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Fuller Theological Seminary

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by Frederic William Bush



A Spectrum of Life at the Seminary

This issue of *Theology, News and Notes* is a pot-pourri of significant recent addresses, lectures, etc. from the day to day life of the Seminary, presented with the intention of giving you some feel for what is moving us and molding us, where we are and what we're thinking. Of course, it can only do that in part, but we have tried to make our selection such that a broad spectrum of the life of the community is represented.

One program that we are in the process of inaugurating is Theological Education by Extension, not only for those preparing for ordination but also, and especially, for the laity at large. Our first article is a chapel address by Dr. Robert B. Munger, professor of evangelism and church strategy, setting forth the scriptural mandate for such a program.

The second article is Dr. McGavran's address to a banquet presented by the School of World Mission for the Fuller community at large. He looks at the future of Fuller's School of World Mission in the light of his expectations for the future of the whole missionary enterprise. Unbeknownst to Dr. McGavran, the banquet was to celebrate his seventy-fifth birthday and to present a *Festschrift* in his honor, edited by SWM professor Dr. Alan Tippett and entitled *God, Man and Church Growth*. In the light of these felicitous circumstances, we take pleasure in publishing Dr. McGavran's prognostications for Missions and the School of World Mission in the last third of the twentieth century.

From the pen of Dr. Lewis B. Smedes, professor of theology and ethics, comes a chapel address entitled, "The Priorities of Grace." Here Dr. Smedes insightfully examines the priorities for ministry that stem from the grace of God revealed to us in Jesus Christ and powerfully and persuasively demonstrates how ministry to the whole man issues therefrom.

On Fuller's Alumni Day, held March 8, 1973, Dr. Hubbard addressed the conclave on the subject of preaching. To whet your appetite not only for the preaching task but also for a personal appearance at our next alumni conclave,

read "Some Musings of the Preacher's Task," from one who not only excels in the art but also in the ability to tell you how and why.

Finally, two journalistic reports on important lectureships. In the first Dr. Smedes gives us a brief report on the first annual Jaymes P. Morgan, Jr. Memorial Lectureship in Christian Social Ethics, delivered by Dr. Robert McAfee Brown on the subject "Religion and Violence." In the second, entitled "A Dream at Midstream," Dr. Newton P. Malony, associate professor of psychology in Fuller's School of Psychology, reports on this year's John G. Finch Symposium on Psychology and Religion, conducted by Richard L. Gorsuch, Ph.D., Kennedy Associate Professor of Psychology at George Peabody College.

Please peruse our literary peregrinations with the pleasure and profit we have purposed thereby! ■

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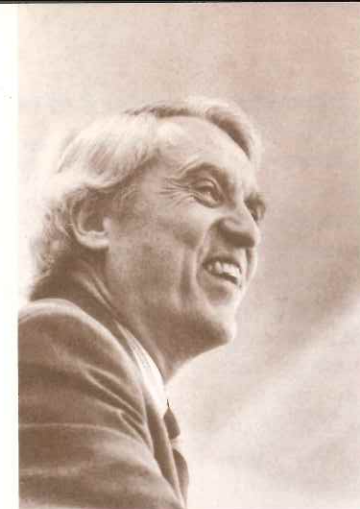
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Training the Laity for Ministry

by Robert B. Munger

When the Council saw the boldness of Peter and John, and could see that they were obviously uneducated non-professionals, they were amazed and realized what being with Jesus had done for them! And the Council could hardly discredit the healing when the man they had healed was standing right there beside them!" (Acts 4:13-14, *Living Letters*).

The Sanhedrin was amazed, shaken to the depths by two startling, inexplicable facts. Standing before them was a living miracle, a supernatural phenomenon. The hopelessly crippled man whom they had seen day after day begging alms in front of the Gate Beautiful had been miraculously healed. They could not deny it. There he was—standing, walking, leaping in joy!

The second inexplicable fact was even more difficult for them to understand. Two other men were before the court, who, it was said, in the name of Jesus of Nazareth had caused the lame man to walk. The members of the tribunal had heard of their activities before. They were leaders of the new radical religious movement which in only a few short months had enlisted more than five thousand converts right in Jerusalem, the sacred heartland of the Hebrew religion. This was the first face-to-face meeting the Sanhedrin had been given with leaders of the Jesus People movement posing such a threat to the social and religious establishment of Judea.

They classified them at a glance, "obviously uneducated, not professionals" (Acts 4:13, *LL*). Their dress, mannerisms, vocabulary and accent all identified them as "common people of the land," Galileans, who obviously had only the rudimentary education of the village synagogue. Neither of them was a priest, a Levite or a religious specialist of any kind. "They were ordinary men of no education" (Acts 4:13, *TEV*). Yet there they were completely in control of the situation stating their faith clearly, boldly, and effectively with a force which left the skilled professionals of the Sanhedrin without argument. Obviously these Galileans were so convinced of the truth of their claim, so committed to their cause, and so turned-on by their experience that they were willing to die on the spot rather than back down from their witness. Here was joyous, exuberant faith without a trace of fear. The

members of the court were astonished. Only one other Person had they observed with these qualities, the carpenter from the country town of Nazareth whose cause Peter and John were serving. The connection was unmistakable. "They were amazed at what being with Jesus had done for them" (Acts 4:13, *LL*).

Christianity, a Lay Movement

Suppose that you were to learn that a new religious movement had arisen in Southern California under the leadership of a carpenter from East Los Angeles, who had "turned on" some fishermen from San Pedro, an internal revenue agent and a few "hard-hats." How seriously would you take the religion? Christianity, in its beginnings, was a lay movement. Later on, the early church would be joined by a number of priests (Acts 6:7) and a few highly educated professionals like Stephen and Saul of Tarsus. But they were the exception and not the rule (1 Cor. 1:26-28). For the most part, the ministry and missionary activity was carried on by non-professionals, ordinary men and women involved in secular work—Ephesians 4:11-12 makes this quite clear: "It was he who 'gave gifts to men'; he appointed some to be apostles, others to be prophets, others to be evangelists, others to be pastors and teachers. He did this to prepare all God's people for the work of Christian service, to build up the body of Christ."

Correlation Between Lay Ministry and Church Growth

Church growth studies in our School of World Mission are indicating that there is a correlation between the prominence of laity in ministry and mission with church growth. The explosive expansion of the church in Chile and Brazil is a case in point. Less than ten per cent of those serving as pastors and under-shepherds are full-time professionals. In sub-Sahara, Africa, a similar phenomenon exists. At the turn of the century, in 1900, it is estimated that there were about five million Christians of all denominations, south of the Sahara desert. Today, according to David Barrett of the *Christian World Handbook*, there are over seventy-five million Christians. He estimates that at the end of the century,

only twenty-seven years from now, there will be 350,000,000 Christians in Africa. Africa will be the most Christian continent in the world. The church will have been served and expanded largely by lay men and women.

The same correlation between lay ministry and vital propagation of the faith may be seen here in the U.S.A. Certain para-church movements, such as Campus Crusade for Christ, are showing fantastic rates of growth. With the momentum of Explo '72 behind them, they are in the process of preparing to involve 100,000 Christian laymen to serve at their own expense in Korea as teammates with national lay counterparts in a mass evangelistic penetration of every village in the land. It may be asked, "How are they securing that kind of commitment from busy men and women?" There are many reasons, but among them is the fact that Campus Crusade for Christ takes seriously every believer who wants to join their ranks for world evangelism. They have developed lay training institutes and evangelism clinics supplemented with advanced leadership training programs to carry the volunteer as far forward in his ministry as he is able to go. There is no ecclesiastical ceiling limiting the level of his service, no barrier of ordination relegating him to the status of second-class service. The same use of lay ministries is seen in rapidly-growing cults such as Jehovah's Witnesses and Latter Day Saints. Here, also, there are no ecclesiastical or educational restrictions hindering a person from exercising to the full his dedication and abilities. Every effort is made to develop those qualities to the full.

My attention was first turned to this relationship between the role of the ordinary person in responsible mission and the vitality of the movement through an address given by Chang Hui Hwang. He reminded us that the Communists took over mainland China without a single institution. They did not have one school, college, hospital or training center. Rather, recruits were trained and involved in the Communist cause while they continued their regular employment, maintaining close identification on their jobs with the people around them. Only after rising high in the echelon of leadership were they sent to Moscow for a few months of intensive advanced training. In this way nationalist China was infiltrated and key personnel in every strata of life were won to Marxism. In its initial stages, Communism also is a lay movement, offering opportunities to every man and woman who has commitment and ability. Douglas Hyde's book, *Dedication and Leadership*, tells how this is done.

The New Reformation

In 1962 it was my privilege to hear the late missionary-theologian Hendrik Kraemer deliver a series of addresses in Beirut, Lebanon, in which he shared some of the material incorporated in his book, *The Theology of the Laity*. He made the statement that the Christian church of the West was in the process of undergoing a reformation promising to be as extensive in its impact as that which occurred under Martin Luther. The church, he observed, is recovering the authentic ministry of the laity which Martin Luther affirmed in the principle of "The Priesthood of All Believers," but which in practice he was not able fully to institute. I believe he was prophetic in his judgment. The awakening of the laity to their high calling in Christ as ministers to his body and his witnesses and servants in the world, is, in the words of Robert Hudson, stirring "The Sleeping Giant."

Extension of Theological Education to the Laity

This dynamic potential for Christian service through the education and training of "ordinary, non-professionals" is being demonstrated by the program of theological extension for the laity in Latin America, pioneered by Ralph Winter and Jim Emery of our own School of World Mission. Some missionary authorities are convinced that this is the most exciting breakthrough of evangelical missions in a generation. The program brings to eager, committed Christians at every level of education biblical, theological and ministerial resources. Lay people are equipped to minister the Word and share their faith with a startling release of spiritual vitality in the local church.

In my last pastorate, while training lay teachers in the Bethel Adult Bible Study Series, I was astounded at the time and application busy men and women gave to the work, some averaging from eight to fifteen study hours a week in addition to the two-and-one-half hour class sessions on a four-year commitment period. Since that time I have had no doubt at all concerning the degree of personal investment Christian people will give to the cause of Christ when they see it purposes to trust them with significant ministries and responsibilities.

The Importance of Professional Training Remains

This does not minimize the importance of graduate theological education, nor downgrade the value of top-level professional training. Rather, it elevates them to higher significance. The "pastor-teacher" becomes the "teacher-trainer" of a congregation of ministers. He is more than a preacher, Bible teacher and counselor. He becomes the enabler and discipler of others, who in turn, according to their gifts, carry on the various phases of ministry building up the body of Christ and carrying out his work in the world. In our pluralistic, highly mobile society it is becoming increasingly important that the Church penetrate our communities by means of Christian support groups and task forces, functioning where lives are lived, supplied biblical and spiritual resources through mature, trained, lay ministers, who will help them to be "salt" and "light" in the secular order. Moreover, the loneliness of our society demands the forming of close-knit Christian fellowships in homes and on the job, able to minister to each other biblical truth and Christian love, and helping one another be effective disciples of Christ. This calls for the development of lay ministers. Christian fellowship groups will not carry far merely on intimate pooling of ignorance. If the Church of Christ is to infiltrate our secular society, evangelize our non-Christian communities and influence our world for Christ, then we dare not limit the ministry to a few overworked clergymen, nor expect one individual to embody all the information and gifts needed for the people of God in our time. Rather, we must mobilize, train and activate all of the Church for the cause of Christ. This calls for new approaches!

Observations on the Training of the Laity

The members of the Sanhedrin "were amazed at what being with Jesus had done for them." How had Jesus gone about the maturing and training of these non-professionals to represent him so effectively? A few observations may provide some guidelines for developing disciples for Christian service today.

(1) Jesus **trusted** non-professionals with major responsibilities in his cause.

Taking fishermen from their boats and nets, he made them fishers of men. He dared to believe that ordinary people could become extraordinary servants of God. He would build his church upon believers like Peter. From among the common people he would call disciples who in turn he would send to disciple the nations. In our time it may very well be that the greatest single bottleneck to the renewal and outreach of the church is the division of roles between clergy and laity which results in a hesitancy of the clergy to trust the laity with significant responsibilities and in turn to a reluctance on the part of the laity to trust themselves as authentic ministers of Christ, either in the Church or outside of the Church. A serious question remains unanswered in our Fuller Theological Seminary Extension Ministries for the Laity. Having trained laity for teaching, counseling, pastoring and evangelizing, will the local congregations then recognize them as competent ministers of Christ and allow them to exercise their calling and gifts? There is reason to believe that in time they will. A growing number of churches are already defining their ministry by printing on their church bulletin, "Ministers: the members of the First Church of . . . Enabler for Ministry: The Rev. John Smith." That reflects the biblical view: "As God's messenger I give each of you God's warning: Be honest in your estimate of yourselves, measuring your value by how much faith God has given you. Just as there are many parts to our bodies, so it is with Christ's body. We are all parts of it, and it takes every one of us to make it complete, for we each have different work to do. So we belong to each other, and each needs all the others. God has given each of us the ability to do certain things well. So if God has given you the ability to prophesy, then prophesy whenever you can—as often as your faith is strong enough to receive a message from God" (Romans 12:3-6, LL).

(2) Jesus also carefully **taught** His disciples.

Again and again Christ devoted special attention to the Twelve that they might understand his message. The setting of the Sermon on the Mount in Matthew 5:1 is significant: "Jesus saw the crowds and went up a hill, where he sat down. His disciples gathered around Him and he began to teach them" (TEV). A strange sequence. Seeing a vast multitude of people eagerly waiting to hear his words, he deliberately walks away, gathers his disciples together and teaches them! He was keenly aware that the way to reach the multitude was to teach others who in turn would share with them the Word of life. This principle is clearly laid out in II Timothy 2:2, "Take the words that you have heard me preach in the presence of many witnesses and give them into the keeping of men you can trust, men who will be able to teach others also" (TEV). By this process the truth of God's Word would be extended outward without limitation by teachers both teaching people and teaching teachers to teach. The high educational level of lay men and women today, and the diversity and mobility of society are challenging the church to break out of its traditional pattern of limiting teaching to the pastor-teacher, and to take seriously the development of gifted laity for a diversified teaching ministry.

(3) Observe also that Jesus **trained** his disciples.

His training techniques have not been surpassed. His program included explicit instructions in procedure, gave clinical experience, and modeling for ministry.

A. Having taught the twelve the substance of his word to Israel, he carefully instructed them in how to make it known. He did this both for the twelve and the seventy (Luke 9:1-6, 10:1-24). A prominent feature both of Campus Crusade for Christ and Bill Gothard's Basic Youth Conflict Seminars is the emphasis upon "how to do it." The message of Scripture is supported by workable methods of how to live out, something most congregations are not receiving. Long on instruction and exhortation, we are short on practical application for our time.

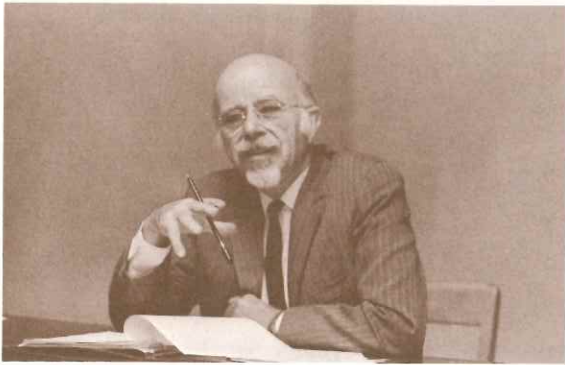
B. Jesus was aware of the necessity of clinical experience in the training of his disciples. A physician needs more than a mastery of Gray's *Anatomy* and studies of case histories in medical journals. Most medical schools are now placing their students in the wards the first weeks they enter and increasing their patient care as they proceed in their training. This involves risk. Undoubtedly it was risky for Jesus to trust his message and ministry of the Kingdom of God to eager neophytes who were not even fully aware of who he was, but he did it. They returned shouting with joy. The venture of preaching and teaching in his name had demonstrated to them the delivering power of God. They had been given a confidence in Christ and in themselves which they had not known before. I am grateful for the new program of field education starting at Fuller Theological Seminary in the fall, but the place for clinical training for ministry to begin is in the local congregation and by all the people of God who want to be disciplined for ministry.

C. Recently educational psychologists have been emphasizing the importance of "modeling" in developing professional competence. We learn not only by concept and experience but by observation and relationship. Jesus did not establish a school of discipleship in a local synagogue or a corner of the temple. He called twelve to be with him in a form of "in-service training." The disciples not only heard him teach, but saw him in action and observed what he did and how he did it. They saw him respond to the sick, the hungry and the lame. They could never forget how he touched the leper, forgave the sinful woman and received the outcast. They were on hand when he was moved with compassion for the multitude and wept over Jerusalem, felt his anger at the defilement of the Temple and watched the expression of his face as he parried the thrusts of his adversaries. From the way he responded to situations and people they caught his attitudes as well as his acts. After his public addresses he often probed their understanding and engaged them in dialogue that they might grasp more fully what he was saying and doing. Living with him day and night, they were given a model of what life ought to be. He polarized their lives and indelibly stamped them with a model they would never forget. A marked deficiency of the present pattern of theological education is that in many instances seminarians are sent out into churches without having been given adequate models for their ministry. Jesus "selected twelve to be his regular companions" (Mark 3:14). The result of this was evident to the members of the Sanhedrin: "They were amazed and realized what being with Jesus had done for them."

In James Kennedy's book, *Evangelism Explosion*, he drives home the lesson that evangelists can be trained for home visitation only by accompanying a trained visitor over a

(Continued on page 20)

Five Expectations for the School of World Mission



A banquet for the Fuller Community was presented by the School of World Mission on January 23, 1973. Unbeknownst to Dr. Donald McGavran, founding dean, it was to celebrate his 75th birthday and to present to him a festschrift in his honor, edited by Dr. Alan Tippett, entitled *God, Man and Church Growth*. For that occasion, Dr. McGavran had prepared the following address.

Fuller Seminary's School of World Mission is tied closely to the future of the whole missionary enterprise. So the five expectations I voice will begin with those for Christian mission and shift gradually to those for this School.

I. My First and Most Basic Expectation is That in the Midst of Rapid Changes the Deep Rooted Purpose of God for the Salvation of Men Will Continue.

It is not God's will that any should perish—though many will no doubt choose the broad way. Peter's great shout on the day of Pentecost will resound every day, till all have heard: "Repent and be baptized everyone of you in the name of Jesus Christ."

Paul tells us, as recorded in Romans 16:26, that "by command of the everlasting God the gospel has been revealed to bring the peoples of earth to the obedience of the faith." I expect the gospel to do that for which God has revealed it.

As the mighty Mississippi flows resistlessly south to the Gulf of Mexico, undeterred by eddies and contrary winds, so God's purpose for the salvation of men and nations through Jesus Christ continues resistlessly to disciple the nations.

Oh, some countries close to the gospel—for a few years. And some governments persecute the Church—till they fall. And some denominations go a-whoring after other gods—till Ahab dies. Midian oppresses the Hebrews—till God raises up Gideon. God's unswerving purpose will not be thwarted by ephemeral obstacles. His Word will prevail.

II. My Second Expectation Is That Today's Wide Receptivity to the Gospel Will Increase.

True, we have just passed through rough times. The rapidly changing world has required adjustments difficult to make. The political and military retreat of the West has jolted us. The treacherous attacks from within on the sanctity of the family and the authority of the Bible have damaged the Church. But grave as these and other dangers are, they must not hide from us the growing responsiveness of men and societies to Christ's call. Never have the people of God enjoyed so broad an opportunity to speak the message of eternal life. Never have as many men been as ready to become his disciples. Never have there been more winnable than there are today.

Responsiveness is caused by many factors. Let me mention three.

First is the glorious Good News itself. Nothing so attractive, so transforming, so applicable in every culture is to be found outside Christianity. No book can compare with the Bible. The Koran, the Ramayan, the Analects of Confucius, the writings of Marx and Mao—all are available in English. Go read them and you will come back to the Bible as from bran to bread.

Second is the tremendous church growth which has occurred in the last 200 years. For example, there are more Presbyterians in Indonesia than in America. The first church in all the world to seat 25,000 is being built in Brazil by a denomination not 25 years old. And in the United States

itself, church members increased from less than a million in 1773 to over 100,000,000 in 1973.

Third, there is no viable alternative to Christianity. Hedonism? Agnosticism? Marxism? Scientism? Nihilism? All are poor indeed compared to the riches of Christ. Men see that even the poverty of Christ is greater wealth than the treasures of Egypt.

For all these reasons—and many more—I expect that *receptivity to the Gospel will steadily increase.*

III. My Third Expectation is That the School of World Mission Will Multiply the Export of Missionary Ideas.

The business of any institution of higher learning is to generate, teach, test and disseminate true ideas.

The quiet revolution spreading among many evangelical and some conciliar churches and missions has been greatly assisted by ideas developed at and exported from Fuller's School of World Mission.

This School has no administrative power in denominations and mission societies. Our influence comes solely through ideas taught to missionary and research associates studying here, written in articles and books, hotly debated around the world by seminars, lectures and workshops, and emphasized in a stream of publications.

We've been doing a fairly brisk export business in ideas! Our missions professors don't have offices. They have *idea factories* and turn out a high quality product—gutty biblical theory of church growth and Christian mission. Dean Glasser has made notable contributions here. An intellectually defensible cohesive theory of missions. An anthropologically sound and sophisticated typology of evangelism. A liberating concept of the amazing cultural diversity of expanding Christianity which must be housed in the one overarching church of Jesus Christ. Have you read Dr. Kraft's fine article in the January 19, 1973 issue of *Christianity Today*? A kit of powerful research tools to dig up facts about the progress of Christianization. And when you think of historical understanding of awakenings, those bursts of divine power experienced by the Church—everyone thinks of Dr. Orr.

My third expectation is that this School of World Mission will greatly expand its research programs, multiply its research fellowships and increase production and export of life-giving, salvation-spreading ideas.

IV. My Fourth Expectation Is that Fuller's School of World Mission Will Make Many Advances, of Which I Mention only One: We Will Establish a Ph.D. in Missiology.

As increasing numbers of able men beat a path to our doors, we need to add to our fine professional doctorate, the academic degree, *doctor of philosophy in Missiology*.

We must end the intolerable situation in North America in the education of missionaries, whereby teachers cannot get a Ph.D. in Missiology. We now have the following ludicrous situation: because no man can get a Ph.D. in Missiology, a Ph.D. in education (like mine), or history, or linguistics, or anthropology is lamely accepted by American Association of Theological Schools as qualifying a man to teach *missions*!

This basic error handicaps the entire missionary enterprise. Fuller's professional degree now in operation has partially removed the handicap. Fuller's academic or research degree—yet to be instituted—will completely remove it.

Fuller has—largely through the brilliant work of Dr. Winter—organized scholars in North America interested in missions into the first American Society of Missiology. Dr. Tippett is the editor of its learned journal, titled simply *Missiology*.

This international recognition of missiology as a discipline in its own right opens the door for launching a program leading to the degree *doctor of philosophy in missiology*. I expect Fuller to march boldly through that door. Believe me, nothing would more enhance the influence of this School, nothing more benefit the spread of the gospel.

V. My Fifth Expectation Grows Out of a Dream.

As I taught missions in the late fifties, emphasizing church growth principles which apply in Asia, Africa and Latin America, American seminarians would say to me, "Your principles apply in this country also. Please found an *American Institute of Church Growth*."

But, as the School of World Mission took shape, we had to devote our entire time to missions and church growth abroad. In the last six months however, due largely to Professor Wagner's initiative, it has become clear that the United States is ready for coast to coast church growth emphasis. Hundreds—perhaps thousands—of ministers, pastors and eminent laymen want church growth training.

Many experiments in church growth, now going on in the United States, should be drawn together: Kennedy's method of evangelism in Coral Ridge, Schuller's great demonstration of church growth in Garden Grove, the small group movement spreading everywhere, Campus Crusade's tremendous program of training laymen in evangelism and Graham's huge crusades so blessed of God.

The fifty to eighty million unchurched and the enormous numbers of young Christians who backslide in college and university, present memorable opportunities.

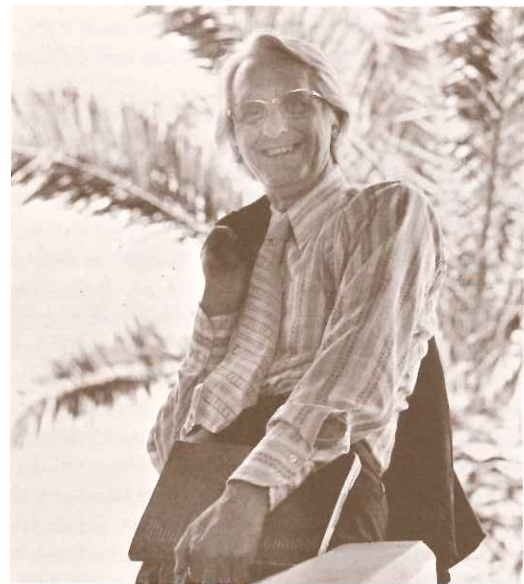
The day has dawned for a Domestic Institute of Church Growth with a faculty of church-planting ministers who are also qualified social scientists. The program will stress research in church growth in this country. Research will be done in all denominations. We'll discover why some American churches grow—and more do not. We'll teach all we discover and go out to discover more. We'll help create from coast to coast a conscience on church growth and through business-like publication disseminate information about how churches grow.

My fifth expectation is that this American Institute of Church Growth will take shape at Fuller Seminary.

These five expectations demand an adequate, well-equipped beautiful *missions building*. The magnificent site at the southern gateway to the campus has been set apart to house the whirring dynamo which is the School of World Mission. Research, teaching, publication, extension, archives, idea factories, seminar rooms, think tanks, map rooms, a global center of the vast missionary enterprise! This notable building, this beautiful symbol of the compassion of Christ, is a concrete expression of all five of my *expectations*.

I said expectations, not hopes. These are likely to happen. This is the way the land lies. This is the way history is moving. Human need demands this. This is what the Fuller Ten Year Plan, the Basic Purpose, the faculty and supporters want. In short, these expectations, I believe, lie in the will of God. As such I share them with you, my friends. ■

The Priority of Grace



by Lewis Smedes

Hear the Word of God from the second chapter of Titus, beginning at verse 11:

"For the grace of God has appeared for the salvation of all men, training us to renounce irreligion and worldly passions, and to live sober, upright, and godly lives in this world, awaiting our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ, who gave himself for us to redeem us from all iniquity and to purify for himself a people of his own who are zealous for good deeds. Declare these things; exhort and reprove with all authority. Let no one disregard you."

The passage that I've just read has fascinated and sometimes intoxicated me for a long time, for this reason, among others: I think it gives us a clear indication of the priorities necessary for the Christian ministry. It seems to me that one thing that is driving the Church of Christ up the wall around the world today is the question of its agenda. What comes first? What takes precedence over everything else? What's the first word and the last word that the Church has to say? What's the first thing and the last thing the Church has to do in our world?

The grace of God that brings salvation has appeared; this, I think, sets the priority clearly, exclusively, undisputably. The one word and the reality to which it points—grace—takes precedence over everything else that you can say and do in your ministry. Of course, we know there's no such thing as grace. Grace is a word that points to God's free decision to be for men, to elect men in Jesus Christ. And when the Bible says grace appeared, it means that Jesus appeared. Grace is God's free decision to do the thing that had to be done. He conceived it; he covenanted it; he completed it. It is God's alone. Grace refers to the wonder of God's decision to be on our side, to be over, around, under and in us in love. Grace says that the Hound of Heaven has become the Shepherd of our souls. Grace says that the finger of judgment has become the divine helping hand. The Divine Sovereign has become the Forgiving Friend. The scowling Holy One has become the smiling Lowly One. The one who has every reason to be against us has his own reasons for being for us.

To all who are trying to make it on their own, partly or wholly, the word must come. In spite of their stupid efforts God is for them. This is the good news for everybody who has tried and failed to make it. It is unqualified, unconditional, unequivocal. It has no gimmicks and no strings. God's decision in Jesus Christ is to want us, to love us, to have us, to say his resounding "Yes" that drowns out our insipid "No." It is not your feeling nor mine, not your warmth nor mine, not what you have to share out of your clear or confused bag of experiences, not your spiritual charm, your charisma or your suffering that has the exclusive claim to priority in your ministry for the Church of Christ but rather, the grace of God to man. When this priority gets confused, when something else, anything else, including your sublimest feelings or choicest experiences, is given higher priority, then the excitement, the joy, the surprises, the hope and all the possibilities of the ministry will be in crisis. Accept any other priority and the Church may become a welfare agency without adequate funding, a sanctified sensitivity center without expertise, a perpetual pep club without staying power. None of these can make the ministry worth a dime as a career. The grace of God that brings salvation means that God has set the priority with his bewildering, revolutionary change

in the entire human agenda for creative living.

But grace has two sides to it. Grace enacts the creative work of God for man, but grace also disciplines us to respond to it. The two moods—the indicative, God's act and the imperative, our response, go together. Now grace demands a manifold and complex response from us. The same grace that freely brings salvation and announces that God is for us unconditionally, is the grace that disciplines us. We're told here, in verse 12, to live soberly, uprightly and godly in this present world. I want you to notice those three things—soberly, uprightly and godly; the triangle of human life is here set forth. "Soberly" refers to yourself as an isolated human being. "Uprightly" refers to your relationships with your neighbors. And "godly," of course, refers to your living relationship to God. There is the triangle.

Now in this human response to grace there can be no talk of priority. What sense does it make to ask, "Which corner of a triangle takes priority over another?" What meaning can it have to say that one thing is more important than the other, when God intends by his creative act to bring a humanity into being which in its essence is a humanity in relationship: relationship to oneself, relationship to others and relationship to God? If you cut off any section of the triangle, the triangle is gone, and God's creative intent is aborted. If you cut off any section of the triangle, it's an open-ended, incomplete structure. The triangle allows no priority. I have imagined that it would be like a man flying an airplane in formation. It seems to me he's got three things to do. He's got to listen to the squadron commander; he's got to keep in right relationship to the other planes; and he's got to keep his own machine under control. Who can say which is more important than the other? The triangle of life is a dynamic, shifting, but always integrated whole.

1. Live Responsibly

I want you to look at each one of the corners of the triangle with me briefly. First of all, the grace that brings salvation disciplines us to live responsibly. Here we zero in on the person, alone in his solitary response; we can isolate him for just a moment. Grace "trains" him to be an authentic person, able to response, response-able. At some critical point in his human existence, in his human relationships, every man makes an accountable response. At some critical point that God only knows, you and I act as responsible beings. The question becomes whether you and I are totally products of our genetic inheritance and of our environmental conditioning or whether at some point we are enabled to transcend our genetic code and say "no" to our environmental conditioning, and *decide* as a responsible person. Are you only, am I only, a reactor to stimuli or are we personal responders? It seems to me that the pressures against responsible living these days are simply fantastic. As I look at my kids at home and ask what I want most of them, I find myself saying, "Oh, I'd like them to carry on my life style and be successful, and all the other things parents want in their children. But what I want most for them, whatever the doubtful future holds, is that they be responsible persons."

It seems to me that there are four horsemen marching strong these days against human responsibility. I mention four of them; there may be more. The four horsemen are consumption, convention, chemistry and corporation.

Consumption—the horseman of consumption says, "Don't

be a person. Be a consumer. Let your standards, your values and your desires be shaped and formed by Madison Avenue or by what your neighbor has."

Convention, "Don't be a moral person; be a pawn of convention. Let your moral standards, let your morality, be directed by the conventions of your group, whether it be a liberal group or a fundamentalist group. It doesn't matter as long as their convention shapes and determines your morality."

Chemistry, "Don't be a real person. Let your life be controlled as a chemical reactor. Take the magic of the pill—a pill for sleeplessness, a pill for wakefulness, a pill for highs and lows and sideways, a pill for everything, and a pill for the after effects of the pill. Take the pill and forget the deep potential of your own authentic, responding personhood."

Corporation, "Don't be a responsible person. Be a cog in the system. Let the system squeeze and mold you into its own forms. Lose your personal identity and responsibility in the corporate establishment. Whether you're a captain of industry or a hod carrier in the union, let the buck be constantly passed." In the corporation the buck never stops because the corporation is a myth. There's no desk at which the corporation sits and where the buck stops. The buck stops only at persons. This is why it's so convenient to let your personhood be lost in the system.

The four horsemen of our time, I think, make the Apocalyptic horsemen look like weekend jockeys in Central Park these days. My model of responsible living this week, and maybe yours, is Michael Heck. Pressures against Michael Heck were impressive. Arrayed against him to shape him into conformity were his buddies, his commanding officers, the whole Air Force, the Pentagon, the national honor and threats of a court martial—all pressing him to ignore what he believed and what he thought was his moral responsibility. Finally, he said, against all the pressures, "If it's all the same to you, I think I'll not fly anymore death this week." Whatever you think of his decision, it was a genuine personal response. We're taking our bead, you see, on the responsible self in isolation. But, we must now make the point that the responsible self is never in isolation. Isolated from grace the responsibility of the individual simply becomes a pride-provoking moralism, a guilt-inducing legalism. And isolated from the triangle of life, it becomes an ego-centric individualism, sometimes heroic but always self-exalting and often hard-headed.

2. Live Righteously

Let's look at another point in the triangle. The grace of God that brings salvation teaches us to live righteously. The same grace that saves us teaches us that we must live in justice with one another. I'd like to say first of all that we've got to make a careful distinction between compassion and justice. I don't know of a single Christian man who does not believe that every Christian is called to be compassionate toward his fellow man. I haven't heard a single evangelical or Catholic leader, from Billy Graham to Pope Paul, who doesn't know that the parable of the Good Samaritan is in the New Testament. An apostle of social ethics is not necessarily more sensitive than others to the need for compassion. I have known many South African Christians, and I've never met a South African Christian whom I thought was less

(Continued on page 12)

Class Notes

1953

AUSTIN WARRINER and his family are on furlough this year from service in Japan and will arrive in June.

1955

DOW ROBINSON and his wife just completed the translation of the New Testament into the Aztec language for 50,000 Aztec Indians in Mexico. The Robinsons are faculty members of the Summer Institute of Linguistics at the University of Oklahoma.

RODNEY SAWTELL received the Ph.D. from the University of Nebraska (Lincoln) through work conducted in the Department of Educational Psychology and Measurements. Formerly pastor of the Arbor Drive Baptist Church, York, Nebraska, he is currently a psychologist with the Educational Service Unit No. 2, Fremont, Nebraska.

1956

IRVING HOFFMAN and his wife Betty have resigned from North Africa Mission for purely circumstantial reasons. Irving will continue serving as an English teacher at the University of Oran.

1957

JACK D. BURKE is Director of International Student Services at the University of Houston, Houston, Texas.

1961

JOHN E. MILLER and his family have changed their field address from Barcelona to San Sebastian, Spain, where they plan to work toward the goal of Bible study groups and ultimately a local church.

1962

CHARLES HOLMAN (ThM '67) is Dean of Trinity Christian Training Institute (T.C.T.I.) in Bay St. Louis, Mississippi. T.C.T.I. is a newly formed adjunct of Trinity Christian Community, an inner-city evangelistic outreach in New Orleans founded about six years ago under the leadership of the Rev. William Brown (BD '63), a classmate of Charles.

1965

ROBERT BROYLES has left a part-time ministerial position at a church in Carmel Valley to devote all his time to the Young Life Staff as the (Monterey) Peninsula Director.

1967

DIANA COPASS (X'67) became the bride of Max Edwin Zbinden, Commander, United States Coast Guard, in April.

1968

TERRY WINTER (DThP '68) has announced that the Terry Winter Evangelistic Association (B.C., Canada) will produce a high quality television film to be used in evangelistic outreach. The film will be unique because it will not be a dramatized story nor a musical presentation, but rather, a creative and informative film dealing with the questions and issues of today and how the gospel is the key to the answers.

1969

LT. CHG. ROBERT LANNING is now stationed in Rota, Spain.

1970

MARK KENOYER is Associate Pastor of the Maple Leaf Evangelical Church of North America, Seattle, Washington.

JOHN PELT (DTh'70) has completed a book entitled *The Soul, The Pill, and the Fetus* (Dorrance & Company, Publishers, Philadelphia). He is Executive Vice President of Newport Equities Trust in Newport Beach, California.

1971

BRUCE ARMSTRONG and his wife, Angie, are the parents of a new son, Joshua Paul, born last August.

JONATHAN H. WILSON has accepted a call to serve as Associate Pastor with alumnus Gary Demarest (BD '50) at La Canada Presbyterian Church in La Canada.

1972

JAMES Y. K. WONG (MAMiss '72) is guest lecturer of an evangelism training program conducted in Singapore by a Christian service organization, Evangelism International. He has announced the formation of an international group headquartered in Singapore intent upon praying for world peace. Says Wong in regard to the new program, Prayer International: "Individuals in every country, and in every language, are invited to send in requests for prayer... those requests will be circulated through our prayer bulletins to our area leaders throughout the world."

TOM BECK (MDiv '72) and his wife, Linda, are the proud parents of a little girl, Katrina Lynn, born April 1, 1973.

Placement Opportunities

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

ASSOCIATE PASTOR, First Baptist Church, Santa Paula, California (ABC). Special concern for a ministry among young married couples, youth and families.

MINISTER OF YOUTH, First Baptist Church of Sonora, California (ABC). Set up and direct youth program, enlist and train lay leaders.

YOUTH PASTOR, Grace Baptist Church, Mahomet, Illinois (Conservative). Coordination of youth activities, planning and administering youth service projects.

ASSOCIATE PASTOR, Highland Baptist Church, Fitchburg, Massachusetts. Encompasses field of Christian education with special emphasis on youth program.

PASTOR, Bethel Reformed Church, Passaic, New Jersey. Congregation largely Puerto Rican, therefore, must be fluent in Spanish.

CHRISTIAN EDUCATION-YOUTH DIRECTOR, Broadway Covenant Church, Rockford, Illinois. Combination Christian education and youth.

ASSOCIATE MINISTER OF YOUTH, Brookside Church, Fort Wayne, Indiana (Evangelical Mennonite). Responsible for cradle roll through senior high.

PASTOR, Church of All Christian Faiths, Phoenix, Arizona (Non-denominational).

PASTOR TO STUDENTS, First Congregational Church, Wasco, California. Disciple young people, train adults for a team ministry with youth.

PASTOR, First Covenant Church, Spokane, Washington.

DIRECTOR OF CHRISTIAN EDUCATION. Also MINISTER OF OUTREACH, VISITATION and EVANGELISM, Church of West Valley, San Jose, California.

ASSOCIATE PASTOR, First Presbyterian Church, Aberdeen, South Dakota. Primary responsibilities are Christian education and youth work.

YOUTH DIRECTOR, First Presbyterian Church, Fillmore, California. Priority is junior and senior high. Could also include Bible study leadership training, evangelism, visitation and preaching.

ASSISTANT PASTOR, First Presbyterian Church, Manasquan, New Jersey. Junior and senior high, home Bible study groups, Christian education.

DIRECTOR OF YOUTH EDUCATION. Also DIRECTOR OF CHILDREN'S EDUCATION, Trinity United Presbyterian Church, Santa Ana, California.

Commencement Activities Set

Baccalaureate and commencement festivities will be held June 3 and 4. Approximately 115 candidates for degrees in the three graduate schools are expected to receive their degrees.

The Rev. Thomas Erickson, B.D. '60, pastor of the Whitworth Community Church of Spokane will address the graduates at the Baccalaureate Service. The Rev. Orlando E. Costas, President, Board of Directors, and Chairman, Department of Religious Communication, at the *Seminario Biblico Latinoamericano*, San Jose, Costa Rica, is the Commencement speaker.

Mr. C. Davis Weyerhaeuser, chairman of the board of trustees, will confer the degrees on the graduates.

The Changing Campus Scene



Some of you may once have lived in the 180 dorm. Early one morning in May that dorm, along with the one at 200, was demolished by a bulldozer. As *TN&N* went to press, these lots are being paved for parking facilities for students, faculty and staff. It's part of Fuller's plan to make room for new buildings.

It didn't take long for workmen to tear up Oakland Avenue from Ford Place to Union Street. The street, curbing, sidewalks—and even palm trees—were uprooted. The area is being landscaped to become a central park-like plaza. Trees were replanted to enhance the present and future grounds of the Seminary.



An artist's concept shows future building plans. The plaza with reflection pool and fountain at the Union Street entrance will be completed this month. As funds become available, future construction will include an apartment complex for student housing, chapel, classrooms.

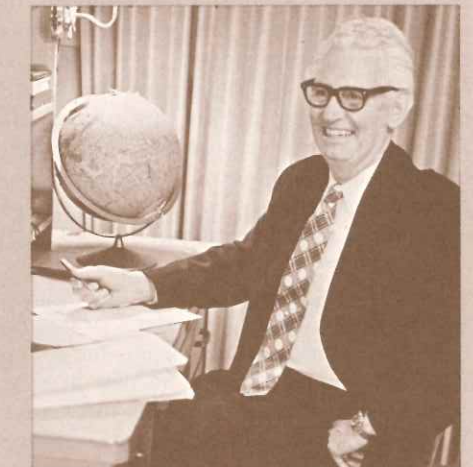


Alumnus Counsels POW's

Navy chaplain Alex B. Aronis, B.D. '63, who counseled returning POW's at Clark Air Force Base in the Philippines, said the experience was one of the most significant in his life. Following are excerpts from his letter to Dr. Hubbard, written March 2, 1973:

"The ministry to the POW returnees has been absolutely thrilling! They are testifying to the power of prayer and faith in God. According to their initial comments, the key to their survival and to their mental and emotional health was a deep, abiding and growing relationship with God. 'Without God,' one said, 'I would not have been able to survive.' The stories of faith kept coming from the men, because they just had to be told. It was a spontaneous sharing of Good News."

Goddard Joins Staff



Dr. Homer L. Goddard joined the staff of the Seminary in February. He serves as Director of Extension Ministries. Goddard plays a key role in helping establish centers for theological education in strategic locations. (See *Training the Laity for Ministry*, page 3.)

An ordained Presbyterian minister, Goddard served the First Presbyterian Church in Fresno, California for 5½ years and has also served pastorates in Richland, Washington, Colombia, South America and Walnut Creek, California. He served as U. S. Army Chaplain for two years.

He has been active in city-wide evangelistic efforts, serving as chairman of the Spiritual Preparation Committee of the Bill Glass 1971 Greater Fresno Crusade for Christ.

He is a frequent speaker for church and conference programs especially geared for college and young adults.

Goddard received his B.D. from Princeton Theological Seminary and the Ph.D. from University of Edinburgh, Scotland. He and his wife, Isabelle, have two daughters.

compassionate than I towards the black man on a personal level. The South African Christians that I have known would have been the Good Samaritan had they found a black man in a situation comparable to that bruised and robbed man in the parable. They have compassion. The question is whether they have a sense of justice.

Imagine for a moment a sequel to the Good Samaritan. Suppose the Good Samaritan after his first experience had gone the same route the next day and found another man in the same condition. And once again he put him on his horse, took him to the inn, and paid his bill. He went the third day, found the same situation, did the same thing out of compassion. And likewise the fourth day and the fifth day. The sixth day he came upon a robbed and beaten man, I think he would leave the man at the inn and march to city hall to see what could be done about the structures of injustice and structures of lawlessness that contributed to and perhaps tolerated such a situation. That is, he would move from compassion to social justice. The time comes when the Christian must speak to the structures of city life because they often create situations where compassion is so desperately needed. When the black man comes and personally pleads for help in his situation, the Church may respond in compassion; but when he keeps coming, and keeps coming, and keeps coming, and there is no end to it, the Church must ask, "What kind of structures in our system contribute to and tolerate this kind of situation?" When the poor man comes for your soup at the mission or for a piece of bread at your door and he keeps coming, and he keeps coming and there's a long line after him, you must finally ask, "What kind of system have we got that produces and tolerates this kind of poverty?"

John Calvin is one of my models here. Each Sunday he was in the pulpit of St. Peter's proclaiming what he knew to be the priority of the gospel—the sovereign grace of God. But on Monday morning he was at city hall pleading not only for compassion but also for justice for poor people. When there were lots of poor, unemployed people, compassion wasn't enough. So he went to the city fathers and said, "You, in the name of God, have got to establish a silk industry, a nationalized industry if you will, for the sake of employment and human dignity for these poor people." And he never thought for a moment, when he was at city hall, that he was confusing priorities.

Now, let's qualify it again. Cut off from grace, the cry for justice becomes a shallow, secular liberalism that always comes short of healing for the total man, or it becomes a brittle and hard system of law and order that never touches human needs. Cut off from the triangle of life and made an end in itself, it forgets that man cannot live by bread alone. And even where there is some success it tends to create affluent hard hats and hard heads who are as selfish and insensitive to others' needs as their oppressors were insensitive to their own when they were down and out. Social justice, I know, is never enough in the Christian view, but nothing is enough without it.

3. Live Piously

Let's take a look at the third point of the triangle—piety, godliness. The grace of God that brings salvation disciplines

us to respond with piety. God is always the unqualified giver. It should be very clear that a pious response to God is still a human response to the sovereign grace that came in Jesus Christ. How you and I happen to feel, important as that may be, is always secondary to how God feels about us. How you and I are walking with God today is important but secondary to how God is walking with us. Your and my piety is always second fiddle to God's grace. But piety is a point in the triangle. But, now, what's piety? What's godliness? Is it warmth? Sincerity? Spiritual charm? Personal power? All of these, no doubt. But if I had to zero in on the one thing needful in piety, the core, the prime ingredient, I think I would latch on to this word—"gratitude." Living in consciousness, in acute, sensitive awareness of the grace of God entails being grateful, or better, living gratefully. But how does a person do that? I think the Psalm writer was getting at it when he asked the question: "What shall I render unto the Lord for all His benefits to me?" What shall I give back to God for his grace? And his answer was, "I shall take the cup of salvation and call upon the name of the Lord." To accept the salvation he gives by grace, to appropriate it is the initial ingredient of being grateful for it. He forgives. Live as a forgiven person. He affirms you. Live as an affirmed person. He accepts you. Live as an accepted person. He loves you. Live as a loved person. Live as the person to whom the great "Yes" has been said, finally and completely and forever. Take the cup of salvation, let it be yours, and then call upon the name of the Lord verbalizing your praise in regular and communal doses with all his people. Give thanks unto the Lord. He likes it; it is the prime ingredient of piety.

Now, piety, too, can be cut off from the triangle of life. Piety cut off from the total relationship in which life is meant to be lived becomes pietism. Pietism is over concern with our religious and moral condition, an overweening concern with where we are at. And cut off from the triangle of response, pietism becomes a charming, spiritual individualism, individualism with a heart, but individualism no less. Egotism with spiritual charm, but egotism no less for that. You see, everything can be distorted when you cut it off from the totality of the integrity of life that God originally intended us to have and for which he gives us his grace to enable us to grow back into it. The triangle of response—yourself, myself, your neighbor, my neighbor in the totality of our lives with God. Responsibly, justly and piously—there is no priority here; they've all got to come together.

The gist of my sermon this morning is this: the priority for the Church is crystal clear. The one thing needful, the one word, the first and the last word, is the word of grace to a lost humanity—the word that God has done what man has failed to do, that God has acted in a way that totally and completely revolutionizes the whole human status. The word of grace—that's the word of priority. For the rest, don't talk about priorities to me because I don't think you could talk about it to Paul. Life is a whole. Life is relationship, and we haven't responded to grace totally until we've begun to respond to its total demands. And that's enough. Yes, that's far more than enough. Thank God there's an added clause here. Live this way and minister to others to help them to live this way in this present evil world until the time of God's final coming when he will once and for all, perfect the triangle, and restore life to its wholeness and its integrity in his heavenly kingdom. ■

Some Musings on the Preacher's Task



by David Allan Hubbard
President

Think of that verse in the Epistle of James (3:1) that gives us clear warning about the dangers of the kind of work that most of us are involved in: "Let not many of you become teachers, my brethren, for you know that we who teach shall be judged with greater strictness." When it comes to the topic of preaching I find myself with more ideas than a Monday morning quarterback. I'm loaded with advice like the high school commencement speaker, but I'd like to touch three areas with some brevity.

I. Be Prepared

One of the things that I think we need to be increasingly sensitive to as we study the Word is the kind of literature we are dealing with in the Bible. The Scripture is an amazing blend of form and content. The content cannot be dealt with apart from the form, and the form has no meaning apart from the content. You could take the statements about the future, God's sovereignty over the future, the finality of judgment and the hope that we have in the book of the Revelation, for instance, and could type those in prosaic form on a three-by-five card. You would have nothing of the beauty and power and glory of the way truth has come to us in the apocalyptic symbolism of the Revelation. You could say, "Be good to people who are wounded in life whenever you find them." That would be nothing like as memorable as the story of a Samaritan who came along that road between Jerusalem and Jericho and helped a stranger. The truth and the form in which the truth are conveyed become one in Scripture. For us to be able to understand what God is saying we have to say, "Is this a parable, a proverb, a dream, a letter, an historical narrative? What kinds of poetry or prose am I working with, and what are the ground rules for reading this?" Our first task, then, in understanding and teaching Scripture is a literary task.

We have to let the text, the passage with which we are dealing, give us its own key. Interpreting the Bible is like safecracking. Not the kind where you go in with crow bars and dynamite, but the kind when, with filed fingers, you feel the knob until the tumblers drop. You let the safe give you its own combination. As we deal with the Scripture in our preparation we have to be honest with it. Our tendency is to have an idea during the week or the month ahead, something the session or board really needs, and then we say, "Now if I can find a text or a passage to support that idea." A great deal of our preaching falls into the trap of putting the Bible to a utilitarian purpose. We use the text as an instrument to back up some ideas that we want to put across rather than going to the text and letting that text inform us. We have to struggle with the text and to listen to it. I quite regularly just read a passage over and over and

jot and doodle and try to say, "How is the argument progressing? What are the main points? How is the argument carried? What is being said?" I listen to that text over and over again while I systematically jot down my thoughts in trying to capture not only some basic thought within it but the movement and mood of the text, to see not only the content itself but its spirit, its setting, its music.

Personally I find that the introduction is the hardest part of the sermon for me to get. I have never had great trouble in breaking a text down into an outline. But I find myself suffering very often when I've worked on an outline for a radio talk the night before. The outline is ready. I think I know the movement of the passages and then I say, "Now I'm going to get up early in the morning and write that talk." I know about how long it will take me to write a talk, usually. But then, I really suffer, I lie there and twist and turn and think and sometimes I wake up in the middle of the night. How will I really get that thing going in a way that has both style and integrity? You know anybody can make some wild association and tell something half funny and then leap from there to the text—we've all had to cheat like that on occasion—but when we do, the integrity of our sermon, the composition of it breaks down. I really think that there is a great biblical mandate for artistry, a biblical mandate for form. I think the very care with which the Bible deals with the matter of form, the very symmetry, the very poetry, the very balance, the very quality of it evidences this. So we have to wrestle with that introduction to make sure it introduces, that it is a legitimate introduction which sets the subject up for us to deal with without compromising the integrity of what we're trying to say.

One of the things that we have to remember as we prepare is that the Bible is a very large book. I think of the silo at the Jet Propulsion Laboratory which is used for testing the reaction of these man-made satellites to the heat, the temperature, to the light and so forth in space. That silo is about 40 feet in diameter and perhaps 50 or 60 feet tall. At its top, it has an elaborate system of lamps and mirrors to try to project light. Light that comes from the sun through space is both parallel in its form and even in its temperature. The light that we deal with on earth is not. It either converges or diffuses. Parallel light is very difficult to come by, humanly speaking, and so is light with even temperature. At Jet Propulsion Laboratory they had the hope of building a 35 or 40 foot diameter column of light to use to test their satellites. They found that the best they can do is a six-foot diameter shaft of light. It isn't really parallel. It has hot and cold spots in it. But its the best we can do with all the technology of a place like the Jet Propulsion Laboratory. I stood in that silo and heard that story one day and then I went out and

saw the hills of Pasadena bathed in light, and I said to myself, "You know, that's about it, this six-foot shaft of light is about what I get out of the Scripture in comparison with all the light that is there. Any text that I use, any passage that I deal with, no matter how magnificent, is only dealing with part of God's truth."

II. Be Clear

I feel that this is where most of us make our largest mistakes. I think the handling of the Bible by and large in our tradition is not bad. However, for some reason, the type of language we have been taught to use, the style of sentence in which most communication comes to us, tends to be bulky, cumbersome, ponderous, unclear, and often unlively. When there is lack of clarity this is because we have not worked hard enough for trimness, for polish, for illustration—whatever it takes.

When I find myself in a turmoil in preparation, I follow an exercise which some of you may follow all the time. I try to take what I want to say, the main point of the sermon, and put it into one sentence. I have found that this way I can work through the muddle of having too much going at once in the sermon.

I find another place where we break down, or where I can break down very easily, is the relationship between the main points and the sub-points. You're building your outline, you've got your three or four main points. You can't use less than two if you're going to have any main points and I find any more than five hard to handle. I do almost all that I do, Sunday after Sunday, in terms of either two, three or four points. You have to let the subject, let the text say something about the outline. But if the text tells me that I've got eight points in that outline, then I have to divide that text in parts, talk back to the text a little bit, and spread it over a couple of weeks. I find that the subpoints can become quite easily random comments under the point rather than real supports, real boosters, real sub-divisions that argue your main point. As we build our points and our subpoints I think that it's good discipline for us to ask: "Do these really hang together? Is there a balance and symmetry within the outline which makes for better harmony?"

Something that I feel is very important to work on, whatever method we use, is direct, simple, crisp, clear, clean, lean, spare English. For simplicity, use short sentences. Read the Volkswagen ads. A person who can speak like a Volkswagen ad will get people to hear and to understand. A person who can write bulletin copy like a Volkswagen ad will get people to pay attention to it. They will know when the meeting is and what the purpose is. Use Anglo-Saxon roots—"The Lord is my Shepherd, I shall not want. He makes me to lie down . . ." You see, there's no way to improve on that. You can say, "He's the causation of my inclination," but that has neither the power or the beauty. The use of the English language is like the woman who has a basic black dress. She can go almost anywhere and she will look beautiful. She can put a pin on it, wear a choker with it, tie a colored sash around it, and so forth. But, if that basic dress is not good, no amount of jewelry or sash or anything else is going to do anything to it except make it worse. The basic skeleton on which our sermon is hung is the simplicity and clarity and forcefulness of our language. If that is not there, no illustration will rescue it, no metaphor, no bright sentence

or two will save it. On the other hand, without any ornamentation, you can still get by if you've got that basic black.

In preaching we have to go for batting average. What we're trying to do is to raise the average always. It's not a matter of getting a brilliant sermon once in a while. A friend of mine who's an architect says, "It does a neighborhood no good to have a few good buildings. The only way you change the face of a community is to redevelop the whole thing, to raise the average." And the thing that we want to do, it seems to me, in our preaching is to raise our average, our level of consistency so that our hearers will say, "Well, Charlie was A- today. I've heard him when he was better, but this was good, this was good." Their friends can come any given Sunday; and they'll know it's not just for Easter or Christmas or the high holidays that we are up, but that there is a level of consistency that we maintain.

A lot of our consistency will be related to our feeling for language and the clarity that we bring to it. You know what's involved. We must use tough, lean, hard nouns and verbs, and fewer adjectives and fewer adverbs. If you say "clutch" you don't have to say "hold tightly." If you go for the right noun and the right verb, and let those be the building blocks of your language, you've got power, you've got muscle, you've got color. Then if you slip in the right adjective, put in the right adverb, you add some flavor, but the basic structure is the thing.

We should look for unusual analogies, figures of speech, homey illustrations. I think everyday illustrations are the best in preaching. I think this is one of the things that the Scripture teaches us. Jesus Himself, and the apostle Paul use two different kinds of metaphors. The apostle Paul uses more the metaphors of the city, warfare, the theater, the drama, the Greek market place—that's his life, that's his place; he uses that language. Christ uses more the pastoral, rural, agrarian forms of metaphor and illustration, homey illustrations, illustrations that people can identify with. Now if we get too technical in our illustration, the amount of energy expended to make the illustration costs more than the illustration can gain, and you wind up at the end of that three-minute period with a net loss in the sermon. Most of us in this room were influenced by Edward John Carnell. We remember the power of those homey illustrations that he had—the supermarket illustrations, the feeling you get when someone crowds in front of you, the freeway illustrations.

We can work for illustrations that have as large an application as possible. One of the things that's happened today that we're all aware of is the role of mass media. You have millions of people and scores of people in a given congregation watching the same program, the same episode, the same event, reading the same magazine. You have a common ground which is built into life in a way which helps us. This becomes another form of a homey source of illustration. I was at the Sunday Evening Club in Chicago a few weeks ago, and Bruce Larson was coming the next Sunday with the topic "Will the real Archie Bunker stand up?" Everybody who saw the announcement for the next sermon had already forgotten what I had said. They were saying to themselves, "What is Larson going to say about 'Will the real Archie Bunker stand up?'" He had plugged into a homey question that's before us as Americans today.

I think we should use poetry very sparingly in preaching today. Poetry is hard stuff to hear, and most of us understand

poetry better with our eye than with our ear. It takes a rather sophisticated ear to take an evening of Dylan Thomas or Robert Frost. A line or two of poetry is about all you can get away with unless it's fairly trite and obvious.

Preaching is very personal. If you'll remember that I got a "C" in Homiletics from Clarence Roddy, you'll be able to give proper evaluation to any advice that I tender this afternoon. But one of the things that I have found helpful is that in quiet moments when I'm by myself, I practice describing things. If I hear a story, I'll practice telling that story, practice the timing. I work a great deal of the time, in spare moments, on how to say things. If I see a rural scene I'll try to say, "Now, how, if I were with a congregation, how could I catch that in a sentence? What's going on with those cows in that barn that I could picture in a sentence?" Sometimes, then, I'll try a very flowery way to do it because I'm not against a little bit of that. You'll notice that Norman Vincent Peale who has a great gift of communication is not only a very simple, straight-forward story-teller but sometimes can get going with very elaborate ways of saying things which are quite humorous. Norman can have a whole congregation with him enjoying the statement because he has so obviously narrated it in a florid way, and he doesn't do it seriously. Peale uses as one of his ways of humor the touch of elaboration which catches the audience up in it because it's enough of an overstatement that everyone knows that he's overstating. They are in on the hermeneutical secret. When someone tries to be elaborate and yet to be serious, it sounds funny to the audience, but they're confused hermeneutically. Does he mean it or doesn't he? We have to let people know what we are meaning and what we expect from them by what we say and the way we say it.

III. Be Yourself

As a preacher, as a teacher, you are more important than anything you say. You are the curriculum. In a real sense, you are the sermon. This means that you accept and affirm the gifts that God has given you, and you be what you are. There are all kinds of styles of preaching as there are all kinds of styles of leadership. And one of the things that we have to do, as we become more secure in who we are as Christ's persons, is to accept the gifts that we have and the style of leadership that God has given us, and try to improve that. But we don't try to be like somebody else.

Something that's been helpful to me as I've tried to preach or teach is to be aware of how I am feeling. Our moods often come across stronger than our words. You come from an edgy kind of situation where you've been uptight. Maybe you've faced a crisis just before you go into the service and the impact of that is with you. Somebody's told you off or presented a problem to you that almost flipped you and made you feel defensive. You're going to carry that into the pulpit unless you're aware of your feelings as you go in. You have to be reading yourself, "Why am I extra anxious? Why am I tight? What's going on inside me?" That mood, then, has to be committed to Christ.

The difficult thing about preaching is that you can't wait until you're in the mood for it. If you could say, "I think Thursday afternoon is going to be a high time for me. Send the trumpet out around the neighborhood and gather the troops. I'm ready Thursday afternoon." No, but whether you feel like it or not, 9:30 Sunday morning, 11:00 o'clock Sunday

morning you have to be ready. For me it's 10:30 Wednesday morning that I have to be ready to broadcast whether I feel like it or not. No matter what happens between now and then, I've got to have eight pages of material on paper for 150 radio stations. I've got to go and sit in that room and do that. That means I've got to read myself; I've got to know who I am in that situation and try to deal with my moods and commit those moods to Christ. He's called me; he's given me whatever gifts I have, whatever opportunities I have. He's got to assume responsibility for what goes on and to help me through the situation. If we can relax in God's grace, as we preach, this keeps down our edginess and our feistiness.

We must preach as forgiven persons. We can preach on justification by faith with an edginess and a tightness and a defensiveness that belie all we're saying about Christian liberty. You've had that happen to you; I've had that happen to me. I was denying with my demeanor everything that I was affirming with my language and vocabulary because I wasn't reading myself. I wasn't applying the gospel to that point of my own deep need as a person. I was talking about forgiveness but wasn't doing it as a forgiven man. I was fighting while I was trying to talk about peace. I was feeling guilty while I was telling people what the cross could mean to lift their guilt. Those moods come across.

It is subverbal communication that your young people are used to reading. Boy can they read vibrations! They pick that up, and they say, "That guy is not real." They sense the lack of congruence, and they put it into the vernacular, "He doesn't have it together." That togetherness on the part of the preacher is so important. Now this has nothing to do with success or victorious life. I'm not saying that. I'm saying that you sing with the congregation, "Come ye sinners poor and needy. Only Jesus, only Jesus, can forgive." We preach out of our need and out of our sinfulness and out of our failure. We preach in the mood and the spirit of the gospel so that our preaching is evangelical, not only in the concepts but in the way in which the peace and grace and love of God are conveyed. Our experience should be seeing ourselves not as paragons of success calling the congregation to be imitators of us, but as forgiven people offering to them that same experience at the mercy seat with Christ.

We're finding that we can be more open and more honest in our preaching than we could some years ago. We don't try to shock people. I don't think preaching is an extension of psychotherapy. I think that if I'm learning something about myself and gathering awareness of who I am and my failings and problems, there are ways of letting people into the inside of my humanity that aren't just a matter of catharsis. I don't have any mandate to use my congregation for catharsis, to relieve my personal feelings, to ease my anxieties—that's not their role. That's not why they have come, that's not who I am in relationship to them, or they in relationship to me. But I want those people that listen to me to have a strong feeling of identification with who I am and the kinds of problems that I face. Now you don't tell them all the details, but you have ways of putting yourself under the judgment and inspection of the gospel in your preaching that keeps preaching from being an "I" and "they." It becomes a "we" experience in our pilgrimage. I'm sure you're finding that.

We don't pretend that we fully understand God's truth, or that we're fully obedient to it. Our task is to let Scripture be the authority. We need it; we can't live without it. We

let Christ be our standard, not our own lives. Sometimes congregations, particularly in the more pietistic wings of the church, have seen the preacher as the great example whose life is to be emulated. They have dehumanized the preacher. They have worked out some psychological Immaculate Conception which has freed him from the toll of original sin, so that as he preaches he preaches with a cavalier attitude toward the very gospel that he says everybody else needs. Somehow it doesn't quite apply to him.

We have to urge our congregations to be themselves in the grace of God and not copycats of us. "Him we proclaim," Paul says in one of his most beautiful passages at the end of Colossians (1:28), "warning every man and teaching every man in all wisdom, that we may present every man mature in Christ." With the warning and the teaching, comes the goal that every person find his own maturity, that he move forward in his own growth. The Word of God has to be great to do this. The Spirit of God has to be powerful to make this happen. You can't deal with everybody's need in the same sermon. But the Word is there with its own power and the Spirit works through the Word in a way that makes application, that brings healing or conviction or challenge. We have one thing in mind as we preach, and we do our best at it. We use the text that will bring that about. Then the Holy Spirit goes to work and other things happen. That's that multiplication of the seed of the Word of God by the power of the Holy Spirit. True preaching can be nothing less than this. And nothing more. ■

Book Reviews

GAMES PEOPLE PLAY: THE PSYCHOLOGY OF HUMAN RELATIONSHIP, by E. Berne (Grove Press Inc., New York, 1966), is reviewed by H. Newton Malony, Ph.D., associate professor of psychology, Graduate School of Psychology, Fuller Theological Seminary.

I'M OKAY YOU'RE OKAY: A PRACTICAL GUIDE TO TRANSACTIONAL ANALYSIS, by T. A. Harris (Harper and Row, New York, 1969), is reviewed by H. Newton Malony, Ph.D., associate professor of psychology, Graduate School of Psychology, Fuller Theological Seminary.

BORN TO WIN: TRANSACTIONAL ANALYSIS WITH GESTALT EXPERIMENTS, by Muriel James and Dorothy Jongeward (Addison-Wesley, Reading, Massachusetts, 1971), is reviewed by H. Newton Malony, Ph.D., associate professor of psychology, Graduate School of Psychology, Fuller Theological Seminary.

These are three of the definitive works in the burgeoning literature of Transactional Analysis (T.A.). The books were written in the order listed (i.e., Berne, Harris, James and Jongeward.) Each derives from the previous works. Berne was the originator of the ideas that led to the system now known as Transactional Analysis. He combined the theories of such social psychologists as George Herbert Mead with the psychoanalytic constructs of Freud. His intent was to provide a means of helping persons understand and change their social relationships, i.e., transactions, via an easily comprehended theoretical system. His book, *Games People Play*, is a sequel to the earlier *Transactional Analysis in Psychotherapy* which details many of his ideas in a more academic manner. It could be said that the latter book was written for his colleagues in psychiatry while the former book was penned for the general public. In neither case is Berne easy reading.

The two major contributions of Berne derived from the book are his model for ego states and his analysis of ulterior transactions which lead to games. An appreciation of these is necessary to understand

the extensions of Harris and James and Jongeward. Persons think and act out of dominant feelings, i.e., ego states, they are having at a given moment. These can be of three dominant kinds—childlike, adultlike or parentlike. Childlike feelings are those of wishfulness, spontaneity or impulsiveness. Parentlike feelings are those of judgment, tradition and concern for safety. Adultlike feelings are those of calculation, problem solving and survival. All persons have these feelings at different times. They sometimes have mixed feelings or more than one feeling at the same time. This is, to some degree a simplified statement of Freud's psychic structure (i.e. id, ego and super-ego). Berne's ego states are understood to develop in much the same way as Freud's structures.

Games, as conceived by Berne, are a series of ulterior transactions leading to predetermined manipulative or destructive ends which are repeated between persons throughout their lives. At their simplest, transactions are the interactions which occur between people's ego states. They can be complementary, crossed or ulterior. Complementary transactions occur when one person's communication to the ego state of another is responded to out of the expected ego state. For example, a child-to-parent communication "I've had a hard day" is reacted to in a complementary fashion if the other person says "Come let me hold you for a while" (i.e. a parent-to-child communication).

Transactions are crossed when persons do not respond out of the ego state which is expected by the other. Had the persons in the above transaction responded out of their child instead of their parent feelings, the communication would have been crossed (i.e., "I've had a hard day too, if you didn't know it"). Communication is difficult or impossible when transactions are crossed. Ulterior transactions are those where two ego states are involved. On the surface the communication may appear one way (i.e., adult-to-adult, "I've tried to get a job"). Underneath the communication is another state (i.e., child-to-parent, "look how hard I've tried; take care of me"). Games trap persons in non-constructive patterns. They usually reinforce childlike feelings of inadequacy.

Harris extends Berne's ideas by detailing a model of "life positions." These are more persistent, recurring combinations of ego states which function as foundations for life styles and games. They are perceptions of oneself and perceptions of others. They are of four basic types, according to Harris; i.e., I'm okay-You're not okay; I'm not okay-You're okay; I'm not okay-You're not okay; and I'm okay-You're okay. It's Harris's contention that each child by the age of five or six has adapted the I'm not okay point of view. What the child does with this perception becomes the basic theme of his life. The I'm not okay-You're okay position is the introjective one, i.e., "I'm inadequate and unworthy." The I'm okay-You're not okay position is the projective one, i.e., "If it weren't for you I'd be successful." The I'm not okay-You're not okay is the fatalistic one, i.e., "I'm no good and people are self centered." The childlike feelings of inadequacy provide the basis for games which always confirm one's destructive self-perceptions. To achieve intimacy (Berne's and Harris's term for fulfilling human relationships) requires one to give up games and operate from a position of trust in oneself and in others. This is the I'm okay-You're okay position.

James and Jongeward's unique contribution is to combine Gestalt exercises with the theory of Transactional Analysis. The writing is exceptionally readable and the exercises are designed for individual experimenting. They make the content of each chapter memorable and clear. Gestalt psychology is presented as a ready companion of Transactional Analysis in that it, too, values independence and self congruence. Fritz Perl, like Eric Berne, was concerned with individual experiencing. He encouraged persons to acknowledge all their feelings and to act in accordance with their own self interest. The exercises are fashioned after many of the Gestalt means used in individual and group psychotherapy. The "empty chair," "hot seat," "self examination," "life planning" and "re-experiencing" techniques are among the many used. This book easily accommodates itself to group experiences. It is in wide use among therapy and church growth groups. Another contribution is their use of the terms "winners and losers." This is a model for helping persons come to grips with tendencies in themselves which lead to fulfillment as contrasted with those that lead nowhere. They are easy to grasp and clearly related to the achieving of intimacy and the avoidance of games.

Although all three books deal with ethics, only Harris discusses religion explicitly. He categorizes most religion as parent-determined and most religious behavior as "adapted-child over conformity." He

calls for an adult religion which is directed toward ethical problem solving and childlike, spontaneous celebration of the goodness of life and self fulfillment. His reaction to conventional religion is somewhat reminiscent of the naive, stereotype reaction of many psychiatrists since Freud. He seems to suggest that the dependency of response religion is synonymous with a lack of an ethical emphasis. This need not be so. In fact, mature dependency is the foundation for long-lasting interest in the good and in others welfare. Nevertheless, his call for a celebrative, self fulfilling faith is well considered and should be heeded by modern churchmen.

These three volumes are reviewed together because they are sequels to each other. They form a noteworthy trilogy in the literature of Transactional Analysis. The clarity of style is significantly different from book to book. James-Jongeward is more readable than Harris, and Harris is clearer than Berne. The reader would do well to read them in this order.

ISAIAH AND WISDOM, by J. William Whedbee (Abingdon Press, Nashville, 1971, 172 pp.), is reviewed by Robert K. Johnston, BD'70.

Bill Whedbee, a former student of Dr. Hubbard's at Westmont College and an alumnus of Fuller (BD'63) and Yale (Ph.D.), has written a provocative treatment of a most perplexing issue: What is the relationship between Isaiah and the wisdom traditions? The problems in such a study are nearly insurmountable. How, for example, does one define Israelite wisdom—which includes both a movement, a form of instruction and a language or vocabulary? Certainly wisdom language alone does not constitute wisdom. Neither can one simply compare topics and say, "Ah hah! This is wisdom." What really is the extent of Israelite wisdom?

A second question is connected with the first. What sources do you use in relating the wisdom tradition to Isaiah, when much of the wisdom literature as we now have it postdates Isaiah's time? Could it possibly be the case that prophecy influenced wisdom literature rather than vice versa? Or again, how does one speak of the "wisdom" influences on the prophetic tradition while at the same time avoiding the drawing of too rigid a line between the two disciplines (something Whedbee wants very much not to do)?

Using clear, readable and judicious language, Whedbee attempts to speak to these questions and to wind his way through the myriad of pitfalls that await such a comparative study. Whether in the end he succeeds or not, his journey proves to be both enlightening and enjoyable for the reader.

This book attempts a comprehensive analysis of the wisdom materials in Isaiah. Considering a variety of wisdom genres, Whedbee looks at the structure, style, wisdom features, content, setting and general tone of various passages in Isaiah to demonstrate by the cumulative force of the evidence the reliance of those texts on the wisdom tradition. He is leery of facile conclusions and sensitive to the complexity of his task. "In the last analysis," he writes, "decision whether a comparison speech has wisdom roots is determined by the degree of its affinity with bona fide wisdom materials." (p. 24, italics by editor)

Such "bona fide" wisdom speeches include the parables of the ass and ox (Isaiah 1:2,3), the vineyard (Isaiah 5:1-7), the farmer (Isaiah 28:23-29); the proverbs in Isaiah 10:15 and 29:15,16; and the 'summary-appraisal form' (following Whedbee's mentor, B.S. Childs) in Isaiah 28:29 and 14:26.

In the chapters that follow, Whedbee considers the relationship between woe oracles and wisdom and then focuses on Isaiah's use of the particular wisdom term "counsel." Concerning the first, Gerstenberger's characterization of the woe oracle is adopted, as are his proposals that the woe indictment originates in the clan ethos of wisdom, and that there is an essential relatedness of law and wisdom. As for the term "counsel," particularly as applied to Yahweh, Whedbee seeks to demonstrate that Isaiah was not original in his use of the word, but that he appropriated a wisdom term and transformed it to meet his own particular needs. It is here that Whedbee seems on more tentative grounds, though his argument has cogency.

This book pushes the discussion of wisdom and prophecy into new areas and offers by example a thoughtful "cumulative argument" methodology as a guide for further study. One must be on guard, however, against giving the conclusions of this book undue weight. Whedbee, himself, seems to have forgotten the tentative nature of his presuppositions and the guarded manner in which he began the subject, as he draws conclusions which are often not conditionally

stated at all. Given the presuppositions, his argument follows nicely, but one should remember from whence it came.

For the pastor and interested layman, as well as for the scholar, this book has much of value: first, it provides close, provocative exegetical discussion of passages in Isaiah related to the wisdom tradition. Secondly, in the course of his argument, Whedbee summarizes a good deal of current scholarly discussion concerning the wisdom tradition and provides a valuable bibliography for further Old Testament study. Thirdly, the book's conclusion that there was no dichotomy for Isaiah between his insight into Yahweh gained by empirical observation and that derived through visions is an important one that is worthy of further investigation. If it is true as the evidence seems to indicate, then we must conclude that Isaiah would have felt uncomfortable with such modern constructs as the wisdom movement, as opposed to the prophetic movement. He might also have rejected our tendency to separate revelation into such neat categories as "natural" and "supernatural."

Finally, Whedbee might well be correct in postulating that Isaiah "creatively actualized his wisdom tradition for his own purposes" (p. 144). In order to combat the folly of his people and the apostasy of the wise men of his day, Isaiah seems to have borrowed from their vocabulary and traditions and let the situation help shape his prophetic response. If this is true—if Isaiah's message was stylized according to the demands of his own day and in response to a particular context, does this not speak a strong message to the Church, today, regarding the shape of her ministry?

HANDBOOK OF SPEECH PATHOLOGY AND AUDIOLOGY, by Lee Edward Travis (Appleton-Century Crofts, New York, 1971, 1312 pp.), is reviewed by Robert L. Douglass, Ph.D., Professor, Speech Pathology, California State University at Los Angeles.

"Conceivably the only true and unique disorder of man as man is a disorder in his language, spoken or written or perceived. Man, and man alone, can communicate cognitive information and not merely an emotion or a signal, can endow an utterance with universal reference and can paraphrase a message to make poetry as well as science."

With these words, Dr. Lee Travis, Dean of the Graduate School of Psychology, Fuller Theological Seminary, introduces his most recent publication, *Handbook of Speech Pathology and Audiology*, a massive volume, with 44 contributing authors who collectively consider the various communicative disorders which plague mankind. Fifty chapters are arranged into five sections. The first focuses on basic concepts common to all disorders of human communication. The second and third parts are devoted, respectively, to hearing and voice disorders; including anatomy and physiology, pathologies, assessment and treatment. The fourth section provides a very extensive, detailed coverage of a wide variety of speech defects, both organic and functional. The concluding segment is devoted to a study of language and various kinds of language disorders. In this single reference, the researcher, the scholar, the clinician will find a wealth of information drawn from many disciplines in the science and the art of studying and treating dysfunctions in human communication.

The sheer size and scope of the book serves both as a tribute to the author—and as a significant indication of the advances in knowledge in the relatively new fields of speech pathology and audiology. In 1931, Dr. Travis authored the first general reference in speech pathology published in the United States. Over almost half a century, he has contributed a vast amount of knowledge to the fields of speech pathology and psychology through his teaching, research and writing. In the course of his study he has explored the anatomy, physiology and psychology of human communication, both normal and pathological. In a similar manner, *The Handbook of Speech Pathology and Audiology* examines the intricate, complex processes involved in speech and language, explores in depth and with great detail the physical and psychological implications of speech, hearing and language disorders and where appropriate discusses a wide variety of remedial procedures and therapeutic approaches. As a comprehensive, authoritative reference, readers from various professional disciplines may turn to it for specific information, and for general guidance and fresh insights.

As a monumental work, the product of great dedication, it is a significant and appropriate contribution by a man who more than any other person has shaped and influenced our understanding of communication disorders.

JAYMES P. MORGAN JR. LECTURESHIP
IN CHRISTIAN SOCIAL ETHICS

On Religion and Violence

by Lewis Smedes

The Jaymes P. Morgan Lectureship in social ethics was inaugurated in January of this year, as Dr. Robert McAfee Brown of Stanford University presented three lectures on the subject "Religion and Violence." Speaking to capacity audiences of both students and guests from the Los Angeles area, Dr. Brown put into lucid focus the escalating problem of violence in the developing nations of the Third World and offered a careful Christian moral response to those who contemplated violence as a means of change in an oppressive society.

Defining violence as any act that dehumanizes a person, that assaults him as though he were a thing rather than a person, in short any violation of personhood, Brown elaborated a typology of violence. The more pervasive forms of violence, he insisted, often take the form of impersonal, institutional violence that is far more covert than overt, a violence that creates a state of violence under which people are forced to live less than human lives from year to year. It is within the state of violence under which thousands suffer that the most threatening forms of dramatic responding violence occur. Brown urged white middle-class Americans, to make their judgment on the dramatic acts of violence, in sensitivity to the violence suffered by the violent.

Awareness of the context of violence in which the question of violence arises, however, does not provide a clear answer to the moral issue. To sympathize with and understand the violence of the oppressed as they erupt in violent despair is not to give moral approval of their acts of violence. Moral judgment must be forged out of a combination of identity with the cause of the oppressed people and obedience to the law of Jesus Christ.

Besides making moral judgments on violence, however, the Christian community should seek out practical alternatives to violence. Brown suggested three such alternatives:

1) Use the means provided by the system. Brown urged would-be radicals not to give up on the system too quickly. But he also noted, realistically, that people tend to seek changes within the system only to the degree that the system is unsupportive of their life-styles. This makes it necessary for those of us whose lives are protected by the system to

use Christian imagination to see the needs and pressures of those for whom the system has terrible disadvantages.

2) Challenge the system through non-violent tension. Non-violent methods of challenging the system, such as those caught by Martin Luther King, demand the toughest of Christian discipline, calling for non-violent Christian love in the face of the hatred that the non-violent challenge provokes.

3) Create new kinds of community structure within society. The issue here is basically an issue of values: by what standards will we feel it necessary to live? Can we modify our life styles together in a way radical enough to set the pace for new structures within society at large? Peaceful revolution, if possible, Brown concluded, may make violent revolution unnecessary.

Reminding his listeners, finally, of the biblical revelation of the God who identifies Himself with the cause of the poor, the weak, and the oppressed, Brown challenged the church to adopt God's own model and make it abundantly clear that she, too, is on the side of those who cry for justice. The church, he said, must become a community of revolutionary love.

Dr. Brown was invited to be the initial lecturer for the Morgan series, not only because of his contributions to Christian social ethics in America, but also because he was one of Jaymes Morgan's teachers during Morgan's graduate study days at Union Seminary in New York. Brown identified his stance at the outset as that of a Christian person who did his theological and ethical work in commitment to Christ and to his church. During the three days he was on campus, Dr. Brown spent several hours in dialogue with students and with faculty members.

The Jaymes Morgan Lectureship was made a reality by former students and friends of the late Fuller professor of ethics. Shortly after his untimely death in 1971, a small group of Mr. Morgan's friends decided that a lectureship on the theme of social ethics would be the most fitting memorial to a man who, in his brief career at Fuller, put social concern on the agenda with a priority and a passion that it had not been given before his time. The lectureship is financed wholly by gifts from individuals, and is not subsidized by the Seminary. ■

FINCH SYMPOSIUM ON PSYCHOLOGY AND RELIGION: A Dream at Mid-Stream

by H. Newton Malony, Ph.D.

One of the more exciting efforts in which I have been involved at Fuller has been the inauguration of the John G. Finch Symposium on Psychology and Religion. Begun in 1971, the idea of contributing to the theoretical dialogue between psychology and theology, had been a goal of the Graduate School of Psychology for some years before this date.

The joint faculty supported this goal. A committee composed of Professors Smedes (School of Theology), Winter (School of World Mission) and Malony (School of Psychology) presented a statement of purpose which became the foundation for the Symposium. The statement reads:

The John G. Finch Symposium on Psychology and Religion is sponsored by the Graduate School of Psychology of Fuller Theological Seminary. The series of addresses was established to deepen the understanding of man's religious behavior as seen in the light of social and behavioral sciences.

Toward this end we have invited three outstanding scholars to deliver lectures in January of 1971, 1972 and 1973. Walter Houston Clark, Ph.D., professor of the psychology of religion, retired, Andover-Newton Theological School, delivered the first lectures. Thomas A. Oden, Ph.D., professor of theology, Drew University, delivered the lectures in 1971. Richard L. Gorsuch, Ph.D., Kennedy associate professor of psychology, George Peabody College, delivered the lectures this year. Each Symposium has included opportunity for dialogue and small group discussion.

Each lecturer has been provocative and stimulating. Charles C. Thomas, publisher, is publishing the Symposium each year. Clark's lectures on *Religious Experience: Its Nature and Function in the Human Psyche* (1972) are already off the press. The volume includes responses by Professor James Daane (theology) and Alan R. Tippett (missions) in addition to myself. It was presented to President Hubbard in special ceremonies at the most recent Symposium led by Dr. Gorsuch. The book can be ordered from the Seminary bookstore.

Dr. Neil Warren of the School of Psychology chaired the 1972 Symposium delivered by Professor Oden on the theme *Human Potential and the Evangelical Hope*. This volume will come off the press in the fall and includes responses by Professors Schoonhoven (theology), Kraft (missions) and Warren (psychology). In addition, a special feature of this volume will be two student responses—one by Warren Walker, a student in psychology, and Ken Mulholland, a student in theology.

This year's Symposium continued last year's tradition of offering an integration seminar in connection with the Symposium. The integration seminars have been features of the curriculum in the School of Psychology for several years. They are attempts to relate theology and psychology and are taught jointly by a theologian and a psychologist. During the Symposium the class met for three discussion periods

with Dr. Gorsuch. Professors Jewett (theology), Winter (missions) and Malony (psychology) taught the course.

Dr. Gorsuch lectured on *The Nature of Man: A Social Psychological Perspective*. He attempted to delineate the characteristics of man which can be inferred from the data of social psychology. His lecture, "Man and Finitude," reported the research which suggested man is easily misled and classically inept in his judgment. The second lecture, "Man and Man," inferred man is overly dependent on the judgments of his fellows. His last lecture, "Man and Destiny," suggested ways man can transcend his environment and live a post-conventional life.

The format of the integration seminar included a breach of several weeks during which the professors and class members prepared responses to Dr. Gorsuch's lectures. The class reassembled and met for four successive Wednesday afternoons to discuss these responses. Again, two student responses—by Douglas Mathews and Henry Venema—were selected to be included in the published volume.

We are convinced of the value of these Symposia and the integration seminars which are organized around them. The lectures have been thought-provoking and have provided much material for discussion in the Seminary community. Of course, the format will improve with time—but the basic idea is a good one. As I said in my introduction to the Clark volume, "Knowing that the field is growing rapidly this volume (the Symposia—sic) are presented as a contribution to the history of the field. It is attempted to be of special interest to theological and scientific scholars who are attempting to relate their disciplines. We can only hope that these essays provide dialogue and promote further interest" (Clark, et. al., 1972, p. x).

A special word is in order regarding John G. Finch, in whose honor the Symposia are named. It is entirely appropriate that his name should be related to this effort because his was the guiding genius that led to the establishment of the School of Psychology at Fuller Theological Seminary. His long standing concern for delineating a Christian psychology and for training Christian psychotherapists is the firm foundation on which we build. This well known clinical psychologist from Tacoma, Washington is our mentor and senior colleague.

In summary, I have tried to share with the alumni the historical saga of a dream in mid-stream, the John G. Finch Symposium on Psychology and Religion. It is a unique contribution of Fuller Theological Seminary. At this time, few, if any, other institutions are supporting such efforts. ■

REFERENCE

Clark, W.H., Malony, H.N., Daane, J., and Tippett, A.R., *Religious Experience: Its Nature and Function in the Human Psyche*, Springfield, Illinois: Charles C. Thomas, 1972.

TRAINING THE LAITY

(Continued from page 5)

period of time. No amount of classroom work will by itself develop effective communicators of the gospel. It is more "caught than taught." Yet to this day the training of the professional ministry is largely limited to classroom experience. In the rapidly expanding political and religious movements of our time mentioned earlier, leadership is developed by modeling as well as by teaching. The principle is so obvious both in scripture and in contemporary experience it is astonishing that we have been so slow to perceive its importance. In the development of Christian discipleship, explicit instructions, clinical experience and modeling is "the name of the game."

(4) A simple fact must not be overlooked in the training of the Twelve: Jesus gave them **personal time**.

He brought them alongside as his constant companions, and was with them in a true "koinonia," sharing of the common life. It would seem that in his judgment there was no way to mature his followers and prepare them for service without the investment of personal time. Increasingly as he approached the cross, he made them the primary object of his concern.

I question that any program of Christian discipleship or lay ministry will develop mature Christian servants unless someone gives himself with heart and concern for their growth in terms of time, of strong support and love. Looking back over thirty-three years of my pastorates, it is quite clear to me now that the most formative influence in my helping others to grow in faith and life in Christ was not my preaching, teaching or modeling of ministry; rather, it was the time spent on late Saturday afternoons in my study with a dozen or more students and young men together sharing our lives, supporting each other in our desire to know Christ and do his will, and praying for one another. Both for me and for them this mutual self-giving toward a common goal shaped our lives. The gift of time is a gift of love, the offering of ourselves to the other person, and a receiving from the other person of his faith and love. The importance of these relationships for Christian maturity and evangelism is gathered not only by the example of our Lord but by His clear teaching. "A new commandment I give you: love one another. If you have love for one another, then all will know that you are my disciples" (John 13:34-35, *TEV*).

(5) In conclusion, the final decisive factor in preparing Jesus' followers for his service was the gift of **the Holy Spirit** (Acts 1:8). And what is that gift but the continuing presence of Jesus with us and in us, and we with him, our abiding Teacher, leader and companion.

Principles in FTS Extension Ministries

With these observations in mind, you will appreciate my gratitude that the new Fuller Theological Seminary Extension Ministries program incorporates three aspects mentioned: the academic, the clinical and the personal. In the latter, students will be grouped for regular time together under a pastor-trainer for the purpose of spiritual formation and discipling in ministry. The strong intention of our new director, Homer Goddard, and those associated with him in this new venture, is to assist local congregations to recover an effective ministry for **all** the people of God. Your understanding, intercession and encouragement will be deeply appreciated. ■

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