

ARMED FORCES

Samuel J. Mikolaski

Written in 1977 for the proposed *Tyndale Family Bible Encyclopaedia*

It is not clear to me what Tyndale Publishers (IVP), Wheaton, Ill., did with this project.

From the earliest days of the post-Apostolic Church, Christians have been divided on their attitudes to war and to service in armed forces. Generally speaking established churches, including Roman Catholic and Protestant churches in Europe, have supported armed forces as the legitimate arm of the divinely sanctioned state. Christians of the Ana-Baptist traditions have held mixed attitudes. Some such as Baptists have supported what are interpreted as just wars or the defence of the homeland, while others such as Mennonites have refused to bear arms though have at times participated in non-combative service work. The brutalizing of conscientious objectors as traitors was characteristic of some European societies, and continues in certain countries today. Enlightened Western countries have made provision for conscientious objectors and pacifists. In the U.S. refusal to bear arms on religious or philosophical grounds was protected by law. In recent years, due to the ambiguities of the Vietnam War, the right to bear arms selectively was being tested, i.e., to fight in wars which the individual, not the state, approved. The termination of the Vietnam War and of the Draft have put that matter in abeyance. Attitudes of Christians also vary on other questions. Christians commonly disapprove of service as mercenaries. Christians sharply divide on the question of participation in revolution. Most Christians allow for revolutionary participation only where the regime is demonstrably brutal and repressive, but many Christians refuse even this. Participation by most Christians in military service is seen by the vast majority of Christians as a necessary evil because war is evil, or as the least evil of several evil options open to the individual.

The establishment of the U.S. Armed Forces on a completely voluntary basis since Thanksgiving Day, 1974, has changed the character of the U.S. military. It is now widely assumed that the Draft will be reactivated only in the event of a national emergency. The all-volunteer Armed Services pose for Christians unique opportunities for patriotic service and witness.

Five Armed Forces services are open to volunteers: the U.S. Army, the U.S. Navy, the U.S. Air Force, the U.S. Marine Corps, and the U.S. Coast Guard. Careers in the Armed Forces embrace a wide range of occupations. In addition to specifically combat personnel tasks are a range of military and military-civilian occupations as diverse as those in civilian life. Prospective volunteers are advised to consult the extensive Source Books on Occupations published by the Department National Defence and to speak with a recruitment counsellor at a Recruitment Center. The Direct Procurement Enlistment Program enables civilians with established skills to enlist at advanced levels. Coordination of military and civilian careers for short-term enlistment is also available. Considerable choice of career is allowed to new enlistees.

An attractive feature of service in the Armed Forces is disciplined training. In the technical and electronic fields military training and service is valuable. The same is true for administrative skills and for a large number of other career options. In addition, life in the Armed Forces has many other compensations: adequate pay scales, generous annual leave, family allowances, paid moving expenses, travel, life abroad in diverse cultures medical care, clothing, post-service education, early retirement benefits and camaraderie, beyond the honour and satisfaction of having served one's country patriotically.

Disadvantages of extended military service include life within a bureaucracy. There exists often a gulf between officers and the ranks. Retraining and readjustment to civilian life may be difficult. Military personnel with knowledge of highly classified technology are required to avoid parallel civilian employment for security reasons. Isolation from spouse and family and frequent re-posting work hardship in marriage for some. The politics of bureaucracy, not unlike civilian Government service, is difficult for some to tolerate, especially when civilian counterparts with comparable skills often earn very much more.

The chaplaincy offers to Christians opportunities for spiritual ministry and humanitarian service. Chaplains in the U.S. Armed Forces have an outstanding record of dedicated, heroic service. Chaplaincy vacancies are usually allocated on a proportionate denominational basis. To qualify, a full range of university and divinity studies is required and practical ministry in the Church is encouraged. Responsibilities of the Chaplain include the areas of morals, morale and Christian Education.

Conditions of isolation, home-sickness and loneliness make some in the forces vulnerable to corrupt morals. Strong and meaningful Christian ties while on active duty are essential for spiritual stability and growth. Christians in all ranks of the military have made valuable contributions to the Christian cause. Included in this is effective witness within the ranks, on the Base or in the military villages, and also participation in the ministry of the Base Chapel. It is common to find forces of many different denominations using the Base Chapel for services and fellowship. There are many service-related voluntary organizations which encourage Bible Study, fellowship, witness and personal spiritual growth.

Since World War II an important contribution by U.S. Armed Forces personnel has been participation in the work of indigenous evangelical churches abroad. Not infrequently, as in Europe and the Far East, U.S. Christian military families have organized off-Base churches of their own denomination. These frequently meet in the facilities of national churches on a rental basis. At times U.S. personnel are fully participating members of local national churches. In both cases funds have been channeled into the development of national indigenous Christian causes. In not a few instances U.S. military personnel have returned to overseas countries following discharge to continue their Christian ministries which were begun in this way.

AT THE END OF FREE FALL

Samuel J. Mikolaski, Interim Minister
Cote Circuit Baptist Churches, Oxfordshire, England

THE COTSWOLD FREE CHURCHMAN

is published by the North Cotswold Free Church Federal Council

January 1968

[I wrote this for the *Free Churchman* as interim minister of the five churches of the Cote Baptist Circuit while I was on sabbatical leave at Oxford, 1967-68.]

There is a story about a man who fell from the top of the Empire State Building. As he passed the second floor he was heard to mutter, "Well, everything's OK so far!" The story points up the absurd speed with which we come to accept as normal almost any outrageous condition once we have, even briefly, lived with it. It also points up the absurd slowness with which we come to accept any impending change which has not yet happened. The Church is at the end of free fall.

Religious decline is a well attested fact in our day. Ours is a revolutionary age in which man is demonstrating what he can achieve without God at all. Churches, especially within the megalopolis structure of our sprawling cities, do not know how to tackle the new ways of life, including human mobility (both geographical and vertical). Traditionalism, change for the sake of change, the paralysis of sad analyses, and the re-definition of key biblical terms to suit a secular view of life will not suffice.

I believe that the Church is God's unique instrument and that it has a vital place in the new age. By Church I mean primarily, though not only, a local body of Christians who, are united through their common faith in Christ the Lord. They comprise a unique reality within the wider sphere of the Kingdom of God. Of the many terms in the New Testament which identify and describe it, I have chosen five as key-features of its being and life:

(1) It is a Koinonic Body (*koinonia*). A Church is a called out assembly (ecclesia) in the sense of being a body (soma). It 's a unique reality, unlike the temporary, conventional being of a political state, club, company, or other organization. The members of the body join lives together under the headship of Christ. and this relationship takes precedence over others.

(2) It has a Kerugmatic Witness (*kerugma*). There is the Gospel to proclaim. The events of the New Testament and their significance are of crucial public importance. God sent His Son. Christ died for our sins. He is risen from the dead. He saves all who turn to him in penitence and faith. To live as a Christian is not enough; we must also witness to Christ the Saviour and Lord of life with our lips.

(3) It has a Diakonic Ministry (*diakonia*). Along with their witness, Christians do the works of Christ in the world. We cannot substitute social action for the Gospel, but the biblical Gospel believed and followed transforms men and the

social structure of society. We are called to care about people and to meet their needs. That Church is a rare one in which all age groups are taught the Scriptures systematically and creatively. So rare, in fact, that I have seen only a handful of them in my lifetime. It takes too much planning and effort for most Christians to be bothered doing it.

(4) It has a Charismatic Life (*charisma*). This means the power of the Holy Spirit, but by this I do not mean the new pentecostalism which is invading many churches in America and here in Britain. The abuse of the doctrine by some with their false notions of the "second blessing", tongues, healing, and Baptism in the Holy Spirit must not make us shy of the truth concerning the Holy Spirit. The life in the Spirit seeks not experiences primarily nor does it withdraw into a false sense of devoutness. The indwelling Holy Spirit magnifies Christ, not himself.

(5) It has an Eschatological Outlook (*eschaton*). Christians look to the future as in the hands of God. Our hope centres upon the return of Christ. This hope generates confidence that what we do will not fail because we are co-workers with God, the Lord of history.

Each local church is to be a portent of the life of the new age. Create that by God's help and people will have something worth coming to.

BAPTIST CHURCHES AND WORLD MISSION

Samuel J. Mikolaski
Pioneer McDonald Professor of Baptist Studies
Carey Hall, University of British Columbia
Vancouver, B.C., Canada, V6T 1J6

Prepared for
Christian Education Conference
Baptist World Alliance General Council Meetings
Berlin, July 24, 1984

Published and circulated in pamphlet form by the Baptist World Alliance under the title
Christian Education and the Baptist World Mission: A Perspective, 1985

Outline

Introduction

I "I WILL BUILD MY CHURCH"

1. The Body of Christ
2. Biblical Functions of the Church
3. The Welcoming Fellowship

II "YOU SHALL BE MY WITNESSES"

1. Christ's Command and Our Vision
2. Pastors, Deacons and Ministers
3. The Priesthood of the Body

III "WE ARE ALL HERE PRESENT"

1. The Household of Faith
2. The Caring Circle
3. Suited to Need

IV "BY THE ENCOURAGEMENT OF THE SCRIPTURES"

1. Nurture by the Word of God
2. The Whole Bible for All the People
3. The Obedience of Faith

V "ALL THAT I HAVE COMMANDED YOU"

1. Making Disciples
2. Baptizing Them
3. Teaching Them

+++++

Introduction

How can Christians best fulfill the task of witness and ministry to the world

which Christ gave them to do?

It is unmistakably clear from the New Testament that our Lord gave that task to his disciples to accomplish through the Church. Why did Christ do that? We need to understand, in fresh ways, why the Church in the New Testament is so strategic to the accomplishment of Christ's redemptive mission to the world.

Equally important is to grasp the way in which the Church did its work. The New Testament Christians combined their work into one harmonious effort, whether to worship, fellowship, teach, care for people, or evangelize. The Church as the Body of Christ was active in various ministries. Each church took on the burden of the world mission with varying emphases in its own community. Nevertheless, the ministries in the New Testament were interrelated factors of a whole. Unity of purpose, which is absolutely necessary for rapid and balanced growth to occur, is discernible in the life of the New Testament churches.

What about our world? As we renew our understanding of what the Church is in the New Testament and how the first Christians set out on their mission, may God grant to us a new vision of the world task. Let us pray for new empowering by the Holy Spirit to carry Christ's love to all peoples of the world, and Christ's healing to all nations of the world.

Chapter I

"I WILL BUILD MY CHURCH"

1. The Body of Christ

Jesus Christ, our Lord, was very emphatic when he said, "I will build my church," (Matt. 16:18). He added, "and the gates of Hell shall not prevail against it." By this he meant that the powers of evil in the world would not be able to withstand the forward march of the Church. As God's force for good in the world, Christians through the ministry of the Church are assured that heavenly grace will triumph over earthly evil powers.

Paul speaks of "the church of the living God, the pillar and bulwark of the truth" which is, as well, "the household of God," (1 Tim. 3:15). The Church confesses the true faith of Christ, Paul adds, which includes the mystery of Christ's incarnation, his vindication by the Spirit, his attestation by angels, his proclamation among the nations, his being believed upon in the world, and his exaltation in glory (1 Tim. 3:16). This is the faith which the Church confesses and to which she calls all men everywhere.

Believing people of all generations have striven to define the true Church. What is it? We have named it the "Church of believers," the "assembly of the twiceborn," "the body of baptized Christians," "the gathered Church," "the called-out assembly." Each of these identifies certain important and unique

characteristics of the Church. But there is more to the Church than these traditional terms imply.

The Church is indeed the Lord's "called-out assembly of believers." They have been called out from the world to follow Christ. They have been called together organizationally to minister. This is the meaning of the church's being the "ecclesia." But it is more than this. The Church is a called-out assembly in a very special sense, and that sense is "the body of Christ." The Church is not an organization in the usual sense, but in the special sense of being a living reality, a body, of which Christ is the Head (Eph. 1: 22-23; 4:15; 1 Cor. 12:12-27). It is Christ's instrument in the world to carry the Gospel to all the nations.

Thus, while the Church is the "household of faith" and includes all Christians everywhere, Paul uses the

4

term "body" uniquely by applying it to the Church here, there and everywhere. Paul's use of the term "body" is very concrete. He says to the Christians in the Church at Corinth, "now you are the body of Christ and individually members of it," (1 Cor 12:27). He does not mean that Corinth is an eye, Ephesus an ear, Thyatira a foot. Rather, he means that at Corinth is the body of Christ and at Ephesus and at Thyatira. So today in all the churches of the Lord Jesus world wide! Where his people are gathered, there is the Body of Christ and he is head of that body.

The Church is the fellowship of believers joined together by the Holy Spirit in the worship and service of Christ. In the body of Christ is true love for one another (1 John 3:14). In the body of Christ the Holy Spirit empowers Christians even as he joins them together so that they can be a holy people and effective ministers for Christ (Acts 1:8; 1 Cor. 12:13). Christ himself is Lord of this body. The body is his functioning household. Christ speaks of the Church as "my" Church (Matt. 16:18) and of Christians as "my" witnesses, in whom his Spirit dwells (Acts 1:8). The true Church is Christ-centered, and true believers are Church-oriented.

2. Biblical Functions of the Church

(a) Worship

The first and foremost ministry of the Church is to worship and praise God, the Creator, Redeemer and Sustainer of life. This involves not only the religious service which Christians share in their common assembly, but also the public service of love and care they do for one another and for others, as we shall see. When Christians worship together they publicly express the spiritual life and faith of the whole body.,

The first Christians devoted themselves to the breaking of bread and prayers along with the Apostles (Acts 2:42). The common meal was in two parts: first, they ate together, sharing what each had with others. Second, they observed the Lord's Supper together. While today the practice of such a common meal preceding the Lord's Supper largely has been dropped, many churches do regularly enjoy congregational meals together. At such times the Lord draws them together in fellowship which is adorned with joy and praise.

The Lord's Supper (1 Cor. 11:23-34) regularly observed and the corporate services of the Church

5

are the foremost times when Christians worship God. These occasions focus upon the centrality of the Cross as the sacrifice for sins. In other words, at the center of worship is the Gospel of Christ. It is in this sense that the book of Hebrews speaks of Christ as a minister in the true tent of worship, namely, in God's own heavenly presence. This service, of which Christ is the minister, proclaims his finished work on the Cross and displaces all old religious ordinances. It is "more excellent". The covenant he mediates is "better," (Heb. 8:6). The new, better covenant and the more excellent ministry are what Christians celebrate. As followers of Christ, Christians have become ministers of this same new covenant of grace to others.

Thus Paul speaks of himself and of his mission in this same sense of consecrated worship and ministry. He has become a minister of Christ Jesus to the Gentiles, in the priestly service of the Gospel, so that the "offering" of the Gentiles which he makes may be sanctified by the Holy Spirit (Rom. 15:16). This may well be Paul's deeply felt sense of consecration which took place at Antioch. While they worshipped, the Lord led the congregation to commission Paul and Barnabas to the first missionary task (Acts 13:2). Thereafter, he saw his whole life as a sacrificial offering to God, which sacrifice has its fulfillment in the conversion, faith and growth of others (Phil. 2:17).

In the New Testament Church worship together fuels the fire of love to reach others for Christ. Indeed, early use of the word "worship" suggests that public service or ministry was done by persons at their own expense. They were so public spirited! Such unity of spirit, cohesion and joy are infectious. There is no greater power than that of the Holy Spirit working among a congregation to magnify Christ and to draw to Christ the unsaved who are present. This is what Paul meant about the power of warm, orderly, Christ-centered worship, as the Holy Spirit touches the hearts of Christians and of those who are beginning to respond to Christ. An old Christian hymn says,

God is here, and that to bless us With the Spirit's

*quicken power; See, the cloud already bending Waits
to drop the grateful shower.*

*God is here! we feel His presence In this consecrated
place; But we need the soul refreshing Of His free,
unbounded grace.*

6

The unity of God's people when they meet for worship creates a unique mood. The corporate life of the congregation expresses and conveys the grace and power of God. Prayer joins us to the Lord and to each other (Acts 4:31; 12:12). The warmth of the Holy Spirit touches each person present. The word of God ministered probes every life. Spoken and sung testimony adorn the service. A sense of expectancy opens each heart to the grace of Christ. Without this common life in the Spirit very little can happen in a Church. Conversely, where the fire of God touches the congregation, all else in ministry follows: "while they worshipped ... the Lord said," (Acts 13:2).

(b) Fellowship

Fellowship is the life-blood of the Body of Christ. Fellowship is not merely a transient human affection; rather, it touches the very heart of God. God is revealed in the Bible as being personal and he has called us to a personal relationship with himself and with one another. John declares the purpose of new life in Christ: "so that you may have fellowship with us; and our fellowship is with the Father and with his Son Jesus Christ," (1 John 1:3; 1 Cor. 1:9).

The Love Feast which early Christians observed, which was followed by the Lord's Supper, reflects the close fellowship the first Christians enjoyed and upon which they laid great store. Following his startling conversion and earliest witnessing, the amazed Church at Jerusalem welcomed Paul with "the right hand of fellowship," (Gal. 2:9). This means they took him into their hearts. A major function of the Holy Spirit in the Church is to create fellowship (2 Cor. 13:14). Fellowship is the heart of the Lord's Supper in regard to the body and blood of Christ, where the word is translated "communion" or "participation" (1 Cor. 10:16). The first Christian converts "devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and prayers," (Acts 2:42).

The Church cannot exist as the body of Christ without fellowship. Fellowship is the product of love. Fellowship conserves persons. Fellowship affirms identity.

Fellowship creates unity, the social cohesion within which people feel that they are part of a common life and joint enterprise. They feel themselves to be indeed the "household of faith".

Fellowship creates trust and intimacy without which

7

a Church is merely a cluster of individuals. Only through trust and intimacy can there develop an instinct among all the people as to common goals and cooperation to achieve them.

Fellowship is inclusive. It draws everyone, including those who are on the way to faith in Christ, into the inner life of the whole congregation. Fellowship is a powerful evangelistic force. It draws people to the Lord, but they are rarely won to the Lord unless they are first won to the fellowship of the Church.

One of the powerful influences in the conversion of Augustine was the testimony of how Victorinus, a famous Professor in Italy, was won to Christ. He says that as Victorinus began to go forward in the Church to make his public confession of faith, his name was whispered from one person to another among the rejoicing congregation. He adds that they would gladly have clasped Victorinus to their very heart. He was known to them all by name. They had prayed for him. Their love drew him to themselves and to Christ. Fellowship hooks the heart and draws to the Lord.

(c) Teaching

Each local Church ought to be an authoritative teaching center. Teaching is the cradle of faith (Acts 2:42). Authoritative Christian teaching is based not upon private opinion, but upon the canon of the Holy Scriptures, the Bible.

Christian teaching derives from Christ, of whom the Bible speaks. The New Testament recounts and interprets his life, and shows how the Old Testament prepared God's people for Christ and prefigured him. Thus, Christian teaching is both old and new. It is new because Christ brought it (Mark 1:27). He gives to us the new way of life (Acts 9:2). Nevertheless, his word is the word of God, which goes back to the beginning of God's redemptive dealings with mankind (John 7:16). We are commissioned to teach others the way of the Lord (Acts 17:19;18:26).

Christian teaching is about the birth, life, death and resurrection of Jesus Christ. This is the substance of the Gospel. As the Gospel is preached, people believe it for salvation (1 Cor. 1:23-24; 15:1-2; Titus 1:3; Acts 13:2). It is God's word, not man's (2 Tim. 4:17; Gal. 1:11). It can be summed up in the five key words of 1 Cor. 15:3: "Christ died for our sins."

8

The Apostles were very careful to instruct new converts in the Christian faith. Indeed, much of the New Testament was written to achieve this important purpose. Leaders in the Church were required by Paul to know the "sure word" of the faith, and to "be able to give instruction in sound doctrine," (Titus 1:9). He sent Timothy to Corinth in "order to remind you of my ways in Christ, as I teach them everywhere in every church," (1 Cor. 4:17). The truths of Christian faith form a shield against error (Rom. 16:17; 2 John 10).

In 1 Cor. 15:3 Paul not only states the essence of the Gospel, but adds "according to the Scriptures." Here is the true apostolic norm for every Church and every Christian, namely, the sufficiency of Scripture. Thus in the early generations of the Church phrases such as the Rule of Faith, the Rule of Life, the Rule of Truth, the Rule of our Tradition were used to isolate and identify the essence of the Gospel which Christ had given and which the Scriptures convey to us. Christians were taught to say "this is the pattern of saving faith," "this is consistent with the Lord's teaching," and could very quickly identify what was inconsistent with apostolic teaching or spurious.

Indeed, early Christians were well known for their careful indoctrination of new converts. Today we call such instruction "Bible Study," "New Members Classes," "Doctrine Courses." Always such teaching must stand under the judgment of the Scriptures and reflect their truth. This is the sense in which each Church should be a canonical centre. It should be a teaching fellowship where the biblical faith is regularly and adequately taught. Such a biblical teaching and preaching tradition comprises the true succession of the Gospel from Christ and the apostles to us.

(d) Loving Concern

From the beginning of the Church, Christians cared for their own needy ones and the needy around them (Acts 2:44). In Acts 6:1-6 the first deacons were appointed to coordinate help to widows. The word for "deacon" comes from the word commonly used in the New Testament to signify doing a service, ministering or helping. Epaphras is called a faithful minister of Christ to the Colossian Christians (Col. 1:7). Peter urges Christians to "employ" gifts for the sake of one another; to render "service" as God's strength supplies (1 Peter 4:10-11). Both of these terms convey the same sense as the words "serve" and "duty" in Acts 6:2-3.

A touching example of such caring is cited by Paul

regarding Onesiphorus (2 Tim 1:16-18). Paul expresses grateful thanks for his persistence and loving care. Onesiphorus was not embarrassed that Paul was a prisoner. He sought out Paul eagerly, found him, and then often helped him. Also,

the Christians at Philippi had sent Epaphroditus at some personal risk with help for Paul in prison (Phil. 2:25, 30).

Such is the mission of love: to offer practical help in Christ's name. Christians ought to "contribute to the needs of the saints," (Rom. 12:13; 15:27; Gal. 6:10; 1 John 3:17-18). Such loving concern breaks down old racial prejudice, so that Christian Gentiles readily helped Jews who also belonged to the household of faith.

Of considerable importance in the New Testament is the manner in which Christian worship as service to God and the service of loving help to others are linked. Thus the "collection" for the saints in 1 Cor. 16:1 is synonymous with the "service" of 2 Cor. 9:12 and the "worshipping" of Acts 13:2. The worship of God and compassionate ministry to others are thus closely linked. The terms are synonymous.

How can this happen? Only when people as individuals are *known*, loved and cared for. More will be said about this later when reference is made to the intimacy of classes and small groups. Here, the primary point is that each individual person as an individual should be *known* personally. When we lose track of people we are not able to minister to them. The Lord knows us by name. So ought we to know one another.

(e) Evangelism

A healthy Church not only ministers to its own members but, as well, grows through reaching new people for Christ. It is a Church to which the Lord adds daily those who are being saved (Acts 2:47). At Pentecost, those who received the word of God, that is, who believed the Gospel, were baptized and added to the fellowship of the Church without delay (Acts 2:41).

As we have seen thus far, it is the total life of the Christian community which makes its spiritual impact on the unreached. The experience of salvation and the blessings of their new-found faith caught the attention of the people (Acts 2:47).

There is something quite marvellous in witnessing new life born. The Ethiopian Eunuch's seeking comes to delightful fulfillment as he learns of Christ and

believes in him (Acts 8:34-40). Apollos, long an ardent seeker, virtually leaps into the Kingdom as Aquila and Priscilla instruct him, and very quickly he himself is able to lead others to faith (Acts 18:24-28).

To preach the Gospel, to witness to the saving grace of the Lord Jesus with a view to winning someone new to Christ is evangelism. It is vital not to water down the meaning of evangelism. Many Christian activities, as we have seen, witness to the grace of Christ in life. But these can be spoken of as part of the evangelistic task only when Christians, as fishers of men, prayerfully draw in the net to bring to Christ those who are responding to the Holy Spirit's call as a result of Christian activities.

In a crucial sense, evangelism is the final act in the series of Christian activities. It is the act of picking the fruit which the Lord has nurtured to harvest using us as his co-workers. In most cases we do not win people to Christ in order then to lead them to worship. It is more likely to be the case that as new friends learn to worship with us, as we draw them into our fellowship, as we teach them, as we minister to their needs, that they will be ready to move forward publicly to confess Christ, be baptized and become part of the household of faith. We win people to Christ as we win them to ourselves. This is why the Church is called the Body of Christ. The Church in the New Testament is Christ-centered. Christians in the New Testament are Church-centered.

3. The Welcoming Fellowship

The churches of the New Testament were open to new people. They were a warm fellowship where it was easy to feel welcome. There were at the time great mixtures of people from many different parts of the world (Acts 2:10). At first, Paul spoke in the synagogues, where many responsive persons attended to his teaching (Acts 13:43). As he turned in his missionary travels to the Gentiles, Paul quickly found those who were responsive to the Gospel. At Philippi it was a riverside place of prayer which Lydia, already a seeker after God, often visited (Acts 16:13-14). At Athens he found both Jews and Gentiles who sought after God (Acts 17:17), some of whom believed in Christ (Acts 17:34). At Corinth he found Aquila, a devout Jew, and Titius Justus, a devout Gentile, and led them to Christ (Acts 18:2, 7).

Wherever Paul won people to Christ he established

churches. A critical feature of these was their open, welcoming character. Converts found a new identity among Christians, who valued them each individually, affirmed them, and taught them a new way of life as Christians. Very quickly Paul's efforts resulted in the formation of enthusiastic congregations which then grew rapidly because of the spirituality, warmth and openness of Christians to newcomers: "the people held them in high honour. And more and more believers were added to the Lord, multitudes of both men and women," (Acts 5:13-14). As the churches were strengthened in faith by diligent teaching "they increased in numbers daily," (Acts 16:5).

The New Testament pattern is straightforward: Go into the world. Witness to Christ. Preach the Gospel. By the help of the Holy Spirit win some to Christ. Baptize them and gather them into Church fellowship. Ensure that each Church is an evangelistic centre, where evangelism is the natural consequence of obedient discipleship. Thus effective evangelism follows from devout worship, person-affirming fellowship, effective teaching, and loving care. To this love people come as bees to honey.

No Church can grow unless it desires new people. Mood is the pre-condition to any method's working. This is why the catechumenate was so important in the early, rapid growth of the Church in the non-Christian world. Catechumens are simply the new, responsive people who are "on the way" to faith in Christ. This is why in modern times churches can grow best if they concentrate on strong Sunday Schools. Baptists believe that only *born-again* persons may properly become members of the Church, but the responsive ones, those who are "on the way" to faith, are included in the Sunday School enrollment. Where Sunday School enrollment is equal to Church membership, or is larger than Church membership, the Church will grow. The presence of responsive people within the life of the congregation attests to the working of the Holy Spirit and fulfillment of the Christian mission. Wherever the Church is an open, welcoming, loving fellowship, it will "increase in numbers daily."

Chapter II

"YE SHALL BE MY WITNESSES"

1. Christ's Command and Our Vision

Christ's command to his disciples, "Ye shall be my witnesses," (Acts 1:8) related to an ever-widening vision: Jerusalem, Judea, Samaria, the end of the earth. Thus, right at the outset, the Church was established by Christ to be both ministering and missionary. The inner mood is that of outreach to more and more new people. Nothing less than love to encompass the whole world for Christ adequately reflects the meaning of Christ's command.

The substance of the command is given by our Lord in the Great Commission (Matt. 28:19-20): Go, make disciples of all nations, baptize them in the name of the Father, Son and Holy Spirit. Teach them Christ's teachings. This is simple and direct. It ought to be done with great urgency. The most inspiring feature of the Book of Acts is Paul's ceaseless travels to preach the Gospel, to establish new congregations of converts, and to teach them how to live as Christians and to grow in Christ.

How was this vision to reach the world actually implemented?

First, great emphasis was placed upon ministering to families as the backbone of each community. These form the natural network of social, cultural and religious contacts. It is often to such households that the Gospel first reaches a community, as in the case of the households of Cornelius at Joppa (Acts 10), Lydia and the Jailer at Philippi (Acts 16), Titius Justus and Crispus at Corinth (Acts 18). The Gospel moved from house to house, from family to family (Acts 20:20). In each case those who believed were baptized and either added to the local Church or a new Church, often a household Church, was formed.

Careful attention was given to teaching, to spiritual nurture and to special care for various identifiable age and social groupings. Some of these were: men (1 Tim. 2:8; Titus 2:1-2; 1 John 2:13), women (1 Tim. 2:9; Titus 2:3-5), widows (Acts 6:1-3), older widows (1 Tim. 5:9-10), younger widows (1 Tim. 5:11-16), young men (Titus 2:6; 1 John 2:13-14), children (Eph. 6:1-3), the rich (1 Tim. 6:17-19), masters and slaves (Eph. 6:5-9; Col. 3:22-25; 4:1; Titus 2:9).

13

Such loving concern attests to the loving obedience of Christians to Christ's command and the criteria of true discipleship (Matt. 25:31-46). Christ urged remembrance of the poor (John 12:8). Christians collected gifts for the poor saints at Jerusalem (Rom. 12:13; 15:25; 2 Cor. 9:1). When need arises due to famine, economic depression, natural disaster, war or pestilence, Christians gladly give help in the name of Christ.

Crucial to New Testament practice however, are: First, Church fellowship and ministry must be without barriers. Special needs of various groupings were indeed met; however, Christians shared a common life and task. Second, while special needs were met, special interests were not fostered. All were together in the one fellowship, rich and poor, old and young, master and slave, male and female. They did not create exclusive special interest groups such as a "Galilean Fishermen's Fellowship," "Tentmakers Christian Association," or "Sellers of Purple Christian League." Their common mission reflected a common unified life in the local Church.

The goal of their vision was to nurture mature, fruitful Christians (Titus 2:11-14). There is no place for slackers. Where the Gospel comes there is formed a new, spiritually-minded, productive attitude. Obedient disciples make good citizens: honest, frugal, caring, productive people who view themselves not as owners of possessions, but as stewards of God's gifts and graces (1 Tim. 5:8, 13; 2 Thess. 3:10-13).

Such vision calls for more than a casual approach to the Gospel task. The first Christians thought it more important to obey God rather than be silent be-

cause ordered to do so by men (Acts 4:29). Evident in Paul's writings is his life-encompassing urgency to evangelize the world. He preached boldly (Eph. 6:19). He urged prayer "that God may open for us a door for the word," (Col. 4:3). This combines compassion with Christian obedience under the Great Commission. Without this mood of urgency, of people-hunger, little can be accomplished. The pre-condition to effective evangelism is compassion for the lost.

As each Christian sets out to witness he and she are assured by Christ "I am with you always, to the close of the age," (Matt. 28:20). The Lord assures us as he assured the first Christians, "I have many people in this city," (Acts 18:10).

14

2. Pastors, Deacons and Ministers

How can the Great Commission be fulfilled? The New Testament answer is: through the people, encouraged by their leaders. The Church is fundamentally a people's movement. This is the meaning of the Church as the Body of Christ. The Church is a body in every place of its existence to be the instrument of Christ its Head (1 Cor. 12:14-31).

It is true that as the household of faith the Church ministers to the spiritual needs of its members (Eph. 2:21-22). However, the life of Christians in the Church is directed to far more than the spiritual comfort and nurture of Christians. It is directed to the task of mission so that the world will be evangelized. The purpose of leadership in the Church is to coordinate the work of each congregation in every place to accomplish this task. The New Testament urges upon the churches effective organization to get the job done (1 Cor. 12:28; Eph. 4:12; 1 Tim. 3:5).

To what ends does leadership function? The answer is, to the major aspects of congregational life so that the Great Commission will be fulfilled.

First, leadership must ensure that there is the consistent praise and worship of God. Members of the congregation, from many different age and social levels, should share in this. There ought to be a note of expectancy that God's people have met to worship and that He will bless them and add new converts to their number.

Second, leadership must encourage warm fellowship throughout the congregation. Those who come must feel embraced within the inner life of the congregation.

Third, leadership must ensure adequate, effective preaching and teaching of God's Word. This ministry ought to be undertaken by leaders and people, to teach one another, in consistent, untiring ways. If we sow the seed, God will give the

harvest.

Fourth, leadership must ensure that people's needs are met. This can be done only if each person is known to others. Keeping track of people is a major administrative responsibility, without which effective ministry cannot take place.

Fifth, leadership must ensure that the call of the Gospel is pressed on every hand. We do all the foregoing things in order to say to individuals in

15

in whose lives the Holy Spirit is working, "Come, join with us, and walk in the ways of the Lord."

The many references to leadership in the Church comprise a symphony of ministries. In this harmony are discernible distinct strands of key leadership which center upon the mission and task of the local Church.

Major passages as to gifts and leadership are 1 Cor. 12; 13:1-3; 14; Romans 12:1-8; Eph. 4:7, 11; 1 Tim. 3:1-13; 5; Titus 1:5-16. Study of these passages shows that the terms Pastor, Bishop and Elder are synonymous. They refer to the pastoral office in the Church, which may include several pastors at any given time. As well, there were Deacons as spiritual leaders and administrators, perhaps deaconesses (Rom. 16:1), a special class of senior, ministering widows (1 Tim. 5:9-10), assistants who were probably missionary teaching assistants such as John Mark (Acts 13:5), and various leaders and helpers (Acts 15:22; Heb. 13:7, 17, 24).

While spiritual gifts are discussed by Paul extensively in 1 Cor. 12-14, he does so because they were abused in the Church at Corinth. Paul lays down important qualifications: Gifts and talents are closely related (1 Cor. 12:26). There is great diversity in the gifts God gives (1 Cor. 12:6). They are not universal to all Christians (1 Cor. 12:29). They are distinctly Church-oriented, not for personal gratification nor simply to enhance stature (1 Cor. 12: 7, 26). And, there are higher and lower gifts (1 Cor. 12:31). Above all, unless love pervades the Christian's life -- love for Christ, love for one another, love for the lost -any boasting about gifts is empty talk (1 Cor. 13:1-3). In other words, gifts are for ministry, not status.

In Baptist churches, the distinct, key strands of leadership which have historically been emphasized are Pastors and Deacons. This fits the biblical pattern very well as, for example, in Phil. 1:2, bearing in mind that Pastor, Bishop and Elder refer to the same office. Eph. 4:7, 11 very well reflects what appears to be the development in the Book of Acts as the Church moved from Jerusalem to the world missionary task: there is a transition from the ministry of Apostles and Prophets, through the widespread ministry of evangelists, to the ministry of Pastors (or Pastor-teachers) in local churches world-wide.

Quality of ministry is also very important in the local Church. This is evident from the emphases which Paul makes in 1 Corinthians and in 1 and 2 Timothy and

16

and Titus that quality of ministry is also very important in the Church. Paul's discussion of the qualifications for Bishops and Elders (that is, Pastors), and Deacons (1 Tim. 3:1-13) shows that their competence is very much on his mind. Thus gifts and competence must go together. Leaders ought to be trained, as well as being spiritual. And, their role is not' to fill an office, but to fulfill a task. That task is the effective upbuilding of the Church and the evangelization of the lost.

To what end is the work of Pastors, Deacons and other leaders? The answer is plain: to train the congregation for witness and ministry. It is "to equip the saints for the work of ministry," (Eph. 4:12). In this way the Church is built up as Christians minister to one another, and to those around them who are being reached for Christ through the worship, fellowship, teaching, care and evangelism of the members. In short, placement into ministry is by baptism not by ordination. The New Testament ideal is that each baptized believer is put into ministry. The task therefore of leaders is not to minister only to Christians, but to equip all members of the Church for the missionary task. This is the meaning of the historic Baptist doctrine of the "universal priesthood of believers."

3. The Priesthood of the Body

Baptists do their best and most effective work when they distinguish leaders and ministers, rather than ministers and lay people. Christians are a kingdom of priests (Heb. 9:11-14, 23-28; 10:11-14, 19-25; Rev. 1:6; 5:10). The new covenant in Christ transcends the old order where exclusive priestly representation mediated between God and man. Rather, in the new covenant every Christian is a believer-priest, a minister, to bring God's love and grace to people everywhere.

This is the primary function of the new priesthood: the world-wide missionary task of the Church. Paul expresses it beautifully in Romans 15:16, "to be a minister of Christ Jesus to the Gentiles in the priestly service of the Gospel of God, so that the offering of the Gentiles may be acceptable, sanctified by the Holy Spirit." These words declare that the new priestly ministry of Christians is to win the lost -those who are outside the covenant of grace -- to Christ. This is our greatest priestly service.

Priesthood means action -- getting things done. What things? We have already enumerated them in the

17

discussion about the key functions of the Church. Every Christian partakes of the divine nature (2 Pet. 1:4), is a bearer of the Holy Spirit (John 14:16-17; Rom. 8:11), and is God's agent to the world. Each Christian is called to witness to Christ and to minister God's Word (John 17:18; 1 Pet. 2:9; Col. 3:16). Each Christian is called to reflect the burden bearing care of Christ's Cross. We are called upon to suffer for Christ, and with Christ (Rom. 8:17). As we bear evil redemptively we reflect the grace of Christ (Gal. 6:2).

These things can happen effectively only when the members of the congregation cooperate in joint ministry. Dedicated effort based upon dedication to Christ, a strong sense of self-reliance which is nevertheless directed to cooperation in the Body of Christ, and powerful missionary vision are the genius of true priestly ministry.

Growth depends first and foremost upon a mood, and only second upon a method. Congregations which worship, fellowship and work in an air of expectancy cannot help but grow. Over the entire life of the congregation should be an invisible umbrella on which is written the word "Mission".

18

Chapter III

"WE ARE ALL HERE PRESENT"

1. The Household of Faith

Among the most beautiful words spoken during the evangelistic efforts of the early Church, are those spoken by Cornelius to Peter, "We are all here present in the sight of God, to hear all that you have been commanded by the Lord," (Acts 10:33). This statement shows not only how the Holy Spirit worked in advance of Peter's preaching to them, but also how the Gospel spread from household to household.

While at times lone individuals such as the Ethiopian Eunuch (Acts 8:26-38) were won to Christ, for the most part whole households, usually led by the household head, were called to faith in Christ (Acts 5:42; 16:15, 34; 18:8; 20:20; Rom. 16:5; 1 Cor. 1:18). The households were comprised often not only of kin, but also of many others because households were in many cases joint business or trades enterprises. Simon was a tanner. Lydia was a seller of purple. The Gospel spread rapidly through such networks of relationships.

So important is the concept of the household that the Church in the New Testament is seen to be such a family. What the Church is as a household contributes enormously to its life and growth. Of course, the Church is described

in other ways as well, such as a Temple, the Body of Christ, a New Humanity, a New Priesthood, a New Nation. However, that the Church is a household is repeated many times by both Paul and Peter. It is the "household of God" (Eph. 2:19; 1 Tim. 3:4-5, 15; 1 Pet. 4:17), a "spiritual house" and "God's own people" (1 Pet. 2:5, 9-10), "household of faith" (Gal. 6:10), and "his house" (Heb. 3:6). The functions of this household of Christians is to perform a spiritual ministry through preaching the Gospel (1 Pet. 2:5).

The Gospel thus creates a new family. It creates a new household in which Christians belong to one another intimately. In Eph. 2:19 Paul says Christians are "members" of the household of God. This word means "family" or "kinship". Christians belong to one another and care for one another because their ties to Christ and to one another are like the ties that bind a family together. To the non-Christian world this was one of the wonders of early Christian congregations. Christians loved one another, cared for one another, and

19

dealt with one another in purity, as a family. They were truly a household of faith. Older men and women were viewed like fathers and mothers; younger men and women like brothers and sisters; children like their own children. Each was loved, cherished, and protected morally and spiritually as one's very own.

Of great significance also is the fact that early Christian congregations were adult-led, by both spiritually minded men and women. Rapid church growth occurs best through adult leadership.

2. The Caring Circle

Growth of the Church as a whole depends significantly upon a small-group or cell-group system. This is what a class is. It is a small group of people of similar age and interests who meet for fellowship, to teach one another, to minister to one another's needs and to reach new people for Christ. Thus the Sunday School with its classes is really the whole Church meeting together in small groups for ministry to one another.

Why is a class so important? Because it is the caring circle where people are known, not lost track of, and are ministered to. Every revival movement in the history of the Church has had some kind of small group system as a feature of its growth.

Why is this so? Because usually people are won to us before they are won to Christ. Key elements in the relationships which draw converts to Christ are trust, intimacy, identity, interdependence, subtlety and care. A small circle of relationships best fulfills these functions.

As persons are drawn to Christians they are also drawn to Christ. Trust is the vital component. Trust of one another encourages intimacy -- the willingness to open one's life and heart to another in order to divulge a spiritual need. Trust is vital because people must first believe they will not be exploited emotionally or morally. For trust to develop, knowledge of one another must pass beyond casual acquaintance.

Within such a relationship it is easy to talk about spiritual realities. One's identity is affirmed and then directed, molded, led, shaped on the basis of trust. One is willing to open one's heart to another and to become interdependent spiritually because a new life is opening up -- a life newly related to God and to his children.

20

Only as persons are known are to one another intimately can caring ministry effectively take place. Within the caring circle discouragement, family problems, and economic difficulties are quickly and quietly known and then can be ministered to. Genuine spiritual concern transcends what is measurable, but unless there are ways of knowing who is present churches quickly lose track of people. Thus statistics and genuine care are not mutually exclusive. They belong together.

Finally, within the class spiritual results do not occur by indefinite means, but by spiritually minded organization combined with dedicated service. A class should not be merely a teaching group. It should fulfill four key functions: fellowship, teaching, loving care and evangelism. To accomplish this, effective leadership is required to fulfill the several proper functions of the class as a segment of the Church dedicated to mission.

Each class ought to have a Class Leader who will coordinate and encourage the total life and ministries of the class. Second, the class will, of course, have a Teacher, whose duty it is not only to teach, but to ensure that biblical learning takes place. There is no substitute for high quality instruction in the Scriptures. Third, the Class must have an Outreach Leader, whose duty it is to ensure visits to members of the class who are in need and evangelistic visits to new friends by members of the class.

In this way each class fulfills major functions assigned by the New Testament to the Church. The several key functions are combined and coordinated. The class is a part of the Church fellowship fulfilling the Great Commission. As each class grows, it can be divided so that the Church multiplies.

3. Suited to Need

The ministry of the Church and of its classes ought to be suitably planned to meet the needs of each age group, male and female, in the Church. This is what Paul means in his great passage on the self-humbling and ministry of Christ. He says, "Let each of you look not only to his own interests, but also to the interests of others," (Phil. 2:4). The word "look" really means "study" or "pay attention to". The Church, Paul says, ought to give careful attention to the needs of the entire congregation and then meet those needs.

It is striking that in the Book of Acts the first Christians knew who was there and how many were being converted (Acts 1:15; 2:1, 41, 47; 4:4; 5:12, 14; 6:1).

To be totally effective, this must be done in an organized way so that the Church does not lose track of people. The importance of spiritually minded organization to get the job done is brilliantly pictured in Eph. 4:16: the Church under Christ its head should be so taught and organized that, "bonded and knit together by every constituent joint, the whole frame grows through the due activity of each part, and builds itself up in love," (NEB). The "whole frame" means that the entire Church is structured for growth.

Notice that while groups as classes suggest to some that the Sunday School is something other than the Church, the true function of the Sunday School is to be the whole Church organized to fulfill the Great Commission.

First, effective growth is adult-centered. This is very clear from the early days of the Church in Acts. All the adults of the Church should be organized into classes to be ministered to and to coordinate their efforts in witness and help to others.

God's strategy begins with adults: with dedicated men and women who create homes, rear families, produce crops and goods, lead the home and the community. Evangelism in the New Testament concentrated upon adults and households. Spiritual revivals ever since attest to the fact that Church growth is always adultcentered.

Second, all the youth of the Church ought to be organized into a department. Major emphases in Bible Study and ministry should include their spiritual development to responsible adulthood, moral and spiritual values, social life and relationships, and growth into responsibility for community life, the home, and Christian service. It is vital to recruit promising young people for leadership development.

Third, all the children should be gathered together for teaching and nurture which are adapted for them. Much emphasis must be placed on teaching the stories of the Bible, memorization of Scripture, and activities which encourage spiritual development.

Fourth, ministry to infants and the families of infants calls for careful planning. In most communities this includes children who are not yet at school. Attention should be given to young mothers, especially

those who must work to support themselves. The program should be comprehensive and carefully thought out, to include spiritual materials for children from their first months of life.

These four departments embrace the whole Church. The Sunday School is thus the whole Church organized for the work of ministry. It is the whole Church working together. It is the whole Church committed not only to nurture but also to evangelism. The role of pastors, deacons and leading women to plan, coordinate and encourage the entire Church in this ministry is crucial. Done in this way, the ministry of the Church expresses equality, unity and attention to need, without becoming simply an alliance of special interests.

The four departments provide opportunity for team leadership. Each department is assigned responsibility for all the people of the Church and community of that age group. Enthusiasm, which is born of visible spiritual results, encourages a strong team spirit, which is itself a vital factor in growth.

The Adult Department needs a Director to lead its ministry. Along with him or her there should be an Outreach Leader to coordinate the outreach done through each Class. As well, a Teaching Improvement Leader is needed to give attention to the quality of instruction and to training teachers, and a Family Ministry Director to help the whole Department focus on vital aspects of family and household life. Each Class will have a Class Leader, a Teacher and an Outreach Leader.

The Youth Department should be led by a Director, along with an Outreach Leader and a Teaching Improvement Leader. Each Class in the Department will have a Class Leader and a Teacher.

The Children's Department will also be led by a Director, together with an Outreach Leader and the Teachers.

Finally, the Infants Department will be led by a Director, an Outreach Leader, Outreach Visitors and Teachers.

It is very important that the staff of each Department see themselves as a spiritual team, dedicated to the care of souls and committed to reach out to new persons of that age group. As the team meet, week by week, they plan their work, discuss their strategy, and pray for individuals in their care. In this way each

leader, whether he or she teaches, visits, or coordinates, will feel part of the total

effort of the team through which souls are won to Christ and nurtured in faith. Thus the whole Church grows together, "through the due activity of each part, and builds itself up in love," (Eph. 4:16).

It remains to add that a Bible-based curriculum of teaching and preaching is crucial. It must be uncompromisingly biblical and, as well, carefully designed to meet the needs of the adults, the youth, the children, and the infants. May God give us a new day of total absorption in the Church to teach the whole Bible to all the people.

24

Chapter IV

"BY THE ENCOURAGEMENT OF THE SCRIPTURES"

1. Nurture by the Word of God

Hundreds of years ago the Old English writer Chaucer described one man's vocation as, *his studie was but litel on the Bible*. The man was not a priest or minister, but a doctor. Chaucer's comment reinforces the conviction Baptists have always had that the foundation of life must include the Holy Scriptures, not only for pastors, but for every Christian.

Paul referred to the Old Testament Scriptures in this way. Whatever was written in former days, he says, was written for our instruction, "that by the encouragement of the scriptures we might have hope," (Rom. 15:4). The Scriptures are God's revelation. They nourish faith, hope and love. They comfort and inspire. Consider the great masterpieces which have been inspired by the Bible, whether in music, art, literature, drama. Most of all, the Scriptures meet the deepest needs of the soul. There is nothing like one draught of the living water of God's Word to refresh us spiritually.

The Bible is the book of books. The Bible is the reservoir and storehouse of life and comfort. God gave and preserved the Old Testament from the heritage of Israel. To this, through the apostles, were added the New Testament books. The wonder of the Bible is its Christ-centered unity in the midst of its diversity.

In 2 Tim. 3:14-17 Paul defines Scripture and tells what its central functions are. He says, "every Scripture, seeing that it is God-breathed, is as well profitable." Scripture is God-breathed. Scripture is God's Word to man. To what end? It brings a new kind of wisdom, not the wisdom to know many things, but instruction for salvation which comes through faith in Jesus Christ (2 Tim. 3:15).

Notice how central the teaching of Scripture is to the Christian mission. How does faith come? Through teaching, reproof, correction, and training in

righteousness. These are the things for which Scripture is "profitable," says Paul. "Profitable for teaching" means sound doctrine, or wholesome teaching. The whole of life is embraced by Christian understanding, faith and obedience. "Profitable for reproof" means refutation of false teaching (Titus 1:9, 13) and rebuke of

25

sin. "Profitable for correction" means to set someone upright on his or her feet to walk in the Lord's paths. It means having understanding to distinguish between good and evil, right and wrong; to bring all of one's values under the standards of the Lord. "Profitable for instruction" means training in righteousness.

Words such as "teaching," "training," and "instruction" point to faith not merely as belief but also as a way of life. They refer to the development of Christian character. Christian vocation includes not only knowledge of such and such things but, as well, wisdom which brings one to Christ and then restructures life into the image of Christ. This is the function of the Bible as God's Word. The Bible gives a new set of categories by which to understand the world as God's creation and our lives in relation to it.

Notice how "instruction" (which means Scripture teaching), "household" (which means the local Church) and "the mystery of our religion" (which means confession of the true faith) intertwine in 1 Tim. 3:14-16. This is similar to the great Christian confession, "Jesus is Lord" (Rom. 10:9; Phil. 2:11). The mission is to preach the Gospel among the nations. This centers in and flows out from the household of faith, the Church. Teaching conserves and instills Christian principles, and directs Christians to their task.

The results of this New Testament pattern are reflected, for example, in Timothy's life (1 Tim. 1:5-7; 3:15). Adult-centered ministry, through a godly heritage, had profoundly touched Timothy's life. Through such teaching faith was born and spiritually developed, a call to the ministry was impressed upon his mind and, finally, his own gifts were identified and developed.

2. The Whole Bible for All the People

All of the Bible is Holy Scripture and all of it must be taught consistently, faithfully and competently all of the time to all of the people.

It is helpful to ask oneself: "If any person should come to our Church fellowship for three years, what would he or she have learned?" How faithfully do we teach the Bible? Knowing the whole Bible is a lifetime venture, but it can never be accomplished without a systematic plan to do so.

Whenever we construct a preaching or teaching cur-

riculum, it is necessarily selective. Nevertheless, our aim over the years must be to embrace the whole canon of Scripture as our curriculum. There is no substitute for consistent book-by-book expository preaching and teaching of the Bible. This should be the first and foremost, the overriding, principle of ministry in every Church: that Scripture is the perfect treasure of heavenly instruction and that the Church covenants urgently and faithfully to teach the Bible in all its completeness.

The second key principle in teaching is to magnify Christ as the Lord of Scripture. From earliest times Christians believed that the Old Testament prepared the way for Christ to come, prefigured his life and work, and that the New Testament presents the fulfillment of the Old Testament promises in the life, death and resurrection of Christ. The truth that God was preparing the way for Christ assures us not only that God was active in those days, but also today. The truth that Christ is prefigured in the Old Testament assures us that God faithfully brought about his loving purpose of salvation, and that now, from generation to generation, he brings that same salvation to us. These two principles are vital: the Church espouses a canonical curriculum and a Christ-centered curriculum.

In addition to the foregoing, it is important to ask: Are the materials competently prepared? Do they encourage quality teaching by those who use them? Do they include teaching as to salvation, baptism, the Church, discipleship, the Lord's Supper, mission? Thus a proper approach to Christian teaching will include the way of salvation combined with teaching about discipleship and witnessing.

3. The Obedience of Faith

As one examines the lives of men and women of great faith, one common attitude is apparent: the obedience of faith. Paul speaks of the obedience of faith in the sense of conversion to Christ. Christian mission is "to bring about the obedience of faith for the sake of his name among all the nations," (Rom. 1:5-6). The attitude of obedience is apparent ever after in men and women of great faith. Submission to God's Word is, in the first instance, not just specific obedience to a specific command, but a life-encompassing mood of standing under God's Word. There is no place for intellectual arrogance in Christian experience. Commitment to Christ ever after that commitment entails the frame of mind which murmurs, "Speak, Lord, for thy servant heareth."

This is what the apostle Peter means in 2 Peter 1:20-21 when he says that no

Scripture "is a matter of one's own interpretation." Scripture is greater than the understanding of any one of us. Each of us ought to cultivate an attitude of submission and humility in relation to Scripture. Along with the foregoing, we must not ignore the combined wisdom of Church heritage where that heritage has itself sought to stand under Scripture (2 Tim. 1:5). The earliest Christians learned instinctively to recognize the truth of the Christian faith. While specific criteria were used (for example 1 Tim. 4:1 and 2 John 9-11), informed Christians sensed that "this is the faith of the Church," or "this is not the faith of the Church." Faithful biblical teaching develops spiritual instinct for the soul's true home in the same way that a child knows its mother.

Faith without doctrine is a netful of gas, but faith embraces more than believing true doctrines. How can we identify the obedience of faith?

First, the obedience of faith, which was Paul's mission to the world, means public, identifiable discipleship. A believer in Christ is known to be a Christian. He or she is identified with the household of faith. Christians are committed to Christ personally as God and Saviour, and to one another as fellowbelievers.

Second, the obedience of faith results in new ways of life for each Christian. This includes new standards of purity, love, goodness, integrity. In other words, a Christ-like personality. Christian faith also creates a distinctive outlook on life. That is, that God is the Creator of all things, that we are coworkers with him and that what we put our hand to will not fail. This is what it means to live in hope.

Third, the obedience of faith creates a new sense of responsibility as God's steward. The Christian senses that all he or she has belongs to God. A new spirit is kindled, namely, a spirit of love and self-giving, of altruism, rather than selfishness.

Fourth, the obedience of faith accepts the Christian mission as a personal obligation. Everywhere in the New Testament discipleship includes mission: the task of calling new converts to Christ, baptizing them into the fellowship of the Church, and adding them to the roll of God's saints and servants.

"ALL THAT I HAVE COMMANDED YOU"

1. Making Disciples

Christian discipleship obligates one to make disciples. Nothing is clearer from the command of Christ. In his Great Commission to the Church our Lord

said, "Go ... make disciples," (Matt. 28:18-20). The apostle Paul accepted this obligation as part of his own obedience of faith: the grace he received from Christ included apostleship which, in this case, means mission, as the subsequent words of the passage show (Rom. 1:5-6).

The scope of the Commission is quite remarkable: "make disciples of all nations." Here is the true vision of the new real world. The new world is not the daydream of a political theorist, but the plan of God for peace between himself and mankind, and for peace among men everywhere. It is nothing less than the salvation of humanity by God through his Son, Jesus Christ.

In Paul's day the world was much more open than it is today. Even then, however, cultural, political, racial and religious barriers divided men, made them distrustful of one another, and created strife and war. Today our world needs the touch of God's love. Christians around the world have an unprecedented opportunity to invite men and women everywhere, from every nation of the earth, to become followers of Jesus. His is the way of life and the way of peace.

"Of all nations!" What a mission! How marvellous that God can take the peoples of the world, break down the partitions and strip away the mistrust between them, and then unite them into one new household of faith. In this household their diversity, skills, abilities can finally have full scope to benefit the whole of humanity, unhindered by inherited and contrived barriers. Of whatever color, whatever culture, whatever climate, whatever knowledge and skill. In Christ is created the new family of God where men and women are brothers and sisters and mothers and fathers to each other, and where there are lovingly cared-for children.

In Christ, says Paul, any "dividing wall of hostility," such as between Jew and Gentile, is broken down. No longer need anyone feel himself or herself to be either an alien without rights of citizenship, or a

sojourner without rights of permanent residence, but fellow-citizens with all the saints of God and members of God's household (Eph. 2:14, 19).

Christian discipleship is deeply personal. To be a disciple of the Lord Jesus means to receive forgiveness (Acts 2:38). Each Christian receives new life, because he or she is joined to Christ in his death and resurrection (2 Cor. 5:14-21). Each Christian enters into new relationships with God and other Christians in the household of faith.

Calling others to discipleship should be kept to its simple and direct biblical formula. It entails the simple trust of eye to eye, heart to heart contact where a Christian says to another person in whose life the Holy Spirit is already working,

"Will you believe in Christ, and follow Christ and come join with us as a Christian?"

2. Baptizing Them

There is an elegant directness and simplicity about conversion and baptism in the New Testament. Jesus commanded that converts be baptized (Matt. 28:19). On the day of Pentecost those who "received his word" were immediately baptized and added to the infant Church (Acts 2:41). The Samaritans who believed Philip's message, both men and women, were baptized (Acts 8:12). So was Simon the sorcerer (Acts 8:13). The Ethiopian Eunuch was baptized immediately upon profession of his faith (Acts 8:38), as was Paul when he was converted (Acts 9:18). Then there are Lydia and the jailer at Philippi (Acts 16:15, 33), and Crispus and his believing household at Corinth (Acts 18:8).

In the New Testament new Christians were baptized immediately upon their conversion. Converts varied greatly in religious background and knowledge. Some were obviously highly instructed Jews (priests, Acts 6:7; Paul, Acts 9:18), while others were more or less religiously informed Jews and Gentiles. The lesson is clear: the only test was public profession of personal faith in Christ. In practice, therefore, some converts will have enjoyed extensive instruction among Christians prior to baptism; others after baptism. It matters not. The crucial issue is responsible personal commitment to Christ by converts, and faithful teaching by the Church so that at whatever stage of spiritual development people are the Church will instruct them yet further. Baptism does not mark the apex of Christian experience, but its initiation.

30

Baptism also signifies incorporation into the fellowship of the Church. Being baptized and joining the Church were not two separate events in the New Testament. Baptism is Church membership because it signifies incorporation into the Body of Christ. The right hand of fellowship which follows simply publicly marks what has in fact already happened in baptism. Christians are thus not only baptized into Christ. In virtue of this they are also baptized to one another in the Body of Christ.

Baptism thus signifies not only initiation into faith; it is also assimilation into the household of faith. There is no place for granular Christians in the New Testament. If the arms of Christ are open to receive penitent sinners, so are the arms of Christians to receive them as well, and to enfold them into God's family.

3. Teaching Them

The final word of Christ's Great Commission is, "Teaching them to

observe all that I have commanded you," (Matt. 28:20).

Baptist churches are by definition churches of believers. But this is not enough if by believer we mean only profession of faith. Our world needs more than Christians who merely say they believe. It needs Christians who indeed joyfully profess faith in Christ and who, as evidence of this profession, live consecrated lives, and who act as devoted servants of Christ. To foster such commitment is the task of the Church.

How can the elements of the Commission be best accomplished? Not by special interest programs, nor by cleverly constructed methods or secret devices known only to a few initiated persons.

The answer of the New Testament **is**: through the local Church, working in the power of the Holy Spirit. And for the very reason that Christ's Commission is best accomplished through the Church is exactly the reason why the Sunday School is so strategic. This is not because the Sunday School is yet another device used by the Church. Rather, the Sunday School is the Church engaged in ministry to its own people and to the lost, suitably organized for that task. This best defines the Sunday School. The truth is that whenever the Sunday School becomes an organization of the Church it fails. The Church, expressing its ministry through the priesthood of believers, best achieves God's purpose.

This is Sunday School (or a Small Group Structure): the Church in action.

Consider again the major New Testament functions of the Church: Worship, Fellowship, Teaching, Loving Concern, Evangelism. The whole Church meets corporately for joyful, Holy Spirit inspired worship. The whole Church meets as well, organized into its natural groupings of Adults, Youth, Children, and Infants, to minister to one another. Within the life of each Class and Department the needs of each individual can be known and met. Within each Department the leaders of the Church can keep track of each soul. God cares for individuals. So should we. God leaves none out. We should not miss one.

"We have received grace and apostleship to bring about the obedience of faith for the sake of his name among all the nations, including yourselves who are called to belong to Jesus Christ," (Rom. 1:5-6).

BAPTISTS AND EDUCATION

Samuel J. Mikolaski

An address at the Conference on Contemporary Issues Conservative Baptist Theological Seminary
Denver, Colorado, May 25, 1974

“I am a man and count nothing human as indifferent to me”¹ These words, by Terence, may well serve to converge our thinking upon major concerns of Baptists in relation to modern higher education. This is not to urge a less than confessional Christian and evangelical stance in favour of humanism, but to plead for a new evangelical awareness of the centrality of the biblical doctrine of Creation. The words of Genesis are fundamental to the issues of our broadest and deepest educational concerns: “In the beginning God created the heavens and the earth;” and, “God said, let us make man in our image, after our likeness: and let them have dominion...”

Through the doctrine of the *creatio ex nihilo* Christians affirm not only that God created the world, but that the world is of such-and-such a kind. The creationist model undergirds the development of Western thought. Today, Christians are called upon to articulate the implications of the Creationist view of life in contrast to reductionist models.

Christian belief honours the world as the work of God’s hands and the object of his benevolent care, and it respects man as God’s creature, created and redeemed for nothing less than full personhood. Victor Frankl’s *Logotherapy* aptly epitomizes modern man’s concern with the ultimate significance of his life. I plead for a new awareness by Baptist educators of the essentially hermeneutic character of Christian belief.

In the past, theologians have expressed biblical theology so as to exhibit the concern of God for his creation and his purpose in the world through creating and redeeming man. Clement of Alexandria presented Christianity and Christ to a gnosis-crazed age under the rubric of the Christian Gnostic. Irenaeus developed a world-view and a life-view for his age through the recapitulatio theme of Christ’s supremacy and perfect humanity. In the face of the contemporary behaviourist and transcendentalist models, both of which tend to be reductionist of man, Christian belief comprises an hermeneutic which proclaims the evangel and, as well, alone ensures the preservation of essential humanity.

In Defence of Humanity

The seriousness of the reductionist mood in our time cannot be overstated. To suppose that the quasi-religious flavour of contemporary transcendentalism furnishes a defense against the encroachments upon the human spirit of modern technology is an illusion. Systems of Idealism have always been inimical to full-blown personhood, whether one thinks of Plato’s closed society and metaphysic of appearance and reality, Spinoza’s spoof of freedom and responsibility, the Hindu denigration of discrete personhood, or the plethora of contemporary

idealists who are their philosophical and religious heirs. When transcendentalist systems are allied to Christianity there is invariably a confusion of thought. In them God is seen to be impersonal reason, persons are ephemeral, the world is denigrated, and freedom is an illusion. The ultimate value of particular personality is denied. Man is reduced to appearance or to a transient epiphenomenon soon to be cured by death or re-absorption into the infinite transcendent reality. The dreadful state of the predestined underdog in oriental countries attests eloquently to the negative value attached to most human beings in those cultures.

Idealism and Materialism are allies in their tendency to reduce essential realities of the world and man to other terms. In its modern guise of Naturalism, the latter is the secular American religion of the future. No other perspective is so pervasive, and so unconsciously assumed, even by some Christians in North American society, as Naturalism. Naturalism rephrases the scheme of man's activities and environment in biological and anthropological categories. It requires all data to be amenable to a single method, namely experimental, measurable terms. Openly antagonistic to the supernatural and to absolute values, its prophets eulogize the arrival of the programmed society in which, as Skinner argues, freedom can no longer be afforded, or tolerated.

No segment of higher education in our time is immune to this influence. Our faculties of Psychology, Sociology, Philosophy, Education, Business Administration, and Religion are widely oriented toward the naturalistic perspective. Not only so, but the development of social and medical services, mores, law, law enforcement, and futures planning are being substantially developed in behavioural terms. No longer is man seen as free and responsible, but as conditioned and manipulable. Ours is rapidly becoming the chemophilic and programmed society in which it is almost impossible to escape from being on someone's therapeutic kick. The shibboleths of the age include social and biological engineering, positive and negative reinforcers, and stimulus response units. Human behaviour is seen to be totally predictable; therefore, it is argued, we can programme man into whatever model we please.

Secular writers have risen to the defence of man as a spiritual being as well as a biological and social organism. One could wish that these included more evangelicals in diverse fields of study. Available literature on the nature and future of man impresses upon us how vital the issues are and how skimpy the evangelical contribution has been.

Higher education embraces all that man is, his environment, his world, the universe. Man's quest for truth has pushed back the boundaries of knowledge, evaporated superstitions, and created through science a remarkable technology. In *Of Education* John Milton wrote:

I call therefore a complete and generous education that which fits a man to perform justly,

skilfully and magnanimously all the offices both private and public of peace and war.

Do modern approaches qualify skill with justice? Does the contemporary need-satisfaction equation furnish a place for magnanimity or rationale for altruism? To say that our view of man determines these issues is platitudinous. However, that the underlying assumptions of modern Naturalism are rapidly altering our view of human nature and moral sensibilities on handling him and our world, should no longer be soporifically ignored by Christians. In our society we are rapidly approaching not only the acceptance, but also demands for the legalization and social approval, of acts for which we executed and imprisoned Nazis and their collaborators during World War II.

Consider human nature.

Contemporary Naturalism sees man in wholly materialistic ways. Mind is reduced to predictable brain activity and the world of private perceptions is jettisoned. Personhood is defined in terms of functions of the body. Human nature is described as a succession of reflex responses to stimuli coming from the environment. No Christian can sensibly deny the scientific validity and importance of the conditioned response; at issue is not its truth, but claims to omniscience. Does behaviourism tell us all there is to be said about man? What is man's ultimate value? By what right do we manipulate or shape him? Who establishes the authority and goals of the planners and manipulators? These are important considerations in the current disenchantment of our resilient youth.

Mind boggling questions are placing us on the threshold of radical revision of our treatment of each other. How far can we carry abortion? On demand? Shall we impose it on the mentally deficient and the socially deprived? Shall we use it for population control? For medical experimentation? Shall we use abortion as a coercive lever in marriage and social relations? How far shall we go in genetic engineering? Whose standards of eugenics shall we follow? Shall we mass-produce a genetically engineered low-grade labour force, or a philosopher-king elite? Are we at the point of not only accepting but also of enforcing euthanasia? Shall we renew the ancient Stoic license for suicide and combine it with the modern need of fresh organs for spare parts surgery? We have the ability to socially engineer vast segments of society. How far shall we go in this? Answers to these questions depend upon our conception of human nature and the values we espouse.

There is an important relationship between the Christian doctrine of creation and the Christian view of personality. For Christians, human life is not a transient mode of existence in which a more enduring system of patterns expresses itself, whether transcendentalist or impersonal cosmic process. The biblical revelation makes it clear in texts like Genesis 1-2, Psalm 8, and 139:13-16 that humanity is the goal of the divine creative activity and the centre of God's Interest. Both empirical and theological reality are crucial to essential humanity. Man's relationship to God in Scripture is not merely psychologically escapist, but is the

cornerstone of his reality and preservation. In a unique way the Bible trumpets the call to arms for the defence of modern humanity. As fashioned in the image of God, humanity has an ultimate value in each individual human being. What humans are and how they treat one another falls under a standard that is moral and divine, not a-moral and behavioural.

Some humanists have vigorously opposed the ratomorphic view of man. There is, they maintain a spiritual dimension to man as a creative agent, which attests to his being more than a causally determined creature. Christians, I believe, today can neither opt out of the scientific age nor concede the debate to Naturalism. This is a fundamental issue of contemporary American higher education and a critical opportunity for Baptists to articulate and Interpret the Christian view of man.

Nevertheless, a certain obscurity characterizes the Christian view and its implications for modern life. We confess that man is created in the image of God, but what the biblical terms on the nature of man mean for a modern Christian psychology and theology of man is uncertain. Like our forefathers we must express our ideas in the motifs of the time, however there is lacking a strong hermeneutical undercurrent to direct the flow of modern data. We Christians urge one another theologically to think of man as a psycho-physical whole. This rubric, or cliché, hides the unpalatable fact that we have an insufficient theological grasp of the biblical terms for a modern understanding of man and his environment. We have tended to avoid intruding on the biblical terminology modern notions of personality, but this reluctance prevents us from seeing that ancient people thought of themselves as more fully personal than we have supposed. Let us bear in mind that essential features of Christianity include the beliefs that God is personal, that man as a personality is a thing of value in himself, and that love is a relationship between two persons that is more than lust.

Important to modern man is the Christian view that selfhood is a non-reducible reality, which we know ourselves and other selves to be by an immediate intuition. A person is not simply a unity of conscious experiences but the subject of that unity. He is a spiritual agent. Not only is this essential to our understanding of humanity as created in the image of God, but this truth cuts across the whole range of modern research, theory, behavioural techniques, and planning for man's future.²

In higher education we must first resist the intrusion into Christian methods and materials of purely behavioural views and techniques and, second, counter their thrust in secular higher education, in the techniques of administering social services and political policy, and aim at re-shaping the public mind. The Christian outlook is predicated upon each man's being a spiritual agent. Man is called upon to spiritualize his bodily life; that is, to conduct it in accordance with conscious, intelligent, beneficent purposes.

Spirituality implies intelligence. In principle, Behaviourism is the ally of

unreason. While Behaviourists vigorously oppose philosophical rationalism, their view spills over into denigration of intelligence, which is expressed in highly rationalistic ways. For them behaviour formed by need-satisfaction and habit, not intelligence, is the essence of mental activity. While we cannot ignore the role of habituation in mental processes, intelligence is the power of rational thought, which includes not only plodding deduction, but intuitive, creative imagination. It is important to ask whether the fantasmatic view of man will lead us into a new era of unreason and a closed society.

Spirituality also involves value. P.T. Forsyth once remarked that the truth we see depends upon the men we are. Morality is more than mores. The present trend to hedonist mores ethics is generating a resurgence of egocentric behaviour, but also its own reaction as young people reach for the things of the spirit. Benign treatment of man by man depends upon normative morality and love. How can the interest of others become one's own interest in a system where value is simply the motor-affective response of the organism? How does one move from the egocentric behaviour of an organism naively satisfying its needs from the environment, to the premise that it ought to be concerned about the interest of another organism? In Behaviourism the tension between egoism and altruism is unresolved and there is no satisfactory scientific or logical basis for altruism. According to the Behaviourist model, there is no more reason for censuring genocide than for approving kindness; indeed, it is easier on their view to justify the former than the latter.

That morality can represent many things is not in dispute: a sense of caste, or utilitarian demands, or it can reflect the pragmatic. But essentially morality concerns obligation to right action. The ultimate sanction of conduct for the Christian is that it represents a righteousness unto the Lord, the Creator and Sustainer of life. The maintenance of order and justice in human affairs depends finally not upon law, but upon conscience, which is the progenitor of laws. Without this we cease to be human.

Finally, spirituality implies purposefulness, freedom and responsibility. Man's nature and actions register the use of qualified, and also abused, freedom; but for the Christian they point to more perfect freedom where all man's acts will be under the control of a morally and spiritually oriented intelligence.

There is no scientific basis for denying the freedom of the will. We must allow for contingency and freedom as real aspects of the world order and of our experience. All sane men assume that they have the ability to control or modify their own actions by willing to do so and that they have the power to exercise intelligent control over the direction of events under given conditions. The danger of closed-world models, as expressed in the modern biological-behavioural language, is that some speciously infer the sequel of a closed society. The answer to the premise that we can no longer afford freedom is that "we" don't exist without freedom. The reductionist cavil can be answered only by reality.

The Christian doctrine of creation and grace is supremely anti-reductionist and is person preserving. The choices before us are clearly defined: do we choose theoretical models which increase freedom, or those which increase habituation and hence limit freedom? The higher the spirituality of personal life, the less causally predictable are its choices, because as the spirituality of life increases, its choices refer less to the antecedents of action and more to moral goals in relation to which decisions are taken.

Baptists and an Open Society

Articulation of Christian belief as an hermeneutical model is the first order of our educational priorities as Baptists.

For generations we Baptists have enjoyed and assumed certain common rights and values, but have forgotten their origin and the price paid to secure them. The kind of society we painfully struggled toward was neither the Medieval nor the Reformation ideal. The Medieval Church and the Reformers envisioned society as monolithic and optionless. They could scarcely conceive of a composite society. It was the Defenceless Christians of pre-Reformation times and the ana-Baptist tradition of the Reformation period who envisioned the rights, qualities and responsibilities of a composite society. This ideal was first formally realized in North America.

Today we confront the threat of monolithic uniformity in a new scientific and psychological guise, which is rapidly grasping the reigns of power. We face the danger of imposed, amorphous, conditioned sameness. A sameness created by some of our educational, scientific, sociological and political establishments, which aim to engineer men for pre-set roles.

Baptists must resist the animalization, manipulation and control of man wherever these intrude. Let us state and practise the implications of biblical creationism. This applies to questions involved in biological and social engineering, the forms of the provision of social services, the right to privacy and the protection of rights, stewardship of the environment, coercion in the name of therapy, the right to life. Modern establishments must be subjected to greater scrutiny not only as to their presumptuous activities, but also assumptions on what man is and what they propose for his future.

In a classic essay, O. A. Ohmann³ argues that there is nothing wrong with production, but that we should ask production for what? "Do we use people for production or production for people? How can production be justified if it destroys personality and human values both in the process of its manufacture and by its end use?" This question applies to the entire range of modern activity. The real difference between the Marxist and Democratic world, he adds, is not in

technology, but in the philosophy about people and how they may be used as means to ends. He goes on to illustrate his point in the practices of a theistically oriented executive who developed a successful business on the foundation of human responsibility to God and his laws. I submit that this is a useful summary of the Christian hermeneutic and our concern with education for modern humans:

As nearly as I can piece it together, he believes that this world was not an accident but was created by God and that His laws regulate and control the universe and that we are ultimately responsible to Him. Man, as God's supreme creation, is in turn endowed with creative ability. Each individual represents a unique combination of talents and potentials. In addition, man is the only animal endowed with freedom of choice and with a high capacity for making value judgments. With these gifts (of heredity and environment) goes an obligation to give the best possible accounting of one's stewardship in terms of maximum self-development and useful service to one's fellows in the hope that one may live a rich life and be a credit to his Creator.

In a little known book by John Dewey, the doyen of American Naturalism, entitled *A Common Faith*, he complains that the differentiation between Christian and non-Christian must be overcome for fulfillment of American democracy. By this argument Dewey reveals not only an historical error, but also the threat of monolithic uniformity which inheres in the contemporary naturalistic thesis. Christianity allows for diversity, and so must democracy. An allegedly benign utopian hedonist society is as optionless and monolithic as its classical, medieval and modern totalitarian counterparts. An important difference is that whereas ancient closed societies largely allowed man to be man even if degraded and enslaved, the modern monoliths project re-fashioning man biologically, psychologically and socially to match their theoretical image of him.

For our generation there is a new poignancy about the spirit-bearing humanity of our Lord as the sign and power of the New Age. When commenting upon the *anakephalaiosis* (Eph. 1:10), Irenaeus says:

the Lord, summing up afresh this man, took the same dispensation of entry into flesh ... that He should also show forth the likeness of Adam's entry into flesh, and that there should be that which was written in the beginning, man after the image and likeness of God.⁴

The point of departure for Baptists on their higher educational concerns is neither polemic or apologetic, but an hermeneutic of creation and redemption which ensures the recovery of humanity in the 20th century.

¹*Homo sum: humani nil a me alienum puto* (Terence, *Hauton Timoroumenos* I, 77).

²The debate has been vigorous:

(a)On the side of the materialists note: Bertrand Russell, I. P. Pavlov, J. B. Watson, B. F. Skinner, E. H. Carr, Stuart Hampshire, Gilbert Ryle, W. Russell Brain, A. J. Ayer.

(b)On the side of a bipartite or tripartite view of humanity, namely, that each person is a spiritual reality as well as physical, note: J. C. Eccles, H. Kuhlenbeck, Wilder Penfield, W. H. Thorpe, Ian Ramsey, Cyril Burt, Arthur Koestler, H. R. Price, J. R. Smythies, H. D. Lewis.

³*Harvard Business Review*, January-February, 1970.

⁴*Demonstration of the Apostolic Preaching*, 32.

CHRISTIAN YOUTH IN A REVOLUTIONARY AGE

Samuel J. Mikolaski, Principal Baptist Leadership Training School, Calgary

[The following Introduction and Sermon at Strathcona Baptist Church, Edmonton, Alberta, February 24, 1974, illustrates the work of the Baptist Leadership Training School, a one-year post-secondary Christian education program for young people before they went on to university or vocational training.]

Introduction

I would like to express our warm thanks for the greeting we have received and the welcome you have accorded us. Just to say a word about the work of the school this year, many of you well know that this is the 25th year and the 25th class in the history of the school. Now as the pastor -has mentioned in the prayer requests and suggestions for thanksgiving, this is a year for special praise to God for what He has done through the work .of our churches i n the school as well as in other ways. We are thankful to you, as to all our congregations, for your prayers, for y.ur loving concern and for your generosity, not only over the years but in the more recent two or three years as we have faced special problems with the interest of young adults in Christian Education.

This year, in this term, we have 74 young people drawn from the. four provinces of Western Canada, some from Ontario, and two from United States who have had connections with Canadian life, and we are-thankful, for what God has done in this year. They are busy in their studies and their community life and the opportunities of service which are afforded us in the community and among the churches of the Calgary area. I would like to say to, you that at the end of this school year, in addition to a visit to convention, we are organized into six teams who will visit the four provinces with special ministry opportunities in view. In cooperation with the Executives of each of the four areas we are trying to develop team ministry that. will meet requests for ministry needs in the Convention constituency, and we ask that you pray for this ministry which will extend from the termination of Convention at the end of April to about the 15th of May. There are six teams. There will be two each for Alberta and British Columbia because of the extent of the geography to be covered. We are thankful for all that,God has done and during these months as the young people make plans for their vocational choices, further education and employment opportunities during the summer, we ask for your special prayer fellowship.

Also, I would like to say on behalf of Dr. Bentall and myself, who share in the work of the Division of Christian Studies that we are thrilled with the way in which.the programme is taking hold among the constituency The new programme announced last fall for the January Bible study, or the Mid-Winter Bible Study as you have called it, has caught, on far beyond our expectations in the shortness of time that was indicated. We had hoped that there might be about six pilot projects across the constituency for the study of Colossians. It turns.out that there are 23 churches that have pressed this expository method of Biblical study and sharing,

and next year's book we expect will be taken up by more and more churches.

I am very pleased to present this group to you. I am going to name them as they will appear to you from your left to right, Bruce Lacey (who leads the group) from Virden, Manitoba; Mary Beth Haskins from Calgary; Mark Filyer from Dresden, Ontario; and Barbara Senchuk from Brandon, Manitoba. This is a group that have developed themselves and their own style and have been used a number of times in youth coffee house and other ministries. In addition we are glad to see here today. Debra Hopkins of the class this year from Lacombe, and Terry Leeder of Edmonton, and we look forward to sharing fellowship with you during the time after the service. We will ask the group to sing for us now.

The Sermon - by Dr. Mikolaski

This morning I hope you will understand it if I take a very special tack in my comments. I thought very much following discussion with Mr. Vaughan (the minister) about the service whether I should do what is normal in a Sunday morning service and present a message in connection with worship, or exposition, or the theme of a scriptural text. I thought constrained to develop these comments around a topic which concerns our life and work as Christians today.

What is your evaluation of our young people and youth, cultural today, of our society and the involvement of the Christian in it, of our age and of our future? I want to, by way of comparison, direct your attention to an historical example, and then say something about our own time. At the end of the 18th century and the beginning of the 19th century there was one of those historical periods of very great change, when the economic changes, the political pressures and the social changes were very rapid and very intense, probably at a rate which was more accelerated than even we sense today. For example, it was the age of the revolution of the American colonies and the secession of the American colonies from the British Empire. It was the age of the rise and the strength of the East India Company into the orient. It was an age of rapidly rising inflation and taxation, of mobility of population in a new way.

There was a group of men connected with the great Wesley revival, who have since then been nick-named many things. One of the nick names attached to them is that of the Clapham Sect. They were a group of not more than about half a dozen very prominent and highly individual characters. Among them was William Wilberforce the great reformer. These men achieved a change in the life of their society which could only be called remarkable. Despite the economic upheavals, despite the rapid political changes, despite the change in the status of the North American colonies, these men introduced legislation and change which has affected our lives to the present day. They introduced legislation changing the status of minorities which were persecuted, including Jews, and oppressive religious laws of various kinds. Wilberforce, and the group around him, worked for many years, to abolish slavery within the British Empire, and only weeks

before his death was he able to see the accomplishment of that dream. They penetrated not only parliament but also some of the great economic establishments of the day, including the Board of Directors of the East India Company, so that they were able to change the foreign policies of that great company in relation to missionary and social service in India and other near Eastern holdings. It was largely through their efforts that the doors of India were open to missionaries. They were instrumental in the creation of the British and Foreign Bible Society and all the Bible Societies which have developed since that one, including the office of the Canadian Bible Society which is here in the city of Edmonton. They lived in what can be called a revolutionary age. They were men of great faith and great vision, and great insight and were able to bring to bear their Christian understanding and Christian conviction upon their time.

What about ourselves? How do you see our life, our youth, our age, our future? Four years ago it was estimated that 46% of the American population and 49% of the Canadian population were under 25 years of age. Today these figures are estimated to be at least above 50% for Canada. We know from what we see in television and read in our journals and newspapers that there are large segments of our population who have become alienated from the rest of society, though some of these elements have become less strident and less militaristic in the last two or three years. This disenchantment shows itself in many ways; in music, in art, in literature. Consider the remarkable resurgence of the music of Bob Dillon recently on his tour. What is this; just an exercise in nostalgia, or is it saying something about the mood of our day? And, what about the search for authoritarianism in Christian circles such as the “youth conflicts seminars” and the masses of thousands of people who have been looking for solutions to life in that direction? The revolutionary mood takes the form of: disenchantment with North American society; with its education, with its industry, with its politics, and with its concepts of social justice.

I think a Christian must feel akin to revolution. I do. I feel a certain warm kinship to the spirit of the first Christians in relation to the Roman Empire, to the life and work of John Wycliffe in Britain, to Savonarola in Italy, and to spirits today like the dissident Roman Catholic priest Ivan Ilych. I am impressed by the revolutionary mood, because I believe, revolution of a kind is at the root of our life, indeed at the roots of the free church tradition and Baptist life. I don't have time to develop it because I am simply trying to synopsise what I wanted to say this morning; but we have assumed many common rights and privileges in our society and we have forgotten how these freedoms and values have been won. The kind of democratic society which we know in Canada and in the United States was only reached by a painful struggle because this ideal which we have come to appreciate was neither the ideal of a medieval church nor was it the ideal of the Protestant reformers. Recent studies, and especially in this century by historians and others have shown this to be the case.

The medieval ideal and the reformation ideal were fundamentally monolithic and

optionless, politically and, religiously, and they could scarcely conceive of a composite society which they felt to be inimical and pernicious to public good order as well as to religion. It was a radical wing, it was a revolutionary wing, at the time of the reformation who saw the truth of a composite society. It was the ana-Baptists .and from them the Mennonites and the Baptists. They saw that Christian commitment had to be very real rather than simply formal or traditional, very personal. It had to be life that was transforming. They drew a line between the church and the world and they said that those who profess to be Christians in a Biblical way must show the teachings of Christ in their lives daily. And this ideal of a composite society, of a line between the church and the world, and the abolition of the concept of a state church was first realized by these step-children of the Reformation here in North America.

Now I want to suggest to you that we Christians face a different kind of monolithic uniformity in our time. We face the danger of an imposed amorphous, conditioned sameness. I think it is sometimes unwittingly created by our educational political and economic institutions. More and more there is a tendency to engineer and programme human beings to fit somebody's set mold.. And I can understand the disenchantment of our youth and their reaction. But what is the role of a Christian especially of a Christian young person today? I suggest to you that it is still the commitment of a spiritual revolutionary, of a dramatic and life encompassing personal commitment to God in Jesus Christ, where our faith and our religion is not simply a way of embellishing a comfortable life.

Will you look with me for a moment at the life of Paul. Paul was unashamed, in the face of the intellectual offense of the Greeks, in the face of the political power of the Roman Empire, and in the face also of the intolerance, religious intolerance of his own people. Within a few generations these humble Christians had penetrated and transformed the ancient world. But what did Paul do? Paul didn't go around lawlessly and violently fighting the establishment, single-handed. He does encourage a peaceable and lawful life to Christians. Nor was it Paul travelling the Roman Empire looking for himself, seeking his own identity in manner, in dress, in speech, or in life style. But it was of a man whose life had been crucified with Christ. Nor was it Paul trying to be different or original in some artistic or creative sense in his own right, but rather of a man who compulsively communicated the Gospel of Christ which he had received, and which he said could transform men in that day. This wind can change, change the world, and it can change our time as well.

Well, what about the Christian in our time? I am calling for our young people to be alert, to be alive, and to be I committed, publicly and unashamedly committed to Christ, and to the principles of His kingdom as given to us in the Scriptures; that we should not fade into the woodwork, or opt out of the church, or out of society, or be overwhelmed by the old traditions, but to create the new. And there are three things I want to suggest to you this morning.

The *first* is a renewal of a sense of responsibility, of responsibility for our own lives under God who is our creator. But I am afraid the concept of responsibility

tends to be a rather battered idea in our day. We can explain away so much. As one English wag has said recently, "We can scientifically and psychologically explain everything and account for nothing." And so we have our theories of over-permissiveness in child rearing. I suppose this generation is the super-psychologized generation. We have our theories about affluence and its impact upon our lives. We have our family and other pathology theories on what develops aberrations in conduct. But I am still calling for and saying that we need a new sense, of responsibility for what we are and what God calls us to do, rather than to explain away everything by some kind of analysis. I have enjoyed over the years the satirical music of Anna Russell. I would like to quote one of the verses of a favourite song. It is her *Psychiatric Folk Song*:

At three I had a feeling of ambivalence toward my brothers,
And so it follows naturally I poisoned all my lovers.
And now I'm happy I have learned the lesson this has taught,
That everything I do that's wrong is someone else's fault.

I am calling for a sense of responsibility for our own lives as God's creation, as the object of his loving care. In the Scripture which was read for our lesson, Paul says to Timothy, "Be an example," accept your role, your opportunity, your responsibility; give your time and your sustained effort toward goals that God has for you in your life. "Don't neglect the spiritual gift in you but stir up that gift; practice these things, (this is a conditioning but it is a self-conditioning in relation to the ideals of God's purpose for our lives rather than an imposed one) practice these things so that your life in God is evident to all men; watch yourself and watch your teaching." I think this sense of responsibility is calling from us really a new defence of what man is as a spiritual creature in God's world. Years ago we had many different kinds of theological battles, We have had battles over evolution, over Scripture, over the Deity of Christ, over the virgin birth of Christ, and many things. I want to suggest to you today that in regard to the concept of freedom and responsibility the issue before us is whether man, qua man, survives.

Second, I am calling for altruism, for a new kind of stewardship of loving compassionate concern on the part of our generation, and I believe our young people can take the lead in this. Far from it being the case that Christianity is a losing force in this century it is likely that the figures show that Christianity's growth in this century has been the greatest of any century since the birth of Christ. I am calling for a loving concern for the people of our generation. Must we constantly think in conditioning behavioral terms, of simply need satisfaction? Can we think as Christians in terms of altruistic self-giving? One of my former professors, who was a naturalist and a behaviourist, and with whom I used to argue in a seminar years ago, quite frankly one day said, "In my conception of the human being as an organism, a biological organism within its environment, altruism would mark the death of that organism. It's got to be need satisfying!" I think that reflects a significant part of the modern intellectual mood. But the Christian outlook is this, "He that would save his life must lose it." Can we give

our lives because we care about others?

And *last*, I am calling for an outlook of hope, of expectation, of positive outlook, in a sense that we believe we are co-workers with God and that what we do in His name and by His power and in His fellowship, will not fail. In the past few years there has been a great deal of interest both by government and business and also in theology in the future. Many future studies have been conducted as some of you know. Dr. Fachenheim of University of Toronto (he is of Jewish background) said recently in an article that one of the features of Hebrew Bible theology to the Jewish mind is the command to hope, the command against pessimism and against despair. And this Biblical theme of hope is at the heart of our life, that we live in God, and in His Son Jesus Christ, and that we live in hope that we can plan and commit and dedicate, knowing that our lives will not fail, or our effort fail, because we are co-workers with Him who is Lord of the Universe.

The Christian in a revolutionary age? Responsibility that's spiritual; altruism that is loving; and hope that is dedicated to the purpose of God in Christ and His Kingdom. May God help us so to see our lives in this day.

FOUNDATION FOR RECONSTRUCTION

Dr. Samuel J. Mikolaski

Evangelical Baptist Herald, December 1988

Journal of the Russian-Ukrainian Evangelical Baptist Union, U.S.A

This was the opening address at the Slavic Evangelical Baptist Congress, Los Angeles, August 25, 1988. Dr. Mikolaski, recently retired to Escondido, California, was Pioneer McDonald Professor, Carey Hall Baptist Theological College, University of British Columbia campus, Canada.

There is a great deal of ideological and economic ferment in the Slavic world. Entrenched dogmatists, at first bemused by the concepts of glasnost and perestroika, are now furtively glancing over their shoulders, wondering what new social surges might engulf them. In Czechoslovakia pressures for change are mounting, fueled by memories of 1968. In Poland authorities are urgently seeking to come to terms with Solidarnosc. In the Soviet Union industrial management reform and agrarian reform are forcing a re-thinking of the nature, structures and purposes of their social order. In Yugoslavia the new President of prosperous Slovenia has called for more than free elections: "it should be a Jeffersonian democracy -- government of the people, by the people and for the people," declared Janez Stanhovic recently.

The path to change will be difficult and, at times, messy. Every bright idea looks marvellous in the abstract until one touches sensitive nerves of self interest or dependence that allows for survival without imposing challenging demands. More ominous are the dangers of irredentism; namely, acquisition of a region considered as belonging to a particular society for reasons of a common language, culture or former association. Change is needed, but hatreds of the past are best left in the dust of history, whether Russian against Ukrainian, Armenian against Russian, Czech against Slovak, Croat against Serb. The love of Christ constrains the Christian to build life on a foundation that embraces realism: that life comprises more than the production and consumption of goods (as important as prosperity is for the good of all) and that enmity can only destroy, it can never build.

Too many modern Slavs miss or avoid a critical factor, namely, that the well-being of humanity and of a society rests first and foremost not upon political and economic factors but upon social, moral and spiritual ones which are deeply personal. A few months ago the London *Observer* newspaper published a previously untranslated poem by Yvgeny Yevtushenko about perestroika in which is a marvellous line: "There can be no restructuring with minds unreconstructed."

This was the message of Paul on Mars Hill (Acts 17-22-34). He called for a change of perspective not only about who God is but also who man is as God's creation, made to be at rest only when he and she truly seek after God (v.27). Repentance (v.30) means a change of mind, a reconstructed perspective in which we men and women understand finally that we are responsible to the Creator and, thankfully, our Redeemer in Jesus Christ (v.31).

Faith: Commitment to Life

This is faith, namely, commitment to life under God. It is the first of Paul's great trilogy as the foundation for reconstruction. "so faith, hope, love abide, these three, but the greatest of these is love" (1 Cor. 13:13). No firmer foundation or working formula for human good has ever been proposed or found. The root problems of mankind are first and foremost not political and economic but social, moral and spiritual.

Whether in the East or the West, it is becoming as clear as day that self-centred hedonism, or treating humans as need-satisfaction biological organisms, cannot work and has never worked. Writers on all sides are preaching secular sermons to modern man, but who is listening? Pete McMartin, columnist for the Vancouver *Sun* says that the current baby-boomers mid-life crisis is a cowardice of sorts: "the more preoccupation we have with health, the greater fear we have of death." Walker Percy, the southern psychiatrist and novelist, warns that in modern societies "death is winning, life is losing;" that pleasure-seeking leads to cruelty against wives, children, neighbors. Felix Rohatyn, New York financier, writes that in 40 years of professional life, "I cannot recall a period in which greed and corruption appear as prevalent as they are today." This observation applies to corruption whether on Wall Street or in the recent corruption trials in London, Rome and Moscow.

More than fifty years ago a banker wrote about greed and corruption that, "The more intense the craze, the higher the order of intelligence that succumbs to it." Paul's word to moderns is that, happily, God has overlooked our ignorance in the past and now calls us to a change of heart and of mind. This is true repentance and true faith. These are the foundation for reconstruction.

Hope: Commitment to the Future

Reconstruction entails as well a revision of one's view of the future. But this is hard for Europeans and especially for Slavs to do. Nihilism and despair have been favorite intellectual pastimes for Europeans and Slavs, including for many Christians. For Americans a soft nihilism, touched by a delicious hedonism, is popular. For Slavs, morbid despair is too often a vocation. This temperament is fed by the modern determinism which preaches the inevitability of economic cycles -- or did the mood feed the ideology? Life without hope deadens all effort.

Modern Marxists are struggling intellectually to overcome the burden of determinism which saps initiative. At a conference on the future in California a few years ago, the American Marxist Ernst Bloch proposed rejection of the traditional Marxist ideology. We need, he said, to see the future as open. To see man as possibility. To dream dreams for change. To overcome the fatalism that is inherent in Marxism. At the same conference, Emil Fackenheim, Jewish

philosopher from Toronto, said that in the Old Testament God allows discouragement to the Jew but not despair. The Jew in the Old Testament is *commanded* to hope. Christians ought to take note.

+++++

Editor's boxed emphasis:

*The well-being of humanity and of society rests upon
social, moral and spiritual factors.*

+++++

This is a powerful message to Slavs and especially to Christian Slavs. That God is Lord of history is at the root of Christian faith. As Christians, therefore, we also believe that we are co-workers with God in history. Every Christian ought to have a sense of vocation: that the whole of life and legitimate work of whatever kind may be dedicated to God and be seen as part of his purpose and handiwork.

In other words, we are workers together with God. This is why, given evangelical biblical ideals (Gal. 5:19-23; Phil. 4:8; 2 Thess. 3:10) such as honesty, prudence, diligence, innovation, initiative and a sense of vocation, Christians are invariably upwardly mobile -- and their productivity affects the whole of society for good. Baptists make good, productive citizens. But initiative and productivity for the Christian have a spiritual base, namely, that we are workers together with God. This crucial factor accounts significantly for the prosperity of Protestant countries and is thus an historical manifestation of what the Bible means when it urges Christians to live *and* work in hope.

It is important for Slavic Christians to see that almost invariably there is a link between being a productive citizen and being an effective witness and worker for Christ. Similar traits of character, effective organization, skill, diligence and commitment are needed. Have you not heard many stories of how Christians are trusted in business and industry and are respected for their integrity, workmanship and dedication? Such dedication confers good on the end-user of a good and dependable product or service -- thereby we do good to those whom we do not even know or hope to know, and we do it as part of our vocation to the Lord.

+++++

Editor's boxed emphasis:

*Christians are invariably upwardly mobile,
and their productivity affects the whole of society for good.*

+++++

Love: Commitment to Others

The glue which holds everything together in life for the Christian is love. It is noteworthy that godlessness often has lovelessness as its correlative. Consider the cruelty of Bertrand Russell and Pablo Picasso to the women and others in their lives. In the second century the Christian apologist Athenagoras commented that Christians do not spend time making speeches about morality; rather, they live

moral lives and chastely honour one another.

Moderns talk a great deal about love -- by which they usually mean exploitive sex -- but rarely show it. Moderns talk much about relationships, but cannot commit to them. Two years ago Allan Bloom in his *Closing of the American Mind* said, *young people today are afraid of making commitments, and the point is that love is commitment, and much more.* They have mistaken eros (sex) for love, he says. They have become mechanical, behavioural, robotic about relationships, and know nothing about the deep spiritual and personal commitment love entails.

The Christian ought to reflect and highlight love as the core of his or her being. Love aims at wholeness. Love lives in trust. Love is compassionate and compassion lies at the heart of permanent commitment to marriage, family, vocation. One cannot build anything without commitment and without love there can be no commitment. It should be carefully noted that in John's marvellous description of God's love for us and our love for God (1 John 4:7-21), this love generates confidence for living and for the future (v.17).

Redeemed to love. Redeemed to serve. Redeemed to build. These are the elements of life based upon faith, hope and love. This is the true foundation for reconstruction.

It is time to give up discouragement, depression, morbidity. It is time to accept illness, trials and testings as opportunities to demonstrate victorious faith and as stepping stones to service not as stumblingblocks. It is time for Christian Slavs not to say, "This age is evil and no good can come from it," and then retreat to passivity; but, to say, "We are co-workers with God. These are days of unprecedented opportunity to witness, work, build, give and send so that Christ and his Kingdom can come to men and women everywhere."

THE LAYMAN AND THEOLOGY

by Dr. Samuel J. Mikolaski

Professor of Theology

Vision, New Orleans Baptist Theological Seminary

May 1967

Editor's Note: This article by Dr. Samuel J. Mikolaski and the one on page nine by Thomas Martin are excerpts from their addresses made to the first annual Laymen's Workshop sponsored by the Board of Development of the New Orleans Seminary. Mikolaski is professor of Theology at the New Orleans Seminary and Martin is vice-president of the Gulf, Mobile & Ohio Railroad.

It is clear to me that not much value should be accorded a religion which centers primarily or exclusively on creeds and dogma. I am equally sure that a church without a theology is a netful of gas.

Christian theology is an attempt to state and point to the essential elements of revelation, which might otherwise be forgotten or missed. Theology aims to give a better understanding of faith, to provide the materials of instruction, to avert perils of the past and the present, and to preserve a continuity of Gospel tradition and the uniqueness of the Christian claim to revelation.

The irrelevance of theology to modern life, including modern religious life, is widely assumed. This is true for at least four reasons.

First, it is erroneously assumed that lay folk generally are incapable of grasping theological ideas or the finer points of biblical exegetical study. My own experience has tended to show that lay people are more willing and able to hear competent teaching than ministers are prepared to expend the effort to teach them.

Second, the speed of life in modern society is such that men don't give their minds a chance to catch up with their tired bodies. That is something you must confront with all candor.

Third, another modern mood is to suppose that technology and science, especially the social sciences, have dispatched theology as a living issue; however, religion is still important if not credible, they say, as a purely social phenomenon.

Finally, modern existentialist theology, with its insistence that religious experience floats on a non-propositional, nondiscursive sea, has dishonoured theology, so far as its claims to historical revelation and biblical footing are concerned. Existentialism attempts to make intellectually respectable what has in other ages been seen as a dangerous mood of total subjectivism. They say, "Let us have experience and faith, not dogma." But on that premise their god can take on any hue an age wishes to paint him.

We Southern Baptists deny that theology is in disrepute among us, but our actual

church practice and the facts of our denominational life tend to belie our denial. The level of doctrinal knowledge among us is disturbingly low. It is low because the level of our Bible knowledge is low. Theology is not (at least it should not be) simply abstract hair-splitting discussion. To say that we ought to "teach the Bible" and avoid "theological obscurity" is to miss the crucial point. The Bible is a *theological* book. It is first an historical book, but its teaching concerns the interpretation of historical events and the communication of God's revelation (these are often identical), *and this is theology*. Theology is what the Bible teaches. Theology is what quickens faith.

For this reason Paul states that men cannot believe on one of whom they have never heard, that the Gospel must be preached (and the Gospel is a theological Gospel), and that the net result is, "so faith comes from what is heard, and what is heard comes by the preaching of Christ." (Romans 10:17) Thus "Word of God," "Gospel of Christ," and "Holy Scripture" identify an inviolable unity for and in Christian faith. The truth of the Christian claim is the theological content of the Christian message.

The Christian Manifesto is the Gospel of Jesus Christ. It is a theological manifesto. It appeals to men with a Gospel and new view of life and the world. Only by means of a Manifesto centered in the Cross of Christ can the forces of evil be turned back, men be saved from destruction, and the creation finally rescued.

The Christian view centers on three important points: First, the nature of reality derives from the creative act of God. It is essentially moral and spiritual in nature, fashioned for persons and interpersonal relations. The whole world is the object of God's love and concern. Its genius is not the behaviouristically-conditioned antheap, but the creation of free men in Christ who will know and serve God righteously.

Second, the Lordship of God in history. God rules in the heavens, and he will accomplish his will on earth. The Christian is committed to justice and equity for all. History moves from the creation to the consummation under the providence of God. The goal of history is the righteousness of God.

Third, the vitality of the Gospel of Christ. The Christian claim is a claim to uniqueness. God has revealed himself historically in Jesus Christ. God vindicates his righteousness in the Cross by the judgment of sin and evil. Nothing transcends the converting power of the Cross for good in the lives of men who can say, "Jesus died for me."

Through the preaching of the Cross countless men have been saved to new life. The Christian is committed to Christ's cause, and is assured that the victory is already behind him. The Christian lives in hope of the glory of the coming King who will reign in righteousness.

MILLIONS OF SPERMATOCYTES

Samuel J. Mikolaski

A sermon preached in Braemar Baptist Church, Edmonton, Alberta, June 21, 1970

[In this sermon I anticipate the effects and issues raised by the so-called sexual revolution, which has resulted in many cases in the further exploitation of women, the inhumanity of some forms of abortion, and the dangers of unscrupulous genetic manipulation; in short, in the animalization of humanity on the purely behavioral model of human nature. I include the text of this address on the web-site to prompt readers to ask themselves: what are the next developments in social practice and public policy, in light of current (C.E. 2003) attitudes and discussion?]

It is not easy today to speak in good taste about the intimacies of human life, so overwhelming have been the conditioning effects of prurient interests in modern society. Public absorption with sex has assumed epidemic proportions.

While claiming to be uninhibited, creative and fun-oriented, the new mood is leading to social anarchy and tragedy because it is dehumanising. From the Christian's standpoint it has nothing to do with seeing man as a creature created in the image of God. Some of it is blasphemous, scatological, mindless, witless and heartless. In the end it cannot build lives spiritually

This modern cult derives from and perpetuates an evil fantasy-world. Unproductive of human social, political and industrial good, it ends in unfreedom whilst banal and falsely promising illusory freedom.

MODERN FANTASY CULT

A significant feature of this modern mood is its absorption with certain kinds of language: an erotolalia which not infrequently inhibits the power to act or covers up impotence. This language is falsely seen as liberation when in fact it marks the bondage of debased minds in their conscious and unconscious addition to prurient interests.

Style not conduct is the thing. The naming of names. The ritual incantation of scatological phrases as magic formulae which of themselves are supposed to induce euphoria and mark achievement of freedom.

But human intimacies are concerned with more than words. They are pre-eminently concerned with human trust. They are matters on which the words, of others, apart from a moral basis, are not easily to be trusted. Deeds are more important than words. The advocates of the new permissiveness promise but do

not perform. Their havens and communes have become hells on earth because they lack trust and love and know only slavish addiction and exploitation. .

The sheer unreality of the world they conjure up boggles the sane mind. Consider the theses of one of their prophets, Richard Neville (Play Power, Jonathan Cape, 1970). Myopic and unhistorical in the extreme he sees three epochs of human history with the 1960's centered on drugs, sex and LSD. Here is instant obsolescence. The distant past began last Wednesday! Of the "new" children he says, "no birth certificate, no schooling unless a child wants it, no taxation, no official

record of his existence. These children will be tranquilized by hash, lullabied by rock and roll, educated by the community.” What produces this kind of heaven on earth for Neville? Four things: drugs, pop music, sex, and play. All will be play. There will be no work.

He never asks about the starving and underprivileged of the world. Who is going to produce goods for others? Who will create? Who will build hospitals, teach the uneducated, rear the children? Who will keep the merry gamesters from abrasive contact with people who may happen to be starving, while the gamesters lie around and copulate? This philosophy does not produce a society, it produces parasites.

This is not a new world, but a tired, worn-out and rejected world. It has all been tried before. It was to a despondent world which had long been dominated by such moods that the Gospel of God's love for man in Jesus Christ came with the breath of new life.

Fertility cults and the phallic symbol pervaded ancient civilizations, whether of Baal, Astarte, Venus or others. This included the Egyptian, Babylonian, Assyrian, Greek and Roman civilizations. Women were subordinated and exploited. Temple prostitution was common. The quasi-religious and ritual exploitation of women today within some of the so-called freedom groups parallels Temple prostitution of the ancient past. Homosexuality was widespread including the abuse of little boys. Slavery, at times cruel and despotic, was the established order of society. Class structures were rigid, as reflected even in Plato's ideal state in the Republic, and a part of the middle and upperclass status symbol was the wealth and power to exploit or use women. The moral character of these aspects of non-Christian life in the ancient world are summarized by the Apostle Paul in the middle and latter parts of Romans chapter 1.

We are not far removed from degrading tendencies of the ancient past. Men of the new cult exploit girls and women. Apart from ideals based upon goodness and righteousness which are more than relative to societal mores, man is never far from exploiting his fellow man. It is at the point of power to achieve divinely given ideals that the Christian Gospel made its impact on the ancient world. Love is the key.

The fantasy world of the modern sex revolutionaries brings only pain. While supposed to inaugurate the utopia, it only hardens against life and its tenderest and sweetest realities. Witness the hard lines drawn on the faces of girls and young women in the large western cities of the world who are daily exploited sexually, often namelessly. This is supposed to liberate, but the liberation is only crushing bondage to mercenary men.

THE FANTASY OF "LIBERATED WOMEN"

The current sex revolution is in part an unfortunate extrusion of the traditional

Hollywood stereotype of woman as a sex object: she exists only for the amusement of men and in the interests of men. While the sex revolutionaries claim to be reacting against the traditional Hollywood sex symbol, in practice they actually extend and worsen it.

Advocated chiefly by men, the sex revolution operates from within a private world hedonism. Anything one wants is good and right so long as one enjoys it. But even here sexologists are hesitant to follow through on the full implications of their fantasies. However, the qualifications tend not to be heard amidst the strident calls for unrestrained sexual traffic.

Recently the Edmonton visit and address of the New York sexologist Dr. Alberta Ellis was reported in the Edmonton Journal. While reported as advocating greater freedom in sexual matters, his scarcely heard qualifications should be noted. He said that minimal "but necessary" laws concerning sexual acts are needed. Why? By what standard of values? Isn't this what society, including Christian society has felt all along? He advocated long range rather than short range hedonism in sex. Apart from the meaning of these slippery words, he doesn't specify what the long term joys are for which one should aim. Immoral acts are those, he says, which harm self or others. What is harm on his standards? How is it to be measured? By what system of values?

The underground sex revolutionaries' world is instinctively hostile to women. We should bear in mind that pornography is largely a male product which treats women as fantasies and puppets. This mood is actually male revenge against women. It separates love from sex and debases both sex and humanity. Once sensitive people become harder about life and insensitive to love because of exploitation. Promiscuity cannot substitute for love nor overcome dreadful loneliness. It leaves only deep, inner pain.

Consider the contrasting biblical ideal and teaching, which bases deepest human relationships on love. In Ephesians chapter 5 the Apostle Paul frequently speaks of the tender love which should exist between a man and a woman as husband and wife: "husbands love your wives as Christ loved the Church," husbands should "love their wives as their own bodies," and each should "so love his wife as himself." Without love in the most intimate of human relations man becomes far worse than animal because unlike other creatures he then exploits.

Exploitation of women by the revolutionary underground can be easily documented. Charles Manson's dominance over a group of girls through drugs and sex led to the recent heinous murders in California. Joan Rockwell, an American sociologist teaching in Britain, has written in *The Observer* (London: April 5, 1970) of the bad treatment of girls in dissident groups.

Revolutionary leaders, she says, frequently marry middle class girls and make them lackeys. Women in the organizations have a low status and are badly and

woundingly treated. Whereas society up to now protects women, dissident groups doubly oppress them: they are treated as inferiors, are physically exploited without the protection of marriage and often financially support the men. Women in the new revolution, says Joan Rockwell, are really captured class enemies.

FREE ABORTIONS

Note may also be taken of the current pressure for free abortions. Some of the present hysterical demands tend to obscure both the real needs for change in the existing laws and the subtle dangers in tampering with ourselves and the rest of humanity.

In simplistic terms abortion at will sounds so idyllic, so easy a solution to many things. The lead editorial in the *Edmonton Journal* (June 16, 1970) entitled "Let Women Decide" is, to my mind, irresponsibly simplistic. The thesis that "women should be able to do what they please with their own bodies" fails to say that this standard cannot be applied without qualification to every woman. Abortion, like many other things including suicide, concerns not only one's own conscience; but, contrary to what is alleged in the editorial, it is more than a matter of personal choice. The statement by the male editor that unwanted pregnancies should not be forced on anyone may be construed as an unsavoury joke.

Therapeutic abortions appear to be necessary in certain cases for physical or serious emotional or mental reasons. It is known, for example, that mongoloid children are born mostly to women past the age of thirty-five and tests can now demonstrate a mongoloid foetus. But is abortion for other than therapeutic reasons to be purely on the wish of the mother rather than, say, a medical-social committee? If abortion is to be available on demand, have we considered the effects of this upon us all ?

Is a husband's consent to be secured? The unquestioned availability of abortion could become a dreadful weapon in the hands of some women. If a woman can rear a child without a husband, so can a man without a wife following the post-birth abandonment of a child by a mother if he desperately wants a child of his own. Are we to say that he may not have the child he has fathered? This is a fair question unless, in the light of current demands for equality between the sexes, the disposition of courts to favor mothers as against fathers for the custody of children is abandoned.

Can we expect all doctors to respond to requests for abortion without question. just because abortion is asked for? Do we not create enormous difficulties for the consciences of men who are dedicated to sustaining life but are now asked to kill ? Do we not degrade and brutalize men in their work if they are to act simply on demand? Can we so easily control the consciences of others?

Beyond questions of adequate birth control measures being taken, if a child is to

be born, cannot our outlook be less selfish? Why is so much of the hysteria ego-centered? Is abortion the only cure, and is it the cure to the real ill? The rearing of any child involves some change of plans, but if the change is viewed simply as personal inconvenience then selfishness prevails.

Will free abortion produce a lucrative medical trade as is now alleged in England? What about the use of foetal tissue or of live foetuses? To whom does the foetus belong, and can the mother sell it for experimental use? These are not simply academic questions but are now exercising minds in government and in the medical profession. If we grant the scientific use of foetal tissue in the same way as other human tissue, what about live foetuses? Are we, as has happened in Czechoslovakia, to put pregnant women on drugs for eventual tests to be run on the not yet aborted foetus to determine the effects of drugs on foetuses? What if the mother changes her mind well along in the experiment? Human foetuses have been kept alive up to 12 hours, and lamb foetuses up to 55 hours. Are we to consider the possibility of allowing a ghastly trade, in live human foetuses for experimental work? How long may human foetuses be kept artificially alive, and on what terms shall they be killed?

At what age may a foetus be aborted? There is no legal viable age established in Canada, though normally doctors do not abort after 3-4 months. In Britain the legal viable age for a foetus is 28 weeks. But modern techniques can now preserve foetuses from very early stages (24 weeks, or even as low as 16 weeks). Suppose a naturally aborting woman's child were spared by medical science because she desperately wanted her child, on what grounds shall we decide that a foetus of similar age in another case may be aborted without charge of manslaughter? Are we not simply extending the power to kill? Consider that in New York State the new liberalizing law on abortion requires issuance of a death certificate for each foetus removed from a woman. If abortion becomes so readily accessible, what about euthanasia? Once we come to the place of demanding such things easily it may not be long before we may be deciding them for others.

Other questions for society raised by this are important. Once a pregnancy occurs and thereafter for some reason divorce proceedings are instituted, is unrestricted abortion fair where the man wants a child and an heir? Are we to come, as has been urged, to the place of using abortion as a means of population control. This is a ghastly thought.

Who shall decide for the less mentally competent or emotionally overwrought? Shall our lives be more and more in the hands of an elite? It has been proposed in England that people be licensed to become pregnant which, while it sounds amusing, makes more sense than using abortion for population control. But who is to decide whether a couple may proceed to pregnancy or whether they are to be discouraged from doing so?

There is a delicate balance in human affairs. Our actions must be up for constant scrutiny and re-evaluation, yet we should hesitate to meddle on terms of the fiat of our own personal wishes lest we do more harm than good.

Great care should be taken not to encourage procedures that tend to brutalize human beings. The atrocities perpetrated in central Europe during the war were done in part in the name of science, on the authority of government, and in the name of the personal and national aspirations of the dominant party. It is easy to deaden conscience and to justify killing.

As a creature created in the image of God, the Christian sees every child as a divine gift and responsibility and he will shape his attitude to that child in the light of that stewardship.

Growing scientific knowledge and improved techniques increase the minute controls of which modern man is capable. The ability to synthesize new compounds, the long term effects of which we do not fully know, impresses upon us the delicacy of the balance of our own life and of our environment as well . Ultimately, spiritual values control and motivate us. As we take over larger areas of our environment and our bodies through scientific study and technological skill our responsibility is heightened. The truth we see and the quality of the things we do will depend upon the men we are.

THE MODERN MALAISE: ALIENATION

It is said that the majority of young women in western society (up to 89%) feel they would like to be happy with one man. Yet the present widely publicized mood of some idolizes promiscuity.

Why have the tenderest and most precious of human intimacies come to be so coarsely and frivolously used in some places in the western world? In part because of the alienation of Western man from his spiritual roots and values. Erosion of basic values combines with the impersonal character of modern industrial life to depersonalize modern men. Obsession with sex covers up other more basic emotional and spiritual needs and, as well, deep seated fears and anxieties. The worst of these is death -- not just physical death -- but spiritual death where one reaches a nihilist denial of the meaningfulness of existence and the inability to believe in anyone or anything.

In the context of modern despair sex is an escape mechanism, but it cannot carry the traffic it is called upon to bear. Sex without love is not only dead, but is spiritual death.

THE CHRISTIAN WAY: LOVE

Christian ideals are based upon morality that is more than relative to provincial

cultural mores, or impulses of the body. They are based upon a righteousness unto the Lord.

The Bible teaches us that man is more than animal. More than biological specimen. More than a manipulable creature to challenge our scientific wizardry and conditioning techniques. Man was created a spiritual being in the image of God. For the Christian everything that man is or does must ultimately be measured by this test.

Exploitation is the way of sin and of ruin. It leads not to joy but pain, not to freedom but unfreedom. Christ came to set an infinite value upon the life of every man as a discrete person created in the image of God, and for the service of God as well as for the service of his fellow men.

In His loving of each one of us, God has set an infinite value upon our lives. Through the Cross God moved to redeem us from our sins to new life, which means a new way of seeing oneself, one's own body and powers and others. Biological functions and social conditioning are not the key features of the nature of man. The Christian is called upon to exercise a divine mandate within the terms of goodness, truth and love in his handling of his own life and of his environment. When we experience God's love ourselves and accept Christ's Lordship in our lives, then we shall be able to love others equally as God has loved them.

WORLDVIEW

by a European Observer

POLISH MILLENNIUM

Samuel J. Mikolaski

WORLDVIEW, August 1966

Journal of the National Association of Evangelicals

- ONE THOUSAND YEARS of Continuous Christian history marks an imposing anniversary in our time. This is the year of the Polish Millennium. It is a significant year but one marred by sharp tensions between the Communist government of Poland headed by Mr. Gomulka and the Roman Catholic Church headed by Cardinal Wysznyski. If the conflict exhibits the fundamental distrust of, and opposition to, religion as the "opiate of the people" by Communist power, it also eloquently provides a living homily on questions of church-state relations, especially where Church authorities cling fiercely to their alleged medieval prerogatives.

Visits to Gdansk (Danzig), Poznan, Warsaw and Cracow, to mention a few cities, yielded an impression as varied as it was fascinating. Poles are good-natured, very modern and proud of their language, culture and national traditions. Their national ballet troupe has achieved world fame and their oldest university was founded over 600 years ago at Cracow. Though the great plains that comprise the Polish state have been invaded innumerable times during the past 1000 years and though the frontiers have shifted often, the Poles have retained their national identity.

In contrast to Roman Catholic claims that the state was created with the baptism of king and nation into the faith in 966, others hold that the state was already in existence in 960 under the Polish King Mieszko 1. These hold also that the baptism was as much a political event as a religious act. Traditional theories hold that Polish culture came chiefly from Rome via the Czech lands. Now vigorous efforts have yielded impressive archaeological and documentary evidence that key features of the culture antedate the Roman influence and that they originate directly from Byzantium. Some theories are being advanced that Slavic people, from whom Poles derive, have been in possession of these lands for 1800 years.

The scars of World War II are apparent everywhere. Anti-German feeling runs high. It is difficult to grasp the enormity of the devastation created by the German forces under Nazi orders. Warsaw has become a symbol of suffering. Here in the Jewish Ghetto created by the Nazis, Jews gradually starved or were shot. The remainder were sent to Auschwitz and other extermination camps. Now a simple memorial marks the site of the old Ghetto where there are impressive blocks of new flats. Ironically the memorial is constructed of marble Hitler intended to use in his 1000-year Reich.

In 1944, as the Russian armies moved westward to the Vistula which divides Warsaw, the

Poles on the west bank were inspired to revolt. Even today the feeling against the Russians runs high because their armies sat across the river while the German forces, under orders from the hysterical Hitler, systematically destroyed 85 percent of the city and slaughtered its inhabitants.

August, 1966

The economic recovery of Poland is striking. The Old City in Warsaw has been rebuilt in the exact pattern of its charming old style. This is a remarkable feat of architectural restoration. Many sections of ruined walls, arches, statues and other physical landmarks have been tastefully preserved within the structure of new architecture. When the Poles revolted against the Russian suzerainty in 1956, Mr. Khrushchev was compelled to grant them a larger measure of autonomy. However, the Polish government remains Communist. The importance of Poland to official U. S. thinking is apparent from the fact that the former Postmaster General, Gronowski (himself of Polish extraction), is now the ambassador in Warsaw and it is in Warsaw that the numerous diplomatic confrontations between Communist China and the U. S. take place.

The Poles are lighthearted about their lot. Jokes about the past Russian domination and their present life run into the hundreds. These cut equally at communism and capitalism. Mr. Gomulka is something of a national hero because of his decisive resistance to the Russians in 1956, though there is disappointment, especially among university students with whom I spoke, that the liberalization of the political structure has slowed down.

Unfortunately the "peace" gesture of the Roman Catholic authorities to the German bishops last year and the resultant rupture between Church and government have clouded millennium celebrations. Thousands of expected visitors to Poland, especially Catholic priests and bishops leading delegations, have been denied visas. Advance preparations for the millennial year seemed to indicate willingness on the part of the government to allow considerable prestige to the religious dimensions of the occasion. It is reliably reported that the runways at Czestochowa had been enlarged to accommodate heavy pilgrim air traffic, including a papal visit. But the pronouncement of the Church and the invitation to the Pope without government sanction have been interpreted as political acts.

Published statements from the government imply that the Pope cannot have his case both ways at will, that is, politically and religiously. If the Pope claims to rule the Vatican as a state and to receive ambassadors, then his visit to Poland must be as much political as religious. Therefore, they argue, his visit must have the approval and prior invitation of the government. The Pope in this case took the stand that his religious function was foremost.

A conciliatory tone has crept into recent pronouncements by Cardinal Wyszynski but this is usually coupled with a warning. Speaking to a crowd of working men in the industrial town of Piekary Slaskie (to offset the charge made by the Communists that, churches are attended by old women) Wyszynski offered a conditional recognition of the rights of government of the Communist regime. On May 23 the Paris edition of *The New York*

Times reported the speech as an appeal for recognition of respective rights. However, the cardinal uttered this qualification, "But if the balance is upset we do not take responsibility for the future. After ten centuries of Catholicism we have a right to be a Catholic nation and we do not resign that right."

This claim is based on the thesis that throughout the vicissitudes of Polish history the Church alone has maintained the continuity of national life. Therefore, it is urged, the Church takes precedence over any particular government. Some see the present interest in Catholic Church attendance simply as a form of passive resistance to Communist power. They also fear that the Catholic claim of "right to a Catholic nation" implies persecution of non-Catholic groups in the case of reassertion of Catholic power. The position of non-Catholic groups in Poland is said to be no worse now, and in some cases better, than in pre-war Poland.

Under the constitution of the country all religions have equal status. Freedom of worship is theoretically guaranteed to all. In practice, the principle of the separation of church and state which the non-Catholic groups advocate puts them in a more favorable light to the Ministry of Religions. Open persecution of religion is not practiced, nevertheless the tone of official propaganda is opposed to religion and the maintenance of active church life is not easy. Religion is no longer taught in the schools but priests and ministers are paid a monthly salary if they qualify to teach religion to special after-school classes in the churches.

The evangelical academy near Warsaw has about 90 theological students enrolled from non-Catholic groups, including Orthodox students. While a milder attitude is taken in the Catholic press to non-Catholic groups, it is still common in the smaller towns and churches for evangelical Christians to be called heretics by Catholic priests. Penances are still imposed on Catholics who visit Protestant churches.

A significant feature of the millennial celebration is the publication of the new Polish Catholic translation of the Bible, including the Apocrypha. It has been widely acclaimed by non-Catholics as academically competent. However, only 50,000 copies were printed. It is beautifully produced, with references, and is highly prized by the fortunate ones who secured a copy.

The Catholic theme for the celebration dedicated Poland to Mary under the heading, "Through Mary into the second millennium." An evangelical theme, in contrast more distinctly biblical, read, "Second millennium with Christ."

(Author's note: In 1966, the Polish Millennial Year, I was lecturing in Theology at the International Baptist Seminary, Ruschlikon, Switzerland. Polish Communist authorities downplayed the religious significance of the Millennial Year. They discouraged foreign church leaders from attending by denying visas, even to denying the Pope a visa to visit Poland. I got one from the Polish Embassy in Bern, saying that I was a teacher from Canada who wanted to visit Poland. This 10-day visa enabled me to visit a number of cities in Poland, and to speak to the Polish Baptist Pastors at their annual convention. Airport security at Warsaw was exceedingly tight and bags were searched, both incoming and outgoing).

SPIRITUAL GLOW AND FLASHY GIFTS

Dr. Samuel J. Mikolaski, Principal Baptist Leadership Training School, Calgary

The Canadian Baptist, April 1974

Published also in the *Atlantic Baptist*, April 1, 1974

Listening to and viewing a symphony concert from the topmost balcony, especially if I am jammed into either corner of the balcony, is an experience I detest. For best appreciation, distance and perspective are crucial. For me, about ten rows from the front, smack in the centre, is best.

Similarly, distance and perspective are vital in order to appreciate more fully the symphony of teaching in the New Testament about the Holy Spirit and about spiritual gifts. So far as the metaphor of distance is concerned, we are simply too far away from the key-feature event if we see it primarily or exclusively through Pentecost, and we become distortingly one-sided if we interpret the New Testament chiefly through the flashy gifts.

To put the matter more positively:

First, the primary sign of the New Age of the Spirit is the person of Jesus Christ, while the consequent sign of the Spirit is Pentecost.

Second, no one can read I Corinthians 12-14 without seeing that some gifts posed problems to the New Testament churches, and that in his attempts to straighten them out Paul had to temper his feelings and language considerably so as not to alienate his misguided readers irrevocably. This is the New Testament context of the gifts as to their reality, problem and opportunity.

The life of our Lord is the historical instance and promised fulfillment of the life in the Spirit. He is the paradigm of the New Man. He was begotten of the Spirit (Matt 1:18), baptized in the Spirit (Matt 3:16), driven by the Spirit into the wilderness to be tempted (Mark 1: 12), and He ministered by the Spirit (Mark 3:20-30; Luke 4:18-21). He is the Permanent *Bearer* and *Giver* of the Spirit (John 1:32-34). The Synoptic and Johannine accounts fall into this pattern, which carries forward into Acts and the Epistles.

The parallel drawn between the Spirit-bearing life of our Lord and the life of the, Christian is one of the theological motifs of the New Testament (Acts 2:17-21, 33 37-39). It is a key-feature element which not only helps to tie the New Testament together, but also links the New Testament to the Old Testament promise of the Spirit.

So strongly was this felt that some early Syriac transcribers of John (1: 13) and Church Fathers wrote "who was" rather than "which were". In other words, the uniqueness of Jesus Christ in relation to the Holy Spirit's begetting, is emphasized as the anti-type and parallel to the heavenly spiritual begetting of the new man in Christ in John 3. While the variant reading of John 1: 13 is insufficiently supported to stand in the text, its early occurrence is theologically instructive. The Spirit-endowed humanity of our Lord is the pattern for the New Man in the New Age. We are to be like him. The life in the Spirit involves our sharing in the

Spirit-bearing life of the incarnate Lord. Who else had more of the Spirit?

So far as perspective on the spiritual gifts is concerned, greater attention to their importance by the individual Christian and by the Church in our day is due. They are clearly the prerogative of the Spirit to give (I Cor 12:11; Eph 4:7). Wheedling God and tarrying for the Spirit have nothing to do with the spiritual gifts. An unwelcome feature of charismatic movements throughout history has been self-centredness rather than Christcentredness. God gives gifts for edification and ministry, not to improve our techniques in one-to-one relationships. These ought to work as the fruit of the Spirit, but the fruit of the Spirit and the gifts of the Spirit both have more to do with ethical quality of life as a basis for ministry, that is, with a Christ-like life, than with exotic abilities.

Unless this point is grasped we miss the New Testament teaching which relates to the foregoing, namely, the diversity of spiritual gifts and the dangers attached to the pursuit and the exercise of some gifts.

Diversity is a major point of Paul's in I Cor 12. His list (12:27-30) is important also for its grading of the gifts, because he lists last those gifts which some of the Corinthians prized most highly. Gradation and balance are pressed by Paul not only acerbically, but satirically. Can a body be only a foot, or an ear, or a nose, or a tongue? The *only* answer to the rhetorical questions in 12:29-30 is "no": not everyone can be endowed with all gifts, nor with any gift he pleases, but all share in some gift or ministry of the Spirit.

The single most important fact in Acts, in relation to Paul's teaching in I Corinthians, is the permanent change wrought in the first disciples at Pentecost in the pattern of the Spirit-bearing humanity of our Lord. This is the enduring spiritual reality which subsequently fills the epistles. The Church at Corinth was in a state of faction. It is all the more disturbing when we note that the divisions in part were about spiritual gifts, due to ignorance, pride, vanity and self-seeking.

Paul concentrates his polemic upon the need for: intelligibility and edification, not an empty mind (I Cor. 14:6-12, 14:19); order not confusion (14:23); altruism not esotericism (12:25.26); maturity not childhood's babblings (13:9-11; 14:20); dependence upon an apostolic revelation and Gospel, not claims to new vision and authority (14: 36-38); experiences of a Christian (Christ-like) not pagan (ecstatic) character (12:1-3). It is very difficult to translate the anarthrous construction of 12: 27 into English. Paul's point is: you at Corinth are not a fragment of a body, but the Body of Christ and He your Head. There is, therefore, the need in that particular body at Corinth for the harmonious function of each part, else nonsense is made of the metaphor.

As great as some of the gifts of the Spirit may be, and legitimate some aspirations (12:31), there are, says Paul, still greater: Love, which is universal (12:31; 13:1); and the ability to build others up in their faith, which is superior (14:1).

There remain two comments to add: First, one can understand better the magnificent chapter on the necessity, quality and universality of love (I Cor 13) in the light of the schisms of the Corinthian Church. Second, one can also appreciate

the thrust of the New Testament in the light of Acts and Corinthians namely, do not seek experiences, but communicate Christ.

THE CHRISTIAN AND ABORTION

PanelComments by Dr. Samuel J. Mikolaski

at the

Seminar on Abortion

sponsored by the Calgary Inter-Faith Community Action Committee

June 24, 1971

[The reader is invited to evaluate attitudes to these questions at present (2003) in light of the concerns raised in these comments thirty-two years ago.]

It is easy to debate great moral issues, but difficult to cope with the misery of human moral dilemmas. As distasteful as abortion appears to most Christians, we must try to cope with the issue realistically and not purely scholastically; as if one's own daughter were in search for an abortion. What would one do and say in such a situation?

As a Christian, I am uneasy about this question because I do not see an easy answer to it. I am uneasy because of the tragedy of some pregnancies, yet also uneasy about classifying abortion as a simple therapeutic procedure, like an appendectomy or tonsillectomy. I am not at all clear on how far to go in defining therapeutic abortion (the need of which I accept), but at the same time as a pastor with the experience of many years contact with the problems of human beings I am sympathetic to the misery and deep agony of some people over apparently unwanted pregnancies.

While abortion is a deeply private moral issue, It is more than that. It profoundly affects our social and spiritual life and must be seen as a public as well as private moral and social matter.

Biblical Teaching and the Church Fathers

Biblical data on abortion are indirect, though I believe biblical data on the sanctity of life are abundant.

Exodus 21:22-24 concerns accidental miscarriage, not abortion. Traditions contemporary with the biblical ones are not well known, though one Assyrian law (circa 1450 - 1250 B.C.) decrees death by torture for abortion. We may note that the Mosaic Code was usually more strict than neighbouring ones on questions of sexual abuse.

In the Bible, God is said to be active in conception (Gen. 29:31, 30:22, Ruth 4:3) and in the development of the fetus (Ps. 139:13-18). In the latter text the personal pronoun "me" in relation to the fetus is significant because it indicates continuity of one identifiable human existence from the fetal to the post-natal state. Note also statements about prenatal Jeremiah (1:5) and Paul (Gal. 1:15). Also, in the Bible the prerogative to take life is God's. On the other hand, no biblical passage specifically condemns abortion.

We must reach a Christian conviction about abortion on the basis of inference from other biblical data and moral considerations because specific statements about abortion in the Bible are lacking.

A reference occurs in *The Didache*, which is an important Christian document circa 120 - 160 A.D., "Thou shalt not murder a child by abortion." While this is non-canonical material it reflects early Christian conviction. Tertullian (circa 240 A.D.) held abortion to be murder only when the fetus develops into a human being, but we are uncertain when he held this to occur. Augustine and others debated the difference between the living and not yet living fetus. The *Apostolic Constitution* (6th century) proscribed destruction of a child by causing an abortion. The classical and early Christian tradition was uninformed scientifically about fetal development and hence could only conjecture when it became alive.

My comments will take the form largely of raising questions about the effects of abortion on individuals and society.

a) *The Woman*

The termination of a pregnancy for purely therapeutic including psychiatric reasons is seldom necessary. Opinion contrary to this can be contradicted by competent medical authorities. Nowadays usually other considerations are pressed to justify free abortion.

Abortion made freely available carries at least three dangers for women: First, their sexual exploitation which is concealed under the euphemism of sexual freedom but is in reality inimical to woman's social, spiritual, and psychological good.

Second, the problem of guilt. Some psychiatrists allege guilt itself to be an aberration, though this at times simply ignores contrary evidence. At present evidence is contradictory: that no after effects of guilt are sensed; while others claim that long afterwards, hidden effects occur. Even if we discover ways of overcoming guilt feelings, or of conditioning ourselves morally out of them, Is this a desirable state into which to bring mankind?

Third, the creation of a vacuum in life. Free abortion will, it is claimed by some medical authorities, cut off the route many women have found to more significant lives. Giving birth to a child and rearing it is a very great accomplishment which will be difficult to fill in other ways, and if we succeed we may change not only the role but the character of womanhood. Women are born female; they are made women.

I question that any person or society can act as if he or it has the inalienable right to terminate life arbitrarily.

b) The Man

Free abortion or abortion employed simply as a method of birth control relieves the man of most of the responsibility for sexual behaviour and pregnancy. As moral creatures, is it acceptable to make of men professional copulators who need have little regard for what they do beyond self-gratification?

Abortion on demand would also become a dreadful tool in the hands of some women, including married women, in cases where by mutual consent the woman became pregnant then changed her mind or decided to divorce the man. Are his feelings and desires for a child to be ignored?

c) The Medical Profession

Opinion here varies, because doctors themselves vary in their religious and moral views and in their view of medical professional ethics. It is significant that many physicians find the increase in abortion distasteful and immoral. I have conversed recently with physicians who limit abortions to one per woman. Why? Most physicians believe that life is precious; some that life is precious because it is God-given and that it is not their prerogative to destroy it, even if that life is deformed.

At best, abortion is destruction of human life to which a physician feels he *must* resort as the least of several possible evils. I do not call abortion murder or manslaughter, but it is unquestionably the destruction of human life. It should be hedged about therefore with the most stringent safeguards. Where abortion is done in favour of values alleged to be greater than that particular human life, great care must be exercised because of the subjective nature of value comparisons. Abortion is human life being deliberately prematurely delivered in order to destroy it. Are we to ask physicians to do this freely without question? When do social, economic and psychological factors outweigh the value of a human life?

d) The Fetus

Some of the most difficult questions facing us concern the fetus. On the basis of present scientific evidence, I assume that the entire genetic package which determines everyone's physical characteristics and personality is present at conception.

As our knowledge about the fetus expands, there is clear evidence for complex human life at very early stages of development. The bio blueprint is present from the beginning. I am told that at the end of four weeks a budding cardio-vascular system begins to function; that at the end of eight weeks the electrical activity of the fetal brain is readable and that except for limbs all essential organ functions are present; and that the fetus is capable of spontaneous motion at ten weeks and

responds to external stimuli before that. These are very sobering facts. In the light of criteria being developed scientifically to determine death (in relation to available transplant organs) we may well ponder Paul Ramsey's question in regard to scientific criteria for measuring life: "since breath-of-life and brain-activity are important considerations in deciding the exact moment of human death, why not, then, in deciding the human beginnings of life?" There would appear to be a stronger scientific case for defending the right of the fetus to survive (most of which for purposes of the abortion question are normal) than a mongoloid, senile aged person or incurably ill person, yet most of us abhor the thought of deciding the issue of life or death for the latter.

At what age may a fetus be legally aborted? In Britain it is 28 weeks -- a time when clearly some fetuses are viable. Any time made legal will be clearly arbitrary and bear little relation to our present knowledge of genetics and early fetal development. Even at 12 weeks a fetus is a highly developed human being.

I do not wish to engage the difficult question of ensoulment, except to say that in the light of hereditary characteristics as well as the balance of biblical teaching, I tend to favour a modified Traducian as against Creationist view of the origin of the soul. That is, the whole man is passed on genetically -- body and soul -- rather than a duality of origin with the soul's being God's gift at conception, birth or other time. As a Christian I reject the Platonic doctrine of the pre-existence of the soul and the naturalistic identification of man with his body and bodily functions.

In the light of the foregoing, I raise the following questions.

Should a death certificate be issued for an abortion? At what term and on what basis do we establish the time period which demands a certificate?

Who owns the fetus? May it be sold or donated for experimentation? In England recently a charge was made (and denied) of a grotesque lucrative trade in fetuses.

Under what conditions will experimentation be allowed on pre-natal, post-mortem, and post-abortion living fetuses? Shall we allow drug experimentation on mothers to determine the effect ultimately upon fetuses not yet aborted which will be aborted? (This is alleged already to have happened in Czechoslovakia.)

The fetus is human. I hold that it is not a potential human being, but a human being with potential. In times when we are attempting to interpret life and the universe in process or dynamic terms, emphasizing the development potential of living things, it seems to me that widespread abortion is too often made on the basis of static philosophical concepts (which are scientifically unsound) involving arbitrary decisions on when life begins or is fully human. The fetus is in fact fully human. Very much depends therefore upon one's view of man, and I write in defence of man.

Care should be taken in the kinds of analogies we employ. It has been said that the genetic code imprinted in the cell at fertilization is merely an impalpable blueprint and that one has no moral compunction about destroying a blueprint. He is not thereby destroying a house. But, in the blueprint analogy, the "bio" element is lacking. If the blueprint is left to itself it will never become a house; but the zygote will grow into a human being if left undisturbed.

e) Society

I am concerned about the brutalizing effect upon society that I feel increased freedom to abort will have. Is a senile man an "independent person" more than a 20-week fetus?

The moral implications of the sex act need to be reinforced to us, so that we feel morally bound to the consequences of our acts. Abortion for population control or simply for reasons of personal preference, convenience or economics are not morally to be sanctioned. Rarely is abortion a purely medical matter. More often it has to do with social rationalization and private preference. There is a sensitive balance in human affairs which can be touched only at great risk. It may be that in Western Civilization increased abortion is a way of social suicide of the more able section of the community because most abortions are sought by women of the middle and upper classes. Or, are we to come to the place of decreeing them for the less favoured socially and intellectually?

To me, human life is precious and its conception is not to be regarded as an inconvenience to be skirted at will. We may be able so to socially engineer segments of the population so that they will feel no moral repugnance at widespread abortion, but I do not think we shall then have man as a moral and spiritual creature as we now know him.

In our time some dictatorial powers have for scientific, economic, social and political reasons decreed life or death for others. We have abhorred that as brutal and inhuman and culpable. Shall we now freely decide life and death for others, including unborn children? Who is to decide what quality of environment is necessary to a full life for any child? These are loaded words and may bear an inverse relation to the potential God has put into any particular unborn child and his effect upon the environment.

Problems of overpopulation in some parts of the world, genetic diseases, unwanted pregnancies, sexual licence and other matters will have to be faced squarely but I do not believe that widespread abortion can be the solution morally, nor that it in fact can be the solution socially, psychologically or economically.

Abortion laws may be unpalatable to some and may be in some cases unenforceable, but these are no reason for not having them. I feel that our society ought to be encouraged to take pride in human life as a trust and to take

responsibility for acts including sexual ones. Birth control is the obvious answer. Adoption and re-education of attitudes rather than fadism are other answers. If we could with the magic wave of some psychiatric wand get rid of human guilt, including guilt over abortion, the whole fabric of human life and society would collapse. Society is not held together first by law, but by conscience. To be human involves respect for and love of human life.

THE CHURCH, MODERN MINISTRY AND EVANGELICAL FAITH

Convocation Address by Dr. Samuel J. Mikolaski
North American Baptist Seminary, Sioux Falls, S.D.
September 9, 1976

In our time the Free Church tradition has come under fire, especially in view of attempts to unify the church world wide. In modern times the trend relates to the development of the Ecumenical Movement which resulted in the formation of the World Council of Churches. A powerful impetus was given to the trend by Catholic-Protestant and Catholic-Orthodox rapprochement as represented by Vatican II. The new dimension which Catholic-nonCatholic approaches created obscured the growing weakness of the World Council of Churches cause, especially in the U.S.A., a weakness due to declining numbers, declining finances and declining interest among prominent member denominations. Conversely, the new international rapprochement has also obscured the rapid growth of the evangelical churches, more especially of the Believers Church movement.

It is important to understand the genius of the Believers Church. To suppose that evangelical growth such as we are witnessing is due to a theological and ecclesiological continuity with a readily identifiable common bond, namely a certain view of Scripture, is to make an understandable but serious error. Since I grew up on the error and had to deliver myself from it by a long and painful process, allow me to outline the terms of the evangelical discontinuity which I believe is vital to Believers Church growth.

The terms of the issue directly affect the life of the North American Baptist Convention. As a Baptist denomination in the north it has a pattern of origin and theological and ecclesiological development roughly parallel to my own upbringing. In view of the struggles the North American Baptist Convention is encountering with the problems of growth and the patterns of theological education required for the challenge of our churches' mission and ministry, the issues to which I advert are critical.

I wish to outline a theory of church patterns and then move to an interpretive conclusion.

I The Constantinian Symbiosis

Much of western thinking about the nature and form of the church derives from the Constantinian symbiosis of the fourth century A.D. When the Emperzor Constantine came to power the persecution of the church ceased, as proclaimed by the Edict of Milan in 313 A.D. The church's previous rapid growth, often under severe persecution, appeared to have paid off. The church was not only at peace, it gradually displaced the established religions of the Empire. The unity of the church became visible. The unity was understood to be not only theological, but sociological and political as well. Church and state became the spiritual and temporal sides of one body. Stability seemed to dictate uniformity. The *Corpus*

Christianum, Christendom, was born. What were some of its salient characteristics? Note the following:

First, ecclesiological and theological integrity were stressed. The importance of Scripture was stressed along with a growing body of tradition for purposes of confessional theology. But tradition, following as a development from the earlier apostolic tradition, already tended to be more important for establishing practical guidelines for the Christian life. True theology and orthodoxy were increasingly assumed, with a corresponding decrease (with notable exceptions) in emphasis upon the experienced Gospel.

Second, the Church became organizationally coherent and stable, and it also tended to become hierarchical in structure. Historical and theological continuity were located for practical and theological reasons in the monarchical episcopate. The church became visibly and palpably universal. It began to represent enduring stability through its hierarchy, traditions and institutions in a world rapidly changing politically and economically.

Third, the church became sacrament dispensing more than Gospel proclaiming. Salvation was tied to partaking of the sacraments in an authorized manner. Through the development of sacramental theology the institutional Church acquired the mystique of being the only place where salvation is dispensed.

Fourth, the church became socially continuous with large segments of society and became politically approved. Here the seeds of the *landeskirche* were planted. A provincial or national segment of the church became the church of that people or nation. It became the church of the land and the conserver of the peoples' ethnic identity and often of their political aspirations. This guarded social cohesion but it tended to preserve the monolithic and optionless social and political ideal. The divine element of the Empire had been the republican ideal embodied in the genius of Caesar. This was transmuted into the concept of the divine element embodied in the church and bishop as the symbol of a stable, if optionless, society. During the early and late Middle Ages it was assumed that a plural society could only result in mischief. Church and state were seen to be coextensive. The social compact of the earthly kingdom had its centre and counterpart in the spiritual temple of the Lord.

Fifth, Christian discipleship tended to become ritualized and formalized. The nominal character of religion encouraged the outbreak of many reform and spiritual life movements. For many the external characteristics of the faith assumed a day to day importance, though personal or political or theological crisis could quickly evoke a powerful confessional sentiment. As Christians became prosperous as part of the newly emerging non-titled wealthy classes, the payment of gifts and endowments with a view to accumulating merit became a practice. As spiritual discipline relaxed, discipleship tended to become less personal and committed and more nominal and secular.

Add to this the rise of the church as a universal political power after the enthronement of Charlemagne on Christmas Day, 800 A.D., and the growth of all sorts of religious abuses, and one can understand the setting in which the

Protestant Reformation occurred. Out of this emerged more than one model for the church, as well as for society.

II The Reformation

We in Western Christendom are inescapably heirs of the Reformation. The grand medieval scheme of Church and Society could not stand under the weight of unforeseen religious and political abuses. It is important to see that the Reformation was both Catholic and Protestant.

On the Catholic reforming side, the treasured ideals of the universal Church and State symbiosis under Papal authority was retained as the only universal way to preserve the unity of both. Powerful monastic and other spiritual reform movements pressed for the reform of medieval excesses. However, for them reform must occur within and under the received hierarchical structure and sacramental system. It was the southern European nations (with some exceptions in Northern Europe) which comprised the Latin language and cultural stronghold of the old Roman Empire and which had chiefly aristocratic leadership that remained loyal to Rome. It was for no small reason that ethnic slurs were slung back and forth. In Rome the Lutheran revolt was attributed to the drunken Germans, Slavs were dubbed cannibals, and the English lechers after their womanizing King, Henry VIII.

Revolt centered among the northern nations, which also had been the ethnic nationalities on the fringe of the Empire. These had never been fully assimilated into Latin culture. The Reformation leaders were drawn mostly from non--aristocratic stock, though quickly the Reform movements drew princely power to their side.

The lines drew taut over issues which, though not new, acquired new sharpness. The immediate cause of the sixteenth century crisis was Luther's exposure of the sale of indulgences. This issue served to ignite a huge bonfire of issues, as events heaped them into new dimensions of seriousness and urgency.

Long held traditions and their accompanying abuses which the Reformers attacked include: The payment of annates and other money schemes to enrich Rome at the expense, especially, of the non-Latin nations. Temporal authority over rulers of sovereign states. Judicial authority over bishops, monks and priests as a class so that they often escaped criminal prosecution and civil litigation. Papal authority in all ecclesiastical matters, including councils, confirming their acts and governing the church. Pomp and luxury which attended the accrual of power and wealth at Rome, and which severely restricted indigenous economic development because of the drain on the national economies. The clerical spiritual indifference which accompanied exploitation. Papal theological authority in the exclusive interpretation of Scripture and the denial of the use and interpretation of Scripture by the laity. The sacramental system which had elevated ritual and works above grace and faith and had altered the nature of salvation by restricting it to the confines of the church under the Roman hierarchy.

To all of this, and to more, the battle cries of the Reformation became: No corrupt practices. No clericalism. No foreign oppression. No sacramentalism. *Sola scriptura. Sola gratia.*

In other words, the freedom of the forgiven and justified sinner whose conscience and life are bound by the Word of God and to Christ the Redeemer and Lord of Scripture is Christianity's banner. There is no salvation apart from grace and faith which the Scriptures convey by the Holy Spirit to any man who will hear them.

The Reformation period is marked by violent conflict and vigorous debate, as reflected in the Belgic Confession (1561) and the Canons of the Synod of Dort (1619). Despite Reformation polemics, let us not make the mistake of supposing that aggressive controversy is the key to the Reformers and their teaching. The warm, pulsating centre of the Reformation was a deep devotion to Christ which called men to Christian faith. For me the Heidelberg Catechism (1563) is the language of such confession and devotion. It is a statement of faith of the redeemed about that in which one can put his trust and hope. We give thanks to God for such witness and, as well, for parallel spiritual reform movements which remained within the church of Rome during the same period.

III The Ana-baptist Model

Nevertheless, there developed a powerful conviction among many that the Reformation was a half-way house, not only theologically but politically and socially as well. These views are epitomized in the teachings and lives of the Czech Brethren, the Swiss Anabaptists, the Dutch Mennonites and the early English Baptists. Elements of these views antedate the Reformation period by at least a century and a half to Huss, Wycliffe and Chelcizki and many other unnamed groups of Christians.

The Reformers could not give up the conception of the Landeskirche, that is, the national church which is coextensive with the State. They retained infant baptism as the mark of the Christian church's claim upon the child for the Christian nation. For them believers baptism and disciplined discipleship, though biblical, fragmented society by restricting membership in the Church to believers. The concept of a composite society through freedom of conscience in religious matters, which has immediate political and social implications, was seen to be pernicious. The unity of society and of the Church could be, said the Reformers, preserved by the sword of the State. Though some of the Reformers like Zwingli agreed that the Church of Baptized Believers as Conrad Grebel and Felix Manz argued is truer to Scripture, the Reformers claimed that politically and socially such an ideal was a practical impossibility. The option which the Anabaptists advocated and practiced could not be allowed. So they drowned Felix Manz in the Limmat. The Reformation ideal absorbed the medieval ideal fundamentally untouched, which was to maintain the religious and social optionless model of the Constantinian symbiosis of the State church.

Consider the alternative model for the Church, the State and society which the

Believers Church entailed:

First, the Church as a fellowship of Believers is restitutionist in claim and character. The aim is to restore the Church to its dominical and apostolic pattern through the kerugma. Certain key elements of Scripture are normative. Broadly speaking these are: proclamation, conversion, faith-baptism, reception of the Spirit, membership, disciplined spiritual life under the Word of God, works commensurate with profession, and obedient ministry. The Church is properly made up of those who have personally professed faith in Jesus Christ and been baptized.

Second, there is the principle of the believing people who alone constitute the body of Christ. They are the Church of the conventicle. They are the people of God. They embody a committed way of life.

Third, as such, their fellowship is inevitably and irrevocably socially discontinuous. There is a line between the Church and the world. Society must thenceforth function on a footing of temporal laws not on the footing of the Church and State symbiosis. The principle of faith entails voluntarism and compositism as social and political ideals. Today we call them freedom of conscience, the separation of Church and State, and the rule of law.

Fourth, the Believers Church urges upon its members obedient discipleship and the pursuit of the life in the Spirit. There should be evidence of professed adherence to the Christian faith. The marks of discipleship include exercises such as prayer, high spiritual ideals, works of kindness, and concern for the social as well as spiritual welfare of men.

Fifth, the Church is a koinonic body. The local Church is indeed the body of Christ. This breaks the claim of the monolithic structure of the Corpus Christianum, yet encourages faith in the unity of all believers in the Lord Jesus. The vital unit of the Church historically is the local assembly. This view enhances the responsibility of each member, compels attention to the life in the Spirit under the Lordship of Christ, encourages mission to the community in which the Church is located, and discourages the tendency to pyramid religious power nationally and internationally.

In this Bicentennial Year we who tend to take for granted freedom of conscience, freedom of religion, and the separation of Church and State should understand that here in North America for the first time in Western Christendom the social, political and religious implication of the Anabaptist ideal were allowed to solidify into a state. However, even in America adoption of libertarian principles which were to become the hallmark of the new society did not occur without a struggle. Some colonies such as New England and Virginia sought to impose religious restrictions. Only after Roger Williams founded Rhode Island as a haven for freedom of conscience, and increasing numbers of settlers carried with them libertarian ideals as they opened up the interior, did the new ideas prevail.

Ernst Troeltsch has written, “Here those Stepchildren of the Reformation have at long last had their history-making moment ... Here the end of the medieval idea of culture was effected and in the place of coercive culture of the State-Church came the beginning of modern culture separate from the Church,” (*Historisch Zeitschrift*, 1924, p. 63). Roland Bainton also says, “These views are on the North American continent among those truths which we hold to be self-evident: the voluntary Church, the separation of Church and State, and religious liberty. From the days of Constantine ... these principles, to us so cardinal, had been in abeyance,” (*Recovery*, p. 317).

The ideal of a composite society under the rule of law where each person is seen to be endowed by his or her Creator equally with the rights of freedom is a social and political ideal that in significant measure derives from the radical wing of the Reformation.

What about our times, our witness and the life of the Church? I urge you to implement the ideal. Some of my evangelical brethren think that the focus of confessional strength is upon a theory of the inspiration of Scripture. They think that the vitality of evangelical life and faith rest there. I do not. In my view something is wrong if by affirming the absolute authority of Scripture one continues the practice of infant baptism, or practices no baptism at all for church membership, or rejects the ordinances, or continues to accept the premise of a State church, or displaces the Church in favor of other institutions. The issue for us is not only the nature of the Scripture, as important as that is. The issue is the kerugmatic teaching of Scripture and the nature and place of the Church. We do not confess the Word alone, but the Word as expressed in the apostolic Gospel, mandate and mission.

Why do I see this whole issue as converging upon mission? Because the moment you go out to minister you must make up your mind what it is that you proclaim as the Gospel, and what you propose to do with the people who respond.

Here I call you to apostolic simplicity and directness for your model. Be willing to be thought stubborn, unintellectual, simplistic and at times a-social. Take as your norm the apostolic mandate of the Day of Pentecost. This is the model for ministry. Surely the Book of Acts presents to us the fulfillment of our Lord’s Commission in the activities of his disciples (Acts 2:38-42):

Turn away from your sins, each one of you, and be baptized in the name of Jesus Christ, so that your sins will be forgiven; and you will receive God’s gift, the Holy Spirit. For God’s promise was made to you and your children, and to all who are far away—all whom the Lord our God calls to himself. And Peter made his appeal to them and with many other words he urged them saying, ‘Save yourselves from the punishment coming to this wicked people!’ Many of them believed his message and were baptized; about three thousand people were added to the group that day. They spent their time in learning from the apostles, taking part in the fellowship, and sharing in the fellowship meals and the prayers.

Preach the word of love and grace and redemption. Call men to repentance and

faith in the Lord Jesus Christ. Baptize them without delay upon profession of their faith, which also in the New Testament is the door to the church and into ministry. Conversion, baptism, reception of the Spirit, and membership are one event in the New Testament and in the post-apostolic church. Lead them to develop the life in the Spirit which they have received—the life of obedient discipleship. Teach them the biblical necessity of the local church of believers. Repeat this pattern over and over again. Ask God for the joy, as I have known it, of Sunday after Sunday of baptisms—three to four months at a stretch—as you see men and women and young people joined to Christ and the Church. Nothing is a greater joy, or threat, to a congregation than growth. Growth is first a mood and only second is it a method.

Ignore the prophets of doom and the personality cults. The Believers Churches are growing, despite the dire predictions about the death of the church and the inauguration of the post-Christian age. Resist the displacement of the church in your understanding of the Christian mission because you have a dominical mandate which relates your work immediately to the believing fellowship. Remember the New Testament model: Peter did not establish a Galilean Fishermen's Fellowship. Paul did not organize a Tentmakers Christian Association. Lydia did not establish a Sellers of Purple Christian League. Philemon did not organize a Christian Business Men's Group, nor Onesimus a Christian Slaves Society. Nor did Apollos establish a Pan-Hellenic Christian Alliance. All were part of the body of Christ as expressed in the local believing fellowship.

Our mission is the planting of believers churches and the building up of the people of God in the church. This does not deny that there are believers in other Christian bodies, but that the believers church reflects distinctive concepts about Christianity. The Believers Church model is as vital today as it was during the Reformation and the founding of this nation. Our task is to create the believing and ministering ecclesia in the sense of soma. Its New Testament identifying marks are *leiturgeia*, the worship of the living God; *koinonia*, the unity of the Spirit under the Lordship of Christ; *kerugma*, the gospel proclamation issuing in faith-baptism and union with the body; *didache*, developing Christian discipleship through communicating the teaching of Christ and the apostles; and *diakonia*, compassionate social concern for people in need.

Do all of this in the whole. Do not fragment the biblical plan. The best evangelism is not a specific evangelistic method but an instinctive mission-mood which conspires through all of the functions of the body -whether worship, fellowship, proclamation, teaching, or, ministry—to draw people to Christ and the Church. That is the best evangelism. When that happens evangelism need not be specially planned because it is perennial. This is how the early church grew, how the pre and post-Reformation Believers Church groups flourished, how the Wesley Revival occurred, and how church growth is occurring today in North America, Africa, Central and South America. When you have tasted that kind of church life

and fruitfulness of ministry you will be content with nothing less.

The biblical word to the Christian today is mission—that is the theology of the church and, as expressed in the practice of the apostolic Gospel, its theory as well.

I conclude with a word from Leonard Verduin, the Reformed scholar who has defended the concept of the Believers Church: “We live in a world where by legal enactment the only structurization of Christ’s church that is permissible is the structurization for which the Stepchildren agonized.” (*The Stepchildren of the Reformation*, p. 92).

THE MAN OF GOD

Dr. Samuel J. Mikolaski
Graduation Banquet
North American Baptist Seminary
May 15, 1976

But as for you, continue in what you have learned and have firmly believed, knowing from whom you learned it and how from childhood you have been acquainted with the sacred writings which are able to instruct you for salvation through faith in Christ Jesus. All scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work.

2 Timothy 3:14-17

In Keach's *Baptist Catechism*, which was adopted by the Philadelphia Baptist Association in 1742, there occurs a familiar sentence which is characteristic of Reformation theology. "Man's chief end is to glorify God and to love him forever."¹ The text you adopted for your banquet theme (2 Timothy 3:17) sets forward Paul's teaching on the fulfilled man of God in contrast to the classical ideal. The differences are striking and aptly relevant today.

The passage infers differences between the non-Christian, and the Christian ideal. It is surprising that the commentators miss the differing nuances that Paul attaches to some famous classical terms. These terms were used to indicate what education in the sense of *paideia* could accomplish. There are at least seven of them in the passage.² The differences between the non-Christian and the Christian connotation given to these and other terms in the New Testament contrast two points of view as to the highest pinnacle for man.

Paideia meant culture, the culture for which man was ordained by the gods, said the Greeks. Many models of education, morality and politics were advocated in order to achieve man's best end. For example, Plato said that the specific and proper virtue of a man is justice.³ Justice in the soul (and in the state) occurs when wisdom, courage and temperance⁴ are in harmony, he said. The way to get it is through education and training; that is, education not primarily with a view to a vocational skill; rather, with a view to character development or culture. For this a vigorous program was prescribed for the fortunate youth, which included gymnastics, grammar, rhetoric, music, mathematics, geography, natural history, and philosophy. The Socratic dictum "Know thyself" meant at least that the man of noble character who knew the good would logically choose the good. Regrettably, the classical ideal failed because it apparently lacked a life-transforming and energizing moral dynamic.

For the Christian, that moral power resides in the nature of redeeming, altruistic love. Paul teaches that education in uprightness is designed to produce conduct whereby righteousness is actualized as a sphere of life. For Plato, justice in the soul is the harmony of virtues. It is self-actualization. Paul's conception of justice is rooted in the righteousness of God which, when expressed by the Christian in altruistic concern, generates a different kind of harmony. This harmony is not of

self-realization and self-actualization, but of the suffering servant, of the one who gives himself away, of the expendable self. Redemption experienced becomes sacrifice applied.⁵

Four major characteristics of the Man of God, in contrast to the man endowed by the gods, stand out in the passage: First, appreciation for an heritage. Second, submission to biblical authority. Third, commitment to mission. Fourth, dedication to vocation.

I. Appreciation for a Heritage

Paul's reminder to Timothy of his spiritually minded parentage and heritage includes the puzzling words "and how from childhood you have been acquainted with the sacred writings." This exceptional use of the word "sacred" as well as its anarthrous construction point, to my mind, to the hallowed or revered traditions of Timothy as a devoutly trained child of mixed parentage.⁶ Such a meaning would be clear to any educated Greek or Jew of Paul's day.

The revering of a sacred tradition, which in Timothy's case included the Old Testament, while sounding distasteful to us, in fact consists of the treasuring of the values of the past. These are the living core of faith and spirituality. The church fathers called this deposit the *Rule of Faith*, or the *Rule of our Tradition*. In this sense appreciation of tradition is not slavish belief in the traditions of men, but the frame of mind which hallows the already holy, which conserves the already treasured, and affirms the time honoured moral and spiritual values. It is our past which must always be in our present. Such a frame of mind unites the old and the new and can truly enter the unknown of the future and shape it because the permanent values of the past pave the plane path into the future.

Don't succumb to the illusion of instant creativity without roots, which is one of today's foremost myths. In the age of criticism the past was seen to persist in the present and to provide the background against which it was judged. Now some claim that the past no longer nourishes the present. Creativity has become less historical and more personal. The current psychological fascination with creativity alleges that the contemporary creative person is less a slave to the authority of the past. This democratization of the creative genius (which is perhaps an offshoot of the Freudian unconscious) now makes of every man, musically, poetically and religiously a genius as he does his own thing. Creativity has no historical roots; its only meaning is personal and individual.

But it is precisely here that the deepest reaction of alienation, rootlessness and loss of community is being felt. The claim to independent genius, the blown mind cut off from moral and esthetic criteria has exacerbated the problem of man's rootlessness which it was in part invented to cure. The Christian faith assures man not only of his future through redemption, but also gives him roots to his true past. You cannot minister to people today, either inside or outside of the church,

whether to young or to old, whether to anglophones or to other ethnic groups, without appreciation for the treasures that God has given in spirituality and mores, in exposition and interpretation, in hymnody and worship, in traditions of the family, in ideals of character and service.

II. Submission to Biblical Authority

As an extension of the idea of revering holy things, Paul utters these famous words, "every Scripture, seeing that it is God-breathed, is as well profitable." Scripture is a God-inspired product and God's Word to man. But we have tended to stress so much the inspiration of Scripture that we have missed Paul's point in this passage that inspiration is the basis of the Scripture's profitableness. What profitableness?

The foremost profitableness of Scripture is its power to generate a new kind of wisdom. This wisdom leads first and foremost to salvation, not to cultured self-fulfillment. It is salvation in and by Jesus Christ. It is salvation through faith in Jesus Christ. This is the wisdom of faith and obedience, rather than the cultured Greek ideal of the wisdom of intelligence and prudence.⁷ "Through faith which is in Christ Jesus." Let that be the passion of your life. And where there is the mind of the twice-born man, of the man who treasures abounding grace to the chief of sinners, there will also be the inevitable correlative of putting himself under the Scriptures.

Learn to stand *under* God's word. Do not lord it over Scripture. When we revere Scripture as holy we adopt a submissive frame of mind, the mind which says, "Lord, I treasure your Word and await your command." I say to you that this should be the outlook of the man of God as a frame of mind, a disposition, a certain beautiful, childlike simplicity and humility. Let this be for you a life-long aspiration.

Paul says that what the child Timothy was taught to revere, bishop Timothy should know to treasure and teach. That the Scriptures make us wise unto salvation means that they instruct us unto salvation. They are the content of instruction for faith and their key feature is Jesus Christ. You can have no nobler ambition, no more arduous though joyful task, than to instruct your people in the Scriptures.

Consider the beautiful declaration embodied in the New Hampshire Confession of 1833:

We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth, without any mixture of error, for its matter; that it reveals the principles by which God will judge us; and therefore is, and shall remain to the end of the world, the true centre of Christian union, and the supreme standard by which all human conduct, creeds, and opinions should be tried.

III Commitment to Mission

The further profitableness of Scripture is its delineation of ministry. What Paul says applies equally to the development of the man Timothy and to the development of the people under his care: "profitable for teaching, for reproof, for correction, and for training in righteousness." Here is a mandate for Christian *paideia*.

Profitable for teaching means sound doctrine,⁸ which in turn reminds one of a pervasive Pauline theme. He means sound, wholesome teaching. He means a body of instruction. He means that you must undertake to instruct your people for the whole of life within a Christian frame of reference. This task today is demanded of us with a new sense of urgency. For us and for our people the articles of faith are not like commodities in a bazaar or delicacies in a smorgasbord for us to pick and to choose at pleasure. The right to pick and choose in regard to the Christian *didaskalion* has very strict limits. Give yourself to teaching. Timothy himself, and those whom he nurtures, who have gone beyond the first instruction in the faith, can progress on the right way only under the influence of the Holy Scriptures.

Profitable for reproof means refutation of false teaching⁹ and rebuke of sin.¹⁰ The Word of God carries a certain polemical and condemnatory force. The clearer the teaching, the more vivid the contrast with error becomes. Religion without theology is a netful of gas.

Profitable for correction means to set one upright on his moral feet. It means the ability to distinguish between right and wrong, and to cultivate the instinct that it is always better to do right than to do wrong. It means ethical instruction. It means a value system normed by the good, the true and the beautiful, under God the Creator and Lord of life.

Profitable for instruction means training. Paul says, "for discipline which is in righteousness." Christian *paideia* is training in righteousness as the atmosphere in which the discipline is exercised.¹¹

IV. Dedication to Vocation

Finally, Paul reaches the purpose toward which his discussion has moved: "that the man of God may be complete, equipped for every good work."

Christians have in their hands a God-given instrument designed to equip them for their work. They too then become God-given and God-equipped instruments. Discipleship ends not in ecstasy and contemplation, but in ministry. Christian *paideia* culminates in altruism. They are to be not simply hearers of that word, but doers of it. Christian completeness includes perfect adaptation for the task.

How striking that Paul, who so powerfully argues that saving righteousness is

imputed by grace not earned now insists equally strongly that the sphere of righteousness is the genesis of good works. They are inevitable corollaries, declares Paul. "Every good work" entails particularity. One must balance vision and the ideal with specific, concrete actions. It is not good enough to say that Christians are concerned about all people everywhere. There must be concrete action for someone somewhere.

Human need today, I believe, compels us to a radical revision of our priorities, away from the new forms of evangelical egocentricity and hedonism to recapture the soul of our faith, which is the expression of loving concern. Surely active compassion is a major element of our Lord's teaching and practice in the Gospels.

I speak not of either a social utopia nor of a Christian utopia. Every government, every church, every denomination with utopian aims inevitably becomes authoritarian. So it was with the State-Church symbiosis in the Middle Ages as men mistakenly believed that they had brought in the Kingdom of God, while myriads suffered and died, unloved and uncared for. Our job is not to build utopia, but to minimize tragedy, sorrow, unhappiness, and suffering. Human need and human suffering make a direct moral appeal for help; there is no similar moral demand to enrich others nor to maximize their happiness. Somehow we must cast out from our contemporary evangelical faith the demon of utilitarian hedonism and put the Cross back to center. If you set out to make people happy, or fulfilled (to use current jargon) you will fail and become frustrated in the ministry as well. Pain cannot be outweighed by pleasure; least of all one man's pain by another man's pleasure. Learn early that true ministry will not be utopian, but will entail daily responses to a perpetual stream of demands for immediate action to remedy identifiable wrongs. Learn to *proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are oppressed, to proclaim the acceptable year of the Lord.*

How blind religious leaders can become. The confession of the lack of loving concern and compassionate action contained in the *Chicago Declaration* should give us pause, as evangelicals, to ponder whether a new era of sacrificial ministry needs to dawn among us. I mean the spirit of the Ana-baptists, of the early Moravians, of the Wesleys and of Wilberforce, of William Booth. Listen to the words of Menno Simons addressed to the religious establishment of his day,

Yet not one of the devout who have joined themselves to us, nor any of their orphaned children, have been left to beg their way ... This mercy, this love, this community of goods we do teach ... If this is not Christian practice then we might as well abandon the whole Gospel of our Lord Jesus Christ, His holy sacraments and the Christian name... Shame on you ... you who have been unable with your Gospel and sacraments to remove your needy ones from the streets, even though the Scriptures say plainly enough: "whosoever hath this world's goods and seeth his brother in need and shutteth up his compassion for him, how dwelleth the love of God in Him"?

What's ahead for us? Social planners tell us that favorable economic conditions are likely to continue well into the 1980's. At the same time, says Herman Kahn of the Hudson Institute, disillusionment due to frustrated rising expectations will

cause greater spiritual anxiety. The biggest problem ahead, he adds, will be religious as affluent people question the meaning and purpose of life. For that world, here is the complete Man of God: equipped for every good work. Learn the arts of compassion and concrete action. Make your ministry not self-serving, nor self-fulfilling, nor self-realizing, but self-sacrificing.

I close with some lyrical words from Malcolm Muggeridge's autobiography:

All I can claim to have learnt from the years I have spent in this world is that the only happiness is love, which is attained by giving, not receiving; and that the world itself only becomes the dear and habitable dwelling place it is when we who inhabit it know we are migrants due when the time comes to fly away to other more commodious skies.

Footnotes:

¹Answer to Question 2

²*arete, dikaios, agathos, ieros, sophists, didaskalia, paideia*

³*The Republic*

⁴The societal parallels to the psychological analogy are: wisdom/philosopher-king, courage/defenders, and temperance/common people -- all fulfilling their proper function

⁵Philippians 2:3-5

⁶His mother was Jewish and his father probably Greek. Timothy's conversion probably preceded his mother's. This allusion refers therefore to his pre-Christian training in the Old Testament and in other religious literature.

⁷*sunesis, phronesis*

⁸1 Timothy 1:3-7

⁹Titus 1:9, 13

¹⁰1 Timothy 5:20; Titus 2:15

¹¹Titus 2:11-14

Notes on 2 Timothy 3:14-17

v. 15 – On *ta hiera*: Tasker includes the variant *ta* without notation. Aland/Metzger, *et. al.*, also include it, but bracketed as a text of dubious validity. Evidence for the retention of the definite article is ancient, including AC*D²EKLP. However, exclusion of the article has stronger support, including Aleph,CbD*G,17,33,EA. Following Tischendorf and Westcott and Hort, Souter and Nestle omit it altogether, which I accept as the best reading. The difficulties of interpretation probably led to early inclusion of the article for easier exclusive identification of the "hallowed writings" with Scripture. However, the more difficult reading is almost certainly the correct one and implies a broader range of religious literature and tradition.

v.16 - The reference to Scripture here is to the OT. Timothy could not have known the Christian Scriptures in his unconverted childhood. Why should Paul have to reassure him that the Scriptures are inspired? The point of the declaration hangs on the profitableness of Scripture in Christ-

centred and Christian orienting ways. With Bernard and Simpson I take the key to be profitableness as the point of the affirmation. The inspired character of Scripture is the basis of its profitableness. The three ranges of usefulness are soteric, doctrinal, and ethical.

v.17 – *ho tou theou anthropos*, primarily applies to Timothy as a teacher fitted to his task, but its sense also extends to his pupils (trainees) fitted for their task by the teacher's training (so Guthrie, Lock and Bernard). *artios* means an instrument (here a man) perfectly adapted for its task (cf. Is. 49:1-4). *exertismenos* means furnished completely or completely equipped (*hapax legomenon* in Paul). *Pros pan ergon agathon* suggests specific, need-meeting action.

The Word of God for the 70's

by S. J. Mikolaski

Vancouver: *Calling*, Winter 1970

Dr. Mikolaski is Minister of Braemar Baptist Church in Edmonton and Professor of Christian Theology at Regent College, Vancouver. This article is a shortened version of an address he gave to the Pastors Conference of the Baptist Union of Western Canada at Sundre, Alberta in November, 1970. We are particularly grateful to Dr. Mikolaski for allowing us to cut down his original text drastically in order to allow its inclusion in CALLING. We have suffered this way ourselves on more than one occasion and know what it feels like. But we hope that even in this reduced version the basic message has been retained.

THE EFFECTIVENESS OF THE APOSTLE PAUL'S PREACHING depended upon his keen awareness of the cultural, philosophical and religious thought-patterns of his times. Effective ministry today demands a grasp of the pattern and meaning of key elements of our society, and the danger of over-simplification when one generalizes should not discourage us from undertaking the task of assessing the mood of our times.

I believe that in strategic sectors of our society strident unbelief is now more muted than it has been since World War II. Grounds for confidence in man's capacity to cope with himself and his problems are much less apparent than they used to be. There is a spiritual or mystical revival taking place today which I believe will continue through the next few years but the churches seem inadequately aware of it.

I wish to epitomize the mood and opportunities before us in this decade in the following ways.

A Decade Which Celebrates the Transcendent

Reaction to the church's impotence has justifiably, I think, centred upon its rather obvious establishment character, but a more important reaction is less apparent, especially because the subtlety of the issues involved is missed by those whose raucous voices have noisily defended orthodox belief by worn shibboleths. The reaction to which I refer is a deeply felt resentment of the way objective features of Christian faith have been handled at the expense of the majesty of God, the image of God in man and the inner spiritual realities of the religious life. The key feature of this resentment is its powerful emotional surge over what has been lost, though what has been lost may not be grasped rationally nor articulated verbally. In this respect, while Pierre Berton's and similar criticisms are valid, his solution is theologically and philosophically naive and irrelevant.

The resentment concerns religious bickering while the world burns. This includes: the attempt to bolster faith through the quest for the historical Jesus while failing to worship Him; the petty archaeological shoring up of faith but failure to

communicate the content of the Bible; refutations of evolutionary theory while ignoring stewardship of the created order; proofs for the existence of Noah's Ark from pulpits centred in sagging shells of churches; proving the Bible while ignoring its God; involvement in political and social activity while ignoring the great issues of spirituality in a secular age. Objective features of the Christian faith are surely not petty matters but they have often been handled in a petty way. Bickering obscures the Gospel and the greatness of God, and this generation is tired of husks given for corn.

Modern man's initial penetration of the solar system has impressed upon the general population the vastness of the universe and the solitude and finiteness of man. The search for identity and meaning is not only intense but also intensely personal. People are responding to the pressure of infinity. The Psalmist's words have a startling new meaning for our times:

*When I look up at the heavens, the the work of thy fingers,
the moon and the stars set in their place by thee,
what is man that thou shouldst remember him,
mortal man that thou shouldst care for him?*

It is seen that physical conditions and worship patterns may be induced to resemble elevated spiritual experiences (including the use of the so-called mind expanding drugs), but that the physical factors alone cannot produce the fullness of religious experience.

There is a longing for worship to be true, for God to come to the individual. Here is the strength of apostolic Christianity. The Gospel proclaims the personal meeting of the soul with God, not as a ritual affirmation of His existence but as the true worship of and meeting with the God and Father of Jesus Christ.

Some mediation is always present in worship. But at the centre of Christian worship, and as a crucial element of witness to our day, these elements are the biblical teachings about God, Christ and salvation. The Christian "I-Thou" relationship with God depends upon the persistence of biblical truth in present experience.

We must show the reality of God as the God of righteousness and love and the searcher of the hearts of men. He is near at hand. He has spoken in history and acted to save in Jesus Christ. People today want to know the reality of God.

A Decade Which Demands From Christians a Clearcut Kerugma

Langdon Gilkey of the University of Chicago has written much during recent years about the progressive secularization of western life. By secularization he means, "the absence of the religious, transcendent, or ultimate dimension of reference in all the facets of life, and the consequent derivation of all standards and goals solely from the natural and social environments in which men live." He sees the loss of the dimension of theological truth to be as great a threat to the theologically conservative forces of the church as to the liberal ones. The moral

and spiritual strength of free church life depends upon the force and clarity with which the Gospel is communicated.

Gilkey further says, "Protestantism can exist as a vital form of religion only on the twin assumptions of the presence of the Word of God in the church and the priesthood of all believers. The latter, which is our immediate concern here, implies that each man believes this Word of God - the Gospel - for himself.... If, as seems now to be occurring, the laity ceases to care about the truth of Christianity, then Protestantism in its historical form is surely dying or already dead.... If the Word is to be an authority in our churches, then the Word must be understood and believed to be the truth about life and reality, not only by the minister who preaches, but just as much by the congregation who hear." (How the Church Can Minister to the World Without Losing Itself, Harper and Row, 1963.)

It is difficult to speak of the absorption of the church with other tasks, indeed at times its mis-alliance with them, without running the risk of misinterpretation. But I see the recent drift of church activity in Canada as largely retreat from its main task. The moods and needs of our times have changed so radically in the past decade as to lead me to believe that current major church union enterprises amount to retreat strategy. These involve retreat to unification, to political action, from the vitality of spiritual life and from the kerugmatic thrust which is needed today. Churches are ideologically committed institutions. When the commitment to theological and spiritual principles is gone, the reason for existence is in doubt.

Ian Henderson, Professor of Theology in the University of Glasgow, has said in a recent book that the ecumenical movement is a massive desire for power under the aegis of love, and that the "one church" idea may be what the church needs most to repent of. (Power Without Glory, John Knox Press, 1969). It is well to ask whether the pyramiding of church structures is in the best interests of the Gospel and the church.

The church has a dominical origin but also thereby a Gospel foundation which carries with it the commission to preach the good news to every creature. The multiplicity of our reasons and excuses for not doing so is ingenious but also revolting because the people of our generation often know that the churches ought to be more kerugmatically and confessionally oriented than they are. Mostly we spend our time explaining why things don't happen and why we don't do things, rather than in preaching the crucified and risen Lord.

The Gospel first and foremost creates the church. That Jesus is Lord; that He died for our sins and rose again is not only our message but also the basis of believing church fellowship. Without the Gospel a church or denomination is a netful of gas. The church must live by and proclaim the Gospel. Without this cutting edge of salvation, which calls men publicly to commitment to Christ the Lord and baptism into His death and resurrection the church will fail in its mission in the 70's.

A Decade of Tension Between Creativity and History

The Gospel came into a world richly furnished with ideas. Agnosticism in Greek philosophy of the preceding two centuries had undercut respect for the traditional gods and goddesses. This vacuum was quickly and dramatically filled by the immensely popular mystery cults. Most of these including Eleusis, Mithra, Isis, Dionysius and Cybele celebrated the changing seasons or the lifedead cycle combined with fertility rites. The practices involved ecstasy, frenzy, derilium, ghastly sacrifices and sexual orgies seen as religious rites.

To the ancient world there came a new power and a new life in the Gospel. It is remarkable how similar contemporary tendencies are to the ancient mystery cults. Obsessed by beat and rhythm, stoned by drugs or mind-expanders, the modern bid for personal release and creativity is remarkably like the mysteries from which the ancient world was delivered by the Gospel. Instant creativity without roots is today's motif. In the age of criticism the creative effort was defined and weighed historically. The past was seen to persist in the present and provide the background against which it was judged.

But the past no longer nourishes the present, at least so it is claimed. Creativity has become less historical and more personal. Without a sense of history, without the patterns from the past against which inquiry, creativity and change may be viewed, everyone is his own creative genius. Creativity has no historical meaning. Its only meaning is personal and individual.

As attractive as this hypothesis appears to the guitar strumming rock "genius" it is precisely here that the deepest reaction of alienation, rootlessness and loss of community is being felt. Modern secular technological society is not alone in having cut off modern man from his past. The claim to independent genius, the blown mind cut off from moral and esthetic criteria has exacerbated the problem of man's rootlessness which it was in part invented to cure.

The Christian faith assures man not only of his future through redemption, but gives him roots to his true past through Creation and Incarnation. Jesus Christ is the Life or Root of the race. In His humanity we are made whole. In His response to the Father we respond. In His submission to the divine will we submit. The total relevance of His redeeming work to our lives is predicated upon the generic root character of His relationship to humanity.

Far from denigrating history the Christ-event in every believer's life today is tied to that Man of history, Jesus Christ. As our true Root and true Life, His teaching and principles are the cure for modern rootlessness and the norm of man's essential humanity.

A Decade of Increased Brutality Requiring a Fresh Understanding of the Cross

An incongruous aspect of modern Hedonism is its inner tension between egoism and altruism. While advocates of a-moral behaviour draw back from bestiality, the general public is not so prone to make inconsistent distinctions. The naturalistic view of man and of value has in our time triggered a powerful impulse of egocentric behaviour which is marked by aggression, violence and social irre-

sponsibility.

A gross sense of insecurity has gripped Canadian society. Malice, discontent, suspicion and intolerance are openly practised and at times fostered. We are rapidly moving in the direction of a monolithic, optionless society which will further increase tension and stimulate cruelty.

Added to this is the current tendency to instant self-vindication, vengeance and vigilante tactics. The contemporary pain threshold is very low. Even within churches Christians tolerate differences uneasily and frequently reflect the cruelty of the times in their treatment of each other and the pastor.

While the problems this raises for peace officers and the courts are very great the Christian in this decade will have to learn anew about a dimension of the Cross that has been forgotten in recent generations. We will have to learn again a greater tolerance for pain and the capacity to suffer redemptively. In our society this message of the Cross could have a powerful impact. Consider James the Anabaptist in Voltaire's *Candide* and Alyoshka in Alexander Solzhenitsyn's *One Day in the Life of Ivan Desinovich*.

A part of the believer-priest's ministry is a share in the power of the Cross to triumph over the powers of evil through the incorruptibility of the good. More is involved than that the Christian suffer for the sake of Christ. We are called upon also to share His sufferings or to suffer with Him. To say that we suffer with Him points to the mystery of our share now with Him of the work of redemption He accomplished then and which He continues to accomplish.

What evil does depends upon how it is taken. Triumph over evil only comes where it is borne redemptively and its power shattered. Upon this the whole ethical structure of Christian living is built: if a man strike you on one cheek turn the other to him also, render to no man evil for evil but good for evil. Evil touches only what embraces it. In the perfection of His humanity our Lord won the final victory over evil because it could not touch Him or crush Him. His was the victory of the slain Lamb in the Apocalypse.

Christians who suffer for their faith in other lands have learned this deep lesson. It remains for us to relearn it in this decade. The forces of cruelty and reaction will have further sway. Lawful authority must grapple with these forces. But Christians will have to show afresh their capacity through the Cross to bear suffering redemptively as a powerful regenerating principle individually and socially.

A Decade Calling For a Prophetic Sense of Justice

The eternal God who is the Lord of creation and all creatures within it is the theme of the great prophets of Israel, especially from the 8th century B.C. onwards. He who is the God of judgment and grace demands from all His people justice for all. The prophetic note of judgment is needed in this decade. I believe people are hungering for it.

A growing disenchantment is evident not only among our youth but also within the business community about the form, motives and practices of our political, economic and business life. Some feel we have achieved the principles and gross impersonalism of Aldous Huxley's *Brave New World*. As a total philosophy of life the profit motive is being openly challenged. A deeper level of moral responsibility in business and industry is demanded.

In the January-February 1970 issue of *Harvard Business Review*, O. H. Ohmann says that we define the basis, purposes and objectives of our industrial enterprises too narrowly, too selfishly and too materialistically. There are indications that our people have lost faith in the basic values of our economic system and that we need a spiritual rebirth in industrial leadership. Bread alone will not satisfy workers.

The 1970's demand of us a growing awareness that we do not own each other or the world, but are entrusted with husbanding the natural environment and exploiting the greatest potential God has put in the life of every man. An economic malaise of the modern world is the wasteful (sometimes involuntary) exploitation of natural resources. Water and air pollution alone are problems of immense proportions. Sometimes the destruction of landscape and the undermining of public health that follow exploitive measures in industry and agriculture change the balance of nature but the evil consequences may be felt fully only by succeeding generations. The moral responsibility of man in the handling of the environment will be in the forefront of public attention during this decade. This is a spiritual and theological issue as well as an economic one.

Chauvinism, nationalism and racism are on the increase. During the 70's I believe they will trigger more violent reaction than in the past decade. No western society is exempt from criticism at this point, whether we think of Canada, Britain, the U.S.A., Switzerland or other European countries. New antiwhite racist attitudes are developing in the non-white countries of Africa and Asia, sometimes as national policies of none-white governments. The outcast is still cast out in India.

In the West it took centuries to develop the concept of free options within a democratic society. Medieval society was politically and religiously monolithic. It was optionless. Baptists and Mennonites were the leaders in creating the political as well as the religious composite society which we now assume to be democratic and religious ideals.

Diversity is under fire in the modern world, including Canada. The cultural uniqueness of Ukrainians, Germans, Scandinavians, Poles, Yugoslavs, Indians, Orientals and French-speaking people is not sufficiently recognized nor appreciated. Rather than profiting from the unique contributions such cultures can make, intolerance and supercilious feelings (both due to ignorance) are fostered. Canada can succeed as a nation only as a composite society.

Only as Christians of diverse cultures live and work together can a new sense of confessional evangelical vigour and body-of-Christ unity develop which will attract to its fellowship Canadians of diverse cultural origins. Our aim is to call them to Christ which is not the same thing as to ethnic mores. We must encourage

a composite social structure with full allowance being made for individual differences while at the same time confessing together Jesus Christ's Lordship.

A Decade Requiring New Denominational Strength and Strategy

A church is more than a Christian cell or cell groups. It is to be a viable growing congregation with a sense of emotional verve and spiritual dynamism. While we excuse our inaction by appealing to the small house congregations of the New Testament we forget about the day of Pentecost and the turning-upside-down of whole societies by large numbers of conversions. The riot at Ephesus was not caused by a few secret conversions in a back room but by conversions in such large numbers that they threatened to overturn the pagan economy of the city.

Today the growth rate of the total non church population of any urban centre far outstrips the rate of growth of the total Christian church community. We shelter behind chauvinistic excuses such as that we go in more for quality than for numbers thereby indicting ourselves. This is the siege mentality: I only I am left! By calling the masses numbers we have already scrubbed them from being people. Our Lord grieved over the multitudes.

Far from large congregations and denominational life being passe, the 70's call for strong denominational confessional base and for viable congregations which are large enough financially and numerically to provide fuller programs and ministries to meet human need. We acknowledge the importance of viable economic and social units in business and education but not enough in church. In this respect the cost-effectiveness of church and denominational projects and ministries must be scrutinized more closely than before.

I have often wondered why men who are otherwise very effective leaders in the business world are so ineffective in church work. Non-involvement, inertia, spiritual apathy, wrong personal priorities may be some of the causes. But I feel that more often a Christian business man is so deeply concerned about spiritual matters that his practical judgment is blunted.

The finesse, flair, methods and effectiveness of the communications media, especially TV, should say something to us about the artistry, personnel, programming and style of communication required to attract and hold people today. Our churches and their programs are often so very dull. They lack excitement and involvement. An open spirit of cooperation and encouragement of individual initiative will go a long way in the 70's toward attracting and holding youth, families and the elderly.

The hunger nobody suspected -- for the Most High. That is the key to the 70's I believe. I believe that in this decade people are more ready to hear the Good News of God in Christ than we are ready to adapt in order to give it to them. If we truly claim Christ's Lordship over the whole of life it will be interesting to see what we do with our opportunity.

**LEADERSHIP, SECULAR AND SACRED:
AN INTERPRETIVE REVIEW OF WILLIAM G. OUCHI'S THEORY Z**

Samuel J. Mikolaski

Crux, 21.1, March 1985, Vancouver, Canada

[Also published in *Spiritual Fitness in Business*, 7.9, September 1989
(Probe Ministries International, Richardson, Texas)
under the title, "Theory Z: Some Thoughts for Christian Managers.]

Few books earn the designation of landmark. *Theory Z* by William G. Ouchi, (Reading, MA: Addison-Wesley Publishing Co., 1981) in my opinion deserves this title. First published in 1981 and subsequently released as an inexpensive paperback, *Theory Z* explores the style of productive administration, key elements of which later captured the imagination of the general public in *In Search of Excellence* by Peters and Waterman (1982) who, along with Ouchi, were colleagues in the Business Administration department at Stanford University.

William Ouchi, a Japanese-American, spent most of the 1970's enquiring into the success of Japanese management. *Theory Z* intends to show "how American business can meet the Japanese challenge." On quick glance it appears to be a contrast and comparison between Japanese and American companies which have been successful. But why? It quickly became apparent to Ouchi that certain blinders were hiding real issues. Chief among these was the generally accepted "culturally specific" caveat, i.e., that the success of the Japanese cannot be duplicated elsewhere because their methods are enveloped within unique and untransferrable cultural assumptions and practices. The Japanese are Japanese. Americans are Americans. Their respective management styles are culturally specific. They are contained within watertight cultural drums.

Culture, Specificity and Generalization

In order to evaluate this claim of cultural specificity, the reader must learn to identify and contrast recently classified types of administration. I list these in order to clarify what Ouchi means by Theory Z.

Such analysis and definition of bureaucracy begins with the German sociologist Max Weber; dozens of others have added insights to his theory of social organization, including Douglas McGregor of MIT. But Ouchi orients his own analysis as follows (moving from definition of general social types to specific managerial types):

Type A is specifically American and represents a natural adaptation to conditions of heterogeneity, mobility and individualism. The American social model stresses self-reliance and individualism. Seen from an airplane window, the great American west is populated by widely-separated farmhouses and ranches, not close-knit villages.

Type J is specifically Japanese, and represents a natural adaptation to conditions of homogeneity, stability, and collectivism. The Japanese, like medieval society, stress village, community and extended-family life. In general, this system tends to hold individualism in check and to stress cooperation.

If Type A and Type J are Valid representations, can there be any cross-over generalization for effective management? Yes. Ouchi's genius is his attempt to separate the culturally specific from that which is universally applicable to economic organization.

Ouchi says that for him a crucial moment came when he realized that the so-called Japanese form of organization represents a general type not limited specifically to Japan or by Japanese cultural factors.

This general type he calls Theory Z. Ouchi chooses the letter "Z" in order to contrast with the "Theory X" and "Theory Y" management styles as defined by McGregor. A Theory X manager assumes that people are fundamentally lazy, irresponsible, and need constantly to be watched. A Theory Y manager assumes that people are fundamentally hard-working, responsible, and need only to be supported and encouraged.

Theory Z

Theory Z identifies those elements of successful Japanese and American companies which have made them successful. These elements emerge from actual case studies. In America they were found to characterize key "feeder companies" - companies which had a reputation for developing uncommonly high numbers of young managers into very skilled and successful general managers. These managers made a significant impact upon other companies as they moved from place to place. The successful "feeder-company" list included IBM, Hewlett-Packard, Eastman Kodak, Procter and Gamble, and several others.

The distinctive feature of the Theory Z organization and administrative style involved the development of subtle management skills in relation to people. Ouchi's book is an attempt to discover how such firms accomplish this task: "why they succeeded in the United States and to understand the similarities to and differences from the Japanese type." Crucial to Ouchi's purpose is understanding what Douglas McGregor meant when he said that much that is important about a manager can be understood by knowing the manager's underlying assumptions about human nature.

People-concerns, which carry people along in team spirit to commonly accepted goals, are the sine qua non. The importance of such team-spirit - not only to defend against loss of productivity but also to enhance fundamental well being - is increasingly clear to us today. For example, recent British study reports that

women working isolated before VDT's (Video Display Terminals) not only produce less work; they are also prone to increased miscarriages due to stress. In other words, not radiation but job stress may be the culprit in increased miscarriages. It was found that such workers missed the human touch, office politics, and the casual daily small talk which is invariably the prelude to selection for promotion.

Theory Z therefore has to do not with authority, charisma, the prima donna or maverick leader, or the development of organizational flow charts, but with the development of subtle management skills.

Key-Features of Theory Z

Key-feature elements of the Z organization are:

First, *trust*. Productivity and trust go hand in hand; capitalism and trust need not be mutually exclusive. This entails trust that upper-level decisions will instinctively take into account the interests of the employees as being inextricably part of the interests of the company, and that individuals and segments of the company stand ready to sacrifice immediate and personal self-interests for the sake of the whole. These are understood to be interlocking concepts.

Second, *subtlety*. This entails recognition that relationships among people are always complex and changing. Bureaucracy tends to ride roughshod over tenuous personal relations. Inflexible management and union contracts contribute both to the loss of subtlety and to decline in productivity. Subtlety must be built as a spiritual quality. It can never be captured explicitly.

Third, *intimacy*. This means close personal relations, a point which corresponds to widespread concern about the loss of closeness in modern American and Canadian life. Here the traditional sources of intimacy are threatened by industrial life. The Z model highlights the importance of close personal relations for all human activity, including, that of the work place. Intimacy is an indispensable ingredient in any healthy society, social organization, church or company.

Comparisons and Contrasts

Only brief mention can be made here of the extended comparisons and contrasts which Ouchi draws between American and Japanese companies.

American companies are characterized by short term employment, rapid evaluation and promotion, specialized career paths, explicit control mechanisms, individual decision-making, individual responsibility, and segmented concern. The American bureaucratic model has tended to create simple, boring jobs, to replace intimacy with standardization, to give little attention to instruction or coordination, to stress objectivity rather than contrived ambiguity and,

consequently, to leave little to unspoken understanding or to the imagination. There are important and valid historical reasons for this standardization, notably, the attempt to escape from the coercive, non-rational forces of nineteenth century European bureaucracy where privilege, extended family control and a more rigid class system inhibited freedom and throttled the advancement of the underprivileged.

Japanese companies stress life-time employment, slow evaluation and promotion, non-specialized career paths, implicit control mechanisms, collective decision-making, collective responsibility, and wholistic concern. The most important factors are the subtle ones: an internal philosophy and values which control the attitudes, relations and behaviour of all. There exists a set of beliefs, values, and ends and means which are shared through a common culture. This culture functions through a set of symbols, ceremonies and myths. In these ways the objectives of the organization are constantly communicated to employees at all levels. The decision-making is participative; the values are collectively held, not imposed; the concern for people within the organization is wholistic; the deference is voluntarily and culturally accepted and propagated in relation to common objectives; it is not bureaucratically imposed.

The Z organization features a corporate culture. There are dangers in Japanese corporations: loss of professionalism, sexism, racism. Nevertheless, the necessity of such an atmosphere of trust and intimacy is crucial. For the successful organization operates more like a clan than an hierarchy.

Ouchi extensively outlines the steps needed to create a Z organization in which a less selfish and more cooperative approach to work prevails. Such structures can come about only through a long and complicated process of analysis, skepticism, debate, understanding, commitment and cooperation. Nevertheless the thirteen specific steps which he presents are concrete and practically are of great value, and makes a crucial point in regard to attempts at implementation: "only a management team sufficiently successful and secure can bear the criticism required and undertake change."

Christian Ministry and Theory Z

I offer three comments on the importance of Ouchi's research and conclusions:

First, Theory Z maintains that spiritual qualities are indispensable prerequisites to cooperative productivity of any kind. I suspect that Christian values have played a significant part in Ouchi's own research and formulations. In his prefaced "Acknowledgements" he generously intimates indebtedness to his pastor (trust), his family (subtlety), and wife (intimacy). His first pastor (Alan Hackett) "permitted his congregation to grow as individuals because he trusted in them." His mother, his sister and, above all, his father guided his development in unobtrusive ways. His wife showed him that through closeness both trust and subtlety

develop.

Second, in recent years I have sought to impress on students the importance of the case method for the study of administration, and the importance of secular literature on administration. For years successful business organizations have been taking account of impalpable human factors human factors as indispensable for growth and productivity. But the old-style impersonal and bureaucratic methods continue to predominate in religious organizations. even in evangelical ones. As well, in view of the fact that religious administration literature tends to be a pale copy of prevailing moods in the secular fields, students who concentrate their attention primarily upon religious administrative journals and books are often that much more out of date.

Third, Ouchi's work compels me to ask new questions as to how such rapid Christian growth occurs, as took place (for example) in the third-century expansion of Christianity in Gaul led by Irenaeus and others, and the Evangelical Revival of the Wesleys and Whitefield. None of the studies tells me how. They say, "It was revival by the Holy Spirit," which tells me everything and nothing. Of course revival came by the Holy Spirit. But what intellectual, social, economic, and leadership factors were involved'? We have yet much work to do so far as the dynamics of human leadership and relations are concerned.

Ouchi's analysis is, I believe, very helpful for Christians doing such thinking. He points out that growth is first a culture and a mood characterized by trust, subtlety and intimacy. Only second is it a method.

Samuel Mikolaski teaches Theology at Regent College/Carey Hall in Vancouver, and frequently contributes to discussions and seminars on business ethics.

BAPTIST PLEADS FOR MORE TOLERANCE

Tom Harpur, Star Religion Editor, *Toronto Daily Star*, January 27, 1973

A Calgary Baptist minister believes the churches should worry less about problems such as atheism and unbelief and more about the way, in which our society is moving towards coercion in name of therapy.

In a stirring defence of "individualists, oddballs, depressives, socially square-cornered people, and, schizophrenics," Rev. S. J. Mikolaski, Principal of Calgary's Baptist Leadership Training School, warns in a recent issue of *The Canadian Baptist* that modern therapeutic societies tend to force everyone into a mould of "normality" that is acceptable to the majority or to those in power.

Those who don't conform run risk either of being put away in an institution or being "on somebody's therapeutic kick for a long time.

The 49-year-old Serbian-born cleric was raised in Toronto's Cabbagetown district and received his higher education at Western and at Oxford University, where he earned his doctorate in philosophy.

In a telephone interview, Mikolaski said there is a new kind of "monolithic trend" in Canada in education and elsewhere that can threaten the freedom of the individual to be himself.

"In Europe and Great Britain, there is a far greater tolerance for the oddball than here," he said. "Because we are a young, scientific society we have a temptation to extend ourselves unduly to control human behaviour. This can be dreadfully intimidating."

He cited the case of a man (recently reported in the *Calgary Herald*) who, was forced, to spend 22 years in a mental hospital in Alberta even though the hospital itself had declared him to be completely sane.

Ombudsman George McClellan former RCMP commissioner, was able to, secure his release within three days of learning of his predicament. Without his intervention, however, the injustice would have passed unnoticed.

In his article, Mikolaski describes Nicholas Kittrie's recent book, *The Right to be Different: Deviance and Enforced Therapy*, as "frightening to read." While it concerns American society, he says: "The tendencies in Canada are not dissimilar."

The book documents numerous injustices to people who were first saddled with the label "mentally ill and then put away. Mikolaski draws a disturbing parallel with the kind of treatment doled out in Russia to articulate critics of the system, as portrayed in Solzhenitsyn's *One Day in the life of Ivan Desinovich* or *Cancer Ward*.

In the article he writes: "A well known British journalist is a schizoid who goes off every once in a while, but they don't tamper with his brain and when he is right (which is

often) he writes beautiful and lucid prose. Beethoven suffered from massive depression (if not paranoia), but also produced wonderful music. Churchill often went to bed on what he called his 'black-dog days' (fits of depression and melancholy). The list is a long one...

"I would rather be mad with occasional seasons of productive work than at the mercy of a therapeutic society, quiet, bland, uncreative, and not really myself."

The Baptist cleric points out that he is well aware of the problems posed by the criminally minded, but warns: "Not all problems are amenable to medicine or therapeutic procedures, if indeed what we at the moment call problems are in fact problems. We and our society may also be the problem."

This 'reminds one of the view of the British psychiatrist, R. D. Laing. Laing maintains that we need to carefully re-examine our whole concepts of "sane" and "insane."

For example, people who do not adjust well to society and its norms are branded as crazy, But, Laing argues, if society itself is crazy, or off-course and inhuman, then to conform is itself madness and to refuse to conform is the closest thing to sanity left.

To coerce another human being is unjust. To force him to fit a mould which itself may be suspect, is one of the

UNIVERSAL MINISTRY IN THE GLOBAL VILLAGE

Samuel J. Mikolaski
Pioneer McDonald Professor
Carey Hall Baptist Theological College
University of British Columbia Campus Vancouver, Canada

A paper presented to
The Eighth Believers' Church Conference
Bethany Theological Seminary, Oak Brook, Illinois
September 2, 1987

Comparative churchmanship studies of recent years suggest that generalization about the beliefs and practices of the major Christian traditions is a hazardous undertaking. This is true of universal ministry. All the major Christian traditions affirm the truth of the universal priesthood of Christians. For example, the World Council of Churches appeal for convergence among the churches, as expressed in *Baptism, Eucharist, and Ministry*,² is based in part upon the principle of universal priesthood which, defined as "The Calling of the Whole People of God," is declared to be a strategic component of apostolic Christianity. Nevertheless, traditions differ as to what authentic ministry is, both ordained and lay. Are the differences primarily matters of principle or practice or both? Does current practice balance and give credence to the importance attached to principle, notably in Believers Churches?

Heritage, Kingdom and Ministry

In the Roman Empire in which Christianity began and spread, a form of Platonic idealism legitimized the state. The state was regarded as a concrete manifestation exemplifying an ideal form. This perspective served to legitimize the claim to power in the hands of the Caesars, mythicized in the Imperial Cult. It was justified on grounds of the need to conserve values in the face of adverse social and political forces. Enrollment of the Emperor in the pantheon served to acknowledge the divine source of the republican ideal, which civilized ideal he was thought to embody.

While early Christians strongly resisted deification of the Emperor, early in the Christian era as children of their own age and culture, they easily adopted and sanctified elements of contemporary life to Christian purposes. This included the idea of the church as the concrete manifestation of an ideal form, i.e., the kingdom of God on earth. The early Christian chroniclers¹ move from an account of unjust persecution of Christians, to the granting of toleration and, finally, full recognition of Christianity by Constantine. The chroniclers interpret these events providentially as the climax of the ages. For them Constantine fulfilled the Augustan ideal of Prince and the divine purpose of beneficent Implementor.² As Christianity gradually displaced the pagan religions as the soul of the Empire, the Augustan ideal was reinterpreted in relation to the providence and kingdom of God. Empire and Christian Emperor were God's instruments and the church was

the heart and soul of both.

It is difficult today for us to grasp the extent of effusive, enthusiastic welcome accorded the Constantinian Age by Christians. With it the Kingdom of God was thought to have dawned. In fact, with it dawned Christian Imperialism. Thus, when Alaric sacked Rome in 410 A.D., Christian imperialist sentiment came under pressure in the Latin West. It was in response to intense pagan criticism of the concept of the Christian *politeia* that Augustine wrote *The City of God*, but he did so having reached conclusions at variance with received Christian perspectives in both Eastern and Western sections of the Empire. Creation and time yield ordered linear historical process which has divinely given significance, he said, some of which can be traced by drawing an analogy between the days of creation and the ages of man. However, all earthly kingdoms serve self-interest, he said. All earthly kingdoms are inevitably flawed by pride and error. Christians are necessarily part of flawed societies. Earthly kingdoms, including the church, are mixtures of good and evil.

The conception of the final kingdom, of the divine *politeia* as an historical reality parallel with or conjoined with the imperial kingdom, shaped Christian understanding of the mission of the church and leadership in the church. Diverse and competing concepts are evident from the second century onwards, to be sure. Examples include: The emergence of the moniscopacy and the consolidation of episcopal power at Rome. Alongside this there was effective regional episcopal leadership such as that of Irenaeus and the strenuous objections of Tertullian to the concentration of power at Rome and his biting argument that only spiritual leaders can legitimately claim spiritual authority. Later, Jerome attacked Vigilantius for his criticism of formalized religion and superstition.

The conception of the church as the concrete manifestation of an ideal form (the kingdom of God on earth) tended to focus attention upon its administrative structure, upon ministry and lines of authority within its boundaries, and upon the routine of worship which quickly became formalized. Since the church represents, or is, the Kingdom of God on earth, it is important to fulfill this in every way, including socially and politically. As Christianity became established, its sense of mission was blunted -- at least the conception of mission was dramatically altered.

Herein lies a crucial difference between establishment churches, or establishment-minded churches of whatever kind, and Believers Churches: differing conceptions of mission and of priorities and functions of ministry to accomplish that mission. The age of Constantine produced a view of Christianity in which the church reflects institutional, theological and social continuity, with attendant growth of tradition alongside Scripture which becomes an important guide to the interpretation of Scripture. The unity perceived must be not only spiritual, but also structural, palpable, hierarchical, and liturgical. The church is sacrament-dispensing, socially inclusive and politically approved. Inevitably, spirituality becomes formalized.

In contrast, there are ever those who seek to challenge power, to renew, to restore Christianity to a vision of its primitive character. There persists among them an unquenched longing for apostolicity and dominical warrant which they believe are best conveyed through the Scriptures, not filtered through subsequent tradition. Christians of establishment traditions find this ever puzzling: when biblical traditions are pluriform and ambiguous, they ask, why not accept creative unfolding of doctrine and practice? Believers Churches hanker after the ideal of a confessing people for whom visible discipleship is important and from among whose ranks spiritual and administrative leadership emerges. Thus, ironically, voluntarism tends to establish social discontinuity as a principle, which establishment Christians find conceptually disingenuous and politically disrupting. Gospel proclamation, demand for faith, baptism, life in the Spirit, good works, they say, are claimed by all the traditions. Why demand that such elements present themselves in a certain form?

More recent formulation focuses on apostolic continuity rather than succession. The concept of emergent leadership tends to heighten the threat of discontinuity; agreement to formalize the path to leadership tends to mitigate the discomfort of discontinuity. The "maverick quotient" has been an important factor in the mood which fashions the theology of the ministry of laity and controls practice. Affirmation of the principle of universal charisms has become traditional to all churches; implementation is a fearful matter. It is thought that laity may encroach upon pastoral, didactic or liturgical functions appropriate to clergy. Lay ministry has become marginally didactic or is restricted to works of charity. Even in evangelical churches laity are kept to support or maintenance ministry roles. Rarely is a populist or corporate culture mood created in which, upon well communicated and understood principles, a congregation moves forward with a sense of ownership and common purpose at all levels of church life and with multiple pockets of congruent leadership. This is what draws out charisms. A critical issue is whether laity are part of the forward evangelistic march of the church to reach the unconverted, including whether laity are emotionally part of the strategy to plant new churches. Wherever churches minister to the status quo they become clerical or leadership becomes paternalistic, often in the name of pastoral care.

Consider the substance of William Carey's famous essay at the time we now identify as the beginning of the modern missions movement: "An Enquiry into the OBLIGATIONS OF CHRISTIANS to use means for the CONVERSION of the HEATHENS in which the Religious state of the different nations of the world, the success of former undertakings, and the practicability of further undertakings, are considered." The words capitalized are significant. His polemics should not distract us. He does indeed state usual Independency objections to human authority over conscience, conversion by force of arms, the episcopacy and corrupt religious leaders. More to the point is his review of the missionary mood of the church which drew the attention of Pliny the Younger and is reflected in the ministry of the apostles (whose work he details), Justin Martyr, Irenaeus,

Tertullian and others. Then he states a scope of mission which is breathtaking: “Can we ... as Christians ... hear that they are without the gospel, without government, without laws, and without arts and sciences, and not exert ourselves to introduce amongst them the sentiments of men, and of Christians?”³ Such undertaking embraces all the charisms with which Christians are graced. Carey’s plea was made in face of certain Calvinist proscriptions against freely offering the Gospel to all mankind. More important, he says all Christians are obligated to mission and ought “to devise means” to do so. Since, he argues, Christ’s commission is still binding on Christians, “What might be done if the whole body of Christians entered heartily in to the spirit of the divine command on this subject?”

Contextualization of Universal Priesthood

1. Priesthood, Liturgy, Ethnicity

In the Eastern Orthodox tradition the presentation of the liturgy is the focus of kerigmatic integrity and witness. The people are integral to this witness, which is the primary way they state their belief in Christ to the world. The liturgy as drama is seen to be proclamation. Spiritual cohesion combines with social cohesion to form a powerful, attesting bond which is usually ethnic in nature.

Protestants rarely grasp the strength of this “sobornost”⁴ -- the sense of identity and solidarity -- which conserves and drives the Eastern Orthodox tradition religiously and ethnically, and through which Orthodox laity believe they make their witness. The faith and practice of the liturgy by the people of God are the actual guardians of true doctrine. Recent attempts to mobilize the laity concentrate upon participation in the liturgy, the formation of local cells to foster spiritual discussion and encouraging diakonia⁵, which is the philanthropic and social service of the church. The liturgy conveys the kerigma. That is lay witness. It remains for Christians to cultivate personal piety and help the needy. That is lay service.

The power of Orthodoxy is its ethos. As important as are the seven ecumenical creeds of early Christianity to Orthodox Christians alongside the Scriptures, it is not Orthodox theology, or symbolic books, or the saints which bind them together and motivate their witness.⁶ It is the sense of together incarnating a message. Historically in practice this has become as much, for some altogether, a matter of ethnic identity as of spiritual profession.⁷

Churches of the Anglican communion are currently struggling to resolve questions of authorized ministry, especially the ordination of women to the priesthood. In England, evangelical Anglicans and Anglo-Catholics comprise an uneasy alliance against the ordination of women;⁸ however, in many other countries, including the United States and Canada, such ordinations are now not uncommon. This debate has somewhat muted public discussion about universal ministry.

A powerful new impulse has been given to lay involvement and ministry in

Roman Catholic life by the Second Vatican Council. The Decree on the Apostolate of the Laity begins by asserting that, "the layman's apostolate derives from his Christian vocation," which is regarded as evident in the New Testament church.⁹ No structure of a living body is merely passive. Nevertheless, how to balance authority, functions and initiative remain difficult questions. On the one hand it is claimed that Christ conferred on the apostles and their successors the duty of teaching, sanctifying and ruling in his name and power. On the other hand the laity are said to share in the priestly, prophetic, and royal office of Christ. Noteworthy is the effort made to identify total lay submission to and dependence upon the clergy as a misconception. Rather, the relationship ought to be seen as one of mutual dependence and support, based on Romans 12:4-5.¹⁰

With the introduction of the vernacular into Catholic liturgy the scope for lay participation in public worship and witness has broadened. Protestants who suppose that tensions in the Catholic Church over birth control, abortion, divorce, the ordination of women, the decline of recruits for the priesthood and women's orders signal serious deterioration in Catholic influence should think again. There is a powerful resurgence of interest among younger Catholics who see the church as their faith-home regardless of differences they may have with church leadership on some social questions. These are participating in Catholic witness which has become surprisingly effective and influential.

Libertarian wings of the Catholic Church will continue to test the stance of the hierarchy on many questions, witness the court challenge mounted by Dutch Catholic women in the Netherlands last year against discrimination (against homosexuals and women). The lawsuits sought to bar Cardinal Simons of Utrecht from preaching against homosexuality and that women are inferior to men. (The Cardinal had bluntly asserted the priority of men in the order of creation on grounds that the woman's egg passively waits for the man's sperm which, he said, shows that the dynamic vector of life is masculine!)¹¹ The remarkable feature of this exchange, which the Dutch courts threw out on legal technicalities, was that the Catholic hierarchy defended themselves on grounds of freedom of religion and freedom of speech.

The impulse given by Vatican II to the role of the laity in the Roman Catholic Church has yet to run its full course. The impact will be diverse, depending upon national, political, social and economic contextualization. In the United States and Canada, the role of laity in ministry is broadening along with accrual of power to American laity and to the American bishops *vis-a-vis* the Vatican. When in light of Vatican II a group of American Catholic scholars publish studies¹² which advocate a new form of catechumenate for the Catholic Church in which believers baptism not infant baptism is practised and baptism is seen to be the portal to universal ministry,¹³ recognition must be accorded significant new trends within Catholicism.

The world-scope of its presence enables the Roman Catholic Church to mute

the problems of ethnicity by making the church in practice nationally and culturally specific, while at the same time retaining palpable catholicity through hierarchy and liturgy. The other liturgical traditions have tended to be much more ethnically oriented. This is a factor to which Believers Churches ought to give more earnest heed. How can cultural identity and cohesion be maintained along with kerugmatic universality?

2. Protestant Universal Priesthood

The universal priesthood of Christians is a fundamental Protestant doctrine which was powerfully stated by the major Protestant Reformers. For example, Luther asked the question which intrigued Reformation Christians: Are there conditions which demonstrate the validity of the principle of universal priesthood? He posed a hypothetical situation which, while acknowledging the importance of the pastoral office affirmed the ministry prerogatives of every Christian: "And to put the matter more plainly, if a little company of pious Christian laymen were taken prisoners and carried away to a desert, and had not among them a priest consecrated by a bishop, and were there to agree to elect one of them ... and were to order him to baptize, to celebrate the mass, to absolve and to preach, this man would as truly be a priest, as if all the bishops and all the popes had consecrated him. That is why, in cases of necessity, every man can baptize and absolve, which would not be possible if we were not all priests. This great grace and virtue of baptism and of the Christian estate they have quite destroyed and made us forget by their ecclesiastical law ..."¹⁴

John Calvin found prophetic warrant for the universal priesthood of Christians in Isaiah 61:6, which he paraphrased as follows, "Up to now the Lord has chosen you for his own; but in the future he will honour you with much more splendid gifts, for he will elevate you all to priestly honor," and added, "the prophet here announces that in the future all will be priests."¹⁵ In The Institutes Calvin developed full-blown the three-fold office of Christ as prophet, priest and king which has been a component of Protestant soteriology ever since. The fullness grace in Christ's mediation creates a royal priesthood of all Christians, Peter declared (1 Pet. 2:9)¹⁶

Criticism that mainline churches have not adequately implemented universal priesthood is widespread. Did restructuring from Catholic to Protestant state churches simply shift primary responsibility for ministry from Catholic priests to Protestant clergy? Lay eldership has become a pedestrian administrative office geared to maintaining the status quo. The diaconate is often defined in purely social service or administration terms. The priesthood of believers has been interpreted by others, following Calvin, primarily as the offering of sacrifice of praise, which is not far different from the main thrust of the liturgical traditions. Bernard Cooke sums up the conclusions of many: There has been a failure to understand the relationship between ordained ministry and the ministry of the Christian community as a whole. Euphemisms such as "the priesthood of all

believers" and "the apostolate of the laity" mislead because the corporate ministry of the church is "a commission that pertains to all baptized Christians including those designated for specialized ministries." Hence, the ministerial function of clergy is to "sustain and nurture the corporate ministry of the church."¹⁷

These observations may serve to sum up major Protestant and Believers Church objections to the convergence formula proposed in *Baptism, Eucharist and Ministry* as regards the laity. As an example of Protestant responses, those of the World Alliance of Reformed Churches (Presbyterian and Congregational) may be cited.¹⁸ While they welcome BEM, a major criticism is that tradition seems to take precedence over Scripture. Also, BEM is too sacramentalist (e.g., 'Baptism' does this or that) and episcopal. It was noted that the section on Ministry with its clericalist and heirarchical emphases has fewer biblical references, though it is the longest section, as compared with the sections on Baptism and Eucharist, and that it is less Christ-centred in regard to his royal priesthood and lordship in the church. The United Church of Canada which presented one of the more radical assessments on grounds that BEM is too backward looking, nevertheless protests that by implication episcopal churches are called upon to reform, whereas non-hierarchical churches are called upon to repent!

It is, nevertheless, surprising that a doctrine so dear to Protestants as the universal priesthood of the believer should figure so little in the responses cited in this study. Some object to the distinction drawn in BEM between "ordained" and "lay." Several respondents note the absence of discussion of eldership as an expression of shared ministry of clergy and laity. Others call attention to the importance of the ministry of the whole people of God. Nevertheless, the responses concern chiefly questions of episcopacy, hierarchy and succession, with little concrete discussion of the contemporary implications of universal ministry. Statements on universal ministry do not go much beyond re-statement of principle.

Toward Universal Ministry

No church can survive without lay ministry. Even though such ministry has been marginalized in Protestant and Believers Churches, their considerable success historically and contemporarily attests to the faithful service laity, both men and women, have rendered. If charisms are deemed to be granted universally within the body of the church, how can they be better utilized so that the Gospel may be conveyed more widely and effectively to the world? I suggest four aspects of mission as strategic today for fuller, church-wide involvement of God's people.

1. The Church as the Household of Faith

Interpretations of the church as the "household of faith" has at times been disingenuous, even distorting of the concept: such as authoritarian tribalism, as

the ark of salvation, as ethnic identity. The figure surely denotes salvation in Christ; however, not in the restricted sense of spiritual security. Its fuller meaning embraces the functions of a family or an extended family which includes not only care, emotional shelter and fraternity (all of which reflect aspects of love), but also growth, development and useful work. In a word, the object is maturity: the fulfillment of Christian vocation. In the church this is the goal of the Spirit's work through the charisms.

In the New Testament there are striking references to age and social groupings in the church which parallel the allusion to household: married couples; children and parents; young and old; men and women; single and separated; servants and masters (1 Cor. 7; Eph. 5:21-6:9; Col 3:18-4:1; 1 Tim 2; Titus 2). As the household of faith, the church in the New Testament is not a constricting, smothering reality, but a nurturing, developing and commissioning fellowship. Some of the ministry will be to one another; other ministry will be outside the church. These ministries will embrace the full range of charisms: teaching, spiritual counsel, administration, charitable giving, merciful acts, assisting, implementing, dutifully serving. The range of ministries is extensive: developing an environment appropriate to friendship and courtship, building stable marriages, encouraging family life, ministering to singles and single parents, caring for the elderly.

In a *New York Times Magazine* article (April 5, 1987), Bruce Weber says that today's young adults are planners. They plan careers and relationships in a cool, calculating way with uncommon wariness and pragmatism. He entitled his essay, "Alone Together." Nevertheless, a certain weariness has overtaken many, he reports, "the weariness with meeting someone new and having to present themselves by their credentials," whether these be educational, professional, athletic, social or medical. There is a longing for stable marriage, home and family even while career and independence are valued.

Christians can attest to this generation the meaning of love expressed in friendship, commitment and service, not unlike the delicate *Plea* which Athenagoras addressed to Marcus Aurelius in the second century of the Christian era: "Hence, according to their age, we think of some as sons and daughters. Others we regard as brothers and sisters, while we revere those who are older as we would fathers and mothers. We feel it a matter of great importance that those, whom we thus think of as brothers and sisters and so on, should keep their bodies undefiled and uncorrupted."¹⁹

2. The Church as the School of Christ

In his recent, widely read book *The Closing of the American Mind*, Allan Bloom says that students arrive at university lacking in two fundamental elements of primary learning: they are ignorant and cynical about our political heritage, and they have little religious knowledge, "As respect for the Sacred -- the latest fad --

has soared, real religion and knowledge of the Bible have diminished to the vanishing point."²⁰ For Bloom, the issue is not whether the Lord's Prayer is uttered in grade school, but that children are now raised, not educated, in home and places of worship. In the past, moral teaching was religious teaching, incarnated in the Biblical stories.

Many of us gratefully acknowledge the educating role the church as the school of Christ is warranted in order to renew biblical literacy at every level of congregational life, and to make that renewed literacy the springboard for a great leap forward in communicating the spiritual and moral truths of the Bible to the general population. Nothing short of a life-long canonical curriculum as the assignment undertaken by pastors and people will suffice. Systematic Bible study and expository preaching and teaching must be undertaken in multiform ways. It is generic to the Believers Church tradition to believe that God honors his word despite the limitations of human adequacy to grasp it and to teach it.

Two particular emphases call for special attention. First, a fresh appreciation of the importance of maturation; of the transition from youth to adulthood as a focus in local church ministries. The 1974 report, *Youth: Transition to Adulthood*²¹ edited by James S. Coleman and prepared by the Panel on Youth of the President's Science Advisory Committee is worthy of careful study by church leaders. It says that the United States may be the first major society in history to not provide adequately for the transition of youth to adulthood. Also, that a distinct shift has occurred in American life: whereas in the past the home, the community (including church) and work were the dominant shaping forces on youth and, as an institution, school was an auxiliary influence; during the past generation this relationship has been reversed. Now, school as an institution is the more dominant influence, while home, community (and church), and work are auxiliary to the schools.

Ethnic groups such as Jews, with their ceremonial bar mitzvah, have often been more successful in conserving youth for their faith and culture. Those who have sought to penetrate distinct ethnic groups with the Gospel know how strong that influence can be and how difficult it is for people reared in cultures with strong maturation traditions to sever those ties. The drop-off of youth from American and Canadian churches after age twelve has been so great for so long that vigorous action on the part of the total church community is long overdue to create a more effective maturation environment and maturation programs.

Second, attention to the catechumenate, involving church-wide empathy and participation, is overdue. Roman Catholic interest in this issue has quickened since Vatican II and the use of liturgical congregational life is being renewed for outreach. Believers Churches have traditionally offered soul-winning and new members classes; however, in many cases these sustain the aura of being adjunct programs or the private preserve or duty of the pastor or pastoral staff. Needed are on-going instruction and development programs not unlike the early

catechumenates at Jerusalem and Alexandria and the later Methodist classes of the Evangelical Awakening. These ought to be more lay enterprises, developed and assisted by pastors, than clergy enterprises. The team ministry of Prisca and Aquila in the New Testament on this point is instructive. Such programs should be rooted in scripture and should be powerfully theological. They should lead seekers rapidly to confession of faith, baptism and union with the church. They should be socially integrating and vocationally orienting through ministry apprenticeships. This would give greater credence to our professed principle of universal ministry by signifying that the door to ministry is baptism not ordination.

3. The Church Filled With Kerugmatic Zeal

Mission shapes approach to universal ministry, and mood is the priority to fruitful implementation of method. Effective evangelism is a reflection of the life of the entire body of the church. The unconverted are rarely won to Christ in isolation: they must be won to ourselves as much as to Christ. Stand-alone, add-on evangelistic effort rarely succeeds. If one should epitomize the function of the church as worship, teaching, fellowship, loving care and evangelism, then the last of these is, in its best sense, the product of the preceding four.

An atmosphere of warmth, goodness, worshipful propriety, care, gracious example, faithful instruction and personal interest draws the unconverted to the love of God. This congregational mood is created by God's Spirit and is probably the most powerful of evangelistic forces. Evangelism becomes part of the corporate culture. It reflects the people-hunger of the congregation.

Augustine's account of the conversion of Victorinus illustrates this point. At the front of the church at Rome in the middle of the fourth century A.D. there was an elevated place where those who desired to profess faith in Christ could make their witness. As Victorinus, a famous classical professor and already past middle age, moved through the congregation, Augustine records, "Every one that knew him whispered his name one to another with the voice of congratulation. And who was there that did not know him? And there ran a soft whisper through all the mouths of the rejoicing multitude, Victorinus, Victorinus ... every man would gladly have plucked him to their very heart: yea, greedily did they snatch him in, by loving him, and rejoicing for him. These were the hands by which they snatched him."²²

The best evangelism is the fruit of congregational zeal expressed as fingers of love which draw the unconverted to Christ. This is a high point of universal ministry. It enunciates an important Believers Church growth principle, namely, lay duplicability. Lay duplicability is characteristic of evangelical spiritual awakening that is more than sweeping emotion and of periods of rapid church growth. That which is ordinarily duplicable by ordinary people under ordinary circumstances, not specifically by professionals with unique skills and programs,

is a key element in church growth of the Believers Church type. The wise professional learns how to encourage this mood and how to maximize its effectiveness. Christian witness becomes a cottage industry within the wider sphere of the corporate culture of the church.

4. The Church Reflecting Vocation and Hope

A fundamental implicate of the theology of Christian vocation is not merely work, but useful work in the sense that work is to some point. That point is to see oneself as a co-worker with God, helping to shape the future. Paul says, "You are God's fellow workers," (1 Cor. 3:9; cf. 2 Cor. 6:1). As well, John says, "We are fellow workers in the truth," (3 John 8).

Our generation is not without its goals, but these are pursued often at great personal cost. They are measured by graphs, by computer printouts, by the bottom line, by financial independence. They reflect ceaseless, restless movement: Get to this point, then to that one. Don't stop. Don't waste time. You might miss something. Be in control. You mustn't allow yourself to drift into things, including emotional involvement. But to what point? It seems that a soft, upscale form of nihilism has overtaken our age, for which Percy Walker in his novel *The Thanatos Syndrome* has created the motif: "Death is winning, life is losing."

Years ago as a graduate student I heard Emil Fackenheim, the well-known Toronto Jewish philosopher who is now a resident of Israel, say that in the Old Testament the Jews are allowed discouragement but not despair. They are commanded by God to hope. This could be a crucial function for Christians as believer priests in the modern world: To work in hope. To labour for God and man in the expectation that what is done is to a final, God-given purpose.

Universal ministry means that Christians are out to change the world and they believe that this will be achieved because they are working together with God. Whatever one may think of the late nineteenth century post-millenarian theology, those Christians, whether Baptists, Methodists, Presbyterians or Anabaptists, believed they were working together with God to bring in his kingdom. This view of kingdom vocation, that each Christian's efforts will make a difference to things, is the ultimate vindication of the doctrine of universal ministry.

Conclusion

Universal ministry is an ideal. Is it a realistic ideal? Will what actually happens in the future in the Christian churches be much different from the longstanding tendency toward clericalism? This is an ideal worth pursuing. Not all Christians want to be involved in ministry and one must not browbeat people. Nevertheless, most Christians have a longing to be useful in a Christian way. Even though it is mind-bending and energy-sapping, Christian leaders are

commissioned to teach, train, encourage, lead and inspire God's people to serve Christ in his church and kingdom.

Effective spiritual ministry by a congregation does not diminish administrative demands -- it increases demand. Multiple charisms cannot be well utilized unless adequate planning, assisting and administering take place. Indeed, many of the New Testament charisms are administrative skills. Volunteer work calls for administrative effort which is at least as extensive as in secular ventures. It needs much recurring encouragement, great camaraderie and frequent review to show the interlocking nature of various ministries in relation to results.

Ministries are usefully fulfilled by God's people in many different kinds of churches, whether traditional or newly planted, rural or suburban, industrial or professional, static or growing. At its best, and in its most vibrant form, congregation-wide ministry nurtures the longing to see new life begotten, grow and mature in the grace and service of Christ.

Endnotes

1. Eusebius, Sulpicius Severus, Socrates, Sozomen, Theodoret, whose lives embrace the period from the Council of Nicea to the Council of Chalcedon. The views of the Latin fathers Lactantius, Ambrose and Prudentius are parallel: Mankind has progressed through successive, ordered ages toward maturity, the final kingdom, which is now beginning.

2. cf. Eusebius, *Ecclesiastical History* 9.9-11; 10.4. See also the Oration of Eusebius in praise of Constantine.

3. Carey's "Enquiry" may be found in *A Baptist Treasury*, ed. Sydnor L. Stealey. New York: T. Y. Crowell Co., 1958. The quotations are from pp. 37, 25.

4. The Slavic terms convey the sense of brotherhood and can mean a parliament or the assembly of the church (Russian, *sabranīye*; Serbian, *sabor*).

5. "An Orthodox Approach to Diaconia," Report of the Orthodox Consultation on Church and Service, in *Orthodox Thought*, ed. Georges Tsentsis. Geneva: World Council of Churches, 1983.

6. See "The Ethos of the Orthodox Church" by Georges Florovsky in *Orthodoxy*. Geneva: World Council of Churches, 1960.

7. Religiously, this will become more apparent in our time as the Soviet Union haltingly embraces Glasnost and Russian Orthodoxy asserts itself as the soul of the Russian people. The concept of a "holy nation" versus the secularism of the West, especially of the United States, for example, drives the faith of Solzenitsyn who, while enjoying the benefits of life in America, is severely critical of its alleged decadence. An apt illustration of this which shows how ethnicity and religious ardor combine in the Orthodox traditions on the foundation of an optionless political, social and religious model is a letter by Dostoyevsky, Dec. 19, 1880, published recently by Rutgers University Press (J. Frank and D. I. Goldstein, eds; A. R. MacAndrew, transl., *Selected Letters of Fyodor Dostoyevsky*, 1987), to A. F. Blagonravov, "You correctly conclude that I see the root of evil in unbelief, but that a person who rejects his national identity rejects his faith at the same time. This is precisely the case with us, since our whole national identity is based on Christianity. The words 'peasant,' 'Christian Orthodox Russia' -- these are our primary foundations.

For us, a Russian who rejects his national identity (and there are many such) must be either an atheist or a man indifferent to religion. Conversely, one who is an unbeliever or is indifferent cannot and will never understand either the Russian people or Russian national identity."

8. Margaret Webster, wife of the Dean of St. Paul's Cathedral, reports on the lengthy debate and the sinking of ten amendments before the Bishops Report was accepted without amendment to open the way for the ordination of women by the General Synod of the Church of England (*The Observer*, Mar. 1, 1987). She says that in 1969 there were nine women lay readers in the Church of England; by 1986 there were 1081. More than 700 women now work in the church as deaconesses, trained alongside men in the theological colleges. There are at least 900 women priests ordained in Brazil, Uganda, Kenya, Hong Kong, New Zealand, Canada and the USA. The ground of her appeal is that, "If God does indeed work through our deepest experience, then the ministry women are already exercising will simply claim for them, in the most unanswerable way, the ordination for which they long." It appears certain that the same argument will change episcopal church practice as lay Christians find vindication for ministry in ministry, despite church tradition.

9. *The Documents of Vatican II, Op. Cit.*, p. 489.

10. *Ibid.*, p. 58 (*Dogmatic Constitution on the Church*, Section 32). The plea of Hans Kung that the people take a more active share in celebration is well known (*The Living Church*, 1963, is his reflection on Vatican II) as is his argument, and that of others, that "assembly," "congregation" and "church" must not be played off against one another (*On Being A Christian*, 1976, Section C.7, entitled, "Community of Faith"). He interprets Paul's views on ministry to be that ministry is pluriform. All of the apostolically designated functions, including proclamation, auxiliary services and local shepherding are charisms. Every service is an *ecclesial* ministry. Authority therefore belongs to *every* ministry in its own way, whether official or not. A charism is "not limited to a particular group of persons, but (is) an absolutely universal phenomenon in the Church," p.485.

11. *New York Times*, March 15, 1987.

12. *Made, Not Born: New Perspectives On Christian Initiation and the Catechumenate*, Notre Dame: University of Notre Dame Press, 1976.

13. *The Documents of Vatican II, Op. Cit.*, p.59 (*Dogmatic Constitution on the Church*, Section 33); cf. p.492 (Apostolate of the Laity 1.3).

14. "To the Christian Nobility of the German Nation," in *Documents Illustrative of the Continental Reformation*, ed. J. B. Kidd. Oxford: Clarendon Press, 1967, p.64.

15. Calvin: *Commentaries*, tr. and ed. Joseph Haroutunian and Louise Smith. Philadelphia: Westminster, 1958, p. 373.

16. *The Institutes of the Christian Religion*, 2.7.1., tr. Henry Beveridge. Edinburgh: James Clarke, 1949, Vol. I, p. 301.

17. Bernard Cooke, *Ministry to Word and Sacraments*, Philadelphia: Fortress Press, 1976, p.203.

18. Alan P. F. Sell, "Some Reformed Responses to *Baptism, Eucharist and Ministry*," *The Reformed World* 39.3, 1986, pp. 549-565.

19. *Early Christian Fathers* (ed. C. C. Richardson), pp. 336-337 (Section 32). Philadelphia: Fortress Press, 1953.

20. Allan Bloom, *The Closing of the American Mind*, New York: Simon and Shuster, 1987, p. 56.

21. University of Chicago Press, 1974.

22. Augustine, *Confessions*, (transl. W. Watts), 8.2. London: William Heinemann, 1950.

WORK AND WORSHIP

Samuel J. Mikolaski

The Adult Teacher, July 1965

Sunday School Board of the Southern Baptist Convention

MOST OF us are reluctant to think creatively about work. We commonly make two errors: (1) We suppose that all work is a curse and therefore drudgery. (2) We suppose that leisure, together with an abundance of things to satisfy us, is the ideal life.

The first error sometimes rests on a misunderstanding of "the sweat of thy face" passage (Gen. 3:17-19). The Bible proclaims the judgment of God to be, in part, the drudgery of labor in an evil-infected world. But this does not include all work. God himself works (Gen. 2:2) and he enjoined upon man an interest in his work (Gen. 2:15). There is a difference between drudgery and work just as there is between legalism and law, works-salvation and grace-salvation, and the formal fulfilment of marital vows and love in marriage.

The second error supposes that leisure is the elixir of life and therefore the goal of young and old. A news story told of a \$29-per-week clerk who won \$630,000 in a soccer pool. He promptly announced his retirement (while sipping champagne) and settled down to a life of leisure. Most of us dream that inheriting a fortune would be the finest thing that could happen to us. In fact, where it does happen, it is a tragedy.

IDLENESS is immoral. Life cannot declaration of his worth by his creaGod works and we work with him. Some worry that automation will create unemployment; others secretly hope that it will so that they can avoid work. Automation will not displace work, though it may change the kind of work we do. Labor-saving devices can never dispense with work.

Nothing succeeds in the world, or multiplies fruitfully, without husbanding, whether it is the care of animals, flowers, crops, or business. There is satisfaction in work where there is a point to work. Work is graced by a sense of purpose and accomplishment. It develops understanding, experience, endurance, and maturity. Creativity, the art of fashioning something new, is the divinely given skill that man has yet to exploit fully.

THE WORSHIP OF God means the declaration of his worth by his creatures. We praise God in his creation by using the powers of life creatively and constructively. Nothing in the Christian life is to be devoid of worth, not even the ability to work. Work registers the activity of a rational being, directly or indirectly accomplishing something. Personal, purposive intention done in his will and by his power, joins our activity to God's. Our work is to be in the fellowship of his activity.

In the worship of God through Jesus Christ, our lives are re-created. We delight in God. Our lives are perfected in God. We strive after fuller knowledge of God. Our senses are sharpened to perceive more of his glory in the stillness of his presence. We approach the fuller development of personhood in our utter dependence upon the Lord. Total surrender

to God is prerequisite to true individual personal life.

On the other side, in work we create things according to the power of divinely implanted spiritual principles within us. We find great joy in the objects of our accomplishment, like the pleasure a cabinetmaker has in the finished product. Even the repetitious character of some work, such as chores, provides opportunity for creative thought. The exertion of work develops manliness. Work sharpens skills and makes us more adept. If one doesn't play the piano often, his skill is quickly impaired. In work we exercise self-reliance and initiative that create individual personal life.

To enforce drudgery upon others is against the will of God. Our ideas about work should aim to preserve the dignity of man under God by affording the widest possible scope for the development of human potential. Even mundane tasks can be embellished by the spiritual touch. In my own experience, hoeing corn, weeding vegetables, or picking berries in their long rows, are remembered for the discussions I had with my father and mother. I regularly "do" the evening dishes in our home, and I make this a time to think about my work. I do not wish to idealize all aspects of work that are sheer drudgery, or work that approaches slave conditions. However, a redemptive attitude can be taken even to adversity, which is very close to the activity of worship. No one can enslave a man unless that man suffers himself to become a slave.

A CONTEMPORARY PROBLEM is the myth of retirement. Many people save and plan for the "idle" years. They provide financial resources for retirement but no activities to make life worthwhile. Need there be rapid deterioration of mind and body shortly after the routine of regular work is relinquished? Is the vision of idly trailering all over the country after age sixty-five, or of living on the doorstep of one's children, a good one?

Today the activity of young people in the summer months and the postretirement commitment of people to the service of Christ, could be valuable manpower resources for the Christian witness. Retired teachers, policemen, clerks, mechanics, doctors, industrialists, professors, and many others, could use their remaining years in crucially effective ways, both at home and abroad. The Home Mission Board especially can direct qualified people into useful Christian service. Is it better to live in the old haunts, to bask in the sun, to run the gamut of visiting friends and relatives constantly, than to serve the Lord in some missionary enterprise where consecrated work will establish churches, reclaim lives, and build faith?

THE GOAL of worship and work is freedom. The true freedom of the Christian man is his commitment to Christ's service. Jesus said, "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36). The nature of this freedom is expressed in the messianic word predicated of him, "Lo, I come . . . to do thy will, O God" (Heb. 10:7).

Dr. Mikolaski is professor of theology, New Orleans Baptist Theological Seminary, Louisiana.