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# CENTERING ON MINISTRY

Published by  
The Center for Pastoral Studies  
Anderson College - School of Theology  
Anderson, Indiana

Winter, 1987

Volume 12, Number 2

## Introduction to this Issue

**JAMES W. BRADLEY**

These are exciting days in the life of the Christian ministry. Listening to pastors and other kingdom laborers. I hear individuals involved enthusiastically in planning, strategizing, and working in participative partnership with God's Spirit in church planting. New birth, new life is being evidenced in our midst.

This issue of "Centering On Ministry" focuses on Church Planting. A variety of writers have responded to my invitation to contribute. My genuine appreciation goes to each one, and I commend their efforts to your reading.

Dr. Douglas Welch's excellent analysis and reflection on "The City For God's Sake" sets the tone for articles by Pastor Gary Kendall, Rev. Joe Crane, and a testimony from Rev. Larry Jeffries. Purpose, promise, mission, ministry and results are themes and experiences pulsating through these articles.

I would encourage you to also note the announcements in this issue. Some excellent events are planned to enable you and your ministry. It is our attempt in the Center for Pastoral Studies, School of Theology, to participate with you as servants in His kingdom. Therefore these events are planned to enable our ministries.

## EVENTS SPONSORED BY CENTER FOR PASTORAL STUDIES SCHOOL OF THEOLOGY

**ADAM W. MILLER CHAPEL LECTURESHIP**  
June 18, 19, 20, 1987  
**DR. TED STONEBERG**, Lecturer

**TWENTIETH ANNUAL VAYHINGER  
CONFERENCE FOR CLERGY**  
October 8 and 9, 1987  
**DR. JOHN VAYHINGER**, Lecturer

## CONGRATULATIONS

**DIPLoma IN MINISTERIAL STUDIES  
(50 CEUs)**  
Gale Winning—Nanty-Glo, PA  
George Warson—Flint, MI  
James A. Cash—Otisco, IN  
Martha Barrett—Cozad, NE

**ADVANCED DIPLOMA IN MINISTERIAL  
STUDIES  
(100 CEUs)**  
Leslie E. Cooper, Jr.—Cushing, OK  
Martha Barrett—Cozad, NE

## “THE CITY FOR GOD’S SAKE”

by

**Douglas E. Welch**

Associate Professor of Christian Mission  
School of Theology

This is the title of a videotape series done by the MARC division of World Vision. The general theme of the tapes is evangelizing the city. The focus is on the cities of the world, including those of the United States.

The series consists of three 50-minute tapes (VHS) entitled, respectively: “God and the City;” “Understanding the City;” and, “Together in the City.” The tapes consist largely of narrations, lectures—a few of which tend to be a bit sermonic—conversations, and personal reflections by Raymond Bakke, William Pannell, and several others.

On the whole, the series is technically well done, interesting, and provocative—with the possible exception of the first tape, “God and the City.” I was less than impressed with the effort to “prove” biblically that God cares specifically about cities. It had never occurred to me to think otherwise.

In times and places, undoubtedly, some have assumed that the city is a predominantly evil, even satanic, place and that God is never to be found there. But I see little value in resurrecting the conceptual oddities of the past and fighting those battles all over again.

With all due respect to urbanologists, sociologists, and demographers, cities consist, not primarily of structures and systems, but of **people**. That, it seems to me, is the only argument needed to “prove” that God loves cities. Tiptoeing through the Bible, using texts as stepping stones to one’s own destinations is a practice to be abjured as an interpretive method. It is also, in this case, an exercise in redundancy.

The argument that we modern evangelizers should focus on cities because the Apostle Paul did so is another of those curiously labored arguments. May it not be that Paul focused on cities primarily because he focused on **Jewish synagogues**? The synagogue, and not the city, was more probably his starting point. “First the Jews” is an explicit strategy of the Pauline apostolic teams, according to Acts.

We need not engage in such questionable reading of texts to establish the importance of focusing on cities in our missional efforts. Cities are, as this videotape series notes, centers of power and communication. They are “engines of social, cultural, and political change.” But we focus on them, not because they are means to an end, but because they are often places of exaggerated human need and because they provide us with unusual op-

portunity to minister to persons and communities in the spirit of Christ.

We move to the cities because that is where people are moving—in increasing numbers. A massive shift from country to city is taking place. By the year 2000 A.D., 94% of the population of the United States will be found in cities. In Latin America, Asia, and Africa, the figures are 73%, 60%, and 45% respectively. Marshall McLuhan’s “global village” will indeed have become a “global city.”

The second tape in the series, “Understanding the City,” is, in my view, much more useful to those contemplating ministry in an urban setting. Sensitivity to, and a detailed understanding of, the sociology of the city is crucial to any ministry worthy of the name of Christ. Cities are a vast complex of connections—a tangled ball of yarn rather than a bundle of discrete sticks.

Further, any city is many cities, with each differing in many respects from all the others. Any city contains the cities of the have and the have nots; the poor and the affluent; the employed and the un- or under-employed; the well-housed and the un-housed; the educated and the under-educated; the white and the colored; the native-born and the immigrant. The connections are very deep and very complex.

How, then, do we approach this vast complexity which is the city? In terms of specific **neighborhoods**, so the narrators tell us, begin with neighborhoods. Enter into their life, trace their inter-connections. Learn the stories of people who live there, earn their trust—probably the most difficult part of the task.

The way to seek this understanding and empathy is through a process termed “networking.” Networking is simply a strategy for community entry. Visit churches, schools, hospitals, social agencies, police stations, and businesses. Ask the questions, “How do you perceive this community? What are its problems and needs? How can we help?” The primary sources of information about a neighborhood are the people who live there. Networking gives us access to this very vital information.

The third tape of the series, “Together in the City,” asserts that God is at work in the city. God has always had a people in the city. They were there before we got there and will still be there when we leave. We must discover who they are and what they are doing. We must not, William Pannell advises, think that the problems of the city are not solved because we are not there, nor will they necessarily be solved because we are. God’s work in the city is as diverse as the problems are complex. We must recognize that, for it is easy, even with the best of intentions, to do more harm than

good. Complementarity and cooperation, therefore, are not optional, but essential.

We must find and network with Christians in all organizations who are seeking the good of the city. In view of the diversity and pluralism of the city, we cannot possibly expect to reach everyone, nor can other organizations. We seek to learn from each other what needs doing and is left undone. Competition and duplication of effort must, for the sake of the city, be avoided.

Above all, Pannell concludes, the church must be a model of hope in the city. Not just an other-worldly hope, but a hope for a just and human life in this world—and in “this” city.

Perhaps it is fitting, in conclusion, to note that throughout this series “city” relates specifically to “urban” and stands in contrast with “suburban.” The suburbs, Raymond Bakke declares, are generally to be characterized as WASP. No, not White Anglo Saxon Protestant, but Wealthy, Alienated, Separated, and Protected. A prophetic indictment indeed.

## **IMPACTING A COMMUNITY FOR CHRIST**

**by  
Pastor Gary Kendall**

What can you do in ministry when you have a few families living in a suburb 25 minutes from your congregation? Those people have a great need for ministry and also have much to give in service but the distance limits them and the church's outreach to them. In addition they have friends with which they'd like to share Christ and the church but their contacts are turned off by driving that far to worship.

As we considered that situation at the First Church of God in Kansas City, Kansas we believed they needed a local ministry to them and they needed an avenue of outreach to their friends, neighbors and relatives. A Bible study was started in Olathe in a home and they were encouraged to attend it in lieu of Wednesday night service at First Church. They were encouraged to share the leadership themselves but to keep it in one location for the sake of consistency. For over a year the Bible study served to meet one need, the members themselves were growing and they began to believe there was the potential for a new congregation in Olathe. During that time there were several Church of God families that moved into Olathe from out of state. However they were unable to attract many unchurched to the Bible study and one of the reasons was that the Sunday services and weekday ministries were so far away.

The pastor and others at First Church began to feel led to explore the option of church planting. That would allow the church to begin a new congregation to meet needs in Olathe but that would mean First Church would have to sacrifice some of its bigger plans. After much prayer, congregational surveys, demographic studies in K.C. and Olathe and consultation with the church extension office in Anderson, a decision was made to plant a new congregation in Olathe.

A task force was formed combining leaders living in Olathe with K.C. leaders. Interviews were conducted with public officials and more studies done on the community and its churches, from these a strategy to reach Olathe developed.

It was decided that it would be best to start the new church in the fall. Prior to beginning, an office suite was rented, a school was secured for Sunday services, articles were written for the paper, letters and brochures were sent to any potential contacts in the area and a dedication service was planned involving area churches. On the day of dedication 249 attended. Reality sank in over the next four months when a nucleus of 35 emerged that included 12 children.

But a sense of vision and a calling to reach the unchurched deepened even in adversity. The new congregation was determined to impact its community and was active in visitation both of visitors to their services and in door to door calling. They determined to be person centered in their approach to ministry rather than program centered. Over 10% of their operating budget went into advertising, mostly through the newspaper, to get the word out. The theme chosen was “extending life” which, as it was developed, centered around the abundant quality of the Christian life on earth and the eternal life offered by Jesus.

At the start, two more neighborhood Bible studies were established. Each Bible Study had a special time for prayer and additionally three more prayer groups were begun. One was even meeting during the time the morning worship was taking place. A conviction surfaced that prayer was to be the priority of this ministry. Several prayer goals were established including 100 visiting families the first year, and 4,000 community visits by the congregation. Twenty additional families were claimed who would become laborers in the harvest and fifty conversions and/or rededications were sought.

As a result of persistent prayer and a sacrificial effort 177 families from the community visited that first year, 92 of which (52%) made at least one return visit. In breaking down their reasons for first visiting were found 53% came at the invitation of a friend,

17% through advertising, 14% through the invitation of a relative, 7% came because of a prior Church of God background, 5% came through pastoral invitation, 3% were unsure of their motivation and 1% came thinking they were coming to a different church. Notice 72% came because of a personal invitation. The church hosted a "Friend Day Campaign" and Friend Sunday attendance jumped to 149 after averaging 77 perviously.

From the nucleus of 5 families in Olathe in August of 1985 the church grew to 50 families that called the Indian Creek Community Church home in October of 1986. Average attendance went from 45 to 115 in one year.

The congregation was unable to reach their original goal of community visits however they did total 1,660 with 1,440 made by the pastor. In September a strategy was presented that would enable the laity to recruit from among themselves for the challenge of making 1,000 visits on one day in their immediate community. In all 29 visitors turned out and 1,400 visits were made in one day. Their efforts were supported by two mass mailings to 2,000 homes in the area and the result was on the target Sunday there were 9 new visiting families. Over the next several months 20 more have visited primarily as a result of a personal invitation and mass mailings to the same area. Every visitor from the community received a Christmas gift, the praise tape, "Lift Him Up," which, considering the response, was greatly appreciated and a good public relations idea. They are doing what is called "farming" community, continually sowing seed and cultivating the ground in a specific area. This spring the congregation plans to buy a tree for nearly 2,000 homes and give them "a living plant from a growing church," along with a personal visit.

When someone in the Indian Creek community of Olathe has a need for ministry, guess who they turn to? Only time will tell the degree but the community is being impacted in a positive way for Christ. What we've done can be done in communities all over the world when people are burdened in prayer for ministry and take personal action.

## **A CONGREGATION PLANTS A NEW CHURCH . . . AND LIKES IT**

by

**Joe Crane, Board of Church  
Extension and Home Missions**

Contemporary church researcher Lyle E. Schaller writes, "the first priority in any denominational strategy should be on organizing new congregations"<sup>1</sup> Dr. Charles

Chaney has identified "two major obstacles to church planting: (1) the lack of a regional strategy for church planting, and (2) the absence of a church planting climate in local churches"<sup>2</sup> How can we greatly accelerate the beginning of new churches all across America and Canada? A most effective method is for existing congregations to sponsor the systematic planting of new churches in every segment of society, so that men and women can find Christ.

Dr. George Peters writes, "the mission of a congregation is: (1) upward to God in worship, adoration, praise and intercession; (2) inward to self for fellowship, education, edification, and discipline; and (3) outward to the world in evangelism, service, instruction and reproof."<sup>3</sup> This should be the objective of each congregation. A very practical mission is for one congregation to plant a new church.

A sponsor congregation should possess some of the following characteristics.

1. Have a vision and concern for unchurched people.
2. Be located in an area where there is need for a new evangelical congregation.
3. Have a pastor and laity willing to accept the responsibility for sponsoring a new congregation.
4. Consistently provide faithful ministry through nurture, evangelism, effective leadership training, and growth in responsible stewardship.
5. Manifest a spirit of unity and cooperation in working and supporting the district and the church at large.
6. Be capable of planting and organizing a new church.
7. Have experience and ability to enlist and train responsible leaders for the new church.
8. Consider sharing some of the resources of people, leaders and finances subject to their ability.<sup>4</sup>

Some congregations are sponsoring new churches and like the results received in renewal and growth. First Church, Kansas City, Kansas commissioned 40 members to plant a new church at Olathe located 20 miles away. Friends of long-standing prayed for the families taking leave and gave their blessings. It was difficult to say goodbye, but there was a sense of a deep loyalty, appreciation and a pledge of support for their mission. It was the kind of service that will long be remembered.

Where do new churches come from? In this case several members lived and worked at Olathe and commuted to worship services at First Church. They became aware of living in a community where the population increased 106% in ten years. New families were arriv-

# The Seminary TODAY



## **"Canonical Criticism"**

**George Kufeldt**

**Professor of Old Testament  
School of Theology**

The study of the Bible generally is characterized as following one of two approaches, the confessional approach or the critical approach. While these approaches are in fact not mutually exclusive, it is unfortunate that some who take a non-critical or anti-critical stance do contend that biblical criticism is by its very nature contrary to the belief in divine inspiration of the Bible.

The term "biblical criticism" came into prominence at least as early as the last half of the nineteenth century with the development of the Graf-Wellhausen Theory of the sources underlying the authorship of the Torah or Pentateuch. If, however, it is recognized that criticism is really an appraisal or judgment of something which may indeed be either positive or negative, then it can be seen that criticism of the Bible is actually as old as some of the biblical texts in the form in which they have come down to us. An obvious example is the text in Luke 1:1-4 in which the author Luke openly states that he has critically

evaluated the various versions or gospels of the life of Christ which were circulating in his time and so he has decided to write one from a different perspective, his own. By this he did not mean that the other accounts were incorrect and that his alone would tell the true story; rather, he just wanted to express another viewpoint. Another example of a critical approach is the work of the editor(s) of the book of Isaiah who joined chapters 40-66 to the first 39 chapters with their different historical settings (separated by some 150 years or so), but having theological themes and emphases which related them to each other within the total framework of God's revelation of himself to Israel. This could happen only through a thorough critical evaluation of the two bodies of textual materials and their meanings.

It must be admitted that because criticism is primarily concerned with analysis, it easily and often results in an arm's length or objective attitude toward the thing being analyzed. This is absolutely necessary in the scientific laboratory, but it can and does create problems when the biblical text is subjected to analytical criticism. Indeed, this non-involvement with the text is a judgment which is often made of the various critical methods which have been developed in the field of biblical studies. Unlike those who approach the Bible from a confessional or devotional perspective, critics are often accused of not being real reader-listeners of the biblical text. Consequently, a gap has developed between biblical readers and biblical critics. "Biblical scholars have rather successfully convinced many in the community of believers that only they, the biblical scholars, can really appreciate the Bible" (Keegan 1985:9).

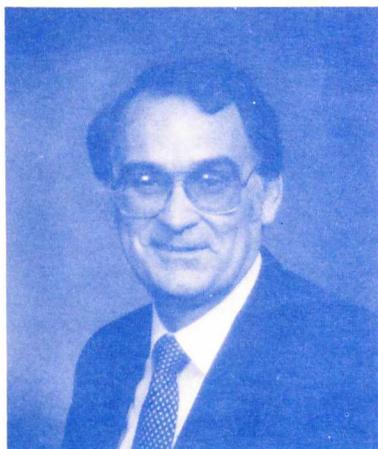
*(Continued on page 2)*

## **SOT CABINET EXPANDS**

The Anderson School of Theology Alumni Association in its June meeting voted to increase the School of Theology Alumni Cabinet from nine to twelve members. By so doing, they ratified Don Doe (MDIV-1981), Esther Cottrell (MRE-1981, MDIV-1984), and Gregory Kendall (MDIV-1983) to be members of the Cabinet. Other current cabinet members include: Charisse Angell (MRE-1982), Gary Ausburn (MDIV-1962), Wilfred Jordan (MDIV-1961), Donald Johnson (MDIV-1955), Vernon Maddox (1962), Randel Rohr (MDIV-1976), Doug Talley (MDIV-1980), Cindy Shomo (SOT Senior Rep), and Connie Fatzinger (Staff Representative).

In February, the Cabinet will hold its annual retreat near campus in Middletown, Indiana. In 1986, the Cabinet spent much of its energy bringing Dr. Robert Schuller to the campus for Homecoming.

Looking to 1987, the Alumni Cabinet plans to strengthen the ministry of the Anderson School of Theology Alumni program while helping to aid ministers in their development and implementation of local church work. The alumni organization is aware of the balance that needs to be maintained between scholarship and excellence and as one of its purposes promotes excellence in ministry.



## DEAN'S DELVINGS

Someone recently asked me, "Is it true that Anderson School of Theology has adopted a covenant to use inclusive language?" My response was a hearty "yes!"

That covenant is quite simple and straightforward. Affirmed by consensus of the School of Theology Faculty, it reads:

"We covenant to use, in nongender related statements, inclusive or nonsexist language in all seminary communication, publications and literature."

This is a very important commitment for us. In a community of Faith where all persons are valued we believe it is crucial that we find language that includes rather than excludes, that heals rather than hurts.

We believe that language makes a difference. How we speak to and with one another has a great deal to do with our attitudes about one another. We use language to foster relationships and to communicate the content of those relationships.

Our society has been learning about the place of language in expressing age bias or racial prejudice. Sensitive people have learned to modify their language in order that older persons are not hurt or put down by harsh stereotypic words. Christians do not use language as a means to denigrate persons of another race. The presence of Ageism or racism becomes evident in our language. We know better and are working to do better!

But, what about sexist language? Cannot we also begin to develop similar sensitivities in regard to language that places one segment of

our society in a less favorable position than another segment?

Many women and men no longer find such words as man and mankind acceptable as generic terms. Such exclusive language, though once normative in our speaking and writing, now tends increasingly to alienate a substantial group of people.

More importantly, the faith community is concerned about language that is inclusive precisely because our biblical theology informs us about the nature of human beings. All of us female and male, are created in the image of God. Theologically, we believe that girls and boys, women and men ought to be treated as whole; as persons of dignity and worth.

Therefore, our concern for inclusive language at Anderson School of Theology grows out of our doctrine of humanity. Any language that excludes or in any way demeans persons is not appropriate. For to use language to exclude or demean is to do violence to one of God's created ones.

This appears to us to be a natural process of change. We are constantly adapting our language in order to be responsible and effective communicators. Patterns of language that may be doing harm, even when harm is not intended, need to be challenged and changed.

Persons desiring to support human equality find ways to avoid exclusive language which may express or encourage discrimination within the church and society. We have made a covenant at Anderson School of Theology. We invite you to join us!

A handwritten signature in blue ink that reads "Jerry C. Grubbs".

Jerry C. Grubbs, Dean  
Anderson School of Theology  
January 1987

(Continued from page 1)

Fortunately, critical scholars are realizing that while analysis of the text is necessary for an understanding of the text, "any analysis of the inner mechanisms of a text must include the involvement of the reader" (Keegan 1985:6). More than that, reader-involvement is possible only as the reader confronts or is confronted by the text as a whole, specifically in its canonical form, and within the context of the canon. This realization has given rise to "canonical criticism," a method of study developed by James A. Sanders and Brevard S. Childs. Childs has noted that he is "unhappy with this term because it implies that the canonical approach is considered another historical-critical technique" (Childs 1980:82). He regards his approach as being an entirely new one, made necessary because he sees the historical critical method as being theological-ly inadequate. Others observe that canonical criticism is really an outgrowth of the historical-critical method which "goes beyond the work of the final redactor and views the canonical text as a unity in the context of the believing community which reads, accepts and passes it on" (Keegan 1985:131). Consequently, says Keegan, it "shares with reader-response criticism and structuralism a recognition of the importance of the reader in interpreting the biblical text" (1985:131).

So, instead of trying to go back beyond the stages in which the biblical books were written, edited, redacted, etc., to form the collections we now know as the Old Testament and the New Testament, canonical criticism begins with the Bible as a whole, in the canonical form in which it has come down to us. Childs stresses that canonical criticism "seeks to challenge the interpreter to look closely at the biblical text in its received form and then critically to discern its function for a community of faith" (1980:83). The canonical form of the text is of primary importance because "it alone bears witness to the full history of revelation" (Childs 1980:76). Basic to this is the conviction that the canonical form of the text "has been shaped by the religious community in order to function as a canon — authority — for the church" (Allen 1984:118).

A helpful summary of the basic difference between the canonical

method and the various kinds of historical criticism is given by John Barton:

(1) First, the canonical approach is conceived as a theological mode of study. It is an attempt to heal the breach between biblical criticism and theology, and it assumes (at least for the purpose of method) that the interpreter is not a detached, neutral critic free from religious commitment, but a believer, trying to apply the biblical text to the contemporary life of the Church.

(2) Secondly the canonical approach clearly belongs more to the realm of what in ordinary usage would nowadays be called 'literary' criticism than to the 'historical' study of texts, in that it is concerned with what the text means rather than with what it meant . . . it is concerned with meanings each part of the text is constrained to have by its juxtaposition with all the others. Canonical meanings are function of the shape of the canon and do not depend on our being able to reconstruct the minds of the canonizers (Barton 1984:90).

While one must agree with Barton's evaluation that on both counts Childs' contribution is "genuinely new" (1984:90), one must also agree with his judgment that Childs' approach has some real problems or difficulties inherent in it. In light of the designation "canonical criticism," the obvious first question one must face is, "Which canon?" The fact is that the term "canon" is used to refer to three different canons: the Jewish Hebrew canon which is identical in content with the Protestant Old Testament; the Protestant Bible or canon which includes both the Old Testament and the New Testament; the Roman Catholic canon (with its Orthodox Church variation) which includes the Protestant canon plus the additions to the Old Testament which Protestants know as "Apocryphal Books" but which the Roman Catholic Church has officially designated as "Deuterocanonical Books."

The question still is not answered for everyone even when it is recognized that Childs, although a Roman Catholic, has defended the traditional Jewish/Protestant canon of the Old Testament (Childs 1980: 72-74, 659-671). James A. Sanders, a Protestant, has disagreed with Childs, pointing up the pluralism and fluidity which characterized the

period of the canonical process (Sanders 1984:35). James Barr also criticizes Childs at this point:

If we must 'take the canon seriously' as a basis for faith, then it must be either the Jewish canon of the Hebrew Bible or the Christian canon of Old and New Testament . . . The Old Testament can indeed be taken as a separate subject within Christianity on the basis of some acceptance of the liberal and historical approach to the Bible; but not on the basis of a canonical approach, pushed as far as this one is (Barr 1980:22).

For a more developed critique by Barr of Childs' approach, the reader is referred to Barr's later work, Holy Scripture: Canon, Authority, Criticism, listed in the bibliography below.

The problems inherent in the question of which canon are aptly illustrated by Barton in his discussion of the book of Ecclesiastes (Hebrew: Qoheleth). If Qoheleth is interpreted within the canon of the Hebrew Bible, its pessimism about life without hope of immortality beyond this life is one thing. It is something quite different if the Old Testament canon includes the apocryphal book of Wisdom with its claim that God will indeed reward the righteous in a life after this. It is still different if that Old Testament is combined with the New Testament as a canonical context, adding the New Testament's faith about resurrection in a world to come (Barton 1984:93).

With such emphasis on the plurality of meanings which canonical critics find in a biblical text, one is made to ask if that does not open the door to excessive, sometimes unbridled subjectivism. Granted that subjectivism is inherent in any method of biblical interpretation, it appears that the canonical critical approach could easily make a giant



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The Seminary Today is published by  
Anderson School of Theology and the  
Anderson College Office of Publications.  
All correspondence should be sent to:  
E. Michael Eastman  
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Anderson, IN 46012

leap back to the pre-critical days of Bible study when the confessional or devotional approach predominated and the text often said or meant what the reader wanted to hear. Such a leap backward will not happen, however, if the total canonical context is always kept in the forefront of one's reading and study, and its interpretation is governed by a theocentric hermeneutic. In this way the reader works toward the goal of attempting to identify the abiding theological significance of the text for generations subsequent to that in which the text was given its final form (Allen 1984:122). Sanders gives us a principle by which to check the adequacy of our interpretation: "Whenever our reading of a biblical passage makes us feel self-righteous, we can be confident we have misread it" (1976:407).

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## A LOOK AT BOOKS

### The Pastor Evangelist in Worship

by Richard S. Armstrong.

A Book Review by  
Dwight L. Grubbs

Professor of Applied Theology  
and Director of Spiritual Life,  
Anderson School of Theology

The writer set a rather specific goal for himself in writing this book: to view the pastoral roles of worship leaders and preacher, from the perspective of the pastor-evangelist. He says, "The central subject of this study is the pastor-evangelist as worship leader and as preacher" (page 10).

Armstrong's concern and credentials are well-documented in the field of evangelism. He is Professor of Ministry and Evangelism at Princeton Theological Seminary. Westminster Press previously published two other books of his: The Pastor as Evangelist, and Service Evangelism.

The book is divided into two parts, "The Pastor-Evangelist as Worship Leader", and "The Pastor-Evangelist as Preacher." Eleven chapters address topics such as Sunday worship services, sacraments, weddings, funerals, preparing the preacher, planning the preaching, and so on. Seven Appendixes provide sample sermons, a guide for evaluating worship bulletins, and some ideas for planning a preaching schedule. The impressive list of notes and the helpful index, add to the scholarly value of the book.

There are many good books on preaching and on worship. Armstrong readily admits that to be true. But the uniqueness of this book lies in his fundamental assumption, namely, that the effective pastor will find ways to infuse her/his preaching and worship leadership with a

warm and compelling note of repentance, hope, and salvation. Armstrong begins and ends his book with the notion that all the priestly functions of the pastor (worship, sacraments, weddings, funerals, ordinations, preaching, etc.) provide opportunities for presenting the gospel, and inviting persons to make decisions and commitments.

Perhaps Armstrong's burden and vision is best expressed by his quotation of Robert Menzies, who said, "It is only when our ministers become not only preachers and pastors but also evangelists, that the church will move out of its present dimness into the light of an ampler day" (page 10).

This book is recommended to Church of God pastors because of its clear, creative, and practical exploration of the evangelistic dimension of the pastoral task. It should enable pastors to discover of the pastoral task. It should enable pastors to discover a variety of opportunities to present the Christian faith in a positive and persuasive manner.

### A Book Review by

Donald Johnson

Pastor of Park Place Church of God

Vice President

School of Theology Alumni Cabinet

Gordon MacDonald in his book ORDERING YOUR PRIVATE WORLD cuts me to the quick and I find my private world illustrates many of his points. After all, merthiolate always stings an open wound.

MacDonald is not talking about people whose lives are falling apart or those for whom everything seems to be coming unglued. He isn't even coming down on the public dimension of life. He gives us all credit for doing rather well at regulating ourselves in this regard. But, the private dimension, "this private part

of life where we know ourselves best of all; this is where self-esteem is forged, where basic decisions about motives, values and commitments are made, where we commune with our God" — this is where disorganization festers.

He divides this private world into five sectors or battle fronts. This is where some of my own greatest battles have been fought. (1) The first is motivation. "Are we driven people, propelled by the winds of our times, pressed to conform or compete? Or are we called people, the recipients of the gracious beckoning of Christ when he promises to make us into something." (2) The second is our use of the limited amount of time we have at our disposal. "How we allocate time for the purposes of personal growth and service to others is a key to our health as persons." (3) The third sector is intellectual. "What are we doing with our minds, that remarkable part of us capable of receiving and processing the truth about creation?" (4) MacDonald suggests that the fourth sector is that of the spirit. ". . . there is a special, intimate place where we commune with the Father in a way no one else can appreciate or understand." (5) Finally, within us is a sector that draws us to rest, to a Sabbath peace. "This peace is different from the amusement found so often in the visible world about us. And it is so significant that I believe it should be recognized as a uniquely essential source of inner organization." All of this digs deep at the ease with which we capitulate to the values of the culture of which we are a part. Read MacDonald, if you dare.

**Alumni Note 1987**  
**Homecoming Date**  
**October 9, 10**

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## ALUMNI NEWS

1957

Capt. Roy Dale Grubbs is the Senior Chaplain at the Bethesda Naval Hospital in the Washington, DC area, and his work is both a challenge and sometimes wearing ministry. He has a staff of 13 chaplains, 6 enlisted support personnel and secretary. The total hospital compound comprises some 244 acres which includes the Medical University with some 700 medical students.

1969

Maj. Basil L. "Buzz" Ballard has, after 16 months as Division Chaplain, been asked to establish the office of The U.S. European Command Chaplain (USEUCOM) in Stuttgart, W. Germany, in November, 1986.

ing weekly. There was need for a new church to provide a caring and friendly ministry to residents of the new community. These families shared their concern with the pastor and church council. The need seemed real and was received with appreciation.

How can a congregation gather data to confirm the need for a new church? The pastor, Gary Kendall, expressed a positive attitude and led the congregation in securing demographic data for Olathe. He received guidance and helpful information by enrolling in a church planting course offered at the Nazarene Seminary. The City and County Planning Department supplied helpful facts about Olathe. The facts supported their concern for the need of a new church.

How can a congregation prepare to accept the responsibility for sponsoring a new church? The pastor and church council kept the congregation well informed of the findings of the study committee by presenting reports and encouraged their questions and concerns. To sponsor a new church became a regular prayer request. In the process the pastor of First Church began feeling called to be the pastor of the Olathe church. First Church agreed and made an additional adjustment to call another pastor.

What length of time was involved in preparation? Sponsoring a new church calls for many plans and decisions to be made. The church had a building fund campaign with a goal of \$125,000. The amount pledged was over \$150,000. The amount was divided with the new church. A survey was made to determine those persons going to the new church and those remaining with First Church. Arrangements were made for small Bible study groups to meet weekly in Olathe. A place to worship was located, and church office space was leased in an office building. The length of time for preparation was over two years.

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### **"BREAKING THE 200 BARRIER"**

May, 1988

Anderson College Campus

Conducted by Fuller Institute

Who finances the beginning of a new church? An estimate of the tithe potential was received from the 40 members attending the new church. The members were first to give their financial commitment to the new church budget. First Church made a financial commitment for monthly support. The Kansas Board of Church Extension and the National Board of Church Extension and Home Missions gave monthly grants. The congregation at Lawrence, Kansas pledged to give monthly support to Olathe. With this cooperation, the goal to begin with full-time pastoral leadership was reached.

A Mission Design was developed for the new church. It defined the new church, its purpose, assignment and a strategy for the beginning ministry. The pastor and lay members did extensive survey calling to introduce and announce the starting of the new church. Regularly ads were placed in the newspaper. Attractive printed brochures were mailed to selected neighborhoods near the Jr. High School where they worshiped. With much persistence and cultivation, people responded by attending services. All visitors were contacted through a follow-up program. Their faith and ministry is gathering a growing congregation.

What has been the results? After 18 months there are two congregations involved. The sponsoring congregation has called a pastor. The attendance has grown to replace the 40 members given to the new church. The morale of First Church is good. There is a positive testimony in having had an important part in sponsoring the new church.

The new church averaged 120 in attendance at the end of the first year. The pastor reported making over 1400 visits with 28 members making an additional 1500 survey visits. An active fellowship program is planned utilizing the school's multi-purpose room and gymnasium. An Associate Pastor has been called to assist with the ministry. The Olathe church now has a goal to plant two new congregations in the next ten years.

Wayne Zunkle says, "the true fruit of an apple tree is not an apple, but another apple tree".<sup>5</sup> The fruit of a congregation is to plant a new church. First Church planted a new church, and likes the results.

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