undergraduate. I had become increasingly involved with university students in Berkeley. I was motivated to go back to school to prepare myself to work with them on a deeper level so that I wouldn't always have to be referring them to someone else for professional help. Most of them would not follow through on referrals because there was so much resistance to going to a professional psychologist or psychiatrist. So I finished my undergraduate degree at Berkeley and went on for an M.A. in Counseling Psychology. I earned a Master of Social Work degree (MSW) at the University of Washington. When we came to Fuller I had an opportunity to earn my Ph.D. in Clinical Psychology at the Fuller Graduate School of Psychology. Now I can do what I had been doing all along but with increased professional competence.

JH: So now you are working exclusively as a psychologist?

EM: Yes, I am on the staff of Associated Psychological Services in Pasadena and will be working also as Psychological Consultant to other churches in the community.



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Evangelism and the Struggle for Power

By William Pannell



William Pannell is assistant professor of evangelism at Fuller Seminary. From 1968 to 1974 he was associate evangelist and vice-president of Tom Skinner Associates, Incorporated. He received his B.A. degree from Fort Wayne Bible College, and Malone College in Canton, Ohio, honored him with a Doctor of Divinity degree in 1975. He is married and has two sons.

Like most evangelicals who are black, I came to the issue of power rather late. Raised amid the comforts of the evangelical ghetto, we sallied forth to evangelize the pagan masses of our generation. The question of power *versus* powerlessness was never raised, since we felt we were in touch with the only real power—the Gospel of Jesus Christ.

This stance, and practice, was sincere. It was also to be expected since we all graduated from evangelical colleges and Bible institutes. From a cultural and theological perspective we were white men. The question of power and its effect upon the powerless masses would never be brought up in these circles. For one thing, white men in North America play power games continuously without realizing it. Power, to white men, is assumed. Furthermore, our mentors wouldn't raise the issue even if aware of it, because they knew we non-white brothers were powerless. They didn't want us to get any ideas. It was a form of paternalism borrowed from the early plantation era in American history, and paternalism dies hard.

We were innocent, believing in the honor and integrity of the leaders to whom we were exposed. From them we heard about the 'regions beyond' and received the challenge to dedicate ourselves to the task of worldwide missions. We assumed that we would be allowed to participate fully once the commitment was made. Many young blacks made that commitment, yet today nearly all of us relate to the missions enterprise from outside established mission structures. No one can be charged for this. As with segregation, nobody is responsible. Yet there have been no cries of anguish that we are not involved. The result of this exclusion is that the combat that rages between the conciliar and non-conciliar forces over the question of mission and missions is little understood by black evangelicals. Most do not know such a squabble exists. A few of us, now older and less *naïvé*, understand the nature of the conflict and manage to duck our heads as the verbal shells scream across the DMZ. To read the literature of both sides, one would almost conclude that the battle is an ancient one—Westerners still haggling over the rights to keep non-Westerners from their proper place of responsibility in the body of Christ.

My own awakening to the relationship between evangelism and power came in the early sixties with the dawning of the Civil Rights struggle. Initially critical of the leadership of the movement, I came to see that there were large questions impinging upon black survival to which we evangelists were not speaking. I came to see that there were conditions of powerlessness to which evangelists ought not to speak; the greater need was for action. There were tables to be overturned and money changers to be cast out. In short, I came to see that black men, the embodiment of "powerless conscience" understood the radical nature of the cross at deeper levels than most of us who were called evangelicals. Good news to black men and others of good will became the possibility that with God "we shall overcome."

The spectacle of black men living out their discipleship in the form of confrontation is worth noting. It is perfectly consistent with the history of black men in American life, and striking in the history of black religious leadership. The existence of the black church in America testifies to the black man's acceptance of the relationship between embracing the cross and in its name confronting evil powers. The black church is protest by its very existence; it is a form of judgment upon society and the larger religious community. The black preacher has consistently related his understanding of the Gospel to the need for social justice. He has preached release to the captives.

Commenting upon the distinctly religious nature of the Civil Rights movement in the early sixties, Harry Golden observed that the black man had chosen two weapons in the fight for dignity: "One is the writ, the brief, the court argument. In short, he uses the law, the oldest complex in our Anglo-American complex. The second weapon is even more remarkable. It is Christianity, the oldest complex in our Western civilization." Golden, celebrated journalist, concluded his remarks by stating that "if Christianity is saving the Negro, so is he saving Christianity."¹

Interesting. And yet evangelicals for the most part, black as well as white, were conspicuously absent from that historical struggle. Why? How is it that while most black Christians over the past 300 years could see a connection between the preaching of the Gospel and social jus-

tice, most evangelical Christians, black and white, have not been so perceptive?

I refer to the Civil Rights struggle in America because it serves, as does the entire history of black people in America, as a focus for an inquiry into the relationship of evangelism and powerlessness. By extension, this domestic struggle illuminates much of the current flap in mission circles regarding the nature of salvation and the means to its achievement. If we agree that the means by which salvation is announced is the practice of evangelism, then we still need to understand how it is related to the gut concerns of the powerless masses of the world.

I use the word "powerless" to mean the inability of persons to effect change in the crucial areas impinging upon their survival. And survival is understood as encompassing spiritual as well as material well-being. Man does not indeed live by bread alone, but he does need bread. His inability to provide bread for his physical, psychological, social and political needs is the expression of his powerlessness.

It is ironic that those persons most concerned about evangelism did not see in the black man's struggle for justice an opportunity to demonstrate their faith, for if evangelism is anything, it is personal. Hence one would think that a commitment to people in the name of the Gospel would be a commitment to their total human needs. The failure lay in an antipathy to black people as persons and revealed an inadequate anthropology. This silence also revealed a failure to recognize a radical aspect of religion itself. The late Abraham Joshua Heschel observed that "the central commandment is in relation to the person. But religion today has lost sight of the person... religion has become an impersonal affair, an institutional loyalty... it has fallen victim to the belief that the real is only that which can be registered by fact-finding surveys."² Christians devoted to an evangelism which counts converts in order to achieve personal significance, or organizations which need converts to satisfy supporting constituencies, found the highway to Selma uncongenial. Furthermore, most people committed to evangelism in the evangelical sense of the word, are also committed to a conservatism that identifies the *status quo* with the will of God, hence most evangelicals could only deplore the "excesses" of the movement and wish that the preachers who led marches would get back to preaching the Gospel. This position reflects what Helmut Thielicke calls "false conservatism." According to Thielicke, false conservatism "expresses itself in the inclination to accept conditions as they are.... A corrupt social order, which keeps part of humanity living at substandard economic levels while allowing another class to exploit and profiteer, is regarded as a matter of divine providence... calling for simple acceptance and submission."³ Thielicke sees the political problem this creates: "Between a rationalization of the *diaconia* such as is pursued by the modern welfare state, and a purely individualized love of neighbor which cannot cope with the collective misery, there is a middle zone of Christian social obligation which the church has fatally ignored."⁴

This false conservatism which characterizes most of the evangelical movement reveals a theological perspective which sees the benefits of our Lord's passion as aimed at solving personal rather than systemic ills. It is virtually blind to corporate iniquity. Admittedly, there needs to be this emphasis, for it is a biblical one. As the late L. Nelson Bell stated it: "Corporate sins are but the elongated shadow of personal sins," and in arguing for revival and moral rectitude in America, he is correct. However, the failure of the evangelical to understand the nature of institutional power and its relationship to the personal sin of racial bigotry precluded his involvement in the struggle for social justice. Committed to a "privatistic," understanding of sin, the conservative churches were rendered inadequate in dealing with sins' more corporate manifestations.

Rosemary Ruether, speaking of this view of sin, observes that "it is clear that for Saint Paul, the state of sin, alienation and brokenness between man and God does not result simply in individual 'bad acts,' but stands within the corporate structure of alienation and oppression which has raised up a social and cosmic 'anti-creation'.... This individualistic concept of sin ignores this social-cosmic dimension of evil. A concentration on individualistic repentance has led, in Christianity, to a petty and privatistic concept of sin which involved the person in

obsessive compunction about individual (mostly sexual) immorality, while having no ethical handle at all on the great structures of evil which we raise up corporately to blot out the face of God's good creation."⁵

John Howard Yoder has put the issue in even sharper focus. Commenting on the tendency of modern evangelism to relate the Gospel to man's sense of loneliness and alienation, Yoder asserts that "for Jesus in his time, and for increasing numbers of us in our time, the basic human problem is seen in less individualistic terms. The priority agenda for Jesus, and for many of us, is not mortality or anxiety, but unrighteousness, injustice. The need is not for consolation or acceptance, but for a new order in which men may live together in love."⁶

Black men have understood this, though not always in theological perspective. They have not concerned themselves only with matters of personal salvation or love and acceptance. They have known that the issue of survival was not only a matter of love, but also of justice, that in order to ensure justice, indeed in order to express love, it was necessary to assume a position of power in relation to the "enemy." The clash became a confrontation between "powerless conscience and conscienceless power." This is a crucial aspect of the cross. At Calvary is worked out the ultimate confrontation between the weakness of God and the power of men, between the sagacity of men and the foolishness of God. That cross was the judgment of this world-system, the casting out of the prince of this world. It is the ultimate expression of the justice of God and the guarantee that in consequence of Christ's travail there will be a new order established in the earth. The cross of Christ is the definitive act of a holy God by which he declares the end of the old order. Hence, if any man is in Christ the old is finished and done, the new has come. Christ becomes the head of a whole new order in which justice is an essential characteristic.

Yet this new order is intensely personal; a new order requires new people. It is the purpose of the Holy Spirit to confront persons with the central demand of that cross which is repentance. It is repentance that contains the core experience necessary for change, and the reordering of one's priorities in favor of God. The good news is that God offers forgiveness to all men who thus repent. Those who are broken at the cross are restored in pardon and baptized into a new family. For them, the kingdom of God has come.

The irony of the cross is that the one hanged there chose weakness as the way to become the power of God unto salvation. It was this choice which was Christ's supreme act of faith, and which made it possible for God through him to destroy principalities and powers. Though his death expresses weakness, it is clearly a calculated weakness; it is a voluntary weakness. In what seems a curious contradiction, Jesus claimed the authority to lay down his life—the power to be weak. Powerless people need a message of good news that promises a duplication of this splendid irony. They need to know that this is the principle by which all life is realized. It is in this sense that Rollo May writes of the relationship between powerlessness and innocence: "There is a way, however, of confronting one's powerlessness by making it a seeming virtue. This is the conscious divesting on the part of the individual of his power; it is then a virtue not to have it. I call this innocence... to be free from guilt or sin, guiltless, pure; and in actions it means 'without evil influence or effect, or not arising from evil intention.'" May differentiates this condition of innocence from a pseudoinnocence which denies the reality of sin and the forces of evil in society. Capitalizing on *naïveté* "it [pseudoinnocence] consists of childhood that is never outgrown, a kind of fixation on the past. It is childishness rather than childlikeness. When we face questions too big and horrendous to contemplate such as the dropping of the atomic bomb, we tend to shrink into this kind of innocence and make a virtue of powerlessness, weakness and helplessness. This kind of pseudoinnocence leads to utopianism.... This kind of innocence does not make things bright and clear as does the first kind; it only makes them seem simple and easy."⁷

This "innocence" is the key to Jesus' strength. He was clear-eyed in his view of sin and the demonic. He knew what it was as a Jew to feel the yoke of political oppression. Yet he was curiously free from self-pity or rancor; in him was no guile, nor did he resort to clever manipulation to achieve his ends. The good news he personified was that in the midst of the stark realities of corporate evil, it was possible, indeed crucial, not

only to be wise as serpents, but also harmless as doves.

The powerless also need a message that informs them of the relationship between physical and psychological impotence. This is especially important in an era when men are emerging to new possibilities of political freedom and responsibility. The Gospel informs those whose lives have been circumscribed by power that it is possible through Christ to be psychologically liberated. Christ died for all men, therefore all men are of inestimable worth to God. They count with God; they are profoundly significant. In the power of the resurrected Christ, they perform great exploits. The Gospel strikes at the heart of self-hatred by affirming the worth of all men.

May is perceptive when he observes that "the central crime of the white man was that he placed the blacks, during several centuries of slavery and one century of physical freedom but psychological oppression, in situations where self-affirmation was impossible."⁸ The evangelistic task concerns itself with the psychological dimensions of liberation, for it is here that so much potential for good and evil resides. As May again puts it: "Social problems and psychological problems can no longer be isolated from each other."⁹ Informed believers readily recognize this as but a dim echo of Christ's own understanding of his role in his time. He had come to "preach the gospel to the poor... to heal the broken-hearted... to preach deliverance to the captives... recovering of sight to the blind, to set at liberty them that are bruised." (Luke 4:18). Yoder sees here more than a neophyte's ordination sermon. "We must conclude," he affirms, "that in the ordinary sense of his words, Jesus, like Mary and John, was announcing the imminent *entrée en vigueur* of a new regime whose marks would be that rich would give to the poor, the captives would be freed, and men would have a new mentality (*metanoia*) if they believed this news."¹⁰ This new attitude would certainly affect one's view of oneself. After all, if the King sends a messenger to the poor and the psychologically oppressed, surely this is cause for a radical reappraisal of one's selfhood. It is for this reason that the messenger must be careful what he says about sin in calling men to repentance. It is not good news to black men to be told that "black" is synonymous with evil in Scripture. It is not of course, but many believers do not know the difference between Western culture and Scripture. That all men are sinners is scripturally sound, but that they are *ipso facto* of no value is blatantly unscriptural.

It is the peculiar burden of the oppressed that they are called upon to be better than their oppressors. They must be loving, honest and humble—especially humble and loving. The other virtues of honor, strength, courage, and power are reserved for their benefactors. It is a peculiar phenomenon that in spite of the damage this dichotomy has inflicted upon the minority psyche, many minority members have come to accept this view of themselves. Thus it is common to hear spokesmen for the oppressed extol the virtues of their people as if suffering conferred an automatic saintliness upon the multitudes. Such a narrow view of human nature must not go unchallenged. It may be possible to demonstrate that persons who have suffered most seem to have developed a greater capacity for certain qualities usually associated with saintliness, but the connection is tenuous. Israel is one example of a people raised under great oppression who, when liberated became an oppressor community. Ruether is again helpful: "They [the oppressed] have also been distorted in their inward being in a way that does not immediately make them realized models of redeemed humanity; i.e. the victims are not saints. They have a very considerable task of inward liberation to do."¹¹ A major facet of this liberation must be experienced in relation to the enemy. It cannot be accomplished in isolation. "Yet they must also keep somewhere in the back of their minds the idea that the dehumanization of the oppressor is really their primary problem to which their own dehumanization is related primarily in a relationship of effect to cause."¹²

This necessary perspective on one's own culpability in the face of evil is another facet of the cross and evangelism. At the cross all men are guilty before God; here there are no righteous ones, no haves and have nots. Here no stones are thrown, for all have sinned. This is the necessary and radical confrontation between one's personal alienation from God and a God who assumes in himself the causes of that alienation. "For he who knew no sin, became sin for us, that we might

become the righteousness of God in him" (II Corinthians 5:21).

Jesus, in commanding his followers to love their enemies, was stating his understanding that the real enemy was within, and that a failure to subdue that "oppressor" rendered men incapable of successfully resolving a confrontation with the enemy "out there." Any evangelism that fails to bring the power of the cross to bear on the sin of the oppressed can have nothing to say to the oppressor either, for the cross of Christ is the judgment of God upon the whole system of men. The relationship of the preaching of the cross to the condition of powerlessness is that it exposes the pretensions of the oppressed that they are inherently, or by virtue of their sufferings, better than the powerful. The cross is the death of such arrogance, the birth of humility and wholesome self-criticism.

At a recent conference on evangelism, a black student from a major seminary in America rose to address the small group of delegates. "While I am in sympathy with much that is being said here," he said, "my own feeling is that evangelism itself is the problem." I can only speculate on what he meant, but I am sure he at least had in mind the probability that evangelism has become part of a middle class function removed from and unmoved by the sufferings of humankind. To him evangelism has become institutionalized, reflecting the myopia of secular establishments.

The cure for this myopia is the cross. The institution of evangelism must die if the evangelist is to be free as a person to relate to other persons; success must be sacrificed to the passion to preach the good news to those about whom our Lord is most concerned; popularity must be offered up in favor of a declaration against the sins of a society which offend the honor of God in whose image man is created. What is needed is the evangelist-prophet, men who practice Heschel's understanding of the historic role:

"... the prophet is a man who feels fiercely. God has thrust a burden upon his soul, and he is bowed and stunned at man's fierce greed. Frightful is the agony of man; no human voice can convey its full terror. Prophecy is the voice that God has lent to the silent agony, a voice to the plundered poor, to the profaned riches of the world. It is a form of living, a crossing point of God and man. God is raging in the prophet's words.

The prophets had disdain for those to whom God was comfort and security; to them God was a challenge, an incessant demand.... While others are callous, and even callous to their callousness and unaware of their insensitivity, the prophets remain examples of supreme impatience with evil, distracted by neither might nor applause, by neither success nor beauty."¹³

—Reprinted by permission from July 1974 International Review of Mission.

¹Harry Golden: *Mr. Kennedy and the Negroes* (New York: Crest Books, 1964) pp. 16, 17.

²Abraham Joshua Heschel: 'The Abiding Challenge of Religion,' in *The Center Magazine* (Santa Barbara, Calif.), March/April 1973, p. 47.

³Helmut Thielicke: *Theological Ethics*, Vol. II (Philadelphia: Fortress Press, 1969), p. 627.

⁴*Ibid.*

⁵Rosemary Ruther: *Liberation Theology*, (New York: Paulist Press, 1972), p. 8.

⁶John Howard Yoder: *The Original Revolution* (Scottsdale, Pa.: Herald Press, 1971), p. 18.

⁷Rollo May: *Power and Innocence, The Search for the Sources of Violence* (New York: W. W. Norton, 1972), p. 39.

⁸*Ibid.*, p. 43.

⁹*Ibid.*, p. 44.

¹⁰John Howard Yoder: *The Politics of Jesus* (Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1972), p. 39.

¹¹Ruether, *op. cit.* p. 12.

¹²*Ibid.*, p. 13.

¹³Heschel, *op. cit.*, p. 47.

Alumni news

The Alumni Office wants to share news of your whereabouts and activities. Please keep those cards and letters coming in!

The 50s

Vernon (BD'54) and **Bonnie Carvey** have returned from furlough to the Philippines where Vern is field conference chairman of the Conservative Baptist Foreign Mission Society.

Robert Mounce (BD'54, ThM'56), dean of Western Kentucky University, is also a contributing editor of "Eternity" magazine.

Paul Everts (BD'55) is newly assigned as chaplain of the USS LEXINGTON which is home-ported at Pensacola, Florida. His son, Peter, is now a student in Fuller's School of Psychology.

Bob (BD'55) and **Kari Malcolm** are in Inver Grove Heights, MN, after 15 years as UPUSA evangelists in the Philippines.

The 60s

Paul (BD'65, MAM'72) and **Lila Balisky** and their three sons have moved from Bonga to Jimma, Ethiopia, to direct a theological training program for the 200 "Word of Life" congregations.

Don Maddox (X'67) is church relations associate at World Vision, International in Monrovia, CA.

The 70s

Jon Wilson (BD'71) is now pastor of the La Habra Hills (CA) Presbyterian Church.

Ken Himes (MDiv'72) is assistant pastor at First Baptist Church, Montebello (CA). He and Mary have two daughters, Deborah, age 2, and Erin, born in August 1975.

Tim Weber (MDiv'72) is completing his Ph.D. in the history of Christianity at the University of Chicago. He has been appointed assistant professor of church history at the Conservative Baptist Seminary, Denver, CO.

Tom Carter (MDiv'75) is associate pastor, First Baptist Church, Menlo Park, CA.

Births

To **Mike** (BD'63) and **Carol Cassidy**, a second son, Martin, in Africa.

To **Ed** (MDiv'70) and **Patricia Girod**, their first child, Ryan David, on April 19, in California.

To **Larry** (MDiv'72) and **Marilyn Ramsey**, a son, Michael Eugene, on February 13, in Nebraska.

To **Ted** (MDiv'73) and **Lillian Dorman**, a son, Joshua James, on February 24, in Oregon.

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, Director of Placement, Fuller Theological Seminary.

STAFF PERSON, Antioch Covenant Church, Antioch, California. Needs a staff person to help with evangelism, visitation, Christian education and music. 150 member church.

PASTOR, Machias, Maine. Baptist church is seeking someone to pastor this rural district.

PASTOR, Bell Gardens Christian Church, Bell Gardens, California. Attendance from 150 to 200. Should be "doctrinally of the old school."

MINISTER OF YOUTH, Bethany Baptist Church, Thousand Oaks, California. Involves supervision of the junior high, high school and college level youth program.

ASSISTANT PASTOR, Bethany Community Church, Seattle, Washington. Attendance is 300. Young congregation. Responsibilities include teaching ministry, visitation and family programs.

PASTOR, Bethlehem Community Church, Delmar, New York. Church membership of 160 and average morning attendance of 325. Should perform the duties of teaching elder and meet the counseling needs of the congregation.

MINISTER OF CHRISTIAN EDUCATION, Brookside Church (Evangelical Mennonite), Fort Wayne, Indiana. Rapidly growing congregation with membership of 306 and average attendance of 440.

PASTOR, Calvary Memorial Church, Rockford, Illinois. Averages 100 for Sunday services. Seeking an experienced pastor with strong pulpit and administrative skills. Nondenominational, fundamental and evangelical church.

ASSISTANT PASTOR, Calvary United Presbyterian Church, Butler, Pennsylvania. 800 communicant members. Conservative theology. Looking for someone with strong youth orientation.

ASSISTANT PASTOR, Chinese Baptist Church, Seattle, Washington. Person should be bicultural/bilingual (Cantonese and English) with an emphasis on ability to work with American-born Chinese young people.

PASTOR, Central Presbyterian Church, Columbus, Ohio. Weekly attendance of 135. Stress on evangelism and stewardship programs. Currently attempting to build youth program.

STAFF POSITION, West Side Baptist Church, Topeka, Kansas. Minister of Christian Education with leadership ability and skills in church leadership development, teacher training, youth ministry and home visitation.

PASTOR, True Light Presbyterian Church, Los Angeles, California. Looking for a bilingual (Chinese speaking) person with ability to teach and motivate others.

PASTOR, The United Presbyterian Church, Ligonier, Indiana. Membership is 230 with the average Sunday morning attendance between 230 and 250. Good potential for growth. Person must be evangelical, interested in youth, Christian education, counseling, pastoral calling and preaching.

ASSISTANT PASTOR FOR YOUTH, Wikiup Evangelical Free Church, Santa Rosa, California. Assist in pastoral duties as well as supervise the total youth program for junior high through young adults.

YOUTH AND EDUCATION MINISTER, The First Reformed Church, Rock Rapids, Iowa. Membership of 400. Should have the skills to develop active Christian participation in the youth of the church through youth counseling, evangelism and educational programs.

PASTOR, Glendale Baptist Church, Glendale, New York. Membership of 65. Interested in Bible-centered expository preaching with an evangelical emphasis.

PASTOR, Grace Baptist Church, Santa Maria, California. Active membership of 300. Desire someone with senior pastoral experience. Should have strong pulpit ministry and strong administrative ability.

ASSOCIATE MINISTER, Grace United Methodist Church, Long Beach, California. Responsibilities are in education and youth, training for active evangelism and special programs within the church. Occasional preaching, hospital visitation.

PASTOR, Lakewood Presbyterian Church, Dallas, Texas. Particularly interested in finding a young minister between the age of 30 and 35 who feels a special calling to preach and work with youth and young adults.

PASTOR, St. Paul's Union Church, Chicago, Illinois. Interdenominational, evangelical neighborhood church.

STAFF POSITION, First Baptist Church, Tacoma, Washington. Must take responsibility for the music program and for Christian education with particular emphasis on youth. Congregation is diverse in background.

ASSOCIATE PASTOR, First Christian Church, Ventura, California. Looking for a young man with a strong commitment to Christ and his church who has a spirit that is enthusiastic, growth oriented and evangelistic. Ages 21-30.

PASTOR, First Congregational Church, Wasco, California. Independent church with membership of 166. This congregation seeks a pastor who is an equipper.

YOUTH DIRECTOR, First Presbyterian Church, Berkeley, California. Responsibilities include the Christian education and spiritual nurture of the youth in grades 7 through 12.

PASTOR, First Presbyterian Church, Harlem, Montana. Weekly attendance of 40. Yoked with the United Methodist Church.

MINISTER OF EDUCATION, First Presbyterian Church, Farmington, New Mexico. Membership of 564.

CHRISTIAN EDUCATION AND YOUTH WORKER, First Presbyterian Church, Palmdale, California. Membership of 400. Will be responsible to oversee and direct the total Christian education program and lead the youth groups. Lay participation.

STAFF POSITION, Community Presbyterian Church, Danville, California. Need person to develop and administer adult education programs, develop leadership, enable others to discover gifts and organize an evangelistic outreach thrust.

PASTOR, Cochran Avenue Baptist Church, Los Angeles, California. There are 65 members in this Bible reading, fundamental church with emphasis on prayer, Bible Study and witnessing. This congregation is seeking a pastor.

DIRECTOR OF YOUTH MINISTRIES, Community Reformed Church, Buena Park, California. Appointment involves work with 7th grade through college youth and the coordination of the Sunday School classes in this grade span.

MINISTER TO YOUTH, Evangelical Covenant Church, Grand Rapids, Michigan. Must be responsible for ministry to the senior high and junior high youth groups and assume advisory role with Boys Brigade and Pioneer Girls.

ASSOCIATE PASTOR, Chula Vista Presbyterian Church, Chula Vista, California. Individual with emphasis on youth is desired.

SENIOR PASTOR, Evangelical Free Church, Yorba Linda, California. Membership of 278 with worship service attendance of 550. Congregation with strong lay leadership and participation.

MINISTER OF CHRISTIAN EDUCATION, First Baptist Church, Greeley, Colorado. Church affiliated with ABC denomination. Membership of 500 resident members. Congregation made up primarily of those over 40. College town.

MINISTER TO YOUTH, First Baptist Church, Marshalltown, Iowa. Annual growth rate is 20 percent. Staff has team approach to ministry. Main youth thrust is with junior and senior high school students.

DIRECTOR OF CHRISTIAN EDUCATION, First Baptist Church, Redwood City, California.

YOUTH PASTOR, First Baptist Church, Richmond, California. Must minister to youth, train adult leaders working with youth and counsel youth. Membership of 1100.

MINISTER OF EVANGELISM, First Baptist Church, Riverside, California.

MINISTER OF CHRISTIAN EDUCATION, First Baptist Church, Riverside, California. This conservative church works closely with Campus Crusade for Christ.

MINISTER OF CHRISTIAN EDUCATION, Seattle First Baptist Church, Seattle, Washington. Main assignment is to develop youth ministry but some opportunity is given for experience in other pastoral areas.

MINISTER OF MUSIC AND CHRISTIAN EDUCATION, First Baptist Church, Tacoma, Washington.

From the director

Alumni and friends from a variety of locations gathered on April 27 to focus their attention on "New Dimensions of Worship." George Van Alstine (BD'61), who planned with the entire Alumni Cabinet to make this occasion one of both learning about and experiencing worship, was Alumni Day chairman.

President David Allan Hubbard's address, "Biblical Grounding for Worship," dealt with the great biblical heritage which inspires our worship. Following a social hour, four symposium participants from diverse traditions commented on current developments in Christian worship. After lunch Dan Baumann (BD'60) continued to expand the theme of the day, "New Dimensions of Worship."

Mid-afternoon workshops led by the symposium leaders enabled participants to explore new forms of worship. This year's program featured a time for "Coffee with the Deans" which many enjoyed.

Ken Working (MDiv'72), president of the Alumni Association, reported that over 500 alumni have contributed just over \$20,000 of the \$25,000 goal projected for 1975-76. His challenge was clear: "More of us will have to give more to reach the goal."

We hope even more of you will join us for Alumni Day next year, when we will consider another area of current and practical concern.

Alumni Day tapes available

All of the Alumni Day presentations mentioned above—including the four workshops entitled "Worship in the Black Tradition," "Symbolism in Liturgical Worship," "Worship as an Esthetic Experience" and "First Century House-Church Worship"—were taped and are available for a gift of \$10.00 or more to the Alumni Scholarship Fund. Mark your gift "For Tapes."

Al Japan



Fuller alumnus named assistant dean

1975 "Teacher of the Year" at Westmont College, Fuller alumnus Dr. Ray S. Anderson (BD'59), has been named assistant dean and associate professor of theology and ministries in the School of Theology at Fuller Theological Seminary. Dr. Glenn W. Barker, provost, announced the appointment which becomes effective June 1, 1976.

Dr. Anderson will become executive advisor of Fuller's extension campuses in seven California, Colorado and Washington cities. Supervision of Field Ministry and Doctor of Ministry programs is also included in his assignment.

Dr. Anderson returns to his *alma mater* after 11 years of pastoral ministry as the founding pastor of Covina Evangelical Free Church and four years on the faculty of Westmont College in Santa Barbara, California. He did his post graduate study at the University of Edinburgh in Scotland where he received a Doctor of Philosophy degree in dogmatic theology. His new book, "Historical Transcendence and the Reality of God," is a new release of Eerdmans Publishing Company.



Meet the TN&N Board

It has probably never occurred to you to ask "Who are the elves of Oakland Avenue that continue to put out that locus classicus of theological erudition called *Theology, News and Notes*?" Since it obviously hasn't occurred to any of you, we decided to tell you anyhow! It will undoubtedly enrich each of your tired pedestrian lives to know that there indeed are living and breathing persons behind these glossy pages... no Virginia, it isn't all done by a MARC computer or a roomful of monkeys typing feverishly hoping to hit on something fresh and lucid.

Meet the group:

David Bock is our resident shrink on the board, holding a Ph.D. from Fuller's Graduate School of Psychology ('72). He tries to keep our copy from reflecting too many obvious tics. Be kind to him. He has a tough job.

Fred Bush keeps us honest in the Old Testament department. Fred graduated in '58 and then after receiving his doctorate in esoteric Albanian numismatics (or some such weird topic) was hired on at Fuller as assistant professor of Old Testament. Mostly he grows hair. And does a marginally adequate Victor Borge imitation.

Ed Dayton is the reader in the group (every editorial board should have at least one). He graduated in '67 after a very impressive career in corporate bingo and then took all that engineering mumbo jumbo over to World Vision where he heads up MARC, a lush computer jungle which reminds one of Dr. Strangelove's digs. Everytime a subject comes up, Ed mentions three books he just read (and has annotated bibliographies available in microdot, multi-media

programming with a Ralph Carmichael musical background). Frequently, however, when we call the meeting to order, Ed is either in Africa or Uruguay or counselling the Pope.

Jim Morrison graduated in '56 and then ran immediately to Princeton to get a Master's to purge out his system. No matter what the topic, he has an appropriate quote from John MacKay to cover the issue. He currently is pastoring an inner-city ghetto group of the up-and-outers in Beverly Hills. Now quotes from Greer Garson, a member of his congregation, are beginning to match in frequency those from MacKay. Jim doesn't care so much what we print as long as it is distinguished and erudite. He does add a bit of threadbare old world charm to the gathering.

Jack Rogers is the outsider. If the truth were known he really isn't an alumnus of Fuller. He's sort of a friendly faculty spy who is currently associate professor of theology and the philosophy of religion there. We like to think of him as a double agent. He graduated from some dubious place called Pittsburgh Sem. and studied under some Dutchman named Berkouwer in Amsterdam. Jack is the resident theologian. He checks our copy for theological profundity and helps us avoid saying things that though true might sound gauche to the theologically literate (on the crass assumption that someone who was theologically literate might read us regularly).

Bob Pietsch is a relative newcomer to our board. We aren't really sure who he is. The story is that he graduated from Fuller (M.Div '71) and was considered well enough by his peers to be given a place on the distinguished Alumni

Cabinet. The rumor is that he is the associate pastor of the Trinity United Presbyterian Church in Santa Ana, California.

Finally, your humble Editorial Board Chairman and the integrator of this issue of *TN&N* is **James Hewett** (M.Div. '57), the associate pastor at Arcadia Presbyterian Church where he serves as minister of Christian education.

Now the main function of the above listed group of editors is to gather for lunch about once a month in the Geneva Room and there share mind-boggling ideas about themes, issues, complaints integrators and how to stay in budget. Occasionally a tidbit of praise (or censure) floats down from some Mount Olympus via one of lesser lights.

We gather with **Al Jepson** whose rather elongated title is director of continuing education and alumni affairs and we name an integrator on a given theme. Then periodically we review their progress in subsequent lunches in the Geneva Room. (By the way the Geneva Room needs a new rug. Whatever the administration is doing with all those millions, they certainly aren't throwing it away on carpeting in that room.)

Finally the hard work of putting it together comes down to the one real worker in this motley group... **Mary Tregenza**, our managing editor. She cleans up the act and arm-wrestles with lay-out people and printers and hassles the issue into life through the maze of administrative detail that translates *TN&N* into the clean-and-neat black-and-white pages that we zoom to you through the grace and speed of our Second Class mailing permit.

Now, don't you wish you had asked?
—J. S. H.