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**CHANGING PATTERNS  
IN THE CHURCH'S  
MINISTRY**

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Amagi Sanso

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## TABLE OF CONTENTS

	i
Title Page	ii
Registrants	iii
Table of Contents	iv
Foreword	
Biblical Perspectives on Ministry: A Biblical Study by Arch B. Taylor.	1
Changing Patterns in the Church's Ministry in the Age of the Reformation: A Historical Study by Richard B. Norton.	22
Christ's Ministry and the Ministry of the Church: A Theological Study by John Reagan.	37
Changes in the Japanese Church's Concept of Ministry: A Missiological Study by Yoshiro Ishida.	51
Pros and Cons of a Tent-making Ministry: A Practical Study by Marvin Miller	64
Para-Ministries: A Pre-panel Practical Study by Peyton Palmore.	83
The Concept of Ministry in the Japanese Church of 1990: A Futuristic Study by Calvin Parker.	87
Changeless Precepts for Changing Patterns in the Church's Ministry: A Sermon by W. DeWitt Lyon	99
The Ministry of Prayer: A Meditation by Robert J. Sorley.	105
Our Ministry: A Sermon by Lardner Moore.	110

## FOREWORD

Seldom has Hayama Seminar discussed a subject more vital to the life, growth, and even continued existence of the church in this country than the one touched on this year. Here and there in Japan the church is experimenting with new concepts and new forms of ministries.

By and large, however, concepts and forms in vogue in the Europe and America of the turn of the century are jealously guarded and even caricatured in the life of the present day church. This has had disastrous results both within the Christian community and in her outreach into the 99.5% of the untouched population.

Comparison of this year's papers with those on the somewhat related "Laymen in the Life of the Church," of nine years ago will show quite a shift in emphasis. This year's papers indicated a far greater openness to the influence of the Radical wing of the Reformation. Even the Biblical and Theological papers, as well as the historical and practical, came up with concepts that a Conrad Grebel, a Pilgram Marpeck, or a Menno Simons would have felt quite at home with.

That this year's theme attracted only about half as many participants as last year's is hopefully not an indication of priorities in the missionary community. If the church or any segment of the church becomes too enthralled with the exotic gifts of the Spirit at the expense of His gentle but persistent blowings in the everyday life and witness of the Kingdom of God, she stands open to being lulled to sleep and to stagnation. It is toward the ministries of the church that the Spirit breath is most profoundly turned, if we may believe the Ephesians 4 account.

It is the hope of the Seminar that putting these papers into permanent form will make them more valuable to the participants and will at the same time again make them available to a larger circle of interested persons both within and outside of Japan.

Carl C. Beck  
Compiling Editor  
For the Continuation Committee

## BIBLICAL PERSPECTIVES ON MINISTRY

Arch B. Taylor

1. Israel's own understanding of her main role, her task, as she expressed it in the oldest strata of tradition (so-called JE) preserved in Ex 3-14 was to serve YHWH. This word is used 13 times to express the purpose for which YHWH saved the Hebrews out of Egypt. In the revelation of the divine name to Moses, this sign was given to affirm the promised deliverance: "You shall serve God upon this mountain" (3.12). Pharaoh was commanded: "Let my son go that he may serve me" (4.22,etc.). From most ancient times Israel saw her calling to be to serve YHWH (cf. also Josh 24.14,15).

The Hebrew words "serve, servant, service" come from the root r-b-d having basically to do with the service of a slave to his master (Ex 14.21; 21.2,6). The word was applied to the worship of a deity,<sup>1</sup> a usage not peculiar to Israel. In most primitive times, to serve a deity probably meant literally to provide food and drink for him, and this archaic usage survived long after it was no longer taken literally (cf Ezk 44.7). In the ancient Near East, worship, or service involved cultic offering of food to the god in sacrifice and a meal "shared" by god and people. According to the Exodus account, Israel's service to YHWH included exactly these elements. There were to be sacrifices (3.18, 10.25) and a feast (5.1, 10.9) in which the entire congregation, old, young, sons, daughters, and little ones (10.9) were to participate. Pharaoh, probably according to generally accepted understanding, thought participation by the men alone was sufficient (10.10), and later on only the attendance of the "males" was required at the annual festivals of Israel (23.14-17). At the first, however, women and children participated in the deliverance and therefore also in the service.

All through the period of the monarch, the religious use of r -b-d to mean the service of a people to a deity was the common usage, as indicated by its occurrence 24 times in this sense in Deuteronomy. This Hebrew word is translated almost uniformly in the LXX by *latreuein*, a Greek word also meaning to serve or worship a god, and this meaning is retained in English words such as "idolatry" and "monolatry."

2. Thus, when Israel was called out of Egypt to serve YHWH, there was, on the surface, little to distinguish her service of him from the service of other peoples of their gods. However, as a result of the great self-revelation of YHWH given at the Sea of Reeds and the subsequent covenant enacted at Sinai, the content of Israel's service to YHWH was

more specifically defined. As a result of "the miracle at the sea" (Noth's expression),<sup>2</sup> Israel learned two basic truths about YHWH: a) He controls the forces of nature. b) He is champion of the oppressed. By means of the covenant, which defined the relation between Israel and YHWH in personal categories, she learned that because YHWH had delivered her from slavery (20.2) her service to him must be expressed not merely in religious or cultic terms ("First Table" of the Decalogue), but also in social or ethical terms ("Second Table" of the Decalog-Ex 20.3-17). In Israel's various law codes, there was really no clear differentiation between so-called religious and so-called social commandments.<sup>3</sup> Israel's calling, to serve YHWH, was to express appropriately and concretely in religion and society, in faith and life, her understanding of and response to YHWH's self-revelation as Lord of nature and Savior of the oppressed. This Exodus/Covenant revelatory event set in motion a process which was historically conditioned by many factors of time and place, and which naturally exhibited evidence of growth and change, progress and regress, of which the Bible preserves the record.

3. During the pre-monarchic period of the federation of the 12 tribes, the basic forms of Israel's faith and life took shape.<sup>4</sup> Annually the clans (their representatives-males-) gathered before YHWH for celebrating the three great festivals: a) Unleavened bread (Ex 23.15); later Deut 16.1ff joins Passover to Unleavened bread and specifies its connection with the exodus; the Passover law of Ex 12 shows influence of post-exilic editing, making Passover the "first month" of the year. b) Spring harvest of first fruits (feast of weeks), (Ex 23.16); Deut 16.12 connects this also with the exodus, and Deut 26. 1-10 preserves the ancient confession of faith used by the worshipper at this time, which Von Rad sees as the nucleus out of which developed the entire salvation story comprising the Hexateuch.<sup>5</sup> c) Autumn ingathering at year-end (Ex 23.16) called feast of booths in Deut 16.13ff. Leviticus 23.42f also connects this festival with the exodus. This great fall festival became the occasion of the renewal of the covenant every seven years (Dt 27.1-8; 31.9-13, cf Neh 8).

At these festival gatherings the following activities took place: a) There were sacrificial offerings including communal feasts of worshippers in the presence of YHWH. b) There were confessions of faith in YHWH and recitals of his mighty acts of salvation, Deut 26.1-10 being one of the oldest. Josh 24.1-27 is another ancient one, and Ps 78, 105, 106, 135, 136 are other examples. c) There was giving of specific instruction (torah) on questions of practical guidance in worship and life. As time passed, not only were the festivals themselves more and more closely linked with the exodus event, but the codes of law also came to be explained on the same basis. One of the oldest commandments is, "You shall not wrong a stranger or oppress him, for you were strangers in the land of Egypt. You shall not afflict any widow or orphan" (Ex 22.21f; 23.9). In Deut 6.20-25 parents were told to explain to their children that "the testimonies and the statutes and the ordinances which the Lord our God commanded" rested on his act of saving them from slavery.

The service YHWH required of Israel was that her being as a people living real life under all aspects of cultural, political, economic, and social conditions, must be brought into conformity to his self-revelation as Lord of nature, the righteous God who is defender of the weak and who requires his people to be righteous as he is. Israel succeeded in fulfilling her task to the extent that both aspects of her service, the ethical as well as the religious, conformed to this revelation. Israel's failure lay precisely in the degree to which she, in common with her neighbors, separated ethics from religion and thought her obligation to serve YHWH was satisfactorily discharged in terms of cultic practice alone. In modern terms, Israel failed where she tended to emphasize the "spiritual" aspect of service (worship, ritual, etc.) and to neglect the "social implications" of her faith. This tendency can be discerned as we undertake a survey of the way in which the concept of ministry changed during the course of Israel's history.

4. At the great cultic festivals, responsibility for directing the various activities rested upon a special ministerial group, the Levites. According to Deut 33.8-10 their duties were: to handle the Urim and Thummim, (the sacred lot by which YHWH's decisions were made known); to teach ordinances and law (torah); and to offer incense and burnt offerings.

The words "minister, ministry" come from the Hebrew root sh-r-th. The verb is used "to describe service that is not menial" (IDB). It is "ministration toward a higher being for the common good" (HDB). There are some examples of application to secular or political administration (2 Sam 13.17, I Ki 10.25, Esth 2.2; 6.3), and a few which defy strict classification (Ex 24.13, Josh 1.1, Ps 103.21; 104.4). Most frequent by far, however, is its use to describe the work of the priests and Levites.

In pre-Mosaic times the word is not used. The Patriarchs performed religious acts for their families. At Sinai, "young men" offered sacrifices at the making of the covenant (Ex 24.10). During the tribal confederacy, a class of Levites appeared, but they did not have a monopoly of cultic functions. Gideon's sacrifices at Ophrah are mentioned (Jud 6.25-27; 8.22-27). Micah's son was consecrated priest in his father's house (Jud 17.5) but when a young Levite "of the family of Judah" came along, he was hired to replace the son and so became "father and priest" to his employer (17.7-10).<sup>7</sup> This Levite, called a grandson of Moses, was enticed away by the Danites, and he and his descendants "were priests to the tribe of the Danites until the captivity of the land" (18.27-30). Eli and his sons, Levites, officiated at the central tribal sanctuary in Shiloh (I Sam 1-4), but they went into decline, and the most prominent post was taken by Samuel, of the tribe of Ephraim (I Sam 1.1) who, while still very young, was said to have ministered "to" and "before" YHWH (2.11,18; 3.1). This is the first example of such a use of sh-r-th in the ancient historical books. For an entire generation Samuel took the lead in cultic and teaching activities (I Sam 7.5-11,15-17). After the return of the captured ark from the land of the Philistines, the men of Kiriath jearim took it to the home of Abinadab and consecrated his son Eleazar "to have charge of the ark of, YHWH" (I Sam 7.1; cf 2 Sam 6.3).

With the establishment of the monarchy, the Levitical priests resumed much of their cultic prominence, yet the king had ultimate control over the cult (I Sam 22.20-23). David acted as priest (2 Sam 6.14,17,18) and appointed his sons to the office (8.18). The temple built by Solomon was part of the royal palace complex (cf 2 Ki 11.4-16; 16.18, Ezk 43.7-8). Solomon controlled the appointment of the priests (I Ki 2.26,27) and also officiated as priest himself (1 Ki 8.14,22,62-64).

By the time of the Deuteronomic reform (ca 621 BC) the Levites seem to have achieved a monopoly of cult activity, but all Levites are called priests (18.1). It is said of them, "The Lord set apart the tribe of Levi to minister to him and to bless in his name, to this day" (10.8), and, "The priests, the sons of Levi shall come forward, for the Lord your God has chosen them to minister to him and to bless in the name of the Lord, and by their word every dispute and every assault shall be settled" (21.5). As already noted above, Deut 33.8-10 summarizes the Levites' duties as to handle Urim and Thummim, to teach ordinance and torah, and to offer incense and sacrifice. When the local shrines were destroyed and the cult centralized, the Levites of the outlying sanctuaries were supposed to be allowed to minister in the name of YHWH equally with those already in the central sanctuary (18.6-8). According to 2 Ki 23.9 they did not in fact do this, and it may be because the Jerusalem priesthood successfully resisted sharing their privileges in this way.

In the book of Ezekiel we have indications of the demotion of the Levites and the elevation of the Zadokite priests to exclusive sacerdotal authority. It is said that of all the sons of Levi, only the sons of Zadok may come near to minister to YHWH (40.46). Because the Levites ministered before the people to idols, they are now demoted to do menial service in the temple formerly performed by foreigners (44.4-14). (Concerning foreign servants in the sanctuary, see Num 31.40, Josh 9.26f, and compare 2 Ki 11.4,11 with 2 Chron 23.4). In the service of the second temple of post-exilic times there emerges a fully developed sacerdotal hierarchy, as described in the Priestly documents in Exodus and Numbers. It is repeatedly said that the priests, specified as "Aaron and his sons," minister in the holy place (Ex 28.35,45; 29.30; 30.20; 35.19; 39.26,41). Subsequent to "Korah's Rebellion" described in Num 16, the Levites' status is more clearly specified in 18.1-7: They are "a gift" to the Aaronites to minister to the priests (sh-r-th); they attend the priests and serve in the tent (V -b-d) cf also Num. 3.5-10). One priest, Aaron, and his successors one by one, is invested with special responsibility, dignity, insignia, and regalia (Ex 28,39). After the captivity this person is referred to as the "high priest" (Zech 3.1,8). Because of the disappearance of authoritative rulers of the House of David in post-exilic times, the "high priest" assumed much of the real power and many of the prerogatives and insignia of kingship, including anointing.<sup>8</sup>

The sense of elitism inherent in the Hebrew word sh-r-th is confirmed by the LXX use of leitourgein to translate it. This Greek word originally meant literally "the work of the people" but it came to refer specifically to civic or religious services rendered

the state by prominent citizens at their own personal expense (HDB). As seen above in Paragraph 1, in the older documents, JE and D, the word r-b-d (serve), is used of the entire congregation, but in the P documents it refers to the cultic duties of the ministerial elite. In Num 4 the service of the various classes of Levites is described in detail; in Num 18.7 it is said that the Aaronic priests serve (absolute form of verb, no object); and in I Chr 6,9,23 the service of Levites, priests, Kohathites, etc., in the second temple is described.

What began as the calling of all Israel (including women and children) to serve YHWH in faith and life, worship and society, was gradually turned over to a special class who acted for the congregation in cultic matters. The end result of this process of specialization is seen in the religious organization of Judaism in Palestine in the time of Christ: High Priest, Chief Priests, priests, Levites, males of the congregation, and females, in descending order. The development of a sacerdotal hierarchy can no doubt be understood as the result of the necessity for preserving purity, order, and continuity in cultic practice and worship, suitable to the people of YHWH. At the same time, it lent itself to abuse, stagnation, and empty formalism. Most important, it tended to emphasize ritual and to separate worship from the real life of all the people.

5. The trend toward an elitist ministry did not proceed entirely without resistance, and the Pentateuch itself preserves a small amount of evidence of this. In Ex 18.13-26, the work Moses performed was much like what the Levites did later on-enquiring of God, judging disputes, teaching God's statutes and decisions.

To assist in this work he chose and appointed rulers of thousands, hundreds, fifties, and tens. On another occasion, to help Moses bear the burden, seventy elders were chosen to receive some of the Spirit that was upon Moses, and at their investiture they prophesied, perhaps ecstatically, but on that occasion only, and not as a permanent feature of their service. At that time Moses expressed the wish that all God's people could be prophets (Num 11.16-17, 24-29). In Ex 19.6 is found the classical text supporting the doctrine of the priesthood of all believers, where it is said that Israel is to be "a kingdom of priests and a holy nation." The incident of the rebellion of Korah, Dathan, Abiram, and "two hundred and fifty leaders of the congregation, chosen from the assembly, well-known men" who rose against Moses and Aaron, is very difficult to analyze in full detail. No explanation of the rebels' real motives is given, and they were decisively suppressed. Nevertheless, their basic argument rested squarely upon the principle of the priesthood of all the people: "All the congregation are holy, every one of them, and the Lord is among them; why then do you exalt yourselves above the assembly of the Lord?" (Num 16.1-3).

6. It was the prophetic movement which played the greatest role in resisting the corruption of the priesthood, the stagnation and empty ritualism, and in asserting the importance of the social implications of the faith. The preexilic prophets are particularly significant in this respect, and nearly all of them base their message squarely upon the presupposition of

salvation from Egypt (Amos 2.9-11; 3.1; 9.7; Hosea 2.14; 9.10; 11.1,13; 12.9; 13.4-6; Micah 6.3-5; Jer 2.1,6-7a).

The chief thrust of Amos' attack was against the extravagant cultic practices of the upper classes coupled with their exploitation of the poor (2.6-8; 5.10-12, 21-23; 8.4-6). His run-in with Amaziah, priest of the main sanctuary at Bethel, is well-known (7.10ff). Because of the unholy alliance of the religious cult and the ruling class, the coming judgment would fall upon "the high places of Isaac, the sanctuaries of Israel, and the house of Jeroboam" (7.7-9). Amos' theme verse is: "Let justice roll down like waters, and righteousness like an ever-flowing stream" (5.24). Hosea attacked the priests (4.5-6; 5.1-2; 6.9), those who multiplied altars and sacrifices but ignored YHWH's laws (toroth) (8.11-13). He said that taking flocks and herds (i.e. multitudes of sacrifices) was not the way to "seek YHWH" (5.6), but that to return to God meant "to hold fast love and justice" (12.6). Hosea's theme verse is: "I desire steadfast love and not sacrifice, the knowledge of God, rather than burnt offerings" (6.6). Micah mounted the most scathing attack against those who exploited the poor (ch 3) and said that the proper response to YHWH for his salvation from Egypt and subsequent blessings was not to multiply sacrifices, even of one's own children: "He has showed you, O man, what is good; and what does YHWH require of you but to do justice, and to love kindness, and to walk humbly with your God?" (6.3-8). Isaiah is the only pre-exilic prophet who makes no mention of the exodus event, but he made a most virulent attack upon the cult in chapter one, culminating in the demand for behavior consistent with the character of YHWH: "Cease to do evil, learn to do good, seek justice, correct oppression; defend the fatherless, plead for the widow" (1.10-17).

Jeremiah's early sermons contain a blanket condemnation of the nation's leaders (2.8,26; 4.9; 5.31), of failure to relieve the weak and needy (5.28), and the vanity of cult when YHWH's law (torah) has been rejected (6.19,20). His great sermon at the temple and its consequences (ch 7,26) typify Jeremiah's position. He begins with a demand for righteous living: "If you truly execute justice with one another, if you do not oppress the alien, the fatherless or the widow, or shed innocent blood in this place, and if you do not go after other gods to your hurt, then I will let you dwell in this place" (7.5,6). He says the Jerusalem temple and its cult are a hindrance to true service of YHWH-it is a "robber's den" (i.e. a gangster hideout, a fire escape) and must be destroyed (7.8-15). The priests and prophets take the lead in siezing Jeremiah and demanding his death for treason (26.7-11).

Like Amos (5.25) Jeremiah questions whether YHWH required sacrifice in the wilderness: "For in the day that I brought them out of the land of Egypt, I did not speak to your fathers or command them concerning burnt offerings and sacrifices. But this command I gave them: `Obey my voice, and I will be your God and you shall be my people; and walk in all the way that I command you, that it may be well with you' "(7.22). Sacrifice was the common and most familiar feature of all ancient Near Eastern religious practice. There was no need to give commands concerning this, for Israel would naturally turn to it as the

principal means of serving YHWH. What was unique and therefore necessary to stress (and also so easy to neglect) was the ethical aspect of the service YHWH required of Israel.

Compared to the pre-exilic prophets, the post-exilic prophets are weak and colorless as a group, and seem much more under the domination of priest and cult. Haggai's chief concern is to rebuild the temple Jeremiah had said must be destroyed, saying that poverty (1.2-11) and prosperity (2.6-9) are directly related to the question of rebuilding the temple. Zechariah too urges the reconstruction of the temple and actually contributes to the elitism of the priesthood. He is the first to use the term "the high priest," applying it to Joshua (3.1,8) and speaking of him in most exalted terms (3.1-10). Zechariah orders that a crown of silver and gold be given to the high priest, calls him the "Branch" (a formerly messianic title applied to the Davidites), and says he shall bear royal honor and rule upon his throne (6.11-13). (It has been conjectured that originally these encomiums may have been intended in part to apply to Zerubbabel, a descendent of David, but were transferred to Joshua the high priest when Zerubbabel was relieved of political authority by the Persians.) There is a small amount of ethical teaching in Zechariah (8.16-17). Malachi shows great interest in cultic matters such as blemished sacrifices and non-payment of tithes (1.6-14; 3.8-12; 3.3,4), but he does attack divorce and violence (2.13-16) and opposes oppression of the weak as well as sorcery (3.5). It is not clear whether his attack upon the priests for showing partiality in judgment and torah (2.19) refers to ethical or to cultic matters. "Justice is turned back, and righteousness stands afar off; for truth has fallen in the public squares, and uprightness cannot enter. Truth is lacking, and he who departs from evil makes himself a prey" (vs 14,15). In opposing the nationalistic policy of Neh 13.1-3, this prophet welcomes the foreigners as well as the eunuchs excluded by Mosaic law (Dt 23.1,3-6; Is 56.3-5), and even says that foreigners will be accepted to minister to YHWH and be his servants (v 6). He shows a concern for sabbath observance and burnt offerings (56.2-7), but says that the fast YHWH requires is "to loose the bonds of wickedness, to undo the thongs of the yoke, to let the oppressed go free, to break every yoke, to share your bread with the hungry, and bring the homeless poor into your house ..." (58.6-7). Besides his mention of foreigners as being accepted as ministers of YHWH, he also points toward the priesthood of all Israel; "You," he says, "shall be called priests of the Lord, men shall speak of you as the ministers of our God" (61.6).

It was during the Babylonian exile, when temple and altar were in ruins and royalty and priesthood in total eclipse, that the prophetic spirit was set free to soar to new heights in contemplation of what was the true essence of service to YHWH. While Ezekiel, himself a priest, dreamed his dream of an antiquarian type of restoration of sacerdotal authority, the anonymous prophet of the exile, called the Second Isaiah, had a vision of YHWH's universal creation and redemption, (ch 45) and sang the songs of the Servant of YHWH, in whom we see what service really means. In the first of the songs, justice is the keynote: He will bring justice to the nations, he will faithfully bring forth justice, he will establish justice in the earth (42.1,3,4). In both the first and the second songs, freedom for the

prisoners is also prominent (42.7; 49.9) and it is this which is the glory and praise of YHWH (42.8). He will also feed the hungry and comfort the afflicted (49.10,13). He will be a light to the nations, i.e. Gentiles (42.6; 49.6) to bring salvation to the ends of the earth. In the third and fourth songs it is said that he will accomplish all this by unresisting submission to persecution and by identifying with the sufferers and bearing their oppression, pain, sickness, and sin vicariously (50.5-7; 53.3-5,8). It is this service which will be confirmed by the ultimate exaltation of the servant of YHWH (52.13-15; 53.12).

7. The prophetic movement in Israel served as a counterbalance to the priestly, to bring in a constant infusion of new life and spirit to halt stagnation and to emphasize the social implications of Israel's service, which was so often neglected in favor of its cultic expression. However, it would be a mistake to think of the two movements as basically opposite or at fundamental variance with each other. There is a great deal of overlapping in their activities, such as giving oracles, instructing in God's torah, and foretelling the future. Their interrelations and origins are very complex,<sup>10</sup> but a number of scholars have shown rather convincingly that at least in pre-monarchic Israel, when faith and practice were being given their definitive form, prophets probably participated with priests in functioning at the shrines, and shared in formulating and applying the Exodus/Covenant revelation. Many of the Psalms (No. 81 is a particular instance) are thought to have been produced by prophets connected with the sanctuaries to assist in the worship, praise, and confession of faith of Israel, and to reinforce the ethical aspects of that faith.,<sup>1</sup>

Prophecy, being charismatic and essentially "free," resisted successfully all attempts to institutionalize it. Certain prophets, such as Gad and Nathan, served in advisory capacities to kings, but this never seems to have developed into a formal office. Elisha receiving Elijah's mantle was apparently a unique case and is not evidence of an orderly succession of prophets.<sup>12</sup> The ecstatic prophet bands of early times (e.g. I Sam 10.9ff) seem later to have been domesticated by the court, as evidenced by the 400 prophets of YHWH who served King Ahab (I Ki 22), but these were opposed by individuals such as Micah and Amos who had a direct call from YHWH. Micah bitterly criticized the commercialized prophets (3.5-8), and Jeremiah had a continual struggle with the false prophets (Jer 28; 29.15-32). It would appear that to a certain extent the prophets, like the priests, drifted toward identification with the establishment, but the great individual prophets, "filled with power, with the Spirit of the Lord, and with justice and might, to declare to Jacob his transgression and to Israel his sin" (Mic 3.8) were raised up from time to time by divine call to keep Israel from drifting too far from the Exodus/ Covenant revelation.

**SUMMARY:** In the earliest days of the tribal confederation, apparently priest and prophet collaborated creatively in forming the determinative expression of Israel's faith and practice under the control of the divine self-revelation in the Exodus/Covenant events. As time passed, however, the ministry of the priests, while providing a certain "horizontal" continuity, grew more powerful, elitist, and resistant to change. Even prophecy, to a large

extent, was brought under control by the royal and sacerdotal establishment during the monarchy and the post-exilic period. Nevertheless, a few individuals called by YHWH and sustained by his Spirit, provided the necessary "vertical" input of fresh vision and impulse to keep up growth and change along the lines laid down by Exodus/Covenant. Prophecy prevented Israel from succumbing to the temptation to absolutize the accomplishments of the past and to express service to YHWH solely in terms of narrowly defined "cultic" service. Prophecy continually pushed Israel forward into new expressions of her faith in each real life situation, where the God who delivers the prisoners and champions the oppressed demands that his people do the same. Though prophecy as such finally disappeared and sacerdotalism emerged triumphant, it must never be forgotten that we owe to those priestly scholars, who were responsible for the final editing of the OT, the preservation of the messages of the very prophets who had so often appeared as adversaries of the priests. 13

8. When we turn to the NT, its radically different ideal of minister/ministry, servelservice is most clearly demonstrated by a study of the totally different set of words used to express these concepts. The Greek words used by the LXX are rarely found in the NT. Leitourgein is never used of the ministry of a sacerdotal class as in the OT, and its few occurrences are figurative only: "Present your bodies a living sacrifice; this is your reasonable service" (Ro 12.1). Paul says he may be "poured as a libation upon the sacrificial offering of your faith" (Phil 2.17). And of course the writer of Hebrews uses the concept of priesthood to interpret the ministry of Christ (8.6). Latreuein, too, is used but rarely, in the sense of worship: "God . . . whom I serve with my spirit" (Ro 1.9), and "We (Christians) are the true circumcision who worship God in Spirit" (Phil 3.3).

To express both serve/service and minister/ministry, the NT adopts a different and originally purely secular set of related terms: diakonein, to serve, to minister; diakonia, service, ministry; diakonos, servant, minister (and later deacon). Outside the NT, these words have no religious connotations. They describe the work of slaves, the despised, menial work of those whom Plato described as "unfree" (HDB). The sophist argues: "A real man should simply serve his own desires with boldness and cleverness," and "For the Greek in his freedom and wisdom there can be no question of existing to serve others" (TDNT pp 82,83). The original and common use outside the NT is to wait at table, to taste, to provide or care for, and is especially applicable to the work and status of women (ibid. p. 82).

In the NT, diakonein includes the idea of "ministration Godward in the service of others" which was implied by sh-r-th/leitourgein in the OT, but it completely eliminates all elitist tendencies in the OT terms and places emphasis upon the utter lowliness of the service (HDB). In fact, the very close similarity between diakonos (servant) and doulos (slave) is shown by the fact that Paul uses both words to describe his relation to Christ (2 Cor 11.23, Phil 1.1), and his relation to believers (I Cor 3.5, 2 Cor 4.5), and speaks of Christ both as servant (Ro 15.8) and as slave (Phil 2.7).

This group of cognate words has an extremely broad application in the NT. Eph 4.11-13 teaches that the "work of ministry" belongs to "the saints" -believers all together. The words are applied to the women disciples around Jesus (Mk 15.40, Lk 8.3); to the Apostles all together in all aspects of their office (Ac 1.17,25), to Paul as an Apostle in particular (2 Cor 4.1, Ro 11.3). Timothy (2 Tim 4.5), Tychicus (Col 4.7), Archippus (Col 4.17), and John Mark (Ac 13.5) are all described as having ministries or being ministers, but there is little specific description of their work.

The same set of cognate terms is used indiscriminately in speaking of the more narrowly conceived "spiritual" ministry and also the "material" ministry. In the so-called spiritual sense we read of the Apostles' ministry of the word (Ac 6.4), that Paul is a minister of "this gospel" namely, that Gentiles are fellow heirs and partakers of the promise in Christ Jesus (Eph 3.6,7).

Timothy is told, "If you put these instructions before the brethren, you will be a good minister of Christ Jesus, nourished on the words of the faith and of the good doctrine which you have followed" (I Tim 4.6). On the other hand a material type of ministry is referred to in the duties of "the Seven" to "serve tables" i.e., to administer the daily relief distribution, yet both Stephen and Philip also perform miracles and evangelize with power. Paul's collection for the poor in Jerusalem is a ministry, (Rom 15.25-27) as is the aid which was sent to Paul himself while in prison (Philem .13, 2 Tim 1.18). Stephanas' household is singled out for commendation because they devoted themselves to the service of the saints (I Cor 16.15), and the writer of Hebrews mentions his readers' love which they showed for God's sake in serving the saints (Heb 6.10).

This brief survey of the NT use of a particular set of related Greek words to express minister/ministry, servelservicelservant, clearly shows that it has a very broad application to every phase of Christian faith and life, and refers to the Christian fellowship as a whole and to individuals in particular, regardless of considerations of office, rank, or status.

9. The Christian Church as an organism gradually began to take shape, and it was only natural that in the course of time certain specialized functions or ministries would appear. The material available to us in the NT, however, is very unsatisfactory from the point of view of anyone who demands neatness of division and exactitude of definition, for there is a great deal of overlapping and a tantalizing ambiguity. There are three places in which catalogs of ministry are listed: I Cor 12.28, Rom 12.6,7, and Eph 4.11,12, but they are not uniform. Before we compare these three lists, it is well to remind ourselves of their circumstances.

The Corinthian Church was founded and pastored for a while by Paul, but he gives no indication that there is any official class of responsible functionaries. The letter to Rome was written to a church Paul did not know personally. Ephesians is probably a deutero-Pauline<sup>14</sup> composition attempting to epitomize the teachings of the great Apostle,

and it may be thought that it is trying to describe a more or less standardized ministry.

I Cor 12.28	Rom 12.6,7	Eph 4.11,12
1. Apostles	1. Prophecy	1. Apostles
2. Prophets	2. Service	2. Prophets
3. Teachers	3. Teaching	3. Evangelists
4. Miracle workers	4. Exhortation	4. Pastors (and
5. Healers	5. Contribution	(5?) Teachers
6. Helpers	6. Giving aid	
7. Administrators	7. Showing mercy	
8. Speakers in tongues		
(9. Interpreters of tongues)		

Note that in I Cor 12.4,5 all the varieties of Spiritual gifts are called "service" (diakonia), and in Eph 4.12 Christ's gifts to the church are "for the equipment of the saints for the work of ministry (diakonia). Note also that in the lists in Corinthians and Ephesians, the temporary office of Apostle heads the list, followed by Prophet, whereas in the Romans list Apostle does not appear at all, and Prophet comes first. This would seem to imply particular importance for this office, yet it is one of the most difficult to define.<sup>15</sup> In one sense, all believers could conceivably prophesy (I Cor 14.1-5,24), and in Corinth at least some women as well as men did so (11.5). In addition to this, there appears to have been a certain number of believers specifically designated or referred to as prophets in a special sense, such as Agabus (Ac 11. 27, etc.), those among the leadership in the Syrian Antioch Church (Ac 13.1), Judas and Silas (Ac 15.32) and the daughters of Philip (Ac 21.9). Apostles sometimes seem to function as prophets, even though they may not be so called.

These NT prophets were in some respects similar to OT prophets, in making predictions (Ac 11.28; 20.23; 21.10-11), in pronouncing God's judgment, and performing symbolic actions (Ac 21.11). According to Ellis (p. 58ff), the authoritative interpretation of Scripture seems to have been an important function of the prophet. He thinks the decision of the Jerusalem council (Ac 15) concerning Gentile believers was largely determined by prophetic formula "says the Lord" which intrudes into the quotation as found in Ac 15.18. The prophets, Judas and Silas, were sent to explain the decree in Antioch (Ac 15.22,32). It may have been they whose creative interpretation of the OT provided scriptural justification for the mission to the Gentiles. It is interesting to note the connection between the presence of prophets and the evangelization of the Gentiles. Philip, whose daughters were prophets, was the first to baptize a Gentile (Ac 8.26-40). He settled at Caesarea where Peter's preaching to Cornelius was accompanied by the first coming of the Spirit on Gentiles (Ac 10). There were prophets in the leadership of the Antioch church, and it is reasonable to suppose that it was through them the Holy Spirit commanded to set apart Barnabas and Paul to begin a mission to Gentiles (Ac 13.1-2). In Eph 3.4-6 it is stated that the fact that

Gentiles are fellow heirs and partakers of the promise in Jesus Christ is "the mystery of Christ . . . which has now been revealed to his holy apostles and prophets by the Spirit." 16 Thus the divine impulse leading to the breakthrough from Jewish particularism to Christian universalism seems to have been mediated through the NT prophets. Like their OT counterparts, they were responsible for new and creative application of the basic revelation.

The role of prophet in NT times seems to have resisted regularization just as it did in the OT period. There was a good deal of overlapping with the offices of Apostle/teacher, and elder, as Ellis points out (p. 66), but of these three posts, only that of elder seems to have survived as a fully recognized office in the early Church organization. However, with regard to prophecy as it is described in I Cor 14, one might remark that it seems to include most of the functions we think of as belonging to a modern day minister: pastor, teacher, counsellor, expositor, evangelist.<sup>17</sup>

10. Elders and bishops seem to be two terms used to designate the same office, the former in a Palestinian milieu, the latter in a Gentile one (HDB; Ellis). The eldership would be a natural borrowing from the synagogue, and on that analogy, elders must have had "at least some responsibility of a judicial nature, both in the interpretation of permissible doctrine and usage, and in the discipline of offenders against the church's faith and ethic." (IDB). It was by nature "a pastoral ministry" (IDB). Bishops (a secular Greek word meaning overseers) probably performed in Hellenistic churches what the Presbyters did in the Palestinian ones. Along with these two named offices the deacons appear in an official role, first mentioned along with the bishops in Phil 1.1. Qualifications listed in I Tim 3.8-13 probably envisage women in the office (see especially vs 11). Phoebe was a "deacon" of Cenchreae (Rom 16.1). Deacons "appear to have been the main instruments for giving practical effect to the mutual sympathy of the members of the body; and the efficiency of the office was sensibly increased by being divided between the sexes" (IDB).

In the NT, deacons are dealt with in connection with bishops in what appears to be a subordinate role. "The diakonos is not merely the servant of the church, but also of the bishop" (TDNT, p. 90). In post NT times we see the emergence of the metropolitan bishop, then the "chief among equals" i.e., the Bishop of Rome who became Pontifex Maximus (High Priest), and a full-blown hierarchy reminiscent of the OT begins to exercise authority over the Church.

**SUMMARY:** In the primitive Christian Church, diakonein, diakonia, diakonos were comprehensive terms used to describe the calling of each believer and the Church at large, the call to serve God by loving service to one's fellow man. These terms were used of all: Jesus Christ himself, all the saints (women as well as men), apostles, prophets, evangelists-whatever gift one might have, each had a ministry of service for all. Before the NT period came to a close, however, the noun diakonos had its meaning narrowed to designate a particular office in what was the beginning of a hierarchical scale of ascending

authority and dignity. Worldly standards and common cultural patterns gradually asserted their influence until there emerged a special ministerial class, elitist, authoritarian, and male chauvinistic. Its *raison d'être* ostensibly was to serve God by serving the church, but sometimes these leaders tended to serve their own ends, drawing away disciples to form their own power structures (Ac 20. 30), or dominating the flock for their own gain (I Pe 5.1-3). This was indeed a far cry from the pattern for ministry laid down by the Church's Servant Lord, Jesus Christ, to whom we now at last turn our attention.

11. The classical statement of the early Church's "servant theology" is no doubt to be found in Phil 2.5-11. For this rendering I am indebted to C.F.D. Moule, whose paraphrase I have for the most part followed:

Adopt towards one another the same attitude which was also found in Christ Jesus, who, though he was in the form of God (and might be expected to take whatever he wanted), did not consider that equality with God consisted in grasping, but instead emptied himself in obedience to the extent even of dying the death of the cross. Therefore (because he displayed this self-giving humility which is the essence of divinity) God so greatly exalted him (in the resurrection and its sequel) and gave him the name (i.e. the human name) which (because it epitomizes the divine self-giving) is supreme over every other name; so that at this name "Jesus" every created being should do obeisance and render to him such praise and glory as is due only to God.<sup>18</sup>

The cross and resurrection of Jesus Christ, which are central to this theology, constitute the great revelatory event of the NT, in line with the Exodus/Covenant event of the OT. God (the Father of our Lord Jesus Christ) is champion of the oppressed. But, "oppression" is not merely political subjugation and economic exploitation as is so prominent in the OT; it is also enslavement to cosmic powers of evil, to man's own sinful nature and degrading appetites, to disease, and to death. "The oppressed" are not merely objects of subjection and exploitation, nor only God's "chosen people Israel" but all mankind under the oppression described above. God's championship of the oppressed involves his complete identification with mankind in birth, life, and death (incarnation). This is the meaning of the cross. The meaning of the resurrection is that in conquering the greatest enemy of all, death, God has demonstrated his almighty power as Lord of every created being and authority, and has exercised that power to liberate men from evil and sin. The role, task, calling of Israel (now understood not as one nation only under the Old Covenant but as the supra-national Church of Jesus Christ under the New Covenant) is to -serve God in conformity with this completed divine self-revelation. And, as before, this service embraces the double aspect: the "religious" one of service in faith, praise, worship, witness, and the "social" one of service through the outpouring of love for others in every area of our daily existence.

12. The first Christians' proclamation of the universalistic salvation through the cosmic

Christ of the Cross and the Resurrection burst the confines of Judaism and spread through the Roman Empire in a matter of decades. This is the thrilling story told in the Book of Acts. From statements in Paul's letter to the Corinthians as well as extra-biblical attestation, we know that response to the Gospel message came in large part from the outcast and down-trodden. "Not many wise, powerful, of noble birth" were to be found in the church at Corinth (I Cor 1.26). But faith in the good news of Jesus Christ wrought amazing transformations in some of the dregs of society-"immoral, idolaters, adulterers, homosexuals, thieves, greedy, drunkards, revilers, robbers and such were some of you, but you were washed, sanctified, justified in the name of the Lord Jesus Christ" (I Cor 6.10,11). Moreover, they took care of the poor among them so that no one lacked (Ac 2.44,45; 4.32-35). One of the arguments the heretic Celsus presented to prove the error of Christians was that they accepted the ignorant, the immoral, the slaves, and women.

What seemed to be lacking in the mission of the NT church was that resounding attack upon the establishment and the demand for justice in the highest levels which was such a prominent feature of the prophets of the OT monarchy. There are a number of good reasons for this lack: The overriding importance of the significance of the cosmic Christ and the urgency of getting this message across to as many as possible, plus the conviction that the world was rapidly approaching its end, made large social questions seem less important. Christians were usually a lower class minority outside the power structure and having no common ground of appeal to those in authority. Internal problems over treatment of the Gentiles and handling of the relief program took time and energy. The Sadducees in Jerusalem persecuted the Jewish believers, and after the break with Judaism, Christians were more and more subject to attack by Roman authorities. To a remarkable degree the early Christians succeeded in bringing relief to the lower classes, the poor, the exploited, and slaves on a personal level, but they hesitated to attack the ruling authorities, and, indeed, cautioned subjection (Rom 13.1ff; I Pe 2.13,14, etc.). But as time passed and the Lord did not return as expected, the production of the Gospels brought into clearer light the more radical implications of the ministry of the Servant-Lord of the Church.

13. At the present time it is being debated by some whether Jesus thought of himself as the Servant of YHWH of Is 53, or whether this is the Church's theological explanation of his life and ministry.<sup>19</sup> Without engaging in this debate, let us consider certain features of the gospels which even the most skeptical critics agree could not have been products of the Church.

In a society where lines were so firmly and clearly drawn between Jew and non-Jew, male and female, adult and child, master and slave, clean and unclean, religious and irreligious, patriot (Zealot) and collaborator (tax collector), Jesus recognized no distinctions at all. This was one of the things that infuriated the people who took their "religion" so seriously. "A glutton and drunkard, friend of tax collectors and sinners" was the unsavory reputation he had among such fold (Mt 11.19, Lk 7.34). Jesus must have been totally indiscriminating about what he ate and drank or with whom he shared it, in a society where permissible and

forbidden foods were minutely regulated and where table fellowship was jealously selective. He was a friend of sinners, some who probably lived on the shady side of the law, and others who were too poor to be scrupulous about the kind of work they did or the food they could eat.<sup>20</sup> It is altogether probable that Jesus took the initiative in inviting these people to his house and serving them meals. Several places in the Gospels support such an inference. In Lk 15.2 his critics charged: "This man receives sinners and eats with them." In Mk 2.15 it is not impossible that Jesus was host at the dinner party where a large group of these "reprobates" was gathered.<sup>21</sup> We can certainly believe that Jesus would willingly do what he told others to practice: "When you give a feast, invite the poor, the maimed, the lame, the blind . . . because they cannot repay you" (Lk 14.13, 14).

One saying that is particularly important because of its lack of "theological" coloring is Lk 22.27: "Which is greater, one who sits at table, or one who serves? Is it not the one who sits at table? But I am among you as one who serves." (Cf also the footwashing, Jn 13.5). Jesus voluntarily performed the despised and menial work ordinarily assigned to women, and he made clear that this servant role should characterize his people: "Whoever would be great among you must be your servant, and whoever would be first among you must be slave of all" (Mk 10.43). Not only so, but he asserted that the same menial service will be performed by himself even when he returns in glory (Lk. 12.37; 22.30). Entirely apart from the question of the "self-consciousness" of Jesus, it seems beyond doubt that he performed deeds of lowly service and told his disciples to do the same. Certainly we need look for no other source than the precept and example of Jesus himself to explain the NT adoption of the secular terms diakonein, diakonia, diakonos to designate all phases of believers' calling to be servant-ministers to men in order to fulfill their calling to be servant-ministers to God.

In full consistency with Jesus' willingness to do the so-called "women's work" of serving, we see that he accepted women and treated them on an equality with men. Time does not permit the full treatment this matter deserves, but a few points must be emphasized.<sup>22</sup> When questioned about divorce, Jesus rescinded the age-old privilege of men to divorce their wives (recognized in Dt 24.1), and based his argument on the two passages in the creation stories which most firmly support the equality of the sexes (Gen 1. 27; 2.24). Whereas the rabbis would not accept women as disciples, Jesus freely did so (Lk 8.3; 10.38-42; Mk 15.40). His equal treatment of women' during his lifetime gave them a position in the primitive church (praying and prophesying along with the men) which was denied to them in the segregated synagogue. As by far the largest group of oppressed people in the history of the whole world, women found in Jesus a friend, a champion, a Savior. Unfortunately for them, the Church later succumbed to pressure of time-honored custom and reluctance to offend the standards of non-Christian society, and placed hindrances in the way of women's achieving their fully equal status in church and society even to the present day.

In the society of Jesus' day, as in most others, little children were considered practically non-persons, but Jesus also received them, and even identified himself with them. "Whoever receives one such child in my name receives me" (Mk 10.13-16; 9.36-37). In like manner, he identified himself with all the outcasts of the world, the hungry, thirsty, homeless, naked, sick, and imprisoned: "as you did it not to one of the least of these, you did it not to me" (Mt. 25.45). Thus, out of his own feeding and serving at table, Jesus widened the conception of service to include ministry to every conceivable kind of need (TDNT, p 86). The deeds and words of Jesus, through all of his ministry, were perfectly consistent with the declaration with which he announced its beginning: "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord" (Lk 4.18f).

Jesus always showed himself in harmony with the OT prophetic emphasis on righteousness and justice, defending the cause of the "fatherless and the the widow." He opposed the sacerdotalism of the Sadducean priests in the temple (Mk 11.17, quoting Jeremiah's words about the robbers' den), and the "religious scrupulosity" of the Pharisees who tithed garden herbs while bilking widows of their property (Mt 23.23, Mk 12.40). It is undebatable that Jesus placed the full weight of his personal example and teaching upon that phase of service to God which consisted in service to men, rather than in narrowly conceived "worship."

With this in mind, we should take a new look at the radical economic principles and policies which Jesus' teachings presupposed. The Beatitudes and Woes in Luke's version for the most part lack the "spiritualization" of Matthew's account and are stated in materialistic terms: "Blessed are you poor-woe to you that are rich; blessed are you that hunger now-woe to you that are full now; blessed are you that weep now-woe to you that laugh now" (Lk 6.20-25). The sole difference between the rich man and Lazarus (Lk 16.19-31) is also stated in material terms: "Son, remember that you in your lifetime received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in anguish" (vs 25). In the parable of the laborers in the vineyard, each employee got the wage necessary for a day's living, regardless of how long he worked, and those who complained about the master's generosity were dismissed with a rebuke (Mt 20. 1ff). We should be careful to place these teachings in their entire biblical context including the prophets, and not so lightly ignore their economic overtones in the interests of a more "spiritual" interpretation. Besides his advice to provide dinners for the poor who can't repay (Lk 14.12-13), Jesus also commanded absolutely indiscriminate love-not just your brethren and those who love you, but even your enemies. In this you will show your likeness to God, who "makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust", who "is kind to the ungrateful and the selfish" (Mt 5.44-48, Lk 6.32-36).

Jesus' understanding and example of servanthood was truly radical, but it was so because of his equally radical belief about God, as has just been shown. Jesus commanded indiscriminate love because that is exactly the kind of love God shows. Jesus called God "Father" with an intimacy and familiarity beyond contemporary Judaism's capacity to understand or accept. His term of address was the Aramaic word *abba*, which literally means "papa." (Mk 14.36).<sup>23</sup> Jesus trusted this loving Father so much that he was liberated from all anxiety concerning himself and free to give himself in such complete devotion to the service of others that his own kinspeople thought him mad (Mk 3.21). His intimate knowledge of what the Father was like emboldened him to declare forgiveness for sinners (Mk 2.5, Lk 7.47, Jn 8.11). He taught his disciples to think of God in the same way he did, and to use that childlike, intimate word *abba* when saying their prayers (Lk 11.2, Gal 4.6, Rom 8.15).

All his life, Jesus acted in complete consistency with the Exodus/Covenant revelation of God as Almighty Father who uses his power for the emancipation of the oppressed. Jesus' complete identification with God on the one hand and with oppressed humanity on the other, resulted in the cross and resurrection, the final and perfect self-revelation of God. As Jesus is the perfect God-Man, so he is the perfect Servant-Lord. It is no wonder that his Church has not perfectly understood nor perfectly followed him.

15. The contrast between Jesus and the Church can best be seen in the fact that he was always outward-looking, while the Church seemed to be somewhat inward-looking. Where Jesus taught indiscriminate love, even love for enemies, early believers had to be urged: "in love, be servants of one another" (Gal 5.13), and at last the true mark of a believer came to be to "have love one for another" (Jn 13.34; 15.12). Jesus said invite the poor who can't repay. The early Church began by sharing all things in common so that no one lacked, but the system soon broke down. In Corinth, the common meal, or love feast, became such a humiliation for the poor who went hungry while the rich got drunk, that Paul told them to eat at home (I Cor 11.20-22). Some believers even had to be urged to take care of their own families (I Tim 5.8).

Jesus treated women on an equality with men; in particular he respected Mary of Bethany's refusal to accept the traditional woman's roll and her desire to be his disciple, a privilege traditionally reserved only for men (Lk 10.42ff). Paul (or as some think, an editor)<sup>24</sup> said, "It is shameful for a woman to speak in Church" (I Cor 14.35). The writer of I Tim 2.12-15 would permit no woman to teach or have authority over men and said woman's salvation from falling first into temptation was to be found in the traditional function of having babies.

Jesus would permit no hierarchy of authority among his disciples: "Call no man your father on earth . . . neither be called masters," and he said the greatest of all would be servant (*diakonos*) (Mt 23.9-11). The early church began to develop a hierarchical ministry in which the *diakonos* was the inferior clergy. *Diakonia*, the common word for "women's work" was the term Jesus used to describe the ministry of all believers, particularly to any hungry, naked, homeless, imprisoned.

But in I Tim 5.9-10, bringing up children, showing hospitality, washing the feet of the saints, relieving the afflicted, and devoting herself to doing good in every way, were the conditions under which a widow of no less than 60 years of age might qualify to be "enrolled as a widow" in the church, presumably so as to become eligible for welfare support.

This contrast between Jesus as Servant and the Church as servant has not been made with a view to criticize the Church. We have already noted the amazing rapidity with which she spread the message of salvation through the Roman Empire, and the extent to which she ministered to the outcast and the underprivileged. But for reasons also explained above (Paragraph 12) the Church tended to become inward-looking where Jesus had been outwardlooking. In the earliest days of the Church, apostles, prophets, evangelists, teachers, and all other types of ministers contributed to the primary task of proclaiming and explaining the universal implications of the climactic selfrevelation of God in the cross and resurrection of Jesus Christ. In doing this, their principal use of the OT prophets was as a mine for proof texts and predictions concerning Jesus and his redemptive significance. This use of the prophets obscured their existential, realistic contribution to Israel's understanding of the true meaning of ministry and service in the light of the revelation of God who liberates the oppressed. This is not to say that the NT preoccupation with the theological meaning of Cross/Resurrection was wrongon the contrary, it was absolutely essential. Still, in itself it was insufficient, for it needed to be linked up organically with the Exodus/Covenant revelation which reached its full realization in the life and ministry of Jesus.

16. Interestingly enough, the NT canon itself includes a small and often under-valued letter whose most significant function is precisely this linking of OT prophecy to Jesus and the post-resurrection Church, namely, the Epistle of James. In comparison with those writings emphasizing the cosmic Christ, James is undoubtedly weak and inadequate. Luther, who most highly esteemed Romans, Galatians, and the Gospel of John (the most "theological" of the NT writings) called James "a right strawy epistle." But in the canon of Scripture as a whole and the NT in particular, James is worthy of our close attention. One commentator, in support of the traditional view that the letter was written by the brother of our Lord, showed convincingly by a study of words and ideas that James is closer to the Jesus of the Synoptics than any other NT writing.<sup>25</sup>

For James, one outstanding characteristic of God is that he gives: He is the "Father of lights" from whom comes "every good endowment and every perfect gift" (1.17); he "gives to all men generously and without reproaching" (1.5). He is the champion of the oppressed, who has "chosen those who are poor in the world to be rich in faith" (2.5). He is "compassionate and merciful" (5.11), "opposes the proud, but gives grace to the humble" (4.8). As for man, he ought not to be reviled, for he is made in the likeness of God (3.9).

For James, the essence of religion is not in merely hearing, but in doing (1.22). Conversely, sin is knowing but not doing (4.17). And what is meant by doing? It is to love one's

neighbor as oneself—this is "the perfect law" (1.25), the King's own law ("royal law" 2.8), the law which liberates ("law of liberty" 1.25; 2.12). Keeping this law means doing something substantive for the hungry and naked instead of merely wishing them all the best (2.14). In sum, "Religion that is pure and undefiled before God and the Father is this: to visit orphans and widows in their affliction, and to keep oneself unstained from the world" (1.27). As the immediate sequel shows, "worldly stain" consists in making distinctions among people, especially showing preference for the rich over the poor (2.1-4). James' attitude is truly democratic and non-discriminating: he cautions against seeking authority as a teacher (3.1), elevating oneself to be a judge (4.11-12), and harboring selfish ambition which only breeds strife (3.16).

James' attitude toward the rich may be compared with that of Amos and Micah. He condemns those who live in luxury, fattening themselves by defrauding and exploiting the laboring class (5.4-5), using lawsuits as a means of oppression (2.6), even taking the lives of the unresisting innocent (5.6). Oppression of the weak is nothing other than blaspheming the holy name of Christ (2.7), and believers who give silent consent to this evil behavior by paying respect to the wealthy are strongly excoriated (2.1-6). James values the ancient prophets, not for their mysterious powers of prediction, but because they were human beings like ourselves who set us examples of persistence in prayer (5.17) and steadfastness under suffering (under persecution? 5.10).

This little prophetic book of James was produced in a community of people who lived in the light of the final self-revelation of God through the Cross and Resurrection of Jesus Christ. It pre-supposes the theological meaning of these events and assumes that believers gather together from time to time to celebrate them in worship and praise. But its chief concern is not with the theological or cultic aspects of the service we owe to God, but rather with the service we owe to man for God's sake, in the everyday, realistic, social implications of our faith. In this, it does for the NT what the classical prophets did for Israel in the light of that other self-revelation of God in the Exodus and the Sinai Covenant.

**CONCLUSION:** Whatever terms, ideas, or means we use in understanding, explaining, and applying the self-revelation of God given us in the Bible, the two modes of revelation, Exodus/Covenant and Cross/Resurrection combine to give us this basic content: God, the Father of our Lord Jesus Christ, is almighty Creator and Lord of all things, who is the liberator of oppressed mankind. In Jesus Christ that liberation was accomplished by his complete identification with oppressed mankind in life and in death, and in being raised to life in the resurrection. The two-fold service we all owe to God is to express our faith and our life, our religious worship and our social practice, in ways appropriate to his self-revelation and relevant to here and now. And the ministry committed to each of us is to use whatever gift his Spirit bestows on us in following the example of our Servant-Lord, who came not to be ministered unto but to minister, and to give his life as a ransom for many.

Scripture quotations for the most part follow the RSV-Revised Standard Version.  
Abbreviations:

HDB-Hastings Dictionary of the Bible (4 Volumes) Article: Minister, Ministry  
 IDB- Interpreter's Dictionary of the Bible Article: Minister, Ministry  
 LXX-Greek translation of the OT, commonly called the Septuagint  
 TDNT-Theological Dictionary of the New Testament Article diakonein, etc.  
 YHWH-transliteration of the "tetragrammaton" or four letters of the divine name  
 in Hebrew, translated LORD in AV and RSV, Jehovah in ARV, and  
 Yahweh, Jahveh, etc.

#### NOTES

1. Roland de Vaux, *Ancient Israel*, New York: McGraw Hill, 1961, p. 271.
2. Martin Noth, *Exodus*, London: SCM 1962, pp. 11, 104ff.
3. Martin Noth, *The Laws in the Pentateuch and Other Essays*, Edinburgh: Oliver and Boyd, 1972, pp. 190,230.
4. Artur Weiser, *Introduction to the Old Testament*, London: Darton, Longman, and Todd, 1961, pp. 81-99; Gerhard Von Rad, *Genesis*, London: SCM, 1962, pp. 13-22.
5. Ibid.
6. Adam C. Welch, *Prophet and Priest in Old Israel*, Oxford: Basil Blackwell, 1953, Ch. IV.
7. The fact that this young man was called "father" by his employer even though treated like one of his sons, is an indication that priestly function originally inhered in the father of the household. Cf. de Vaux, op. cit. p. 345.
8. Noth, *The Laws in the Pentateuch*, pp. 235ff; de Vaux, op. cit. pp. 397-403.
9. de Vaux, op. cit. pp. 400-401; George Adam Smith, *The Book of the Twelve Prophets* Vol. II, New York: Funk and Wagnalls, 1900, pp. 307-309.
10. On priests see John Gray, *The Legacy of Canaan, the Ras Shamra Texts and their Relevance to the Old Testament*, Leiden: E.J. Brill, 1965, pp. 209-217, and on prophets see Noth's essay "*History and the Word of God*" in *The Laws in the Pentateuch*.
11. Welch, op. cit., is especially helpful, positive, constructive, and generally nontechnical; R.E. Clements, *Prophecy and the Covenant*, London: SCM 1965 is more recent; Aubrey R. Johnson, *The Cultic Prophet in Ancient Israel*, Cardiff: Univ. of Wales, 1962, is most technical.
12. In Dt 17.14-18.22, the offices of kings, priests, and prophets are dealt with in order. There is no question about the first two, but the prophet has to authenticate himself by the fulfilment of his word. Prophecy could never be fitted into the generally accepted pattern; in the final analysis, the only criterion of judging a prophet was whether or not his word was consistent with the revelation of the "Lord your God, who brought you out of the land of Egypt" (Dt. 13.5).

13. Welch, op. cit. Ch. I. 21
14. See F. C. Beare's introduction in the commentary on Ephesians in the *Interpreter's Bible*.
15. For much of what follows I am indebted to E. Earle Ellis, "The Role of the Christian Prophet in Acts" in W. Ward Gasque and Ralph P. Martin, eds., *Apostolic History and the Gospel*, Grand Rapids: Eerdmans, 1970.
16. There is strong argument in favor of interpreting the prophets of I Pe 1.10 as Christian rather than OT prophets, and here too the connection is with the preaching of the gospel to Gentiles. Edward Gordon Selwyn, *The First Epistle of St. Peter*, London: Macmillan and Co., 1955, pp. 259-268.
17. C.K. Barrett, *The First Epistle to the Corinthians*, New York: Harper and Row, 1968, pp. 314-316.
18. C.F.D. Moule, "Further Reflexions on Philippians 2.5-11" Gasque and Martin, eds., *Apostolic History and the Gospel*, pp. 264f.
19. Reginald H. Fuller, *The Foundations of New Testament Christology*, New York: Charles Scribner's Sons, 1965, pp. 115-119.
20. In late Jewish thought, the term "sinners" was applied to people engaged in certain professions or activities which made them Gentile sinners in the eyes of their fellow Jews. "We are entitled to claim that the 'tax collectors and sinners' frequently found in the New Testament may be understood as 'tax collectors and other Jews who have made themselves Gentiles.' Such Jews were regarded as beyond hope of penitence or forgiveness, and their very presence in a house defiled all that was in it." Norman J. Perrin, *Rediscovering the Teaching of Jesus*, New York, 1967, pp. 93f.
21. V. Taylor, op. cit., pp. 203f.
22. For more detailed treatment see Arch B. Taylor, "Male-Female-NatureScripture" *Treatises*, No. 26, March 1973, Zentsuji, Kagawa-ken, Japan, Shikoku Christian College.
23. Joachim Jeremias, *The Central Message of the New Testament*, New York, 1965, p. 30; Fuller, op. cit. p. 106; Perrin, op. cit. p. 41.
24. Barrett, op. cit. pp. 330-333.
25. Arthur Carr, *The General Epistle of St. James*, Cambridge: The Univ. Press, 1930, introduction pp. xv-xviii, xxii-xxiv; also *International Standard Bible Encyclopedia* article on James.

## CHANGING PATTERNS IN THE CHURCH'S MINISTRY IN THE AGE OF THE REFORMATION

Richard B. Norton

Preface: The purpose of an historical paper in the Hayama Seminar is to open up an area of church history which will have a direct bearing on the conference theme. Of several possibilities I have chosen the age of the Protestant Reformation, but with this choice I realize that I am tackling an area which in no wise can be adequately treated within the time limits set for this presentation.

Basically I shall develop this essay by, first, taking a look at the concept of ministry in the so-called "classical Reformers" (by which I mean Luther, Calvin, Zwingli, etc.,) and then, secondly, looking at the concept of ministry in the so-called "Radical Reformation" (by which I mean the scattered groups on the left which rejected the mainstream reformation attempts.) To set the stage, by way of introduction, I shall try to draw a simple picture of the Medieval Church, and to draw the essay to a conclusion, I will try to raise some points relevant to our discussion today.

### INTRODUCTION

#### *Ministry in the Medieval Church*

A traveler crossing Europe, say in 1517, would have found himself at almost any point in his journey within sight of the spire of a great cathedral, a monastery chapel, or a village church. In a word, as the Church dominated architecturally all the buildings clustered about it, so the Church dominated all Medieval life. But what was this Church of which we speak? Medieval theologians would most likely have defined it simply as "the community of the faithful." But in using the term "faithful" the emphasis would have fallen on "obedience" rather than on "faith," though to be sure, it was not without reason that the Medieval Age has been called "the Age of Faith." To get immediately to the heart of the matter, the Church on the eve of the Reformation was the clergy. Without the properly ordained cleric there was no Church; and with the cleric, in spite of his character and even though there were no laymen, there was the Church.

Now, this distinction between clergy and laity, which had gradually come to be implicit in the third and fourth centuries, is now in the Medieval Age made explicit. Christopher Brooke, a Professor of Medieval Church History, says there was no more fundamental division in medieval life than that between upper and lower clergy. "The official view of the Church was that the cleric and lay were utterly different in status and function, and must be kept apart." The "community of the faithful" were led by an entrenched hierarchy in which there were numerous grades of clerics, each with rights and duties, all headed up in the bishop, and finally in the Pope at Rome. And this hierarchy held the keys which unlocked or barred heaven's door to the laity.

### *The Ministry of the Clergy*

So first let us look at the clergy. In this age ministry meant very simply the ministry of the "set apart, ordained" clergy. In two ways the laity were constantly reminded that their spiritual leaders were different from the rest of the Church. In the first place, the clergy were forbidden to marry and so were a distinct "order." And secondly, perhaps to save them from worldly temptations, the clergy were given special dress, which may have enhanced their prestige, but only set them further apart from the faithful.

But right here we confront an interesting paradox. If it is a fact that the clergy were a "set apart" order, it is also a fact that, as Roland Bainton has pointed out, 2 functions which in the earlier centuries had been strictly denied to the clergy, gradually came to absorb much of their time. Let us note two or three examples. First, the growth of the Church's land holdings -the Church had indeed prospered in this world's goods - forced the clergy to become business administrators. This was probably the only time when clerics have been more adroit at business than laymen. Secondly, the clergy were increasingly drafted by the ruler or local prince to handle affairs of government. Indeed, in some places bishops actually became territorial rulers. In both cases clergy were thrust into such functions by virtue of the fact that in a society where there was little education, the clergy probably had the best of what was available. But a third function might be added here. From the Crusades onward the clergy became increasingly involved in the machinery of war, sometimes in serving the state, but more often in simply preserving the holdings of the Church. To be sure, it was mostly the upper clergy - bishops, abbots, etc.-who became involved in business administration and the affairs of state, nevertheless responsibilities assumed by the upper clergy filtered down to the lowest levels. What this meant was, of course, that the clergy which had been "set apart, ordained" for a unique function in the Church actually had little time to do those things for which they had been called.

Many of the aspects of ministry which in the early church had belonged to the whole Christian community, by the fourth century had been appropriated by the clergy. To take but one example, consider the prophetic ministry - the right to preach and to teach the Word.

Gradually what had been once the responsibility of the whole Church through its elders came to be vested primarily in the bishop. And as the bishop became involved in all manner of other activities, preaching and teaching decreased in the Medieval Church, though, to be sure, there were other factors involved. The Medieval Church had a few great preachers, but the fact remains the general ignorance of baptised Christians in matters of faith can be traced basically to the demise of the sermon in weekly worship, with no comparable place for instruction ever found. The brutal truth is that the Church on the eve of the Reformation was a Church which did not hear, and thus did not know the Word.

But if the prophetic ministry had suffered an eclipse, the contrary was true of the priestly ministry. Above anything else the clergy were "ordained" priests. In so far as the priest had a pastoral ministry among the laity, it came to clearest focus in the performance of the sacraments. The sacraments numbered seven and touched the life of the faithful at every crucial point of their existence from the cradle to the grave. The supreme sacrament was the Lord's Supper, known simply as the "Eucharist." Though laymen may have not communed more than once a year, still they were usually present at the mass in time to see the sacred host elevated. Close to the Eucharist was the sacrament of penance, which perhaps more than the Eucharist, impinged on the daily life of the faithful. We cannot forget that it was the sale of indulgences which fired Luther, and led to his posting of the Ninety-five Theses. In a word, through the ministry of the sacraments the Church became a Church in servitude to the established priesthood.

### *The Ministry of the Laity*

So much for the ministry of the clergy, but what of the laity in the Medieval Church, a Church dominated by the clergy? Let us not forget that even as there were faithful Christians among the clergy, so also among the laity, were men and women deeply committed to the Gospel. But there was the tradition for those who had been grasped by the gospel to make their way into a monastic "order," and there to find an area of service, often quite apart from the real world. What this meant was that in the Church out in the world there would be few left who had a genuine sense of commitment to serve Christ and their neighbor in any profound way. The nominal Christian in the world was called simply to be faithful in attendance at the mass, and to be obedient to the traditions of the Church as they were interpreted to them by their clergy. Not an altogether happy picture.

But by the sixteenth century laymen were beginning to take a greater interest in what was going on in society in general, and in the Church in particular, but even so, such laymen were a small minority. Several movements within the Church of the 12th and 13th centuries tended to bring laymen into more conspicuous positions in the life of the Church. The establishment of universities did much to encourage education, and led to the creation of several lay professions. And of course the Renaissance at mid-15th century with its emphasis on humanism and the freedom of the individual, increased the laity's interest in church and world.

However, to understand the Protestant Reformation, we must recognize the fact that laymen from the late 12th century were beginning to demand a ministry of their own. Several movements reflected this new spirit. To take one, consider the movement centered in Peter Waldo. Waldo, a layman in Southern France, had discovered the gospel for himself, and was anxious to preach as a layman. The movement spread quickly among the laity. But the hierarchy, scared of an awakened laity, rejected such movements and ruthlessly persecuted the Waldensians. By the time of St. Francis of Assisi, the Church was beginning to recognize its error, and so baptised his movement and kept it within the Church. But other lay movements were not so kindly treated, and many suffered martyrdom for their right to fulfill a lay ministry, they were encouraged to fulfill it within a monastic order. By the late Medieval Age such lay ministries were not being limited to prayer within the cloister, but were reaching out to positive service in the world. Clearly by the time of the great Reformers, the laity were awakening and were beginning to move, demanding greater roles within the life of the Church. And as lay aspirations were articulated, it gradually became clear that there was also a certain tendency for anti-clericalism. Now let us turn directly to the Protestant Reformation.

### *1. MINISTRY IN THE CLASSICAL REFORMATION*

It goes without saying that we all recognize the many differences, some very important, which separate the mainline Reformers, one from the other. Nevertheless, because the overlap is so great, it is possible to distill what might be called the "classical" position, though admittedly always with certain attendant dangers. I shall first attempt to set forth the "classical" view of the Church, and then proceed to examine the meaning of ministry, looking on the one hand at the ministry of the laity, and on the other hand at the ministry of the clergy with reference mostly to Luther.

*For the major Reformers* the central concept used to describe the Church was the "communion of saints," (*communio sanctorum*) taken, of course, from the historic creeds. Now, the "saints" were not those few superior Christians who, because they had in their lifetime supposedly worked miracles, and had been canonized by the Church, but rather were all those Christians throughout the ages who had accepted the love of God in Christ, been forgiven and justified by faith, and had been baptised into Christ's one Body, the Church. Luther purposely sought to get away from using the word "Church," (*ecclesia*) for its many connotations, he felt, only blurred its true meaning. Rather, he preferred to speak on the reality of the Church as "a holy, Christian People" (*Sancta catholica Christiana*). In a word, all the Reformers sought to discourage emphasis on the Church as an institution in order to direct attention to the people who composed the Church. But equally important was- the emphasis on the term "communion." For Luther it was the gathering of "the holy People of God" into one body, and not isolated individuals, however much they had been

"justified by faith." But "communion" carried the deeper meaning of a holy people who were in fellowship with one another, as well as with the Lord of the Church. So Luther was exceedingly concerned about the reality of the "community of Faith" here on earth, i.e., the "visible" Church; though of course he also believed in the "invisible" Church. But it was Calvin who did more to distinguish the two, and to emphasize the invisible character of the Church as that body of believers known only to God. However, as time went on, especially after 1536, Calvin too took a more positive attitude toward the visible community of faith here on earth.

All of the Reformers, in one way or another, sought to set forth what each believed to be the "marks" (*notae ecclesiae*) by which the true Church could be distinguished from the false, although all were quick to add that these "marks" did not mean that everyone in such a Church was a true believer. The classical Reformation usually placed these "marks" as either two in number, or at most, three. Here we turn to Luther's famous pamphlet, *On the Councils and the Churches*, 1527, where he lists not two or three but seven ways to distinguish the true community of the saints. Writes Luther: "First, this Christian, holy People is to be known by this, that it has God's Word . . . We speak, however, of the external Word orally preached by men like you and me."<sup>3</sup> And, "where God's Word is purely taught," writes Luther in another pamphlet, "there is also the upright and true Church."<sup>4</sup> And again, "Wherever, therefore, you hear or see this Word preached, believed, confessed and acted upon, there do not doubt that there must be a true *ecclesia sancta catholica*, a Christian, holy People, even though small in numbers."<sup>5</sup> So sure is Luther of the power of the Word to create the Church that he goes on to add: "If there were no other mark than this alone, it would be enough to show that there must be a Christian Church there."<sup>6</sup>

Again, all the Reformers were united in placing the sacraments—understood by them to be baptism and the Lord's Supper—second (Luther treats them as the second and third "marks" of the Church). "Where baptism and the Sacrament (the Lord's Supper) are, there must be God's People and vice versa," says Luther.<sup>7</sup> But it is not enough that the sacraments "be rightly administered according to Christ's institution," it is imperative that they "be believed and received."<sup>8</sup> As in the case of the Word, the active, positive reception on the part of the Christian community is emphasized. In receiving the sacraments "the Church exercises itself in faith, and openly confesses that it is a Christian People."<sup>9</sup>

But beyond these two—the pure preaching of the Word, and the right administration of the two sacraments—there is often added a third—the correct use of discipline. Luther, in discussing the ways by which the true Church is recognized, next takes up the question of discipline under the rubric of "the Keys," which are to be used both publicly and privately in calling Christians to repentance and amendment of life. Luther says, "Christ decrees in Matt. 18 that if a Christian sins, he shall be rebuked, and if he does not amend his ways, he shall be bound and cast out; but if he amends, he shall be set free. This is the power of the keys."<sup>10</sup> But it is Calvin who without doubt placed the more emphasis on discipline as that

means whereby, on the one hand, the purity of the Church is maintained, and on the other hand, those who have fallen victim to the world's temptations and have strayed from the faith are redeemed. Even so, Calvin stopped short of making discipline one of the "marks" of the Church. For him discipline belonged to the organization of the Church, but not to the definition of the Church.

There can be no question that the Reformers placed genuine emphasis on the role of the Church. Therefore, it should not be surprising when we hear both Luther and Calvin take the traditional stand of the Roman Catholic Church in teaching that outside of the Church there is no salvation, no forgiveness of sins: "I believe," says Luther, "that no one can be saved who is not found in this congregation . . . I believe that in this congregation and nowhere else there is forgiveness.\* I I Now, if one thoroughly understands what the Reformers meant by the Church, one will know that it was poles apart from the traditional view of their day. And it is precisely against the Reformers understanding of the Church that we must wrestle with their concept of ministry.

*The Ministry of the Laity: The Priesthood of all Believers*

The Reformers were all deeply concerned about the laity. Luther's most creative works-his translation of the Bible, catechisms, liturgy, hymns, etc.- all were directed toward the needs of the laity. And we should not forget that Calvin's Institutes, certainly in their first editions, were specifically for the layman. In a word, if the Medieval Church was a Church of the clergy, the Reformers meant the Church to be the Church of the laity. This concern for the laity in the Church comes to clearest focus in the doctrine of the "Priesthood of All Believers," and is set forth perhaps more clearly in Luther's "three great manifestoes" of 1520.

All of the Reformers in developing their concept of the priesthood of all believers resorted to those passages of Scripture familiar to us all, though each developed his thought in his own way. In general we may say that the classical view rested on two pillars; on the one hand, that each Christian has been given ample gifts by the Holy Spirit for his own particular ministry, and on the other hand, that this ministry is specifically a ministry in the world, i.e., in the Christian's daily walk. In a word, the Reformers were clearly attacking two Medieval errors: one, that only a choice few had been given gifts for ministry, and two, that those so blessed could best fulfil their ministry apart from the world in a specialized vocation, i.e., in a monastic "order."

The heart of Luther's doctrine of the priesthood of all believers was the simple teaching that all baptised Christians are priests. Here are several representative quotes: "As many of us as have been baptised are all priests without distinction."] 2 And again, "Let everyone, therefore, who knows himself to be a Christian be assured of this, and apply it to himself-that we are all priests, and there is no difference between us, that is to say, we have the same power in respect to the Word and all the sacraments."13 And again:

"There is neither priest, nor layman, canon or vicar, rich or poor . . . for it is not a question of this or that status, degree or order." 14 Simply put, justified by faith, through baptism all Christians are incorporated into the death and resurrection of Christ, and so into the one fundamental Christian estate.

To sum up this teaching on the priesthood of all believers, I can do no better than to quote the German Dogmatician, Brunotte's four points, recorded in Gordon Rupp's excellent essay,<sup>15</sup> as follows:

- 1) Before God all Christians have the same standing, a priesthood in which we enter by baptism through faith.
- 2) As a brother of Christ, each Christian is a priest and needs no mediator save Christ. He has access to the Word.
- 3) Each Christian is a priest and has an office of sacrifice, not a mass, but the dedication of himself to the praise and obedience of God, and to bear the cross.
- 4) Each Christian has the duty to hand on the Gospel which he has himself received.

Calvin's basic emphasis is not so different as to merit time here. Since the Reformers clearly visualized this ministry of the laity being fulfilled in the world, we thus come to their idea of "vocation." For all the Reformers each Christian had a vocation. For Luther, as Ralph Morton puts it, "Men are called to his service in all activities of their lives-in their daily occupations as well as in their religious activities, in their homes as much as in the Church."<sup>16</sup> The ministry is clearly a ministry of the Word, of bringing the Word to bear on daily life, but this ministry is interpreted differently by Luther and Calvin. Luther, who saw little hope of the whole of society being saved, saw the Christian's vocation as that of being a "little Christ" to his neighbor, bringing to bear the forgiveness man has in the Gospel to his neighbor. Calvin, who took a more positive view about the salvation of society, saw the Christian serving the Word in such a way that the Kingdom could be at least partially realized here and now. It is important to note that all the major Reformers placed a significant emphasis on the Christian family as a primary place where Christians fulfil their vocation. It is also important to note, that whereas ministry is increasingly opened up to the male, in truth, though perhaps not intentional, women are reduced to primarily a role in the home, whereas the Medieval Church had at least given them the possibility of a genuine vocation outside of the home in monastic "orders."

Now, all this would seem to indicate that the Reformers envisioned a laity set free from the old structures to serve God and man in a way the Church had not known for more than a thousand years. Indeed, in a controversial passage in the Preface to the German Mass, Luther in 1526 hints at the possibility of more private assemblies where "those who mean to be real Christians" might meet in houses for prayer, worship, the Sacraments, discipline, etc.<sup>17</sup> One might jump to the conclusion, as the radical left-wing reformers did, that the classical Reformers, at the early stage of the Reformation, looked forward to the time when

there would be no need for a "set apart, ordained" clergy, but this is not the case. Widely read in this same period in the Rhineland, France and England was a patristic handbook, called the *Unio Dissidentium* which had a section in it called "that all Christians are priests, kings and prophets, but not all are ministers of the Church." Yes, the "Classical Reformation" also placed an important emphasis on the ministry of the clergy. To this ministry we now turn.

### *The Ministry of the Clergy*

In the document already mentioned, *On the Councils and the Churches*, in which Luther discussed the basic "marks" of the Church, after discussing the pure preaching of the Word, and the right administration of the Sacraments, and the handling of the "Keys," i.e., of discipline, he adds three other ways whereby the true Church can be recognized, the fifth of which runs as follows: "The Church is known outwardly by the fact that it consecrates or calls ministers . . . the whole group cannot do these things (i.e., the Word, the two sacraments, and discipline) but must commit them, or allow them to be committed, to someone."<sup>1</sup> And again, "The priests, as we call them, are ministers chosen from among us, who do all they do in our name." <sup>19</sup> Or again, "Priests, bishops and popes are neither different from other Christians nor superior to them, except that they are charged with administration of the Word of God and the Sacraments, which is their work and office."<sup>20</sup> Thus Luther, as did the other Reformers, provided for a "set apart, ordained" clergy.

Now, this special ministry, like the ministry which the laity has, is rooted in the free gifts which the Holy Spirit has given to all Christians. The point, of course, is not that the whole laity do not have the right to preach, administer the sacraments, and take responsibility for discipline. But rather, so that the Church may fulfil its mission in an orderly way, as a single body integrated about its head, Jesus Christ, certain Christians are given gifts which are for the building up of the whole body.

Luther, it should be pointed out, is not so concerned with any contradiction between the ministry of the laity and clergy, as he is with the fact that this special ministry is not to be construed as a priesthood of the Roman variety. Luther writes: "The churchly priesthood which is now universally distinguished from the laity and alone called a priesthood, in the Scriptures is called . . . a ministry, an office, an eldership, etc."<sup>21</sup> The priesthood grew out of the church's organization, and is not in Scripture, says Luther. "It was the custom years ago, and ought to be yet, that in every Christian community, since all were spiritual priests, one, the oldest or most learned and most pious, was elected to be their servant, officer, guardian, watchman, in the Gospel and the sacraments, even as the mayor of a city is elected from the whole body of its citizens."<sup>22</sup>

As for the polity of the Church, whereas Luther in his younger years tended to take a freer view, letting it depend more on time and circumstances, Bucer and especially Calvin,

deduced it more specifically from the Scriptures, rooting it not only in the gifts of the Holy Spirit, but also in the lordship of Christ over the Church. However, in the end Calvin's view was not too far distant from that of Luther's. Neither wished to establish the structure of the Church in the sixteenth century too slavishly on an imitation of the primitive Church.

A delineation of the specially set apart ministry is not necessary here. Suffice it to say that in both Luther and Calvin it took roughly the same form. Calvin, however, set forth finally four levels of ministry, which we might note here.<sup>23</sup> Pastors came first, and were supremely responsible for the Word and the Sacraments. Next came teachers who were to instruct the faithful in sound doctrine. Incidentally here Calvin includes the whole gamut of education whose chief end is to prepare the people to hear the gospel. Teachers have nothing to do with the sacraments nor with discipline. In reality these two offices—pastors and teachers—often blurred even in Calvin's own thinking. Elders were to care for the life of the faithful with special emphasis on the cure of souls and on proper discipline. Deacons stood last and were charged with serving the poor and the sick, both within and without the Church, thus freeing the pastors to fulfil their rightful ministry of the Word.

As to how the special ministry, i.e., the clergy, were to be chosen, the principle was clear enough: the ministers are chosen by the whole Church. Indeed, in 1523 Luther affirmed the right of a Christian congregation in defined circumstances to depose a preacher and to call another who would preach the Gospel.<sup>24</sup> But the principle so clearly articulated was observed more by its breach than by its fulfilment. In truth, in the classical Reformation churches the ministry was chosen in the first instance by the leaders of the Reformation and then were presented to the congregation for its approval. But as the vague line separating Church and state became even vaguer, increasingly clergy were chosen, if not outwardly, at least with the tacit consent of the magistrates of the state or city.

To draw this part to a conclusion we must say something about the contradiction which stands at the heart of the conception of ministry in the "Classical Reformation." Gordon Rupp, a first-rate scholar of the Reformation, puts the question thus: "Why didn't the classical reformation maintain this new emphasis on Christian solidarity and on the initiative of the laity?"<sup>25</sup> He then goes on to ask why one branch of the Reformation became a dominated pastor's church while the other branch bred a Christian radicalism? The Classical Reformation articulated all the Scriptural principles upon which the Radical Reformation were to build the "free church." But somehow in Lutheranism and in the Reformed Church these basic principles came to be overshadowed and eclipsed. Rupp answers his own question thus: "The answer must be sought in history itself rather than in theology, and with regard not to one doctrine but to the wholeness of the theological pattern and to that mysterious imponderable ... the `ethos' of a great communion."<sup>26</sup> Though the Reformers did place genuine emphasis on the doctrine of the laity, the laity were not a great

dominant theme of debate- "the real dogfight was about the ministry, and it was carried on by clerics in the main,"<sup>27</sup> says Rupp.

### *III. MINISTRY IN THE RADICAL REFORMATION*

A word must be said here by way of introduction about the use of this term, "Radical Reformation." We are not dealing here with a homogenous "left-wing," but with many small groups of great diversity and vitality. These groups arose in most cases quite independently of each other. Some placed a great emphasis on the Bible, others almost rejected it, giving primary place to the Holy Spirit. Many led the strictest moral lives, while a few went so far as polygamy. Most took the path of non-resistance, but some were ready to use force to accomplish their aims. Some moved toward mysticism, but the most were down-to-earth realists. In other words, we have here what we would expect to find when all tradition is cast to the winds. But it is not fair to judge any movement by the extreme radicals on the fringes, as many scholars have done in the past.

Clearly we should not think of the Radical Reformation as a second generation movement rebelling against the classical reformers. In point of time, they existed from the very beginning of the Reformation, appearing very early in Wittenberg. Though the earliest groups are found in South Germany and Switzerland, it was the Hutterites of Moravia and the Mennonites of Holland who did the most to mold the "Anabaptist" tradition. The term "Anabaptist" was given to them by their adversaries, because they d rebaptized their followers. They chose to call themselves simply "Baptists."

In wrestling with Anabaptist thought it is unfair to force it into the same framework we have used above in discussing the "Classical Reformation," rather I shall start where their own Confessions of Faith began. Let me add here that I am drawing heavily from two books which I commend to you all: Franklin Littell's *The Anabaptist View of the Church*, and Donald Durnbaugh's *The Believers' Church: The History and Character of Radical Protestantism*.

First, I would like to point out several things about their concept of the Church, and then move to a discussion of the "marks" of the Church, and then in that context touch on ministry. Without question all shades of Anabaptists were in agreement in starting with the Church itself as crucial. But the Anabaptists came to a discussion of the Church empirically rather than theologically as did the Reformers. They started with the observable fact that the Church had somewhere in history lost its true character and purity. Thus they spoke of "the Fall of the Church," and usually placed this "fall" in the Constantinian era. The obvious mark of the fallen Church was the fact that it was a territorial church supported by the State.

Secondly, it was the task of Christians to rediscover the true Church, i.e., the Church before the Fall. Since the Reformers did not recognize the Fall and so valued the whole history of

the Church no matter how far it had fallen away from the ideal, their basic purpose was the reformation of the Church. They admitted the branches of the tree were diseased and needed to be cut back to the trunk, but they believed the trunk to be solid. The Anabaptists, on the other hand, rejected any reformation of the Church. They chose to use the word "restitution." Since the Roman Catholic Church could not be reformed, their task was to return to the original Church and to its primitive, pristine character. For them the trunk of the tree was also diseased. The answer was to cut back to the very roots. Thus Anabaptists rejected not only the Catholics but also Luther and Calvin. To the Anabaptists the Reformers were "half-way men," and their churches "half-way churches." The great reformers had failed to carry out their own principles. The Radical Reformation sought to carry out the job which had been left unfinished. But here scholars raise an interesting question: Should this radical movement be considered a variant form of traditional Protestantism, or a new and third type apart from either Protestant or Roman Catholic? Littell calls one "the Church of the Reformation," and the other "the Church of the Restitution."<sup>28</sup>

Third, the pattern of the "restituted church" is to be found in the N.T. In a word, the message and example of the N.T. Church is taken to be binding on the Church of every age, therefore its recovery is of supreme importance.<sup>29</sup> As we have already noted, Luther and Calvin both sought to take the N.T. pattern seriously, but not to be bound by it. Both firmly believed in historical development and so took history seriously in a way the Anabaptists could not. Thus in Classical Reformation thought we find no clear-cut break with the Medieval Church so far as the concept of the Church is concerned, whereas this break with the past is a hallmark of the Radical Reformation. Basically the Reformers accepted what was not contrary to Scripture, whereas the Anabaptists accepted only what was clearly taught in Scripture, and commanded by Scripture.

Fourth and last, the restituted Church was for the Anabaptists the "communion of saints." It should not surprise us that the Anabaptists took the same term to describe the Church which the Reformers used, indeed, throughout our discussion we shall see that they use the same Scriptures to support their position. The "communion of the saints" was a very "visible" community for the Anabaptists. They never got hung up on Calvin's distinction between the "invisible" and the "visible" Church. The "saints" were saints in the N.T. sense—men and women who sought to follow their Lord as closely as possible, and were ready to suffer the cost of discipleship.

Now, let us look more carefully at the Church itself, i.e., the "communion of saints" in mainline Anabaptist thinking. Anabaptists accepted the so-called "three marks" of the Church taught by the great Reformers, but since they came to the whole question of the church from a quite different angle, their interpretation was different. How did they view the "marks" of the Church? The Schleithem Confession of 1527, in its seven articles, represents the main thinking of Anabaptists.

The first "mark" of the "communion of saints" is believer's baptism, for by this alone the

true church is constituted.<sup>30</sup> In a word, entrance into the Church is through the conversion experience. Therefore baptism is viewed differently than in the classical Reformers. Regeneration is not the result of baptism, but vice-versa-so taught Menno Simons. Baptism is not an instrument of grace, not the medium of forgiveness and the new life, rather it is the expression of the fact that grace has already been at work. Thus everyone who comes to baptism has already experienced the new birth. Since this prerequisite experience is lacking in the infant, Anabaptists demanded their followers to be re-baptized.. This emphasis on adult baptism-believer's baptism tempered everything else that could be said about the Church.

The Church, i.e., the "communion of saints" is thus a voluntary association of Christians, in which each Christian has made his own decision for Christ. This ruled out immediately the whole traditional parish system. By decision Christians entered into a covenant relationship with God, and what is equally important, with all others who have been baptized upon a confession of faith. It is precisely here that the groundwork is laid for the Anabaptist concept of the ministry of the laity. Entering into a covenant relationship with God and with other believers is the highest expression of discipleship short of martyrdom. Within this covenant relationship believers find their ministry, and it is the same ministry for all. Baptism is thus a levelling experience. One comes out of the water an equal to everyone else, and from that moment on ministry begins. On the one hand, the Christian is a priest to his fellow believer, and on the other hand, a missionary to all unbelievers.

The earliest Anabaptists may have placed great emphasis on the individual's personal experience, but as faith matured, group consciousness grew. Encouraged to think things through alone, the Christian was increasingly encouraged to test his personal faith with the group with which he was in covenant relationship. Let it be clearly understood that mainstream Anabaptists took the Church seriously as the "communion of saints." Interestingly, the "keys" about which Luther spoke often are also found in Anabaptist thinking, but they are of two sorts: the "keys of David" which unlock the Scriptures, and the "keys of Peter" which open up forgiveness to the repentant. It is part of the ministry of every Christian that he use these keys in interpreting the Scriptures to each other and in extending forgiveness.

The second mark of the "community of saints" is spiritual government, or what Hubmaier called, "fraternal discipline." Anabaptists recognized the need for discipline in order to maintain the integrity of the community. Indeed, discipline stood very close to believer's baptism. Discipline rested in the end upon the threat of expulsion from the community, on what was called the "Ban." The ban was rooted on the N.T. ordinance of Matt. 18, which makes us responsible for our brother's sins. All discussion of spiritual government began with the ban. Discipline was taken seriously because the purity of the Christian community was taken seriously. By the power of the Spirit which ruled in the community everyone was expected to live a life above reproach. This involved separating oneself from the rest of the world.

The community gathered by believer's baptism was thus a separated community. There was a distinction between the children of light and the children of darkness. But it should be noted that the attitude taken toward the world varied from one group to another, and was not as negative as often made to sound.

Now, it is in the above context that we come to the ministry of the clergy, if we dare use the word here. In the earliest groupings true democracy reigned. Government was government by consensus. Everything was done in accord with the voice of the whole group. Responsibilities were shared by all, not necessarily according to the person's talents, rather everyone took his turn. Every form of ministry was open to all. In such a community there would be no need for the professional "clergy," certainly not for clergy supported by rents and tithes. But the movement grew under the Holy Spirit. Littell says: "As the center of authority shifted from the protesting individual conscience to the newly gathered congregation governed by the Holy Spirit in the midst, a new principle of leadership came to the fore."<sup>31</sup> In many groups this simply meant the group electing one of their own number to be pastor. In the community at Waldshut in 1525, when Hubmaier resigned as priest, he was immediately elected pastor. Here we have the very beginning of true congregationalism—the principle that each congregation was free to choose its own pastor. The leader so chosen became the servant of the whole group. Through him discipline was carried out, as well as the cure of souls. In all ways he was subject to his congregation, and never acted apart from them.

In most cases this pastor earned his own living, or at least part of it, after the example of Paul. But very early it became permissible for him to receive support from his congregation, but never in the form of salary, but rather as free will gifts. Menno Simons boasted that he had lived from brother to brother for years and had never gone hungry. Among the Hutterites grew up a regular leadership. There we find three types of officers: first, the shepherd or pastor of the flock. Next came the "missioner," the servant of the Word, and last, stewards who fulfilled the role of deacons.<sup>32</sup> These leaders were chosen by the congregation on authority of the exact same passages which Luther or Calvin would quote.

A third and fourth mark of the Church can be quickly touched on. The third mark of the "community of saints" was selfless sharing. It was here true community was most apt to break down. The sum of Anabaptist teaching was simply this: "A Christian should not have anything apart from his brother; both were pilgrims and walked the martyr's way, and their citizenship was in another city other than the city of this world."<sup>33</sup> This principle of community was not rooted in some eschatological ideal, rather for most Anabaptists it was simply an expression of discipleship. The community found in Acts became their model, but not all groups interpreted Acts in the same way. Selfless sharing characterized all groups, but the concept was pressed farthest among the Hutterites who practiced a type of communism where everything was held in common. Among the Hutterites individualism

was looked upon as a sin. For them community of goods was a mandate. And those who held back were barred from the Lord's Supper. Now, the Lord's Supper was the fourth "mark" of Christian community, and though it was important it was treated quite differently than among Lutherans and Reformed Christians. It was supremely a symbol of fellowship, and hardly a means of grace. Here the Anabaptists were deeply influenced by Zwingli who treated the Supper as a simple memorial of the death of Christ. For most Christ was not present in the elements.

With this I shall bring this paper to a close. I feel that there is more than enough material here to stimulate discussion about ministry in our day. Of course, the three great questions which faced the Church in the Reformation Age were the same three with which we are wrestling. What is the role of the laity-the ministry of the laity? Do we need in our day a "set apart, ordained" clergy? And if that question is answered in the affirmative, then, what is the ministry of the clergy? And tangled up with these three questions is the difficult one, what is the meaning of ordination? And aren't all Christians ordained for service?

#### FOOTNOTES

1. Christopher Brooke, "The Church of the Middle Ages" in *The Layman in Christian History*, ed. by Neill & Weber (London, SCM Press, 1963), p. 113.
2. Roland Bainton, "The Ministry in the Middle Ages" in *The Ministry in Historical Perspective*, ed. by Neibuhr & Williams (N.Y. Harper & Bros., 1956), p. 86.
3. *On the Councils & the Churches*, Cf Kerr, *A Compend of Luther's Theology* (Phila., Westminster Press, 1943) p. 126.
4. *Table Talk*, No. 369; op. cit., p. 135.
5. *On the Councils & the Churches*, op. cit. p. 127.
6. *Ibid.*, p. 127.
7. *Ibid.*, p. 128.
8. *Ibid.*, p. 127.
9. *Ibid.*, p. 128.
10. *Ibid.*, p. 128.
11. *Brief Explanation of the Ten Commandments, the Creed & the Lord's Prayer*, Cf. Kerr op. cit., p. 124-125.
12. *The Babylonian Captivity of the Church*, Cf. Kerr, op. city., p. 137. 13. *Ibid.*, p. 137.
14. Luther's Gloss on Galatians, Cf. Gordon Rupp, "The Age of the Reformation," in *The Ministry in Historical Perspective*, p. 138.
15. *Ibid.*, p. 139.

16. T. Ralph Morton, *Community of Faith* (N. Y. , Assoc. Press, 1954), p. 65.
17. Donald Durnbaugh, *The Believers' Church* (N.Y. Macmillan Co., 1968), p.139.
18. *On the Councils and the Churches*, Cf. Kerr, op. cit.,p. 129.
19. *The Babylonian Captivity of the Church*, Cf. Kerr, op. cit., p. 137.
20. *An Open Letter to the Christian Nobility*, Cf. Kerr, op. cit., p. 137.
21. Answer to the SuperChristian ... ; Cf. Kerr. op. cit., p. 138.
22. Ibid., p. 140.
23. *Institutes IV: 3:4-9*; Cf Kerr, *A Compend of the Institutes of the Christian Religion* by John Calvin (Phila., Presbyterian Board of C. Ed., 1939), p. 163ff.
24. Rupp, op. cit., p. 142.
25. Ibid. p. 147.
26. Ibid., p. 147.
27. Ibid., p. 147.
28. Franklin Littell, *The Anabaptist View of the Church* (Boston, Starr King Press, 1958) p. 79.
29. Ibid., p. 82.
30. Ibid., p. 83ff.
31. Ibid., p. 92.
32. Ibid., p. 93.
33. Ibid. p. 96.

## **CHRIST'S MINISTRY AND THE MINISTRY OF THE CHURCH**

### A Theological Perspective

John Reagan

When I accepted the invitation to prepare this paper, in addition to being honored, I thought that this would give me an opportunity and the discipline to pull together my thoughts on this important and confused subject of Changing Patterns of the Church's Ministry. I have been able to pull my thoughts together, after a fashion, but have not come to the clarity of understanding that I had hoped for. However, it may nevertheless be helpful to share with you my ideas as we think together on our subject, which is Christ's Ministry and the Ministry of the Church as seen from a Theological Perspective.

I have not approached the subject of the ministry of Christ's church from the point of view of only the ordained ministry (clergy) as the subject of ministry nor from the point of view of the organized church as the sole subject of ministry. As you will see shortly, I have also tried to consider the question of the ministry of the individual Christian in the church and in the world and in other Christian and non-Christian organizations, feeling that this approach is also within the limits of the assigned topic. I fear that I will raise more questions than I can propose theological answers for.

A few words about some of the ways the question of ministry is being discussed today. On the Interview page of Newsweek, August 27, Father Hans Kung, was asked this question: "What do you think will be the next big theological issue to emerge?" His answer: "In today's developments I see clear concentration on the question of the ministry . . . ." At the Vatican the question of ministry-both in its clerical manifestation and the ministry of the laity of the church-is being discussed. Our Roman Catholic friends have not arrived at a conclusive answer to the question, either.

Many of the struggles in the Kyodan are directly related to different understandings of the ministry of the church to itself and to the world. Some of the difficulties in other denominations both in Japan and in other countries are also related to the question of ministry, and in fact, some of the struggles have broken out in theological seminaries-the very educational institutions that are preparing the leadership of the church for ministry.

The question we are considering together-the Changing Patterns of Ministry-is an important one that is being asked in many different ways. There are many different positions rather strongly held-no doubt we have different opinions among ourselves. In our discussions together as we listen to and question each other my hope and prayer is that each of us will have a better grasp of what the ministry of Christ's church is and how we personally can relate to that ministry in its many manifestations.

Just as there are many understandings about ministry there are also different understandings of exactly what theology is or of what the theological task is. When I met with members of the planning committee, there seemed to be general agreement that what was desired in this paper was an effort to understand the meaning of ministry today, in the light of the Biblical message and in the light of the historical development of the church's ministry. I will be concentrating especially on ministry today with emphasis on Japan, referring to the past for help and guidance. In other words, my purpose is not to try to give a history-of-theology approach to the present but to try to use the traditions of the past to come to some kind of understanding of the present.

The approach to theological discussion which I am practicing has sometimes been called theologizing on the run. I believe that theology is fulfilling its purpose as it assists the church (or individual Christians) to make decisions in the midst of life in the light of the gospel. It seems to me that theologizing on the run is evident in various parts of the Bible when the people of God were making responsible decisions in the light of their understanding of God's will for them. I see Paul's challenging Peter to his face for not eating with Gentiles (Gal. 2:11) as an example of theologizing on the run.

With this understanding of theologizing also comes a particular understanding of the Christian tradition-both Biblical and historical. I look on the Bible as made up of documents that have come into being under the guidance of the Holy Spirit as the people of God responded to Him in obedience, and in disobedience, at various points in geography and time. I see the Bible as essential to the life and ministry of the church, since it is through the Bible that God speaks to and reforms His church, but my understanding of Biblical authority does not allow me to feel that just finding the "Biblical answer" nor the Biblical pattern solves our problems. The example of Paul's prohibition of women's wearing jewelry or of women's speaking in church are two illustrations of Biblical exhortations which I do not feel that it is God's intention we should follow in the church today. Further, I find no provision in the Bible for theological education for leaders in the church yet I believe, and many agree, that some kind of formal theological education is desirable today for those who feel called to serve in positions of leadership in the church.

Let me conclude this introduction by setting out two passages for the purpose of helping us keep in mind the variety of the Biblical tradition. One is the invitation of Jesus, "Come to me, all who labor and are heavy laden, and I will give you rest." Another verse comes from

Amos where he says, "Let justice roll down like waters, and righteousness like an everflowing stream."

### *I. The Scope of Ministry-Subject and Object*

The first general point that I would like to deal with concerns three related items, the scope, the object and the subject of ministry, or to pose it in question form: how broad should ministry be conceived? who is doing ministry? and to whom is ministry directed?

Seward Hiltner suggested, "It is clear that ministry at first referred to all the services rendered by the Christian community, regardless of who rendered them . . . it seems probably that the actual ministries were complex."<sup>1</sup> With this as a guide the following is suggested as a tentative definition or deliniation of ministry as I will be using the term:

"Ministry is the service of the people of God as individuals and as the church, to people in the church and in the world, and to various institutions and organizations-both Christian and nonChristian. This ministry is performed in response to the gospel in the context in which the particular ministry is undertaken."

With this rather awkward suggestion of the meaning of ministry, two important pre-suppositions need to be made clear. One is that Christ's ministry today should be as intimately involved in and as intimate a part of the culture today as it was in the time of the ministry of Jesus and his church as pictured in the New Testament.

The second presupposition is based on the theological conviction that the world is God's creation, that in Christ God's concern for the world is revealed (John 3:16), and further, that God's spirit is working in the world, primarily through the church, though not solely in the church, for the redemption of the world. I assume the pressure of the Holy Spirit working in the heart of each Christian pushing us into the ministry of Christ.

As a means of illustrating the interwoven and alternating aspects of scope of ministry, let me tell you about the Kitamura family. Though not an actual family, the Kitamuras are made up of a composite of various real individuals and their involvement in ministry in Japan and in the world.

As you might guess, Mr. Kitamura is a company president. In addition, he is an officer in his local church, and while representing his church at presbytery meeting some years ago he was subsequently elected to the denominational general assembly. At the general assembly level, he was recognized as a man of great ability and so was appointed to represent his denomination on the central committee of the National Christian Council, where he gained contacts that resulted in his being elected to the central committee of the World Council of Churches for a three year term.

Naturally as a company president he has many secular contacts in the business world and in local community activities where he is often known as a Christian and where he has many opportunities, which he uses, to minister and witness in the name of Christ.

His wife is also active in the church. While she is not now on the governing board of her congregation she has served there in past years. She has been active in Women of the Church activities, teaches in the Sunday School and was representative of her denomination to the East Asia Christian Council when they changed the name to the Christian Council of Asia. She too is active in non-church organizations having served as an officer of the P.T.A. and of Shufunotomo, and in other community activities. She sponsors a Bible class in her home for some friends who do not feel that they are yet ready to go to church.

Mr. and Mrs. Kitamura have children and one grandchild. Their youngest child, a son, is in 9th grade in the local junior high school. They have known that an important part of the responsibility of Christians includes a loving concern for the family. Therefore they are particularly concerned just now for their son who has been having trouble fitting into the rigid, tight structure of junior high school and who feels the pressure of preparing for entrance exams for a good high school. The school he hopes to enter happens to be a Christian school, but it has no less hellish an exam than its secular counterparts.

They are fortunate in having a pastor who is not only a good preacher but also a good pastor. He is not able to give them specific guidance in making many of the decisions that they must make as Christians but he has aided them in developing an understanding of the total Biblical message, both Old and New Testament, so that they have a good perspective from which to make their decisions. They see their purpose in life as living in response to the grace they continually receive through the gospel.

They both have experienced what could best be described as a ministerial concern from others in the various church activities, at all levels, they have been involved in. They have also shown ministerial concern for others-including their pastor-on many occasions. In other words giving and receiving ministerial concern has been a process not solely related to the professional minister.

Both Mr. and Mrs. Kitamura are involved in the church's ministry at three levels-the institutional, the communal (small group), and the individual.

I realize that some who recognize the church primarily or solely in its congregational manifestation may object to using the word "church" to describe ecclesiastical activity at national and international levels, but let me suggest that any time a church or group of churches becomes involved in such activities as sending out missionaries it is expressing itself in a way that transcends the local congregation. It is becoming an international manifestation of the church.

In the institutional ministry of the church, one of the questions Mr. and Mrs. Kitamura are now concerned with is that the session (yakuiinkai) is discussing whether or not to employ

an assistant minister for the church. Their church is approaching a membership of 150 and some feel that both for more effective pastoral care and more effective outreach an assistant would be valuable. However Mr. Kitamura knows that if they do employ one, it will mean that at least Y1,000,000 of the budget of the church that has been going to other areas of the church's ministry will not be available for those purposes. This would likely mean a reduction in the congregation's contribution to an orphanage, to Inochi no Denwa telephone counselling service, to the N.C.C., and the inability to make a contribution to famine relief in Ethiopia through the W.C.C.

On the other hand an assistant could help the members develop their own abilities to be better ministers in the name of Christ in the church and in society. An assistant could also help in developing Church School education so that the young people, and particularly the teachers of the youth would be better prepared as ministers of Christ. If an assistant is secured he may be able to help their son in his problems.

What kind of decision does Mr. Kitamura's loyalty to Christ, to those both inside and outside the church demand? Should he support the move for an assistant pastor?

Mrs. Kitamura is very concerned at what she sees in the Christian Council of Asia, for it seems overly dependent on funds from non-Asian churches due in part to the lack of a close relation to the churches in Asia. What is her responsibility before Christ?

Mrs. Kitamura is also on the board of directors of Inochi no Denwa. She recognizes that her work is not really church work as the term is usually used but she also feels strongly that her work is Christian work-or Christian ministry. Since all of the leaders of the movement are church people, this is a communal ministry with many people in common action across denominational lines. Mrs. Kitamura feels she personally benefits from the experience of Christian fellowship in that work.

A big problem she is worrying about now is the financial condition of Inochi no Denwa. A large block of money was made available for the first few years from the German Church. Now they must begin to secure local support for this ministry, and she does not see much chance of adequate support from the local denominations in Japan. She has heard that money from other sources may be available but wonders not only about the propriety of accepting the money but also about what kind of control, if any, would come with the money. How does she decide? How does the board decide?

Mr. Kitamura is also involved in a similar type of non-church ministry through the Y.M.C.A. and also with a study group that meets. to study various Christian novels.

Both are involved as individuals in society as citizens and vote and do, or do not, take part

in other political activity. Mrs. Kitamura sees that in order to at least partially eliminate the cause of some of the problems about which people are phoning in to Inochi no Denwa it will be necessary to effect basic changes in the educational program of the schools. Because sex related problems make up the highest percentage of the callers' problems, if some sound basic sex knowledge were presented at school, a large number of the calls would be unnecessary. Most of the sex information that children receive now comes either from their friends, from comic books and magazines, or from the advertizing in front of the movie theaters.

She sees it as not just should schools have sex education but should the children have a legitimate source of sex information-it is obvious that they are already receiving a kind of sex education. On what basis does she decide how to approach this issue and its ramifications-especially if she feels God has a concern for the whole of Japanese society?

Mr. Kitamura is a member of his denomination's committee which examines candidates for ordination as clergymen. This committee not only has responsibility for examining candidates for ordination but is also working with seminary and denominational representatives to draw up formal criteria for more objective evaluations of candidates for ordination. The report of this committee will go to the general assembly of the church where, if passed, it will affect for many years the understanding and practice of ministry in his church.

Therefore Mr. Kitamura wonders how to draw up the criteria so that they will help assure that the man or woman ordained to leadership in the ministry of the church will have the perspective to aid both himself or herself; his wife or husband, and others involved in the many different levels of ministry in 20th century Japan. Mr. Kitamura also realizes that the issue is not whether or not to have criteria for examining these candidates, for judgments as to suitability are being made every time a candidate appears before the committee. The issue is whether or not the present criteria are adequate.

Now let us leave the Kitamuras to draw to a close this section dealing with the scope of ministry. We have seen the interwoven aspects of the subject of ministry and the object of ministry. The diversity of ministry has been suggested. Though there is little here about the specific needs of women, the third world or blacks I believe that these areas too are within the church's call to ministry, for I see the object of ministry as both the church and its members, and the world, the individuals and institutions of the world.

I realize that the understanding of ministry I have presented is an amorphous mass-concern for everything-yet it is hard for me to believe that the God I know through the Bible, with Christ as the ultimate standard, is concerned with less than the world and all of its problems. And if ministry is the service of the God revealed in Jesus Christ, then I do not see how the subject of ministry can have a concern in the 20th century that is smaller than the concern of God.

## *II. Authenticity in Ministry*

What constitutes the fullest expression of ministry? Or, to use the words of C.K. Barrett, "What are the marks by which the true, authentic church of Christ may be discerned? What characteristics distinguish its faith and order, its preaching and its life?"<sup>2</sup> The question of authenticity is being asked in several different ways.

Some parts of the church emphasize the importance of doctrine in evaluating and for many Christians the criteria of authenticity should be related to a written statement of doctrine. In my denomination in the U.S. a split is now taking place because some members feel that the denomination has become overly concerned with the social implications of the gospel and is no longer faithful to our confession of faith-the Westminster Confession first written in the 17th century.

Others who also emphasize doctrine may not have a written creed, but stress Biblical interpretation so that an uncodified doctrinal position, or unwritten creed, becomes the sign of authenticity.

Other churches emphasize the importance of episcopal succession. That tradition has a long history with many supporters in the body of Christ. The criteria for authenticity in this position is the form of government.

In some parts of the church speaking in tongues is an important part of what constitutes an authentic response to Christ in ministry.

All of the above and many other positions as well have Biblical support.

Some churches emphasize the importance of a particular form of evangelism or some other type of church activity. In some sections of my church whether or not a church has a Sunday evening service and/or a mid-week service is an important item in identifying a live church.

Others will insist that authenticity is demonstrated by the church's attitude toward some particular political activity. Opposition to participation in the Christian Pavilion at Expo in Osaka is an example of this approach. Support of the prayer at public school amendment in the U.S. is a criterion for oth-

The basic problem, as I see it, is to discover the sources for the criteria by which we judge the authenticity of the ministry performed by the church or the individual or by Christian institutions.

This was also a problem in the early church, as the apostles passed from the scene. (Let me say here that though I realize that Biblical scholars, church historians and ecumenical leaders who have given this issue more study than I have often disagree, nevertheless it seems necessary for the purposes of this paper to settle on one interpretation of that period.)

Early in the history of the church the question of apostolic continuity, also a question of authenticity, was dealt with in response to the various movements in the early church. Prof. Jaroslav Pelikan says, "To validate its existence, the church looked increasingly not to the future, illumined by the Lord's return nor to the present, illumined by the Spirit's extraordinary gifts, but to the past, illumined by the composition of the apostolic canon, the creation of the apostolic creed and the establishment of the apostolic episcopate. To meet the test of apostolic orthodoxy, a movement had to measure up to these norms."<sup>3</sup> This could be described as a bureaucratic handling of the problem of authenticity.

I see the apostolic creed and the establishment of the apostolic episcopate as responses of the church in a particular context wrestling with the gospel as it sought to minister in the name of Christ. Further, I see the apostle's creed and the adoption of the monarchical episcopate as attempts to guarantee authenticity in that generation and in that context but feel that neither should necessarily be considered essential criteria for authenticity in our generation.

This leaves the canon of the New Testament as the basic guideline for authenticity. Since the New Testament is so intimately related to the Old Testament I am of the conviction that the Old Testament is also part of our guide to authenticity of ministry.

But the context must also be part of the criteria for judgment of authenticity with the judgment being made in the fellowship of those committed to the Christian tradition. The context should include a detailed understanding of the society and its movements. The judgment of authentic ministry is made many times at many places-by individuals, congregations, the church in its many manifestations-in local, national, international, and Christian organizations as they interpret their goals, and in organizations started by Christians as part of their ministry, such as Inochi no Denwa.

I have chosen to use the phrase "authenticity of ministry" (and remember that we are talking in terms of the ministry of the church and not, at this stage, strictly the ordained clergy) rather than the more commonly used phrase apostolicity since apostolicity has a history of many interpretations. I am also emphasizing the context of ministry since I am assuming that the context of ministry is as important today as it was in Biblical times.

My first thought was that if we could just find the Biblical-apostolic ministry then we could start from there in our discussion of the authentic ministry. I should have known better, for if the answer had been that simple others would have already found it. The word apostle (and its derivatives) is used in many ways in the New Testament. Barrett said that ". . . we must distinguish between at least eight persons, or groups of persons, all denoted, with varying degrees of propriety by the term apostle . . . and probably all giving it somewhat different meaning."<sup>4</sup>

There seems to have been a conflict between the Apostle Paul and the pillar apostles (similar phrases were also used by Paul) concerned with what was the authentic response to the gospel in New Testament times. A close reading of the New Testament shows that some apparently wanted to establish authenticity in terms of relation to an administrative group in Jerusalem. Paul insisted that the authenticity of the gospel message as he presented it was testified to by the signs of the Spirit working in the hearts of the believers. "You (believers) are my letters of recommendation" (2 Cor. 3:1-3).

In Galatians 1:18-2:10 Paul indicated that he reported to men of "high reputation" and that they acknowledged that he had been entrusted with the mission to the Gentiles. In 2:11 he opposed Peter for lack of principle. I cite this to illustrate that Paul did not seem to recognize the Jerusalem administrators (apostles) as having final authority in terms of important theological matters-though he did not minimize their significance.

The above further illustrates that within the Biblical tradition there were various interpretations of authenticity.

Where does that leave us? For one thing, I suggest that in our understanding of the authenticity of ministry we be prepared to allow as much variety in understanding of a valid ministry as seems to be in the New Testament. This means, it seems to me, that we have no absolute answer a clear theological answer that can claim to be the only Christian ministry-without doing violence to the variety in the New Testament.

Granted that the New Testament has variety-does the context influence the authentic response of ministry to the gospel? Let two illustrations make the point. Assume with me two Christian psychiatrists-one a U.S. citizen and one a Japanese. To keep the illustration brief let me be guilty of over-simplification.

In the U.S. one of the main goals of a psychiatrist would be to help the client become more effective functioning in society by making independent judgments in his own daily life. The goal would include emphasis on independence and self-conscious decisions.

A Christian Japanese friend involved professionally in counselling says that the Japanese emphasis in psychiatric care is to help the client find someone to whom the client can relate with a sense of dependency so that person can help him as he faces problems. A practicing psychiatrist wrote, concerning psychiatric practice in Japan that "the Japanese would seek out a self-determined individual and attempt to `cure' him."<sup>5</sup>

The above illustrates how an authentic ministry for an individual would be determined to a significant extent by the context.

Another illustration concerning the relation of the church to the body politic: in some countries the churches relate to a democratic government in such a way that they can be

openly critical of their government and can even propose areas of change as part of their ministry. This has led some churches to speak out for legislation that would bring more equitable justice for all of the citizens in their country. For some churches political pressure for specific legislation would be an authentic ministry.

In another country where the government is a dictatorship-be it either communist or military-where the church would have little scope for criticizing the government and working for specific legislation, its authentic ministry would have to take another form.

With these illustrations showing us how the context must influence both individual and denominational ministry, let me suggest some matters that seem related to the judgment as to what constitutes an authentic ministry. Let us call them, not criteria, but sources for criteria.

In the first section I laid out the scope for ministry which is all encompassing because the God revealed in Christ is a God concerned about the whole world. This does not mean that every part of an authentic church must have an active, involved concern for the whole bag; however, priorities for involvement in ministry should be made with an awareness of God's concern for the whole world.

In the points that follow concerning some of the marks of an authentic church I am drawing largely on C.K. Barrett's, *The Signs of an Apostle*, and concentrating primarily in terms of the authenticity of the church. Church related institutions will also be making judgments on what should be their proper ministry, as will other organizations such as the Y.M.-Y.W.C.A., but I don't know enough about those types of organizations to suggest how they should attempt to evaluate their activities in terms of authenticity.

The early church had an openness toward those of another understanding of the gospel. Where this openness broke down into rivalry and exclusion, Paul stressed the centrality of Christ for all. To the church at Rome with its divisions and problems he said that they should "receive one another as Christ received you, to the glory of God." (Ro. 25:7)

Concern for the needy is another mark of authenticity. And that certainly reflects the concern of the Old Testament prophets, our Lord, and the suggestion of the leaders in Jerusalem who were concerned that Paul take an offering for the poor in Jerusalem. I would emphasize that, in my understanding, the concern for the poor should be expressed not only in terms of giving them food but in concern for the structures in society that do not adequately protect the poor and give them justice.

The church must also be concerned to go with the message of God's love as revealed in Christ and to work for reconciliation as flowing from that love. Preaching then is a mark of authenticity-the preaching of Christ.

And the sacrificial, self-giving of our Lord which was a mark of the early church must also be the mark of Christ's church in the world today.

If these few comments on how to evaluate authenticity of ministry seem inadequate-let me say that you have reached the same conclusion that I have reached. I hope that these remarks will act as a catalyst as we think together on the matter of authenticity.

### *III. Leadership in Ministry*

The previous discussion has been concerned almost solely with the ministry of Christ as it is carried out by the people of God-as individuals in the midst of daily life who are part of secular organizations, who are related to Christian organizations, and who are part of the church. Remember Mr. and Mrs. Kitamura in their many activities as unordained ministers, that is as people responding to the gospel in service. Let us now move to a consideration of leadership in ministry.

The ordained clergy are recognized as having and as continuing to have an important place to play in the total ministry of the people of God. This is said in recognition of the facts in the case not as a means of supporting clerical privilege. For this reason, let us begin by briefly looking at the ordination of the clergy or at least at some of the practices of ordination.

It is hoped that the following simple interpretations of ordination will remind us of the various basic positions, each of which is considered a legitimate interpretation of the common Biblical-historical heritage by various sections of the people of God. This method of oversimplification is not to minimize the importance of the doctrinal problems but is an attempt to look at the matter of leadership of the people of God in terms that will allow a temporary putting aside of these problems.

Certain individuals have exercised leadership in the church throughout its history. Any activity that includes more than one person usually means that somebody will be a leader at some time. The laying on of hands was an early way of signifying that those being ordained were to have a position of leadership in ministry. In my denomination the laying on of hands is practiced also in the ordination of lay leadership.

Early in the church's history ordination by a bishop became standard in some parts of the church though it is not known when this pattern of ordination became a universal practice. Nor is it clear from whence Bishop Ignatius, recognized as the origin of apostolic succession, received his ordination.

There is also another practice of ordination that comes from my part of the reformed tradition in which the presbytery ordains some to the teaching ministry, which is our way of saying the clergy, and the local governing body of the congregation ordains the ruling elders to leadership in the congregation.

In both cases the ordination is performed by a church court, usually in the presence of a worshipping congregation.

It is hard to generalize about churches of the congregational tradition but many of them emphasize that at baptism each Christian is ordained to ministry. Even in this group there is usually an additional means by which the church certifies certain individuals as having the qualifications-intellectual, personal, spiritual-to exercise leadership in pastoral situations. Ordination is usually carried out in a local congregation.

In each of the above traditions there is a candidate requesting ordination or certification for leadership in the church. Most denominations ordain primarily for service in the parish ministry. In some denominations there is no place for ordination to secular or non-ecclesiastical work so that men or women engaged in experimental ministries outside the regular parish ministry are ordained in a category called ministers without charge. The apparent assumption is that if one is not serving in a parish then one is not fully in the ministry.

In each of the three approaches to ordination the church expresses itself in different ways concerning the suitability of the candidate for leadership in a particular ministry. Sometimes it will be the bishop, sometimes it will be an individual pastor, sometimes denominational headquarters, sometimes a theological seminary, sometimes a presbytery, and usually a congregation that makes an evaluation on the suitability of the candidate for a leadership position. Usually there are several combinations of evaluation. While all of these systems sound bureaucratic to some degree, God's Spirit is assumed to be working in the process in calling the candidate, and in guiding those whose judgments are required.

The authority to administer the sacraments is usually conferred as part of the ordination process. The assumption behind this conferring of the right to administer the sacraments seems to be the belief that the sacramental act is the summum bonum of ministerial activity.

In terms of leadership in ministry it should at least be recognized that the church (and church related groups) certify persons to positions of leadership in ways other than through the ordination process. The General Secretary of the N.C.C.J. Division of Christian Education is an unordained lady. In my opinion she has certainly been certified to a position of leadership apart from the traditional process of selection and ordination.

In terms of leadership in ministry, cultural differences in patterns of leadership will figure large. The patterns, or process, of leadership in a Tribal culture would be different from the pattern of leadership in a country like Japan with its vertical society or in a different democratic process. One problem is that cultural differences arise not only out on geographical location but also out of age differences and other factors. I say this not because I have the answer but to remind us of how complicated the problem of patterns of leadership in the ministry of Christ really is.

Let me briefly mention several things that seem important in terms of leadership development for ministry. There are other important points that time does not permit mentioning.

Naturally I see it as important that those serving in positions of leadership should have a broad understanding of the scope of ministry since I believe this wide perspective derives from the theological presuppositions of the Biblical message. God is creator, and redeemer and works in the world through his Spirit.

One who has had professional theological education can bring this broad vision to the area of ministry to which he is called. That is one of the functions of a professional minister-to cultivate the wider perspective that many of those without professional theological education are struggling to develop. I see this understanding of the scope of ministry as desirable for all involved in Christ's ministry. Strategically the people of God will come to this understanding by being aided in their ministry (and study of the Christian tradition) by a minister with that perspective.

To help assure that the whole people of God have this broad understanding of ministry those in positions of leadership not only need to have this understanding themselves but also need to be effective in aiding the development of this understanding in others. This is a round about way of saying that leaders in ministry should also be proficient as educators.

In my reading in the area of theological education I find that the emphasis on the preparation of future ministers to be educators does not receive adequate attention. A look at the curriculum of theological seminaries will show that those who prepare theological education curricula have little concern for the preparation of ministers as educators. The prospective leaders receive much training in the content of the Christian faith but not much training in how to share that faith with either unbelievers or the immature in the faith. I see this as a serious, strategic oversight.

If the leader in ministry is to aid the people of God in undertaking ministry he not only needs an intimate understanding of the Christian tradition himself but also an intimate understanding of the culture within which ministry is undertaken. We as ministers of the gospel need to have as intimate an understanding of the Japanese culture as did Paul of the cultures in which he ministered. This understanding of the context of ministry needs to be part of the preparation of those in the position of leadership in ministry.

### *Conclusion*

As I have looked back over the paper and thought about it, aside from the mentioning of the ministry of reconciliation, sin-as separation from God -is not directly dealt with. In the practice of ministry sin must be dealt with in its reality and power.

My failure to include sin, which may be related to the emphasis on the context of ministry, illustrates the need for constant attention to the Biblical tradition on the part of those involved in ministry. This failure to deal with sin does not decrease the importance of the context when one is discussing ministry.

I deliberately did not deal with discipline when discussing the marks of the church-not because the church should be without discipline but because of time limitations.

Let me again refer to the definition or delineation of ministry given earlier. Ministry is the service of the people of God as individuals and as the church to people in the church and in the world, and to various institutions and organizations-both Christian and non-Christian. This ministry is performed in response to the gospel in the context in which the particular ministry is undertaken.

It is this ministering to which all of God's people are called. It is an exciting service. I look forward to our further discussions together as we seek understanding as to how we may enter more fully into Christ's ministry.

#### FOOTNOTES

1. Seward Hiltner, *Ferment in the Ministry*, Abington Press, Nashville, 1969, p. 34.
2. C.K. Barrett, *The Signs of An Apostle*, Fortress Press, Philadelphia, 1972, p. 85.
3. Jaroslav Pelican, *The Christian Tradition, A History of the Development of Doctrine, 1. The Emergence of the Catholic Tradition (100-600)*, The University of Chicago Press, Chicago, 1971, p. 85.
4. Barrett, op. cit., p. 71.
5. James C. Maloney, M.D., *Understanding the Japanese Mind*, Charles Tuttle Co., Tokyo, 1954, p. 15.

## CHANGES IN THE JAPANESE CHURCH'S CONCEPT OF MINISTRY

Viewed From a Missiological Approach

Yoshiro Ishida

### *I. Introducing the sub-theme:*

One thing which relieves me in taking this rather comprehensive assignment with seven specific questions is that I do not need in this presentation to translate into Japanese the "term, "ministry," which has given the Japanese so much difficulty that we have ended up with the word, *minisutorii*. Nevertheless, the concept of "ministry" is so profound that we cannot grasp it easily.

The ministry of the church has always been regarded, it seems to me, as one with that of Christ, and the ministry within the church as the organ of His continuing ministry. Jesus himself appeared to represent his ministry in terms of what Isaiah signified as "suffering servanthood," thus denoting the task and the being of "service" (*diakonos*) to others (Mk. 10:42-45). This fundamental understanding being retained, we can try yet another interpretation: it is the "missionary task of the church." This must be stated against the background that the question of ministry has in the past been pursued somehow in the "Faith and Order" context; e.g., the matter of episcopacy or presbytery, the validity of ordination and its historical succession, and the laity and the clergy. These subjects of "Faith and Order" have been and still continue to be the significant points for discussion, but it has already become evident that they must now be correlated to the vital question of the total task of the church in the midst of this world. Then, ministry is no longer a question of domestic nature: i.e., within the church or among the churches; ministry poses the question of the church being confronted with the needs and cries of the world into which the church is sent. We no longer deal with mission and ministry of the church, but rather with a missionized ministry of the church; ministry is indeed a missiological issue.

I take therefore my assignment to mean a review of the life and work of the churches in Japan from a missiological approach. For the purpose of such a review, the following three approaches exemplified by my colleagues are, I believe, helpful and suggestive. The first one is a "historical approach" to the legacy of Christian evangelism since the Meiji Era by James Phillips ("Evangelism Discussion," *Nojiri*, August 20, 1972). There were, said Phillips, at least four major types of Christian evangelism which developed from the Meiji Period onward, which for the most part, worked in harmony with each other and

reinforced each other: 1) evangelism as educational preparation; 2) as announcement of the gospel; 3) as social service; and 4) as church formation.

Phillips attempted to see how these four major types, which emerged already in the early Meiji era, could be observed in the post-war period: new beginning (1945-52), rapid economic growth (1952-68), and challenge and reappraisal (1968-72).

Yoshinobu Kumazawa made a "theological approach" to the church's understanding of salvation since 1859, and came up with three outstanding types of understanding: 1) existential, 2) social, and 3) eschatological (cf. Kumazawa, "Salvation Today: A Theological Approach," *Japanese Religions*, Vol. 7, No. 3, July 1972, pp. 15-28): In his approach, Kumazawa found, however, that these three types of understanding have not yet been integrated fully, which poses a problem up to this date; some took salvation solely as an existential matter, while others took it as a social problem, and still others strongly criticized the latter from an eschatological point of view. Kumazawa claimed then that the history of Japanese Protestantism might be characterized as "theological progress" and "social retrogression," that is, a social retrogression can clearly be traced parallel to such theological progress. On the other hand, such a split between the personal or the existential understanding of salvation has also caused a deep split between the social and the eschatological view of salvation in Japan, more evident in the early Showa period when dialectical theology was introduced. "What is most urgent today for the theological understanding of salvation," concludes Kumazawa, "is not to insist upon any one of them [of the types] exclusively, but to discover a way to integrate our understandings and develop a more inclusive theology." (ibid., p. 25).

These are important contributing factors for our theme, but I should like to add one more approach, an "ecclesiastical one," articulated by Keiji Ogawa (cf. "Kyokai no Keisei to Henshitsu," *Nihonjin to Kirisutokyo*, Sanseido, 1973, pp. 251-317). Ogawa, employing the two patterns of the church formation in non-Christian society: "propaganda" and "mission" (originally advocated by Martin Kohler, et. al.), made an investigation as to how the church formation took place particularly in the Meiji period. The "propaganda" pattern is normally based on the assumption that Corpus Christianum always takes precedence of non-Christian society. Accordingly, the work of the church is primarily regarded as an introduction of the Western Christianity and a transplantation of the Western-born church. In the "propaganda" pattern of "mission," such a one-way stream from the West to non-West or from the superior to the primitive becomes obsolete and the ministry of the church is carried out in the spirit of God's servanthood in the recognition of the fact that everyone, Western or non-Western, is being sent by God to this world. The church formation is seen as the upsurge of the spontaneous participation of the people chosen and called by God.

In appreciation of these observations and remarks just outlined, I am proposing, as already mentioned, a "missiological approach" to our subtheme to see how the course of the life

and work of the churches in Japan can be reviewed, from four patterns of ministry: 1) kerygmatic, 2) koinonia, 3) didactic. and 4) diakonic. In fact, kerygma, koinonia, didache, and diakonia are functions comprising what has been termed "comprehensive mission."

*II. In the course of the life and work of the churches in Japan:*

In order to facilitate our review on the life and work of the churches in Japan, it would be helpful first to define what has been regarded as an undercurrent of the whole development of Christian churches: namely, "evangelicalism."

As seen among the first missionaries who came from the United States to Japan in the years following 1859, the general theological milieu was rather made up of New England Congregational Puritanism, Presbyterian Calvinism, and Methodist evangelistic fervor. One cannot ignore their potential evangelicalism, which in fact eventually became a leading trend. This trend toward what was widely called "classical Protestant theology" or "New England Puritanism" might better be described as "evangelicalism." The Japanese historian Toshio Sato, in his account of the theological trend during that period, called attention to evangelicalism as a major characteristic which defines Protestantism in Japan.

Sato explained it as follows:

It is not exactly what *evangelische* in German implies. *Evangelische*, once representing the Lutheran, actually means Protestant, being evangelical vs. *Katolische*. However, evangelical Christianity is not simply Protestant Christianity. Rather, the evangelical in this connection has a meaning closer to evangelical in English and suggests its correlation with what Uemura termed *fukuin-shugi*. (*Nihon no Kirisutokyo to Shingaku*, Tokyo 1968, p. 6)

This evangelicalism represented the main-line of the *Nihon Fukuin Domei* (The Japan Evangelical Alliance), became a major thrust for establishing the Christian Church in Yokohama, Yokohama Kokai, and constituted the events of 1872, when after, the Week of Prayer in Yokohama a series of spiritual revivals came into flame.

The term "evangelical" has been applied in a wider sense to the Protestant churches, particularly since the Reformation to the Lutheran group, in view of their claim upon the gospel as the pre-eminent basis of their teaching. However, the evangelicalism in question had a broad connotation as used in English-speaking lands to denote a movement of revival, which had borne other names in various parts of Christendom. The movement, as its common feature, laid special stress on personal conversion and salvation by faith in the atoning death of Christ on the cross. It had several points in common with the Methodist movement, especially in the more Calvinistic form of George Whitefield. It could also be said to be a revival of the Puritanism which had long struggled inside the Anglican communion as its low church movement. But evangelicalism was not merely Puritanism, but rather Puritanism with the ferment of the evangelical awakening. It was therefore more than the international revival movements which were pietistic in reaction to the Enlighten-

ment, such as Methodism in England, Erweckungsbewegung, or the Great Awakening in the United States.

Theologically, the supporters of evangelicalism have commonly maintained the verbal inspiration and sole authority of the Scriptures. They have also emphasized the belief in the early return of Christ to redeem His elect and have stressed the supreme importance of preaching centered in the redemptive work of Jesus Christ. Such a theological emphasis also was found in Japan, and was evidenced by the following:

- 1) *A strong biblicism.* In theological undertakings, there was scarcely any use of philosophical thinking, with the result that biblical theology, or a certain kind of biblicism, not necessarily identified with verbal inspiration, was placed at the center, as in the case of the rise of biblicism over against medieval scholasticism. This can also be regarded as analogous to Pietism which set biblicism above the scholastic development of Protestant orthodoxy. Therefore, although it has been claimed that biblicism in Japan was due to the lack of any strong philosophical discipline in Japanese tradition, actually it is more accurate to attribute this biblicism to the movement of evangelicalism.
- 2) *Supradenominational ecclesiastical emphasis.* Evangelicalism found in Japan a unique situation for institutionalized forms of ecclesiasticism, against which Pietistic movements struggled in many other places, but had not yet developed in Japan. Rather, unique was the deep consciousness of church formation, and the moralism common to evangelicalism turned out to be a churchcentric discipline. Japanese ecclesiasticism developed along supra-denominational lines as seen in the establishment of the first, congregation in Yokohama in 1872. The church was called 'Yokohama Kokai on the basis of "notpartial-to-any-sect," at least for the first five years of its existence and prior to the gradual establishment of denominational churches.
- 3) *Missionary concern.* Evangelical theology in Japan thus developed neither along denominationally church-oriented nor academic, philosophic lines. It was strongly characterized as serving the "mission of the church."

Ogawa, having made a similar observation, characterizes the development in the "four principal pillars:" namely, the bible-centeredness, supradenominationalism, autonomous selfhood, and church formation (cf. op. cit., p. 277f). At any rate, these features, consequent to evangelicalism in Japan, have been of lasting significance, to the extent that the postwar period and even recent developments of the churches in Japan can be reasonably analyzed.

- 1) *Kerygmatic Ministry.* It would be a justifiable generalization to state that the main-line ministry of the churches in Japan has been that of kerygmatic, or to be more specific, "biblicistic ministry." It was Carl Michalson who made at the outset of his book (Japanese Contributions to Christian Theology, 1960) the remarks that "Japanese Christians are a Bible reading people. A preacher who begins a sermon in Japan without announcing a text could embarrass himself, for the people in the congregation sit with

sit with their Bibles poised." (p. 17). Bible study has been a widely accepted means, not to speak of the Mukyokai circle, for introducing Christianity and educating people both in catechetical and church-disciplinary courses. The sermons in Japan have traditionally been featured as "textual" or "expository" sermons, almost to the point that there can hardly be a distinction between a sermon and Bible study. Major programs outside the church, e.g., gatherings at schools or companies, have also been Bible studies, even including English Bible classes. For many years the Bible has been the best seller in non-fiction category. Also the number of publications of "Biblical journals" (Seisho Zasshi) has been amazingly great.

Thus, the ministry of the churches in Japan has in the most part been carried out by a biblicistic approach to the effect that the people are saved and nurtured by "becoming acquainted with the Bible"; this contact with the Bible ranges from highly intellectual bible study to a simple possessing of the Bible. And yet the centrality of the Bible has prevailed. In practice, this biblicistic ministry has resulted in placing an almost over-emphasis on the preaching and the teaching of the Bible, which have exerted wide-range effects from moralistic exhortations to the anti-establishmentism because of sola scriptura. This has also been responsible for a clergy-centered church with the function of the clergy being almost exclusively preacher-teacher.

2. *Koinonia Ministry*. Next to the kerygmatic ministry is the ministry of fellowship or community-formation. The classical word: "Where the Word of God is preached, does the people of God assemble," was immediately realized in Japan. To be sure, early missionaries passed on conviction to Japanese Christians that Christianity could grow and develop only if based in worshipping congregations, similar to those of the Free Church tradition in the West. From those famed "Bands" emerged the churches. And even in the Mukyokai circle, which negates any institutional form, "fellowship" has been the stronghold for their whole movement. Viewed from the uprising denominational church-centric mission (or rather "propaganda," to use Ogawa's pattern) which marked the inauguration of the Protestant mission in Japan, it was natural that the church formation or rather "transplantation" should be the immediate step. But, what has a perpetual significance over the succeeding life and work of the churches in Japan was a clear sense of supradenominational church-centeredness among the first elite corps of a militant Christianity in the midst of the still hostile society of their days. The group advocated religious freedom from persecution of Christianity and taught the importance of personality-formation (*jiga no kakuritsu*), strongly requiring a close fellowship, more than that of Western heritage and material profit. The group therefore made a desperate effort to free their community from the complicated theological positions and the patterns of church administration developed in the West in connection with denominational difference. The Kokai (Catholic Assembly) lasted for five years only and the church entered denominational lines of developments, but nevertheless the supradenominational fellowship has been underlying throughout the history of the churches in Japan, which can be regarded as a basic trait of the church's ministry.

3. *Didactic Ministry.* The birth places of Japanese Protestantism were those "Bands" in Kumamoto, Yokohama, and Sapporo, but it must be noted that those bands were in fact made up at Kumamoto Occidental School (later to Doshisha), at Brown School, and Sapporo Agricultural School. Since then, the ministry through educational institutions has also been an outstanding feature of the Christian ministry in Japan. A glance over the number of the Christian educational institutions justifies this: little over a century of history saw 22 universities and colleges, 48 junior colleges, 106 high schools, 116 middle schools, 33 primary schools, 71 miscellaneous institutions, along with 445 kindergartens, not counting Roman Catholic schools. Not only these figures which are great in comparison to the numerical strength of Japanese Christians but also the emphasis that has been placed through these institutions are noteworthy for the ministry of the church; schools for girls, children, physical handicapped, orphans, and juvenile delinquents.

Through this ministry, the churches have been witnessing to the significance of the personality formation based on Christian faith. The concept of "self-realization" has served in clarifying the issues of the "State and the Individuals" around the time of the promulgation of the Educational Rescript (1890), as well as in advocating human rights throughout the Taisho period of "humanism" and "democracy" (e.g., Inazo Nitobe, see Kiyoko Takeda, ed., *Nippon Protestant Ningen Keisei Ron*, Tokyo 1966. And also, Ogawa, *op.cit.*, pp. 199-238). In the postwar period, the Christian schools were with some exceptions caught up in the tensions and contradictions which faced all schools in Japan in their efforts toward "democratic education," thus becoming much a part of the mass production process. Perhaps not so much in the form of educational institutions as through individual Christian educators such as Tadao Yanaibara of Mukyokai influential ministry has been carried on in terms of pointing to the new personality formation.

4. *Diakonic Ministry.* If we define "diakonic ministry" as the ministry in social engagement, we usually trace back to Toyohiko Kagawa who as a leader of the labor movement championed social Christianity with the conviction that "economic movements are essentially the same as the movement of love." (Kagawa, *Love the Law of Life*, 1929, p. 200). However, we must not overlook the social ministry of the churches practiced from the time of Hepburn's clinic throughout the activities of those Christian socialists such as Sen Katayama and Isoo Abe whose leadership led to the organization of the first Socialist Democratic Party in Japan. Mikio Sumiya notes the early recognition of Christian social concern over Eta, the segregated group, in the diary of Hirosaki Church in 1877 (Meiji 10) (cf. Sumiya, *Nihon Shakai to Kirisutokyo*, Tokyo 1954, p. 66f.). We are also reminded of names such as Juji Ishii, Kosuke Tomeoka, and Gunpei Yamamuro, among those who were engaged in diakonic ministry. Juji Ishii in 1887 opened Koji Kyoikukai (Orphan School, later to become Okayama Orphanage) at Okayama, and Ishii's pioneering work in social ministry led Masao Takenaka to claim, "So early in Okayama, evangelism did not remain as an oral sermon, but it took place as the whole personal witness, comprehensively by social service, education, and the church fellowship, which in itself is noteworthy." (cf. Takenaka, *Shinjin Kyodotai*).

In spite of the continued criticism against humanism along the line of theological liberalism exhibited by those advocates of social Christianity, their diakonic ministry has exerted a great social impact especially during the Taisho and early Showa periods (1912-1930). Kaminokuni Undo by Kagawa was an outstanding example. Shokuiki Dendo (Occupational Evangelism) was in many respects the postwar successor to that movement.

### *III. Especially in reference to the Postwar Period:*

The general situation of the Japanese churches in the postwar period is essentially the same as before. However, many Christians, as a matter of course, became critical of the life and work of the churches during the war, with the result that the church's ministry in its full dimension had to be brought under severe reappraisals. The following developments have added to it:

*1. The matter of selfhood* - The churches have entered the period of "self-awareness" which developed into the deep sense of responsible selfhood in mission. This realization has been assisted in many ways by the series of commemorable occasions such as the 400th anniversary of the coming of St. Francis Xavier (1949), the Centennial of the Protestant Mission (1959), "which were interspersed with the centennials of cultural developments for such things as newspapers, the national educational system, the national railway system, etc." (James Phillips, "Historical Context of Christianity's Development in Japan since 1945," *The Northeast Asia Journal of Theology*, No. 11, September 1973, sp. 40), the World Council on Christian Education in Tokyo (1959), and the Tokyo Olympic Games (1964) which marked the "end of her [Japan's] `occupational mentality.'" (Phillips, *ibid*). The accelerating withdrawal of foreign assistance in the last several years has been promoting this responsible selfhood on the part of the churches in Japan, which was innate to Japanese Protestantism as Ogawa pointed out, but which has so long been blanketed by their over-reliance on assistance from overseas. The whole matter is closely related to the question of the church's self-identity which must have indigenous dimension. The time-honored topic of indigenization is not simply a matter of "independence," "fitness" or "local adaptation." Indigenization occurs when and where the total ministry is carried out in response to the life situation and the needs of the people in particular circumstances. The extent of indigenization must therefore be measured by the degree of the people's awareness of responsible selfhood in mission. Renewal of the church has become a focus of the deliberations among the church circle; some churches actually entered the programs for self-reliance and financial self-support. At the same time they went through reappraisals and rearrangements of the programs which were in the past possible often with assistance from overseas.

2. *Fundamentalist Developments* – Japan is no exception to the remarkable developments of what may be labelled fundamentalists in such areas as Southeast Asia and Latin America. The last several year's statistics prove this by indicating that the decrease or static figures of the memberships in some major denominations are counterbalanced so that there is a rise in the overall membership of Christians particularly in Japan. Before the war the proportion of missionaries of fundamentalist theological positions was relatively small, but this has long been reversed in the postwar period. While the number of Japanese Christians of the same groups, after 20 years of postwar work, does not exceed 30 percent of the whole of Protestantism, their growth rate is exceedingly high. The church which has shown the highest rate of growth in the postwar era is actually the Pentecostal body called Iesu-no Mitama Kyokai (the Church of Jesus' Spirit). The recent period has also witnessed the significant expansion and work of Genri Fukuin Undo (Original Gospel Movement) (cf. Drummond, *A History of Christianity in Japan*, Eerdmans, 1971, p. 282 f.). These are indigenous groups and they can be placed along with the churches of conservatism grouped in the fundamentalist category. Such a remarkable growth and penetrating work of these groups must be seen not only as a countermovement to that of theologically liberal "ecumenical" groups but above all as a more orthodox form of resurgence of "evangelicalism," which is characteristic of the Christians in Japan.

Added to this has been many efforts at mass evangelism such as the crusades of Billy Graham, Bob Pierce, Stanley Jones, et al. The lack of contact with salvation has been a charge increasingly levelled against such approaches, and thus the so-called polarization which is common to the most part of the world Christendom comes under observation also in Japan.

3. *Deepened social awareness* – Being confronted and challenged by rapid industrialization and urbanization as well as by unforeseeable economic expansion and power of the country, the churches found themselves overwhelmed to the point that, in Phillips' words, the "capital" (in terms of land, outside resources in funds, personnel, evangelistic method, etc.) which Christian churches had accumulated in virtually all of their evangelism fields seemed to have been exhausted (cf. Phillips, *Nojiri Discussion*). Consequently, some are engaged in the "anti-institutional movement" upon their conviction of radical theology, while others are coping with seemingly unmanageable issues of modernization, yet employing the modern means of communication such as "mass-media" evangelism.

Certainly the main feature of postwar Christian churches in Japan can be said to be a revival of social awareness in their ministry, but because of the complexity of the whole development and avalanche of issues the churches have really been thrown into an imbroglio and are searching for meaningful survival and ministry. Social service became so expensive that it had to rely increasingly on government subsidies or other resources including donations from auto or bicycle races. This blunted the "cutting edge" of social work in the churches' ministry. In reference to Shokuiki Dendo, Phillips has this to say:

"Occupational Evangelism has been rejected by conservatives as causing a host of troubles, and by "new left" as being conservative when the chips were down in 1970 crisis. Vision of 'Christians as pioneers in service to the oppressed and disinherited' is rarely mentioned." (cf. Nojiri Discussion)

Thus, what Kumazawa observes as the "disintegration of personal, social and eschatological understandings of salvation" has become acute and presents the agonizing situation of the churches in the contemporary Japan.

*IV. Brief comment on expatriate colleagues' participation in the ministry of the churches in Japan:*

In our review on the life and work of the churches in Japan, we have noted expatriate colleagues' efforts and participation not only at the introduction of Christianity into this country but also throughout the developments of the churches up to this date. This participation has been such that it is rather difficult to comment on their particular pattern of ministry apart from the integrated picture of the whole task of the churches. This is, I believe, something unique to the Christianity's developments in Japan. It is of course difficult to speak of a role and task of the "foreign missionary." Applying a customary approach to the subject, we may observe his role which is constantly changing: from pioneer to administrator, from supervisor to coworker, and from expert to helper. But, whatever role the missionary finds himself in, he is said to be a person with a strange vocation—one who intends to "work himself out of a job." It was Henry Venn who, already in the 1840's when there appeared a concern over the autonomy of the local church, characterized the mission boards and societies as "handmaids" of the church; as the church grew, the work of the missionary would be transformed and might come to an end altogether. Venn termed it the "euthanasia of a mission."

However, I have a bit different observation on the method of participation of expatriate colleagues in the ministry of the churches in Japan. As remarkably exemplified by the initial stage of Protestant mission, their roles of pioneers-administrator, supervisor-coworker, and of expert-helper, were performed in an integrated manner in the total ministry of the church. In other words, their roles have been exercised not so much in a developmental process as in an integrated fashion. Only to mention as a classical example, when a small Kaigan Kirisuto Kyokai (The Seashore Christian Church) was organized in 1872 into Yokohama Kokai, in spite of the strong Presbyterian-Reformed background the church drew up its own church constitution, a simple evangelical creed, together with some rules of church government, which all exhibited a supra-denominational character. However, the birth of the Kokai did not occur entirely without problems to some of its related missionaries, but surprisingly it already exerted enough of a pervasive impact to influence a convention of missionaries which took place several months later in Yokohama and which issued the following statement: "We take this earliest opportunity afforded by

the Convention to agree that we will use our influence to secure, so far as possible, identity of name and organization in the native churches in the formation of which we may be called to assist, that name being as catholic as the Church of Christ...." (Quoted from S.W. Ryder, *A Historical Source Book of the Japan Mission of the Reformed Church in America 1859-1930*, p. 112 f.)

That famous slogan: "partnership in obedience," had to wait in the world scene until 1947 just for its formulation, while the century of the church history in Japan has been bearing witness to the actual exercise of that partnership. I am not disregarding some problems which exist in this connection. In fact I can point out some problematic cases relative to what Ogawa brings out in conjunction with the "mission" and "propaganda" issues. Nevertheless, a perusal on the life and work of the Japanese churches convinces me to state that the main-line stream of the church's development, thanks to the pervasive insight and the actual participation in the ministry of the church of our pioneers of both the expatriates and the Japanese, demonstrates the partnership in obedience to the Word of God in its integrity. I begin to disagree with the "euthanasia" of a mission as far as Japan is concerned, but rather to draw more attention to the fact that we have already entered the period of a fuller partnership while we are facing the drastic withdrawal of "foreign assistance." One sign of this may be seen in a recent development whereby expatriate workers are employed in schools, and other organizations, and are paid directly by them either in part or in full. They may be regarded as a kind of "tent-making missionary."

*V. Summarizing prospective notes:*

We are certainly sharing some of the world-wide problems, as we are engaged in the ministry of the church, such as "identity crisis" and "polarization." The contemporary situation of such a complexity and bewilderment has occasioned, however, the profound needs for our common search in the partnership in obedience to our Lord, the Minister of the Holy Catholic Church, for fuller ministry assigned to our churches. For this I have a few notes to summarize my paper:

*1. Ministry in fuller ecumenical dimension* - Deeply inborn and inherited is the ecumenical spirit in which our churches in Japan have, in spite of their divided institutional forms, been trying to share "Christonomous self-understanding" and common undertaking of the ministry with each other. Our determination for ever-renewed Christian ministry must be endorsed by our ecumenical commitment. As Ken Ishiwara points out (see *Nihon Kirisutokyoshi Ron*, Tokyo: Shinkyō 1967, pp. 204211), the Christian churches in Japan have been taking a "passive" attitude toward denominationalism. "Not-partial-to-any-sect," in Akio Dohi's term, seems to have been an under-current behind the denominational developments of churches for some justifiable reasons. But more positively, we must carry on our ministry in fuller ecumenical dimension.

As a Lutheran I am personally convinced that we must have our own identity confessionally. I hasten to add, however, that we must have that confessional identity missiologically. That is to say, confession or rather confessing (*confessio in actu*) has a truly evangelizing, missionary dimension (Romans 10:10). Confessional identity signifies, in my judgment, not only the inner consolidation of the particular confessing community but also the zeal and thrust of the missionary community, thus carrying out the Christian ministry in ecumenical dimension. We must regard ourselves and our ministry, even the particular tasks of our institutionalized churches, as the missionary, witnessing movement and its ministry within the One, Holy, Catholic Church. Furthermore, our commitment to ecumenicity must expand beyond the boundary of denominational lines within Christendom to an inter-religious movement for the peace and welfare of the Oikos of God, for which Christ, our Minister, died. Dialogue and working with the people of other faiths are much required in our ministry for unity.

2. *"Lay apostolate" in the Christian ministry* – *Missio Dei* has long been advocated with the subsequent emphasis on the "people of God" who participate in the mission of God. The church is nothing but the "people of God" who are sent into the world to participate in mission. This emphasis on God's people has resulted in the rediscovery of the laity or lay apostolate of the church. The church is a group of people, every one of them being a missionary as well as minister, who is to be sent into the world simply by virtue of being a Christian. We may call this a "renaissance of laity," which is gaining a significance comparable to that of the Reformation of the 16th century. The lay apostolate has indeed opened up the new age. Ministry is no longer monopolized by the West, nor by professionals: ministry has now become, or should be, the business of every Christian in the world.

This has an unmeasurable importance as we face the enormous amount of the needs of the society to which our ministry must be directed. We have long been discussing the matter of "diversified ministry," which has tended, however, to enlarge the job-description of the ordained minister. It is legitimate only in part, for the question of diversified ministry should have been pursued more in terms of lay apostolate or lay participation in the ministry of the church. The ordained minister will be expected more and more to be a person who can effectively become an enabler in equipping the lay, the people of God, with their diversified engagement in the Christian ministry in the face of the outcries of the world. It is not an overstatement that the future of the church depends on our capability of mobilizing the lay people in their diversified ministry.

3. *Missionized ministry* – Finally, I come back to my thesis in this paper to say that our ministry is to be missionized; I say this particularly against the background that we urgently need the integration of ministry in its dimensions, the indigenization of the ministry, and the ministry of the imaginative "minority."

1) *Integrating various dimensions of the ministry* - In the course of the life and work of the churches, there has been a shift of emphasis on a certain aspect of the ministry over against others, but the present-day problem is, as Kumazawa points out, the disintegration of those dimensions in our understanding of salvation and in our carrying out of ministry. Nobody disagrees with the fact that ministry centers around the kerygmatic ministry. Concerning the centrality of this "unchanging gospel" to be proclaimed, there is little room for argument even between what are grouped as "evangelicals" and "liberals." But, how to understand and interpret that gospel is the question which unfortunately leads Christians into some factions, with the result that there exists the disintegration of the dimensions of the ministry.

At this point, we are witnessing, however, a remarkable development in which Christians are reconfirming the gospel as the "event of God's saving action," which requires of us our total comprehension, spiritual as well as empirical, and of our total commitment. This event-character of the gospel has resulted in making clear that: (1) we comprehend the gospel as God's saving action so the gospel can by no means be communicated and be accepted propositionally; (2) the gospel, as God's event, encounters us in our concrete, daily life-situation and not in a vacuum; and (3) the gospel, being the message of God's saving deeds in our day to day living, deals with men in their wholeness, thus the communication of the gospel becoming a comprehensive integration of kerygma, didache, and diakonia. The ministry of the deliverance of the lost soul to the eschatological bliss can never be comprehended fully apart from its earthly dimension of "here and now" realization in our ministry of service, education, and fellowship, and its solidarity with neighbors for whom Christ also died.

2) *Indigenized ministry* - As mentioned before, ministry must be by nature indigenized, for it is the outgrowth of Christians' responsible self-awareness and engagement in mission in the given particular situation. Indigenization, in this connection, occurs as a dialectic between the Christian ecclesiastical heritage and the contemporary, the universal and the particular, which the people of God must possess as they responsibly engage themselves in the ministry. It is no longer conceivable that younger churches should await instructions or directives from the "mother" or "supporting" churches, or from their affiliated organizations abroad. In fact, we are here in Japan now in the better position aloof from long accumulated prejudices, disinterested in mere theological debate, and possessing an unrestrained but mature eagerness to advance responsibly an ecumenical and indigenous ministry so needed in Japan today.

3) *The ministry of an imaginative "minority"* - In our missionized ministry, we must not overlook the significant "minority nature of the church," the ministry of which we are carrying out. Our ministry is the ministry of the church which has been a minority and will remain so in the world. And significant is that essentially minority character, which should in fact be maintained even if the church becomes a majority in the society. It was

Visser 't Hoot who drew our attention to the minority character of most churches in Asia, Africa, and Latin America in summarizing the impact of these churches in the words: "They have helped the other churches to realize that the position of Christianity in the world is that of a minority the future of which depends on its missionary energy." (History of the Ecumenical Movement: 1948-1968, p. 14). In an age of secularization and religious pluralism, all churches are more or less minorities, and our churches in Japan, having wrestled with the issues due to their minority status, can be of service in bearing witness to the missionary thrust,

What the problem with us is, then, not being a minority itself but possessing a minority mentality by which our churches suffer from an inferiority complex, thus forgetting to be an "imaginative minority." History teaches us that the church is active and alive when it has no other support than that given by its Head, Jesus Christ. If we observe how hard the churches in the West are endeavoring to overcome their being surrounded by "establishments," or Christendom mentality, we should rather consider ourselves in Japan to be fortunate in being literally a minority in society.

It is an indescribably great privilege for us to be a part of the Church, *Una Sancta*, and to join the ministry of our Minister, Jesus Christ. In a historical existence of the turmoil and challenges of this world, our churches constantly share the fact: *ecclesia reformanda quia reformata*, in which we contemplate and search for ever new patterns of our ministry. But this is only the sign of our being the Living Body of Christ (*ecclesia viatorum*), the crucified and resurrected Son of God, who, as the "Alpha and the Omega" (Revelation 1:8), "began a good work in you will bring it to completion at the day of Jesus Christ." (Philippians, 1:6)

## PROS AND CONS OF A TENT-MAKING MINISTRY

Marvin Miller

### I

When Paul arrived in Corinth he met a Jewish couple from Rome, Acquila and Priscilla, "and because he was of the same trade he made his home with them, and they carried on business together; they were tent-makers" (Acts 18.2).<sup>1</sup> So also in Thessalonica and Ephesus, and likely in other towns not specifically mentioned. The reasons Paul gives for engaging in such work might be summarized as follows:

1. *It was an expression of his personal ethics.* "Remember brothers, how we toiled and drudged. We worked for a living night and day, rather than be a burden to anyone, while we proclaimed before you the good news of God" (I Thess. 2.9; repeated in II Thess. 3.8).
2. *His work ethic demanded it.* In his identification with those who worked he gained the respect of outsiders and attracted them to the gospel (I Thess. 4.12; II Thess. 3.7; cf. Col. 4.5). His work enabled him to meet Acquila and Priscilla. Further, by his work he was able to meet the needs of his fellows in need. (Eph. 4.28).
3. *He made tents as a demonstration of his desire to keep the Gospel free.* He so earnestly wanted not to be confused with the mercenary false prophets that after establishing his right to live from the preaching he did he declares: "But I have availed myself of no such right. On the contrary, I put up with all that comes my way rather than offer any hindrance to the gospel of Christ" (I Cor. 9.12b).
4. *He worked as a part of his commitment to Christ.* His desire to invest everything in Christ's mission to save all men caused him to take the servant stance he learned from his Master, using even his craft of making tents to promote that cause.
5. *He worked in order to be an example to pastors.* In the farewell address to the Ephesian elders he said: "I have not wanted anyone's money or clothes for myself; you all know that these hands of mine earned enough for the needs of myself and my companions. I showed you that it is our duty to help the weak in this way, by hard work, and that we should keep in mind the words of the Lord Jesus, who himself said, 'Happiness lies more in giving than in receiving.'" (Acts 20.33-35).<sup>2</sup>

We might well recall the others of Paul's co-workers who very likely supported themselves and perhaps contributed to Paul's own needs; Zenas the lawyer (Tit. 3.13), Apollos (Acts 18.24-29), Luke, Mark, Timothy, Titus, Barnabas and Silas, and the tent-making couple already noted. These were coworkers, in the double sense no doubt of not only providing their own livelihood but of sharing in the witness to Jesus.

### *The Early Church*

The example of Paul and his co-workers likely provided the impetus for church leaders in the early centuries to earn their living while tending God's flock. Rural bishops around Antioch are reported by Chrysostom (c. 347-407) as "yoking the oxen and driving the plough." A prominent bishop of Cyprus and one of the Fathers of Nicaea, Spyridon, was a shepherd. Zeno of Gaza was a linen weaver, although also responsible for one of the richest and largest churches in that area. Basil reported that his priests "were working and had to earn their daily bread." There were others such as one "Dionysius, presbyter and physician," and one "Theodorus, a presbyter and silversmith" as has been discovered from tombstone inscriptions.

The canons of the various church councils provide abundant evidence of the secular activities of the clergy. The majority practiced crafts or engaged in trades. There was no move on the part of the church to ban the secular employment of the clergy, but only as time went on to restrict and regulate it. Not until the end of the fifth century and later are efforts made to prevent the clergy altogether from trading.<sup>3</sup>

### *Tent-Making Ministry Defined*

Although as is clear from the example of Jesus and from His instruction to the disciples from the example and teaching of Paul and from the early church that it has been and is the privilege of God's servants to live from the Gospel, this right has not always been exercised. In many parts of the world and for a great variety of reasons the tent-making approach is again being seriously considered, notably in areas where the pattern of a full-time, fully supported, and fully-trained clergy is being challenged, as well as in countries where there has been rapid church growth. Part-time ministers are already functioning extensively in Latin America; many in East and West Africa; and in smaller numbers in other parts of the world. Some give full-time to the church and earn part of their living, others are fully employed, giving parttime to the church. They are referred to by a variety of labels: non-professional ministers, tent-maker ministers or simply tent-makers, self-supporting ministers, non-stipendiary ministers, clergy in secular jobs (e.g., the Anglican clergy in the Hong Kong diocese), voluntary ministers or voluntary presbyters (the latter in the church of South India), and supplementary ministers.

What is generally meant is a ministry of specially selected, not always ordained men who in addition to serving either as the sole leader or as one of a team of leaders of a congregation or group of congregations, get part or all of their livelihood from some type of non-church related employment. Less often it refers to those engaged in special ministries, whether within the church or church-related agencies or in the world. Although the French worker-priests are cited frequently in the literature as examples of the latter, they are not considered in this study.<sup>4</sup>

There are generally two patterns to be found: 1) Those whose training or education is primarily secular, and 2) those with basically a theological education. In the Japan Mennonite Church, to be discussed below, leaders of the first type would be a weather bureau employee, a professor of architecture, and a high school Japanese language teacher. In the second group most of the men are teaching English or involved in operating kindergartens. In Hokkaido in the Japan Mennonite Church since all the leaders are tent-makers a third group has developed; 3) those with secular training usually acquired first as well as theological education. In this group there is a professor of English literature who is also a published poet, a chicken sexer, a high school English teacher, and two others with qualifications as high school teachers one of whom operates a soroban school and the other teaches privately in order to have more free time for the work of the church. The question over the world of how to train persons of type one so that you get persons of the third type is crucial, with the Extension Seminary Movement one of the more promising answers at the moment.

#### *What is the "Case for Voluntary Clergy"?*

The title of this section is borrowed from a prophetic article of Roland Allen's which appeared first in 1930. He wrote:

The stipendiary system grew up in settled churches and is only suitable for some settled churches at some periods; for expansion, for the establishment of new churches, it is the greatest possible hindrance. It binds the church in chains and has compelled us to adopt practices which contradict the very idea of the church.<sup>5</sup>

Allen contended that the majority of the clergy should not be paid, that they should not be a highly trained, separate class. He noted that in the New Testament the qualifications for ministry were moral and spiritual, not intellectual. Men were never invited to offer themselves for the ministry.<sup>6</sup>

Various circumstances over the world are causing church leaders to ask whether Allen might not have the solution to some of their problems. The following are representative.

1. *Economic pressures.* Patschke writes concerning a study of tent-making conducted by

the Japan Lutheran Church (NRK): "Frankly, it must be admitted that it was economic pressure that brought about the decision . . . to appoint a task force to study the possibility of a tent-making ministry in the NRK. However, by the time this task force was finally put together, it was rather a concern for how God's people can best carry out their ministry that became the motive force behind our investigation."<sup>7</sup>

2. *Rapid growth.* Lesslie Newbigin has said that "the non-Roman churches of Africa are perilously near the point of no return in the matter of the pastoral ministry."<sup>8</sup> One of the solutions advocated is a part-time ministry which it is urged should be implemented at once and on a large scale.<sup>9</sup> In parts Tanganyika the average Lutheran pastor would have about 8 churches, the Presbyterian or Methodist 15 to 20; in Kenya and Central Tanganyika the average Anglican pastor has 20 to 25 and in Uganda 25 to 30 . . . Similar statistics could be provided for India and Pakistan.<sup>10</sup>
3. *The widening gap between the church and the rest of the community.* Particularly in and North America, the desire to hear the word and to experience first-hand its pressures becomes part of the impetus for theologically trained persons seeking secular employment.
4. *Reaction against state involvement in the church.* It has been reported that some Roman Catholic priests in Spain are refusing to accept salaries because they come from the state. They still carry on their spiritual ministries while supporting themselves by manual labor.<sup>11</sup>
5. *Other theological reasons.* These will be dealt with below under part two. The above at times in combination are often offered as reasons for considering or practising a part-time or tent-making ministry. In Latin America, although rapid growth and economic pressures were the main immediate factors, the following comments were made about the situation there.

Churches have from the start gone in for this part-time ministry, quite unself-consciously, not as a gimmick, nor as a solution to a set of baffling problems, nor as a piece of carefully articulated or theologically-based policy, but simply because they knew no other way and there was no practical alternative.<sup>12</sup>

#### *Some Misunderstandings*

Before looking at some of the pros and cons most often found in the literature several common misunderstandings of tent-making will be noted.

1. Tent-making is thought to arise only from such external pressures as finances or shortages of personnel, and that while it might be possible to lower the normal standards it is a regrettable necessity which should be remedied as soon as possible. In response it might be said that God may well use external circumstances to cause us to face issues we

would rather not face, or to which we had been blind. Further, as Allen and others have suggested the "normal standard" of a salaried, professional ministry itself may not so much need to be lowered as recognized as both unscriptural and detrimental.

2. Tent-making suggests that there is no need for the full-time ministry any longer. On the contrary, a tent-making ministry or some form of team ministry which includes a number of part-time ministers demands a full-time person who can serve as teacher, overseer or counselor to other members of the team.
3. Tent-making seems to imply that the training of the ministry is not important. This too is not intended, and although there will need to be new types of in-service training and other creative forms of theological education, perhaps similar to the Extension Seminary model it is not viewed as unessential. 13
4. Tent-making ministers will take some of the pressure off the full-time minister. This popular view only enlarges the group of performers that the congregation watches do the entire work of the church and misunderstands both the nature of the church and its ministry.

#### *Some Arguments Against the Tent-Making Ministry*

From Latin America where the part-time ministry is seen largely as a temporary expedient and from Africa where a somewhat different mood prevails come the following criticisms:

1. Christians would have no reason to give any longer if their minister earned his own living. What is needed is stewardship training.
2. The ministry is a full-time job and must be if the congregation is to get adequate teaching and pastoral care. How would a tent-maker ever have time to prepare good sermons?
3. The demands of secular work conflict with the work of ministry.
4. Some part-time ministers are earning salaries higher than their fulltime colleagues, or higher than most of the members of their congregations.
5. Part-time ministers are not mobile. They must live within reach of their jobs. Maybe it was all right if you had a trade like Paul's. Besides they cannot be transferred to other congregations.
6. If he is involved in industry the minister must take sides in a labor dispute and cannot work effectively as a reconciler. He may even have someone on the other side of the dispute in his congregation.
7. Working ministers are really only able to identify with a small portion of a diverse society, so they should be full-time ministers and learn about society from their members.
8. The ministerial calling implies a renunciation of secular work.
9. The bishop could not control a tent-maker.
10. A tent-maker was fine in the first generation, but now our children need good training so we must have a full-time trained man.

In a conference of 200 African church leaders, the pastors and priests in the group "evidenced an almost uniform response of rejection, fear, dislike, suspicion, and protest against the tent-making pattern ... They seemed to reveal a spirit of self-seeking, defensiveness and desire to preserve their own status ..." 14 They had never seen any other pattern than that of the fullysupported ministry which they had learned from missionaries, and for most, the early church precedent was new.

Similar arguments are found elsewhere in the literature, against the tentmaking pattern. It is asked thoughtfully whether a partly-trained and badly overworked clergy will really be able to find the time and tools needed to study the Scriptures "in their depth so that they can preach . . . with power? Will Word lag behind sacrament? . . . It is argued that a middle-aged professional man, regardless of how consecrated or how eager to take theological training to prepare himself for ordained leadership, simply cannot break away and take up residence and study at a theological college. The lay training available . . . is not offered at a level advanced enough to meet his need." 15 Before responding to any of these comments let us turn to some of the arguments for a tent-making ministry.

#### *Some Arguments for the Tent-Making Ministry*

As with the arguments against, most of the following come from Latin America and Africa in certain cases being but the back side of one of the arguments in the previous section.

1. Uneducated full-time pastors are unable to use their time wisely.
2. A minister who confines himself solely to church work is somewhat less than a real man. He ought to earn his living for the sake of his own self-image.
3. Part-time ministers helped bring prestige to Protestant churches (in Latin America) and to win a greater respect and acceptance for their teaching. To have had some eminent ministers belonging to the professions and with reputations in the academic or commercial world has attracted more people from the middle classes. (Webster, p. 33)
4. We Pentecostals in Latin America need our money to build temples to take care of the large numbers being won.
5. There was simply no money, thus the choice was between no pastor or one who supported himself.
6. Ordained ministers must have a far greater knowledge of the secular world. They should share from the inside the problems, the temptations, and the insecurities of other men. If they are to speak relevantly . . . they must be where their people are, namely in the world . . . . For this reason alone part-time ministers should be regarded not as a temporary expedient but as a permanent pattern of the church's life. (Webster, pp. 33,34.)
7. The ministry as a profession is not biblical, but rather a cultural importation from a very different kind of society.

8. The laity liked having part-time ministers because this gave them more to do and enabled them to take a fuller part in church life, especially in the taking of services.  
In the assembly of African leaders referred to above, church administrators such as bishops, superintendents, top-level secretaries, and the staff of theological colleges were enthusiastic about the part-time ministry, in striking contrast to the attitudes expressed by the full-time pastors noted above. The administrators gave such reasons as the following, in addition to those above:
9. A tent-maker could preach stewardship with a deeper reality if he knew first-hand the toil of earning money by some venture in the world.
  10. This pattern could help close the gap between older Christians and youth. The older Christians would respect and accept a "headmaster pastor" because he was middle-aged, mature, and a proven leader in the church. The educated youth would respect him because he was educated and could relate the faith to their questions.
  11. This pattern could help end the pattern of aloof clericalism and an unbiblical separation within the church.
  12. It could also help us to become as flexible as the New Testament. We have become too rigid in our patterns.

Of twenty-seven East African tent-makers interviewed, all but one were highly enthusiastic about their dual roles, giving basically the reasons noted above. They indicated that they would encourage church leaders to continue adding tent-makers to the team of leaders along with full-time, fully-supported ministers. 16

In response to the above arguments pro and con a few summary observations might be made. The first is that it is possible to build a case for part-time ministers wherever the ratio of ordained ministers to members is too small, aware that this is basically for the sake of the church itself and its ongoing program and not pretending that it is benefiting the secular world.

Further the high premium placed on education in Africa and Latin America was forcing the churches to consider more adequate means of educating their leaders theologically. The argument for this in a third generation church is strong.<sup>17</sup>

In the two areas of the world discussed in the above sections, for the most part the assumption that there must be a singular salaried, full-time, professional minister for each congregation no matter how small was left unchallenged as the ideal. In Latin America this was clearly the case, with only the beginnings of interest in a permanent part-time ministry. Webster suggests that the situation there might be stated as the following general law:

On the whole those churches that have a part-time ministry are tending to move away from it and to aim at having a much larger proportion of full-time ministers. Those churches

which by tradition have never known anything but a full-time ordained ministry are beginning to have thoughts about the desirability of a parttime ministry. 18

The motivation in the first instance was largely sociological escalation, the Pentecostals and Baptists were on the climb. In the latter case, particularly among some Episcopal and Presbyterian groups, it was based more on theological considerations whether a theology of the secular or a renewed understanding of the nature of the church and its ministry.

## II

The paper to this point has been largely reporting and surveying, borrowing vocabulary and concepts uncritically. The remainder will be more evaluative, beginning with several propositions about the nature of the church and its ministry, and about the Christian's calling. These propositions are necessarily very sketchy and do not represent by any means all that one would like to say on any of these subjects. They are only offered as a framework for the observations which follow. There is then a short case study of the Japan Mennonite Church in Hokkaido as one example of how such understandings of church and ministry might be put into practice, including some comments on tent-making as a viable option for expatriates. Although my biases will become evident soon enough they are stated at the outset. First, I stand in the Anabaptist-Mennonite tradition and understanding of the believers' church in the technical sense in which the latter is defined by Durnbaugh: "The `believer's church' is the covenanted and disciplined community of those walking in the way of Jesus Christ. Where two or three such are gathered willing to be scattered in the work of their Lord, there is the believing people."<sup>19</sup> Further, I am an unordained, convinced expatriate tent-maker sharing in a team ministry.

**PROPOSITION 1.** The church-as-intended as understood in the believers' church tradition is characterized by the following marks:

A. The church is a people, the possession of Christ, chosen to be given to the world for its salvation. It is bound not by racial, political, territorial, linguistic or family ties, but primarily by spiritual ties.

B. It is a community of spiritual gifts. It was by these gifts, rather than by vocation or social status, that a Christian was known in the early church. The church was responsible to see that each person exercised the gifts given by the Spirit, after they had been discovered within the community of faith.

C. The calling of the people of God is witness to Jesus, with occupational choice fitting the missionary task. As a witnessing people the stance of the church is toward the world. "Its genuineness as a people can best be preserved by risking its own existence by venturing into the world as a spiritual movement."<sup>20</sup>

It has been observed that in contemporary ecumenical discussions the older historical and

traditional marks of the church are being revised in the direction of recognizing the communal character of its life and functions. Willem Visser't Hooft in his book *The Pressure of our Common Calling* expresses the function of the church in three New Testament words: *koinonia* (fellowship), *martyria* (witness), and *diakonia* (service). In contrasting them with Reformation definitions, Yoder says:

First of all, the three functions of witness, fellowship, and service all have to do with the Christian church as a community of people. They talk about the relationships and the behavior of the Christian community. It would not be possible to measure whether these requirements have been met by looking only at the functioning of the preacher or at the doctrinal stance of the church hierarchy.

Secondly, these descriptions of the church are characterized by the relationship in which the church stands to the world. Ministry and witness demand the world beyond for the function to be meaningful. Even 'fellowship' implies a relation, in a sense a negative one, in that by definition a 'fellow' is not every other human being but one with whom one has entered into a particular relationship which does not include all others. (From Yoder, "The Believers' Church in Mission" (June 1967), p. 8. An unpublished paper presented to the Conference on the Concept of the Believers' Church held at Louisville, Kentucky, June 26-30, 1967.)<sup>21</sup>

PROPOSITION 2. The church's ministry is that which the whole people (laos) of God is to do in and for the world. "There is no concept of 'laity' in the negatively defined sense, as those with no ministry" (G. Alan Richardson, *Introduction to Theology of the New Testament*, p. 301),<sup>22</sup> or in Yoder's arresting phrase "No Christian is not a minister."<sup>23</sup>

The people of God includes all the ministries, "with bishops, priests, theologians and other professional Christians also part of the total laity. In the older English versions of Ephesians 4.11-13 "And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, for the equipment of the saints, for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ . . .", the fatal comma after "saints" seemed to indicate that they were to be equipped but that they do not all share in the work of ministry.

That is, Christ gave gifts to apostles, prophets, and others who are set apart for "professional" work in the church, so that they might accomplish two things: (1) "the equipment of the saints" and (2) "the work of ministry." On this assumption, it would seem that Christ shares His ministry only with those who are ordained and with other fulltime employees of the church . . . and that the laity's only task is to assist the clergy in their work.<sup>24</sup>

John A. Mackay, writing of the RSV, says, "Here without linguistic authority, but with undoubted ecclesiological bias, the fatal comma has been retained. The real meaning appears clearly to be that the supreme objective of the gifted men must be to equip the `saints' that they, in their turn, may engage in ministering ..."25 or as the NEB has it "to equip God's people for work in his service."

PROPOSITION 3. The witness of the New Testament does not make the assumption that there is "one particular office in which there should be only one or a few individuals for whom it provides a livelihood, which is unique in character due to ordination, central to the definition of the church and the key to her functioning."26 Rather the tasks of the special ministry which are assigned are multiple in the sense that one function might be shared by several members and diverse in the sense that the church's mission requires a variety of persons to work in unity rather than a variety of functions to be assigned to one `minister'. Further, the church-as-intended noted above welcomes, implies, if not demands a shared leadership which may well include tent-makers.

PROPOSITION 4. In the context of the understanding of the church and its ministry just sketched "the concept of ordination needs either to be redefined or dropped altogether. The term `ordination' in the modern ecclesiastical sense does not occur at all in the New Testament. The `laying on of hands' as a form of religious gesture in the New Testament signifies blessing, healing, baptism, and consecration, but in no sense does it transmit an indelible character to the recipient. In view of various and frequent usages of this gesture, three conclusions can be drawn:

- 1) It was not basically regarded as an essential channel of ministerial authority, but was used to consecrate all sorts of persons;
- 2) One person could be so consecrated more than once, as was Paul at the time of his baptism and the time of his commissioning to missionary service;
- 3) It was regarded primarily as an act of intercessory prayer. Relating this to the modern view of ordination would call for ordaining many people, each to his specific ministry, or abandoning altogether the practice of ordination as it is commonly understood. Certainly if we reject the concept of a sacramental distinction between clergy and laity, we reject the concept of ordination on the basis of which this distinction survives."27

PROPOSITION 5. Christ's ministry and calling are for all His people, and have priority over all else. Secular vocations are to be chosen for the manner in which they can contribute to this primary vocation. The calling which belongs to every disciple is "God's call to repentance and faith and to a life of fellowship and service in the church. The Bible knows of no instance of a man's being called to an earthly profession or trade by God" (Alan Richardson, *The Biblical Doctrine of Work*, p. 35).28

In a recent useful discussion of God's call and our work the writer makes the following assertions:

- 1) *God's call modifies our assignment.* He does not call us simply to do well what other men are already doing.
- 2) *The work to which God calls often involves giving up our work either in whole or in part, in order to more faithfully carry out that calling.*
- 3) Although the work to which God assigns us is never merely to do what other men are doing-only better, *it often includes these things as one part of the total calling, as a supporting and contributing element.* 29 Paul's movements were, for example, not guided by a desire to rise in the tentmaker's union, nor were they in search of better markets or cheaper sources of supply. However, even though for Paul tent-making was secondary it was not something he did with a bad conscience.

The ideal might be expressed as follows: neither such involvement in the ordinary work of the world that the Christian calling to witness and serve is slighted, nor such deep immersion in special Christian work that we become detached from the ordinary employments of mankind. This is the ideal for the whole people of God, and the particular tension which tent-making ministers face.

Stated in the above manner the question of whether work is "secular" and ministry "sacred" ceases to be a question that it is useful to ask. One asks rather about calling, priorities, faithfulness, and urgency. Stated in another way, not all secular occupations are of equal value in terms of the church's mission in the world, the mission to confront men with Christ, with both His healing and His judgment.

#### *The Japan Mennonite Church: A Case Study*

The following case study is offered as a partial demonstration of what one group of congregations has done about putting the above understandings of church, ministry, and calling into practice. It is not all either as good or as bad as it looks on paper.

We have had tent-making leaders in the churches for fifteen years and tent-making expatriates for the last ten years. No Japanese leader receives support from abroad or has for more than ten years. At present all are tentmakers, none of them fully supported by their congregations.

The pattern wherever possible is a shared plural ministry as the ideal, developed as Spirit-given gifts are recognised. In the fifteen churches there are thirty men who preach, of whom eight do nothing but preach. The remainder baptize, give communion, teach and administer programs. Of the three who have been ordained one is no longer in Hokkaido

and the other two are actively involved in a variety of broader ministries although neither is responsible for pastoral leadership in one particular congregation. One shares in a team ministry but again not as the leader of the team.

Educationally the thirty men who give leadership are divided into the above three types in terms of theological preparation and secular education and training. For the past nine years the Eastern Hokkaido Bible School has attempted to give training at several levels and in various locations for those men who were already the acknowledged leaders in their congregations, as well as for a number of young men who had left secular employment for service in the churches. It has never been the intention of the school to remove men from their communities for an extended period, train them to be leaders and then send them back. It should also be said that it was not so much for theological reasons as for practical considerations, of the type just noted, that we have not urged young men to go to Tokyo or elsewhere to study. Some have done so and have returned to their communities or other locations in Hokkaido with varying degrees of success in terms of adjustment and basic usability. The school is still committed to the vision of taking instruction to the students, where they are at times and at academic levels suited to them, however difficult this vision is to actualize.

The conviction with which these men continue their tent-making varies. Some are convinced and hope to continue indefinitely. Others are restless for full-support, more distance between themselves and the laity-neither conflicts that we have taught, although perhaps as missionaries have inadvertently demonstrated. Others are somewhere on the continuum between. Because of the demands of this sort of dual role there has developed a strong sense of will to mutual burden bearing, rallying to each other's aid as needs become known.

The first expatriate tent-makers were sent to Japan in 1963 with the mandate to "experiment in self-support." Following a period of testing, some floundering, educational retreading, and new beginnings the experiment has become fact for three couples. This approach has the full support of the sponsoring agency from whom we receive continuing good counsel and encouragement. The memo of understanding states concerning the work assignment: "The tent-maker makes a commitment to assist the evangelistic and other mission interests and activities of the church as he is able on a marginal time basis (emphasis mine). The nature of his church relationship needs to be clarified with the local church and/or mission administration as well as the Overseas Office in a way mutually satisfactory to all parties concerned." The extent of the sponsoring agency's interest in this type of worker is indicated by the fact that in 1963 one-eighth of the overseas personnel were of this type, in 1969, one-fourth, and in Japan at present one-half of the expatriates working within the Japan Mennonite Church are tent-makers.

The three tent-making couples in Hokkaido at present are all teaching in universities full-time. All three of the men have gotten M.A. degrees in professional areas after their seminary training. In one case the graduate work was done in Japan. All three couples are

enthusiastic about this approach.

Although we and many of our Japanese co-workers are convinced about the values of this type of dual role there are tensions shared by us all a few of which are noted below:

- 1) A profusion of roles which at times are in conflict;
- 2) Economic tensions, with comparison of living standards, occasional jealousies and misunderstandings;
- 3) Fatigue;
- 4) The need to keep up-to-date in more than one academic discipline or skill;
- 5) The inflexibility of life within the system, with little time for family, personal refreshment and renewal, or for recreation. This becomes a unique tension for the wives of tent-makers in particular.
- 6) The increasing demands on time by employers, with this becoming a particular problem for those in high schools and universities. The "marginal time" and energy left for the church is at times minimal.

There are in addition tensions which ex-patriate tent-makers uniquely face:

- 7) Misunderstanding by the church. They would be able to forgive us all for being so busy getting bread and buying homes, if we would also be starting churches.
- 8) Misunderstanding by the mission. Supported expatriates are expected to be willing to be mobile, whereas tent-makers, by definition must put down roots.
- 9) The unstructured nature of our "missionary" role. There is no need to do missionary-like things to justify our presence since both the visa and label by which we are known identify us as university teachers.
- 10) Visits to the U.S. University obligations and the nature of the Japanese school year, as well as being between two economies makes both the mechanics and the economics of regular trips problematic.
- 11) The lure of garbage-in the Pauline sense (Phil. 3.8). Within the university community in particular one must continually ask how much is enough, whether of goods or social standing offered or whatever the distraction be which is available to fill the remaining free time.

The last is no doubt among the more confusing of the tensions faced. We frankly like our present roles, the university label and all its benefits. However, the logic of our understanding of the nature of the church and the Christian's calling demands that we hold such roles lightly, that we be open to the call of God through the Christian community to change our jobs as needs and priorities change. We are not sure what we would do should the churches decide that they wanted one or more of the expatriate tent-maker couples to give their energies and gifts in a different location or in a different kind of ministry. This would become even more complicated should the churches offer to support us partially or wholly while carrying out this new assignment.

There are abundant strengths and rewards in the tent-making approach, many of them found

within the tensions just noted. As one deeply committed and very much involved it is almost impossible to be objective. With that awareness the following are, however, given, some tentatively:

- 1) There is daily access to a broad network of contacts, to an abundance of people within a representative social structure.
- 2) The experience of knowing with one's body and emotions something of the meaning of being enmeshed in such a structure within a vertical society, with all its conflicts, power struggles, tedium, and benefits.
- 3) The chance to be known by some other label or role expectation than that of paid professional Christian propagandist. Under the university banner there are numerous opportunities to speak and witness to our Christian faith beyond the university community as well as within the university.
- 4) Structured time and structured involvement in the work week. Before the university assignment materialized three years ago I was having trouble being able to live any longer with the greeting "Kyo wa yasumi desu ka." (Are you on vacation today?) when caught by a bill collector still at home in mid-morning.
- 5) A growing will to help the Japanese church be realistic about what it can expect of its members in terms of program, assuming that our fatigue is fairly representative.
- 6) A renewed vision for mutual burden bearing, whether spiritual or material, and this without regard to Japanese or expatriate distinctions.

### *No Conclusions-Yet*

In lieu of conclusions it seems more appropriate to submit the following remarks and growing convictions.

1. Many of us in the Japan Mennonite Church commend the tent-making pattern for both church and mission for reasons primarily theological, but also for reasons eminently practical. It fits the New Testament concept of the church-as-intended and it works, even in Japan. We are hopeful that as more plural ministries develop in the churches it will be possible as other priorities permit to have overseer-type ministers either fully-supported or tent-makers whether as members of teams or as ministers to a number of tent-makers or teams. In the mission we recognize the validity of the two approaches sketched above and have all but stopped trying to change each other.
2. With Allen I would call for the dismantling of the singular, fully-supported, full-time, status concept of the ministry in Japan with all possible speed, for approximately the same reasons he gave, and this no matter how much emotional attachment there may be to traditional denominational patterns of church organization and ministry and in spite of the fact that the traditional clergy-laity gap unfortunately is so compatible with Japanese society.

3. Japanese missionaries going abroad should by all means consider a tent-making ministry.
4. The tent-making pattern resists institutionalization-I think, unless tentmakers deny the possibility of any other approach being valid.
5. Tent-making is compatible with new forms of congregational life in the present highly complex, diversified, mobile society.
6. For both Japanese and expatriates there is little crisis of identity. Since the fully-supported minister in Japanese society has no natural place it seems that he perhaps overcompensates by working too hard at being a minister, needing to prove that he does have employment and perhaps needing to convince his congregation that he deserves the pay he is getting. We expatriate tent-makers are not trying to work ourselves out of jobs. We have expended some effort to get where we are.

However, the two considerations which should likely over-ride all others when making decisions about the part-time or tent-making ministry should be, Webster suggests:

Is the church to be mobilized for mission or must it merely keep itself going? This must always be first. The second: Is the present ministry adequate for pastoring our Christian congregations, wherever they are?<sup>30</sup>

Milton's famous line 'The hungry sheep look up, and are not fed.' vividly describes multitudes of Christians over the world. "In the modern West the situation is rather different, and might be stated in some words of Canon Charles Smyth, written about religious education in the early nineteenth century. 'The essence of the situation was not so much that the hungry sheep looked up and were not fed, as rather that the sheep looked fed-up and were not hungry' (C.H. Smyth: Church and Parish, 1955, p. 103f) ... . There can be little doubt that this is true today of thousands of people both inside and outside the churches . . . . The church's mission is to stimulate appetite, and its ministry, full-time, part-time and thoroughly lay, is to help it to do so."<sup>31</sup>

#### FOOTNOTES

1. Biblical quotations are from the New English Bible unless otherwise indicated.
2. Based on Arbie Patschke, "The Structure of the Ministry in the New Testament Church," in *Redevelopment in the Structure of the Congregation*, ed. Yuichi Todoroki (Tokyo: Concordia-sha, n.d.), pp. 54-58.
3. Based on W.G.B. Ream, "The Support of the Clergy in the First Five Centuries, A.D.," in *INTERNATIONAL REVIEW OF MISSIONS*, Vol. XLV, No. 180 (1956), 420-428.
4. See the discussion by Yoder, "The Fullness," in *CONCERN*, No. 17, pp. 34,

46, 55.

5. D.M. Paton, Ed., *The Ministry of the Spirit: Selected Writings of Roland Allen* (Grand Rapids: Eerdmans, 1962), p. 137.
6. Douglas Webster, *Patterns of Part-Time Ministry* (London: World Dominion Press, 1964), p. 2.
7. Patschke, p. 41.
8. Quoted in Webster, p. 45.
9. Advocated in studies such as Miller, *Equipping* (1969), and Welch, *Training* (1963).
10. Webster, p. 46 quoting Welch, p. 29f.
11. John and Ruth Koppenhaver reporting on a visit to Spain, May-June, 1973 in Minutes of Overseas Committee of Mennonite Board of Missions, June 18-19, 1973.
12. Webster, p. 3.
13. This section based on a World Council of Churches pamphlet, "Tent-Making Ministry," pp. 7-9.
14. Paul N. Miller, *Equipping for Ministry in East Africa* (Soni, Tanzania: The Vuga Press and Scottsdale, Pa.: Herald Press, 1969), pp. 67-68.
15. *Ibid.*, p. 63.
16. *Ibid.*, pp. 64-69.
17. Webster, p. 36.
18. *Ibid.*, p. 31.
19. Donald F. Durnbaugh, *The Believers' Church* (London: The Macmillan Company, 1969), p. 33.
20. J. Lawrence Burkholder, "Church and Community," (Scottsdale, Pa.: Herald Press, 1958), p. 8.
21. Quoted in Ross T. Bender, *The People of God* (Scottsdale, Pa.: Herald Press, 1971), p. 142.
22. Quoted in J. Howard Yoder, "The Fullness of Christ," *CONCERN*, 17 (1969), p. 42.
23. Yoder, "Fullness," p. 85.
24. Hans-Ruedi Weber, *Salty Christians* (New York: The Seabury Press, 1963), pp. 31-32.
25. John A. Kackay, *God's Order* (New York: Macmillan, 1953), page 149, quoted in Weber, p. 32
26. Yoder, "Fullness," p. 38.
27. Bender, "People," p. 155.
28. Quoted in Virgil Vogt, "The Christian's Calling," (Scottsdale, Pa.: Herald Press, 1961), p. 4.
29. The section on the call of God and the Christian's work is based on Vogt, pp. pp. 16-26.

30. Webster, *Ibid.*, p. 48. 31. *Ibid.*, p. 48.

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## PARA-MINISTRIES

(A paper preparing for a panel discussion)

Peyton Palmore

Since the main purpose of this time will be to share together through a panel, this paper will be quite short and will only aim to lay the groundwork for the group as a whole to build on.

In order to enable as many of you as possible to participate in this panel discussion, we will use a method called "Fishbowling." We have arranged the chairs in this room around the wall looking in toward the center. Here the panel will sit facing each other. You will notice that there are two empty chairs. These are to enable you to participate in the panel. When you feel you would like to ask a question or make a contribution, please come and sit in one of the chairs and then after a while, return to your seat allowing others to participate.

### I. DISTINCTIONS

So that we can understand each other, let's agree that we will use the following working distinctions:

A. *Conventional churches*: Although there is such a variety, it is almost impossible to give a definition which will describe all conventional churches, if we think of the usual worshipping congregations which are brought together by some factor such a common community (in the case of a geographical parish especially where there is an established church) or a common theological conviction or a social concern, this will be the norm. Usually such a congregation pays one or more ministers to act as a pastor, priest, servant and instructor in the faith.

B. *A tentmaking ministry*: is carried on when the church members are too few or too poor to support the minister, so the minister finds some job "in the world" to help support himself, thus enabling him to carry out his true calling which is to be the minister of his conventional church.

C. *A para-ministry*: is a conscious effort of the church to reach out into the world to minister to the needs of people where they are in society; for instance as a chaplain in a factory or a school. Sometimes this effort becomes an institution in itself such as a self supporting "coffee house" or a "truck stop."

## II. PARA-EXPLORATIONS

Where the term para-ministries originated is not clear. It must be recent because it is seldom used in even contemporary works on the ministry. I am taking it to be the same as what Steven G. Mackie calls "specialized ministries" in *Patterns of Ministry* (Collins, London 1969). In order to look at various aspects of para-ministries we will find that various other usages of the Greek prefix "para" are helpful. Webster's Third New International Dictionary has about twelve different meanings, for "para," many of them technical ones such as biological or chemical terms. However five usages in daily conversation are suggestive:

1) *Beside or along side of as in parallel.* Para-medics work along side of doctors sometimes going out to the battle field or the villages to supplement the main work of the doctors in the hospital or clinics. A coffee house for teenagers in the basement of a church, a minister visiting in a TB sanatorium or a prison, possibly having a "yochien" in a church or even a "soroban juku" -if it is done as a means to minister to the needs of the community, not primarily as a source of income; all of these might be para-ministries in the first sense of "para."

2) *Beyond or outside of as in parapsychology* which deals with mental telepathy, clairvoyance, or psychokinesis which are workings of the mind outside of that normally dealt with in psychology. Para-professionals among teachers are often mothers or others in the community who are asked in to help in some aspect of the school program even though they have not had professional training and thus are outside of the "in group" of teachers. Perhaps the worker-priest movement in France, YM and YWCA, chaplains in industries and schools or movements like JICE which help people to develop in self and others-awareness through "sensitivity training," would all be para-ministries in that they are outside of the conventional churches.

3) *In front of as in paravene* which is a cutting edge which extends beyond the prow of a minesweeper cutting loose floating mines. Some believe that the cutting edge of the church is out in society meeting people where they are in the world; that the parish church is doomed more and more to become a reactionary group caught in the backwaters of the currents of history while the wave of the future goes on into newly developing forms of worship and service.

4) *Above or superior as in paramount.* A recent survey showed that one out of seven ministers in Europe and one out of five ministers in the United States are in some form of "specialized ministry" (Mackie p. 27 ff). Presumably, this large number of ministers feel that for them some form of paraministry is a better way to carry out their calling than in a conventional church. Of these in Europe 35% are in educational work, 21% are in administration, and 27% are in some form of pastoral work to special groups such as students, prisoners or patients in hospitals. Perhaps one reason is that people think deepest and grow most in crises situations and it is here that the church can work most effectively.

5) *Faulty, irregular, abnormal or perverted* as in paranoia which is a distortion of normal mental processes in which people are seen to be hostile even though they actually are not. What kind of para-ministries might fit in here? It depends on who is telling the story. Some might see the "25 ji bar" in Shinjuku as a distortion because the pastor left the ministry of the conventional church, went to bar tenders' school and now is running a bar trying to create a context in which drinkers and non-drinkers can come together and share in a relaxed atmosphere. Some Japanese are critical of ministers who have left the parish and become full time teachers in schools. The question which must be faced here is: "When does a minister cease to be a minister?" Isn't it really better to have ministers stick to their role in the church and let the laymen of the church carry out the ministry to the world?

### III. REJECTION OF FALSE DICHOTOMIES

1) *Verticalists vs. horizontalists*. Some would try to make a division between the servants of God (the vertical dimension) and the servants of fellow man (the horizontal dimension) and push for one at the expense of or exclusion of the other. This dichotomy would have the conventional church as the setting in which members come together to worship and pray vertically, and the para-ministries as the way that the church enters into the world. This would be to connect the two with a plus sign (Servants of God + Servants of Man) implying they are two separate activities only loosely connected to each other. But this is not adequate. Some of us have found that we feel closest to God when we are filling some real need of our fellow man. Some of us have seen cases in which our greatest service to our fellow man is to pray earnestly for him. This might make one want to connect the two with an equals sign (Servant of God = Servant of Man). But this gives rise to the mistaken idea that either the true service of man is merely to pray for him or conversely the true way to worship God is merely to become busy with social "do goodism." Neither will do. Werner Krusche, Bishop of Saxony in East Germany, has suggested that the two can only be properly connected together with a comma (Servants of God, Servants of Man), and that it must be read two ways: We serve man as servants of God, and we engage in the worship of God as servants of men. Only as whole men can we perform either service in any sense adequately. If this is true plainly we can not differentiate between the parish ministry and para-ministries in a simplistic vertical, as a horizontal way.

2) *The ship of salvation vs. the damned world*. The familiar symbol of the WCC has a bowl-like barque sailing bravely over troubled seas with the cross of Christ stepped as a mast. Since the days of the early persecutions of the church one strong tendency has been to see the church as an ark of the Lord for the redeemed who should spend their time praising the Lord and fishing over the sides of the boat to pull up a few more floundering fishes out of the stormy waves into the safety of those in the ship who have been saved.

Following this typology, one could see the conventional church as the locus of praising the Lord and see the fishing in the angry waves as the function of para-ministries. However over against this must be seen the continuing reminder that we are to be like salt in the soup, the leaven in the lump which fulfills our particular calling when we lose ourselves in the world about us. In the medieval church there were, to be sure, "the religious" in the monasteries, but there also were the "secular clergy" who, imperfect as they may have been (as Dick Norton has pointed out), nevertheless were called to minister to their parish which was the world about them wherever the shadow of the church spire fell. The church has always been called to be in the world and minister to the needs of the world.

Why, then, have para-ministries gradually grown up outside of and often apart from the parish conventional congregations? It is the conviction of this speaker that the cause lies not in theology but in sociology, specifically in the area of demography. That is, the conventional church has usually assumed the most important part of a person's life was in his home, and families are called to come from their homes to the church. But now the most important aspect of many people's lives no longer lies in where they live and who their neighbors are. The center of life for many people is rather in their place of work, their places of recreation, the places they prepare their minds (schools) or repair their bodies (hospitals). If this is where the center of life for people is, then it naturally follows; isn't this where the church should be, not in a secondary "good-deed-Dottie" fishing over the side of the boat, but in the primary way of a sharing between those who seek to "serve man as servants of God and worship God as servants of man."

#### *IV. QUESTIONS FOR THE FUTURE* (to lead into the panel discussion)

1) Must we continue to consider the conventional church as the main arena for ministry to the orthodox body of Christ with other special or paraministries relegated to an outside or peripheral function; or is it possible that the latter may become the main thrust of the Church and the former may be caught in the eddying backwaters as an increasingly archaic and irrelevant form of the past?

2) When does a minister cease to be a minister and become a layman in his function as a para-minister? To be specific, what is the difference between a minister who has been assigned as the chaplain in a college and a committed layman who is intelligent about his faith and has chosen to serve as a counselor to students? If we take Luther's teaching about the priesthood of all believers to its logical conclusion, is there any longer an ontological distinction between laymen and para-ministers? Does it become only a functional difference like the relationship between YMCA secretaries and members? Can a layman have a calling to his secular employment quite apart from the mission of the Church? For instance as an artist, musician, or carpenter?

\* Ecumenical Review Vol. XXIII No. 3., July 1971 "Servants of God, Servants of Man" W. Krusche

## **THE CONCEPT OF MINISTRY IN THE JAPANESE CHURCH OF 1990**

Calvin Parker

My approach to this mind-boggling subject is to attempt partial, tentative answers to three questions:

1. What will Japan be like in 1990?
2. What concept of ministry will this situation demand?
3. How can we shape this future concept of ministry?

First, what will Japan be like in 1990? What situation do we foresee? This depends, of course, on what predictive methods and tools we use. To look into the past, which is more familiar territory, we retrieve information stored in our memory or use the investigative tools of history, archaeology, paleontology, geology, and other disciplines. We read the letters of Hideyoshi, analyze Jomon pottery, reconstruct the Lake Nojiri fossil bones, take soundings in the Japan Sea, and so on.

To peer into the future, we also have a wide variety of tools and methods available to us. We can use the traditional religious methods of prophetic teachers, seers, and soothsayers or the more recent secular methods of technological forecasters, social futurists, and think tanks.

In religious futurology, the most respected method today is to interpret the prophecies of ancient scripture as applicable to the years ahead. In some cases, this method is enhanced or supplemented by the psychic or supernatural gifts of the interpreter. In other cases, the scriptural teachings are integrated or intertwined with insights from philosophy, science, history, and other fields of knowledge.

The outstanding prophet in Japanese history is Nichiren, and his leading spokesman today is Soka Gakkai president Daisaku Ikeda, a diligent student of the Mahayana prophecies concerning the present eschatological age of mappo. Ikeda predicts that the ancient doctrine of kosen-rufu, the spreading abroad of the true faith, will be fulfilled by 1990. He points out that 1990 will mark the auspicious 33rd anniversary of the death of Josei Toda, Ikeda's teacher and predecessor, and the 700th anniversary of the founding of Taiseikiji, Nichiren

Shoshu's head temple at Mount Fuji. Kosen-rofu will be realized, says Ikeda on the authority of ancient scripture, if one-third the population of Japan joins Soka Gakkai and another third supports Komeito, its political party.<sup>1</sup>

Shall we assume then that Japan in 1990 will be governed by Komeito and its "humanistic socialism"? No, we are Christians, not Buddhists, and even if we recognized the authority of Buddhist scripture, we should be wary of the expedient manner in which Soka Gakkai interprets it. Ikeda revised the meaning of shakubuku from forced conversion to tactful persuasion only when rough-shod proselyting methods had become counterproductive, and he applied the one-third formula to kosen-rufu only when the sect's growth curve had begun to flatten. His actions were consistent with Soka Gakkai's teaching that absolute truth, though immutable, assumes varied aspects under varying circumstances—a principle similar to the modern Roman Catholic understanding of dogma. And Ikeda has another out even if he can find no basis for further revising his prophecy. Kosen-rufu will be fulfilled in 1990, he says, "if it is the will of Buddha."<sup>2</sup>

Despite these weaknesses in his predictive methodology, Ikeda's prediction forms a specific goal that motivates Soka Gakkai adherents and doubtless will contribute to moderate though not spectacular growth in the years ahead. So in visualizing the future, we must reckon with Nichiren Shoshu as a major force in the total life of Japan.

What can we learn about the future from our own scripture? According to a recently published Encyclopedia of Biblical Prophecy, about 27% of the Bible deals with prediction.<sup>3</sup> Most of this portion is eschatological, and its main focus is the Second Coming of Christ.

Jehovah's Witnesses, tireless students of Biblical chronology, have computed that autumn 1975 will mark the close of 6,000 years of human history and the start of the sabbath millenium.<sup>4</sup> We ought to pay attention to the Watchtower movement, for in 20 years in Japan it has grown from nothing to a reported 10,000 followers. But we need not adjust the future to their dates. Their founder, Charles Taze Russell, predicted that the age would end in 1914.<sup>5</sup>

Hal Lindsey, whose *Late Great Planet Earth* has sold over 3 million copies, foresees Christ's coming within 40 years after 1948, when Israel was reestablished as a nation. He popularizes the belief, held by many premillennial scholars, that the Jews will rebuild the temple, sign a pact with the Antichrist, the dictatorial head of a 10-nation confederacy that evolves from the European Common Market, and then after 3<sup>h</sup> years be attacked by Arabs from the south and Russians from the north. A Chinese horde of 200 million will join in the Battle of Armageddon, and only the return of Christ with his saints, whom he has raptured some 7 years before, will save mankind from extinction. By Lindsey's scenario, all this will occur by 1988, and 1990 will be in the millenium.<sup>6</sup>

Is this a reliable framework in which to view the future? I don't think so. Prophetic schemes such as Lindsey's sever Biblical eschatology from its Biblical setting. They gloss over the New Testament writers' assertion that their day was "the end of the ages," "the end of the times," "the last hour."<sup>7</sup> They confound literal and figurative statements and distort ancient idiom with modern journalese. They even repeat the mistakes of Joachim, John Wesley, Jonathan Edwards, and others who have set dates.<sup>8</sup> Before we adopt such a pattern for the future, let us ponder the frustration of Kanzo Uchimura after his Second Coming Movement, the split and confusion in the Holiness Church over Juji Nakada's eschatology, and the disappointment of some Holiness and Free Methodist believers who expected Christ to come to the top of Mount Fuji on a certain day they had calculated from the book of Daniel and who prepared white robes to wear for the occasion.<sup>9</sup>

Some thinkers have combined scriptural and theological teachings with insights from other fields of knowledge to map the future. Paleontologist Pierre Teilhard de Chardin, exercising what he called "the terrible gift of foresight," saw man's physical and spiritual evolution as a limitless upward spiral toward an Omega point, an ultimate encounter with God.<sup>10</sup> Historian Arnold Toynbee sees the decline and disintegration of Western civilization not as inevitable but as contingent on man's response to spiritual challenge. His sacral model of the future calls for a revival of Christianity.<sup>11</sup> Perhaps these views wisely add a note of optimism to our concept of the future.

Wolfhart Pannenberg, Jurgen Moltmann, and others have developed a theology of hope and promise, a theology of the future that seeks to apply the apocalyptic message of Christ and scripture to our situation today. Stimulated in part by Ernst Bloch's philosophy of hope and by man's growing concern with the world of tomorrow, these future-oriented theologians seek to bridge the gap between the Biblical message and modern culture, to form a coalition of Biblical eschatology and secular futurology.<sup>12</sup>

From one point of view, this new theology seems to tell us nothing about 1990. If premillennialism is too concrete and specific in its treatment of prophecy, the theology of hope is too abstract and removed from the current scene to throw light on the years ahead. In some expressions at least, it emphasizes the future of God at the expense of his past and present, and fails to relate God's future to the concrete processes of current social history.  
13

From another point of view, this theology is highly relevant. As a theology of revolution, it calls for Christians to get involved in social, economic, and political revolution for humanizing and redeeming the unjust structures of society. It insures, perhaps, that the turmoil surrounding Expo 70, Christian universities, the Kyodan, and relations with South Korea is but a harbinger of things to come.

Another religious method of prediction is divination, which often uses scripture but depends mainly on the psychic or supernatural gifts of the predictor. Jeane Dixon foretells

the future on the basis of visions, astrology, palmistry, numerology, playing cards, a crystal ball, and the Bible.<sup>14</sup> The late Sayo Kitamura, who claimed that God spoke directly through her, prophesied while in a trance,<sup>15</sup> as did Nostradamus, perhaps the greatest seer since Bible times. A 16th century French physician, Nostradamus predicted many outstanding events in European history, some with precise dates. In 1999, the next date in his time table, the third Antichrist will arise (Napoleon and Hitler are the first two), and his reign will bring hell on earth: catastrophes of nature and horrors of war, with a yellow race sweeping across Europe. As a result, mankind will perish. This is table-talk in Japan today, for it is the theme of Tsutomu Goto's current best seller, *Daiyogen* (The Great Prophecy).<sup>16</sup>

The most significant thing about *Daiyogen* is that it contributes to a growing sense of fear. Historians have debunked the persistent legend that Christian Europe experienced widespread terror mingled with hope as the year 1000 approached,<sup>17</sup> but we can expect a universal sense of dread as the year 2000 approaches. The whole world shares a common calendar which even the countries of Europe lacked in 1000. And the enlightened minds of Japan and elsewhere that laugh off the effects of apocalyptic millennialism will show the same symptoms from its modern counterpart, historical accelerationism.

Now let us move from religious to secular methods of prediction. Some of the methods are quite new, for secular futurology became an established discipline only in the sixties and in some ways is still immature. It arose because the thundering impact of modern technology on society has forced us to cope with environmental pollution, the population explosion, the rising expectations in the Third World, the growing interdependence of nations, the radical changes in values and institutions, cybernetics, the potentials of genetic engineering, and so on.<sup>18</sup> We can cope with these surging forces only as we anticipate crucial developments and prepare for them. Thus the recent founding of organizations such as *Nihon Mirai Gakkai* (Japan Society of Future Studies), the spate of books such as *Asahi Shimbun's Mirai wa aru ka* (Is There a Future?) and the development of graduate programs in educational and social futures.

The scores of methods and techniques can be classified several ways, but for our purposes let us think of them in two broad categories. In one category, the methods tend to be subjective, overlapping somewhat with religious methods. They are based on intuition, feeling, imagination. Indeed, giant corporations now employ as consultants science-fiction writers, visionaries, theologically trained futurists, and others with an intuitive grasp of what will be, for they want to know not only the future probabilities but all the possibilities. Some of the techniques in this category are highly sophisticated. The Delphi method, for instance, solicits intuitive guesses from a large number of experts, processes the data, obtains feedback from the experts, and systematically develops the information into a quite reliable consensus. Thus it produces usable information about future situations for which there are no existing models or significant data.<sup>19</sup>

The works of Jules Verne and H.G. Wells, who pioneered in the use of science fiction as a vehicle of future speculation, have proved amazingly accurate technologically though less so socially.<sup>20</sup> Many Japanese are wondering how accurate Sakyo Komatsu's *Nippon Chimbotsu* (Submersion of Japan) will prove to be. This book, the nation's number one best seller in 1973, has sold more than a million copies and been made into a movie. Based on the latest developments in geophysics, it describes how Japan is shaken by a series of earthquakes and volcanic eruptions. After 70 million people out of a population of 110 million are evacuated, the entire archipelago slides into the adjacent Japan Trench as the world watches by satellite television. By 1990, the story suggests, Japan may be an authentic Atlantis-Pacific.<sup>21</sup> Like H.G. Wells' *War of the Worlds*, *Nippon Chimbotsu* has struck fear in many hearts and forecasts a growing sense of anxiety.

The methods in the second category of secular futurology tend to be objective, mathematical, and mechanical. We study case-histories, graph lifecycles, project current trends, calculate probabilities, apply complicated formulas, and program computers. A U.S. Congressional Joint Economic Committee studied demographic rates in China along with data on such relevant matters as birth control campaigns and health care, and calculated that China's population in 1990 would be over 1,319 million, more than 10 times the projected population of Japan.<sup>22</sup> Herman Kahn gathered a wealth of economic data, projected it into the future, and announced that Japan's GNP in 1990 would surpass Russia's and be half that of the U.S.<sup>23</sup>

Because of the increasing interaction of all aspects of human life, forecasting has become a highly complex business that requires all available techniques, subjective and objective. Specialists write sweeping scenarios of the future and test them through role-playing, experimentation in life-styles, computer simulations, and so on. But can we rely on them? Can they really give us an accurate picture of Japan in 1990? No, for several reasons.

First, secular futurists have to assume a fairly consistent pattern of events. They almost contradict themselves by stressing the accelerating rate of change and then basing the future on present dominant trends. How could the economic forecasters know that the Arab nations would impose a crippling oil squeeze in 1973? They couldn't. How could the baffled demographers know that pollution and prices would cause Tokyo's growth to stagnate? They couldn't. In recent years, Japan's national land development programs have become obsolete even in the early stages.

Second, the secular futurists sometimes forecast the kind of society they want rather than the kind indicated by more objective evidence. They indulge in utopia-building. For example, when a psychologist predicts a common pattern of quick, easy endings to love relationships when they cease to contribute to one another's growth, we must not only check his scientific data but also inquire how he is getting along with his wife.

Third, and this merely follows from the first two, the secular futurists contradict one

another, just as the religious futurists do. The optimists had the upper hand in the sixties, and the pessimists in the seventies, but both groups are ever with us. In Tokyo recently, British scientist Rattray Taylor predicted a critical shortage of all energy sources, including nuclear energy sources, in the early 21st century.<sup>24</sup> About the same time, British scientist Dennis Garver said on NHK television that by 1990 Japan can have breeder reactors, which will produce more nuclear fuel material than they use while generating electricity, and that nuclear energy will be sufficient forever.<sup>25</sup> One Japanese scientist says the average life span of the Japanese has reached its peak at the present 70.5 years for men and 75.9 years for women, and will decline to the 40s for both-the same as in the Edo period. Another scientist says the life span will continue to increase.<sup>26</sup>

With these pitfalls in mind, with full awareness of the tentative nature of forecasting, let us attempt a sketchy outline of the Japanese scene in 1990.<sup>27</sup> The government, whatever its makeup, will exercise more control over the life of the nation because of the continuing energy shortage, the precarious dependence on international trade, and the demands of a developed welfare society. This may curtail personal freedom to some extent but hardly to the extent envisioned in George Orwell's 1984 or practiced in some Communist and dictatorial societies today. Energy will be short because the country will not yet have completed a changeover to alternate sources such as nuclear, solar, and geothermal power. Pollution will be diminished, but urban congestion and housing problems will remain.

The tertiary activities of a service-economy will begin to eclipse the primary and secondary industries, for the nation will be well on the way toward changing from an industrial society to an information or skhole society. In ancient Greek, skhole meant leisure, freedom from labor. By New Testament times, it had come to mean a place where there was leisure for learning and other activities, especially a school. In Acts 19:9, skhole means the school or lecture hall of Tyrannus. A skhole society therefore is one in which people will have leisure for life-time education. More than 100 new universities will have been established. They will offer more variety in learning and provide retraining that will enable people to change careers. All children will attend kindergarten.

Monotonous work such as key-punching and monitoring will increase. The warm sweat of moderate physical labor, which is conducive to good health and mental satisfaction, will be largely replaced by the cold sweat of transactional work with the risks and responsibility involved in negotiating, interpreting data, and making decisions-which is conducive to poor health, stress, and nervous tension. Fortunately, working hours will be shorter, and most Japanese will enjoy leisure without pangs of conscience.

The basic shift in life values that dates from 1970 will continue and reach a high level of development by 1990. The current opposition to materialism, technology, professionalism, and pollution will mature into an emphasis on spiritual activities, creative intellect, and elegance. Stated another way, 1990 will give evidence of a shift from goods to anti-goods to

mind, from materialism to emotionalism to spiritualism. There will be more emphasis on saving than spending, conserving than consuming, producing quality than producing quantity.

The breakdown of materialism will affect loyalty to company, and growing emotionalism will affect loyalty to family. Thus the trend will be toward more freedom for the individual, more voluntary group associations based on interests and hobbies, and a wider participation in such groups because of more free time.

Women will be freer to pursue a career or follow their interests. Their intuitive, human approach to life will conflict with the rationalization characteristic of Japan's male-dominated society. The occupation of motherhood will be partly phased out by zero population growth and communal child care. Housework will be more routine and peripheral, with more husbands pitching in to help.

Divorce will increase, and marriages will grow shorter and shorter. Compatible couples will grow incompatible more quickly because of rapidly changing interests. Women will take more initiative in making and ending marriages. A vaccine against venereal disease will make casual sex liaisons less risky.<sup>28</sup>

People will wonder more about the meaning of life. With better education to stimulate creative thinking and more leisure in which to think, people will ponder the mystery of the universe. Science will uncover more of the mystery only to find yet more to be uncovered, and its theories will still be threatened by the unpredictable.

Religions will cater to the search for meaning. Bizarre beliefs and rituals will flourish. Shinto, Buddhism, and Christianity will be alive and well in 1990, both in institutional and non-institutional forms, though they will have more competition from pseudo-scientific faiths.

New drugs and surgery will be available to control cancer, senility, neuroses, and other problems, but people will still experience the evils Buddha enunciated 2,500 years ago: illness, injury, aging, death, separation, attachment, unfulfilled desire. Congenital defects may increase, some doctors say, and the potential evil effects of TV on children may be widespread. Social and urban ills will continue. The Koreans, Ainu, and burakumin will still suffer discrimination, though perhaps less than today.

The current fear of being submerged by an earthquake or barbecued by exploding petrochemical plants will persist and be accompanied by fear of radiation leaks from proliferating nuclear plants. The threat of atomic war may increase as more nations possibly including Japan, develop nuclear weapons. More people will experience stress and tension, anxiety and depression from the increasing complexity of life and schizoid situations. Some experts predict that by 1990 every individual will be taking psychotropic medicines

either continuously or at intervals.

Despite the shift to spiritual values, the main values may well be enlightened self-interest, self-actualization, self-expression.<sup>29</sup> All these projections are only tentative, of course, but of one thing we can be quite sure. Sin will abound in all its ugly aspects in the Japan of 1990.

Our next major question is, what concept of ministry will this situation demand? Here we should list and analyze the anticipated needs (such as freedom from fear) and show how Christian ministry can and probably will shape itself to meet each of those needs. Then we should formulate a concept of ministry adequate for the situation and also continuous with the Biblical teachings, historical interpretations, and present expressions of ministry as brought out in the other papers and accompanying discussions. This is a big order, of course. Actually, all we can attempt is a very general statement prepared during the seminar (as the planning committee suggested) in response to some of the ideas brought out. We shall state this future concept in the present tense.

First, ministry is the central, controlling concept in the life of the church. It is that which comprehends the church's total mission and function, including the patterns of kerygma, koinonia, and didache. This is clear from the servant roles of Israel, Christ, and the early church, and from New Testament statements and terms such as *iakonein* and its cognates. It is not an elitist or condescending ministry but a truly humble service rooted in *agapaic* love, a ministry genuinely concerned with the real needs of people in 1990. All such activity is authentic ministry.

Second, the ministry of the church is a ministry performed by all Christians. It is a declericalized, laicized ministry that obliterates or at least deemphasizes the distinction between the ordained and unordained, or to use quaint military parlance, between officers and men. As in early Israel and the nascent church, it is the ministry of old and young, men and women. Each individual ministers with the gifts granted him by the Spirit of God.

The church as a body should coordinate the functions without interfering with voluntarism, spontaneity, and full freedom in Christ; it should provide technical training to qualified persons for ministering in increasingly complex cases and for enabling others in ministry. The role of such specialists is to serve as the focus and intensification of what it means to be a Christian. They are professional in the sense of speaking for others (*pro-fess*) and standing out front (*pro*) to expose themselves to the dangerous aspects of ministry. Their ministry is representative of the whole church, but never vicarious.<sup>30</sup>

Third, ministry to God and ministry to man are one ministry. The peril of worshipping Jesus, said Harry Emerson Fosdick, is that all who call him "Lord, Lord" must do what he says.<sup>31</sup> What we do or not do to the least human being, we do or not do to Christ. God is no more present in a nave than in a neighbor, even in the Korean, the cripple, the convict.

Thus, ministry requires identification with, and immersion in, contemporary society. Indeed, a worship service becomes service to God only as it is fulfilled in service to man.

Fourth, ministry to man's physical needs and ministry to man's spiritual needs are one ministry. This follows from the Biblical doctrine of man's personality as an integrated whole and the example of Jesus' ministry to the whole man. It is undergirded by the clinical evidence of psychosomatic medicine. Thus the theology and practice of ministry should transcend the persistent distinction between mission and service, between evangelism and social work, between proclamation and presence. These complementary aspects of ministry continue in unresolved tension with one another.

Fifth, the ministry of the church manifest and the ministry of the church latent are one ministry. Christian ministry is continuous with much of the religious and secular ministry conducted wholly apart from Christian auspices. A cup of cold water given in love-is it not the same whether the giver is Christian or Buddhist? "The Eternal Father," said Elton Trueblood, "is no respecter of nomenclature."<sup>32</sup>

The church should adapt itself to the cultural milieu and seek to cooperate with all expressions of ministry not at variance with the Christian concept. One challenge it faces is to define its relationship to Soka Gakkai's ministry of human revolution that aims at making life meaningful for every individual.

Our third and final question is, How can we shape this future concept of ministry? The answer is one word: plan. We have said much about forecasting the future, but this is only a tool for planning; its purpose is to inform the decision-making process today. Peter Drucker has said something to this effect: Long-range planning is not what we should do tomorrow, but what we have to do today to be ready for an uncertain tomorrow. And to an amazing degree, the planning we do today may well shape the events of 1990.

Let us consider one planning method, in brief, oversimplified form.<sup>33</sup> Any group with concern and influence in this area might launch such a plan.

1. We explore the Biblical foundations for a concept of ministry. The Bible is the indispensable source of our understanding of ministry, and its stabilizing qualities will be cherished all the more in 1990, when concepts will come and go.
2. We sift through the historical records of ministry for all they can teach us. When we overlook the past, we repeat its mistakes or fail to claim its achievements.
3. We develop and define our theology and philosophy of ministry in the light of the Biblical foundations and historical development, as well as all available contemporary insights, and in the context of Japanese culture, giving due consideration to newly developing patterns in the culture.
4. We identify the weaknesses and deficiencies in the present concept and practice of ministry and formulate these as needs to be met.

5. We derive from each need one or more specific goals, which if achieved would satisfy the need. These may be long-range goals aimed as far away as 1990, with related short-range and intermediate-range goals to facilitate action plans and evaluation of progress along the way.
6. We map a program structure, a systematic formulation of all activities related to the achievement of the goals.
7. We define the interrelationships of these activities and perhaps of relevant activities of outside groups.
8. We design and implement whatever organization is necessary for carrying out the plan.
9. We take stock of the human, physical, and financial resources available and try to match them to requirements.
10. We determine guidelines, checks, and evaluation procedures for keeping the plan on the track.

Throughout the process we should look to the Holy Spirit for guidance. We also should watch for our Lord and strive to hasten his coming by evangelizing our generation. But we should never stop planning ahead. The first century Christian who quit working to await the Lord's kingdom was no more foolish than the 20th century Christian who stops planning. Blessed is that servant who, when his Lord appears, is launching a 10-year plan of ministry for Christ.

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**CHANGELESS PRECEPTS FOR CHANGING PATTERNS  
IN THE CHURCH'S MINISTRY**

W. DeWitt Lyon

We enter a new year usually beset with uncertainties and almost worldwide confusion. We enter it recognizing certain changing patterns of ministry in the church ministering in and to that confused world. In the quiet of this worship time let us focus on the One with whom we walk and in whose Name we minister. Much of the change in the world is not of the constructive kind with which we would like to deal in a seminar such as this, so we can join even more fervently in the words of the hymn "Change and decay in all around I see; O Thou who changest not, abide with me!" The words of assurance and challenge from the Lord Jesus Christ in John 15 (vs. 5) come again with new force: ". . . he who abides in Me, and I in him, he bears much fruit; for apart from Me you can do nothing."

Change may come as a result of conscious planning, or it may be thrust upon us. Fruitful patterns of ministry may be Spirit-led in the mountain-top experience, or in the agonizing appraisal of problems and disappointments. In either case we are brought to fix "our eyes upon Jesus the author and perfecter of faith" (Heb. 12:2), the One to whom nothing comes as a surprise. As Christ entered His darkest hour and the agents of darkness closed in upon Him, it is written that, "Jesus therefore, knowing all the things that were coming upon Him, went forth, and said to them, `Whom do you seek?' " (Jn. 18:4). He, to whom time itself is evidently an accommodation to our finite limitations, became at once the most contemporary and the most timeless of all who touched the earth. Yet, "knowing all the things that were coming upon Him," He walked steadfastly into the teeth of death for us, and in our place. Here, perhaps, is the supreme example of changing patterns in an unchanging ministry. In one week there is the change in pattern from the triumphal entry into Jerusalem with its "Hosannahs" to the ignominious departure to the Cross on the heels of the shouts to "Crucify Him." Yet, from the fulfilment of the prophecy of Zechariah to that of Psalms and Isaiah, it is the changing pattern of an unchanging ministry, always doing "the things that are pleasing to Him" (Jn. 8:29).

He is the author of every worthy ministry. He is the One who changes not, yet is never out of date. The Creator of the universe, of the farthest star and the oldest rock, is as fresh and current as each diverse flake of the new-fallen snow. So in the name of our Lord and only

Savior Jesus Christ, "the same yesterday, and today, yes and forever" (Heb. 13:8), we meet to praise and worship Him "who alone possesses immortality and dwells in unapproachable light" (I Tim. 6:16) yet who in grace has brought us "near by the blood of Christ" (Eph 2:13).

Let us consider thoughtfully the pattern of ministry that results from this relationship to the Lord as we see it in I Thessalonians 1:1-10 (read from New American Standard Bible).

Let us draw our thoughts from this passage primarily around the sequence of the last two verses (9,10) (of I Thess. 1):

For they themselves report about us what kind of a reception we had with you, and how you turned to God from idols to serve a living and true God, and to wait for His Son from heaven, whom He raised from the dead, that is Jesus, who delivers us from the wrath to come.

Let us ask ourselves,

#### WHAT IS THE BASIC MINISTRY THAT STEMS FROM NEW LIFE IN THE CHANGELESS CHRIST?

Here was a ministry to a thriving city of perhaps 70,000 people, said by one commentator (E.S. Young, Thess., p. 21) to have been "for a time, the most influential center in the Eastern part of the Roman Empire." That important center of trade "lay in the direct line between the West and the East" (Wm. Kelly, -Thess., p. 10). This simple quote arrests my attention. Think of the church in Japan in that position, "in the direct line between the West and the East"-a center of trade and commerce, a place where the coming and going world can view a changed people. Think of the potential for these changing patterns in the Church's ministry which, if truly led of the Holy Spirit, can lead to a changeless witness through Southeast Asia and the world, to the power of the living Christ. I am encouraged again to pray and work to see it so. The Thessalonian church was a model church, and one important reason was its missionary outreach: "For the word of the Lord has sounded forth from you . . ." (1:8). Forty-eight students from Japan went at Christmas time to the Philippines (to Baguio in Luzon) to meet with more than 800 students from Asia for the First Asian Student Missionary Conference. Many more will go to the youth congress in Korea this summer (is it 300,000 that are expected there?). The interest in and potential for evangelistic outreach by Japanese continues to grow along with the actual participation in it.

The kind of reception Paul had with the Thessalonians was made known not just by the response of the Thessalonians themselves, important as that was, but by the report of those who received the witness given by them (I: 8,9). The Gospel had come "not in word only but also in power and in the Holy Spirit" (1:4) and that power had been evident in their lives and message. It had come from a confident Apostle Paul but not a proud Paul. In this word to the Thessalonian church and to us, Paul greets them without rank or title. It is

simply from "Paul and Silvanus and Timothy" (1:1 and also in II Thess 1:1). Now Paul was not averse to declaring and defending his apostleship and authority (e.g., II Cor. 11:5,22; 12:12) when it was necessary for discipline or helpful in extending the Gospel. But here it is totally unnecessary. In Japan or elsewhere it may be helpful at times to identify oneself with positions, responsibilities or degrees on a meishi to aid in effective service. But when we write a letter to the children, the relationship is enough -unless "rank" is needed for discipline.

So the concept of humility in confident service is the first basic concept that we would note in the ministry which stems from this new life in Christ. And this concept from the first phrase of vs. 9, "what kind of a reception we had with you," is developed earlier in vss. 5,6 showing how the Thessalonian Christians became "imitators" of Paul "and of the Lord." He could remind them both in humility and quiet confidence that "you know what kind of men we (and note the "we"-Paul, Silas, Timothy) proved to be among you for your sake." One commentator (Walvoord, Thess., p.8) reminds us that "Throughout the epistle the theme of the coming of the Lord is related to practical Christian living," and Paul had already set the pattern for the Thessalonians and us.

Now in looking at subsequent phrases in vss. 9,10 (of I Thess. 1) we can identify in Paul's thanks to God of vs. 3 the very same things which the people in Macedonia and Achaia reported about the testimony of the Thessalonian Christians.

He thanked God for their

And in vss. 9,10 we see how they

- 1) "work of faith, and
- 2) labor of love, and
- 3) steadfastness of hope in our,  
Lord Jesus Christ

- 1) "turned to God from idols
- 2) to serve a living and true God,
- 3) and to wait for His Son from  
heaven."

These are three more basic concepts in the ministry which stems from the new life in Christ. Martin Luther is quoted as saying (J.W. White, Re-entry, p. 22): "I live as though Jesus Christ died yesterday, rose again today and were coming again tomorrow." This could well be an outline for our I Thess. passage at hand, keeping the ministry of Christ in past, present, and future tense before us.

1. First, to live (and minister) "as though Jesus Christ died yesterday"-the fresh, vivid reality of salvation purchased for us-"how you turned to God from idols." Note the order, first to God through faith in Jesus Christ and, in the process, from idols. In turning to God they could "worship the LORD in the beauty of holiness" (KJV). In the words of Psa. 132:16 "Her (Zion's) priests also I will clothe with salvation; And her godly ones will sing aloud for joy." They had accepted the word of God's message "not as the word of men, but for what it really is, the word of God, which also performs its work in you who believe." (I Thess. 2:13). This "work of faith" was first of all that which resulted, through faith alone, in

their redemption. Now from the end of the 2nd century to the mid 4th century patterns changed in the functioning ministry of the church. Without debating forms of church organization, the shift took place from a more congregational to a strongly hierarchical form. And the reason given (Int'l. Std. Bible Encyc., art. on "Ministry") is that while this was partly due to "practical considerations," it was much through the adapting and later outright copying of heathen religions and worldly systems, especially after Christianity had become the Roman state religion. They had turned to God from idols, but later the course of the church was heavily determined by the world. In one commentary on Thessalonians (Kelly, p. 12) we, read that

" ... they turned unto God from their idols instead of christening them and mocking Him; they served not forms or doctrines or institutions, but a living and true God; and they awaited His Son from the heavens, not as an awful and dreadful Judge, but as their Deliverer from the coming wrath, whom He raised from the dead, the pledge of their justification and the pattern of the new life of which they lived to God in the faith of Him."

Our changing patterns must always stem from the unchanging pattern of the new life.

2. The next step is "to serve a living and true God." The Apostle Paul spoke of their "labor of love." The second step in Luther's statement was that he lived as if Christ "rose again today," demonstrating victory over Satan and death, and we should add, having ascended and sent the Holy Spirit.

Much is said now about effectiveness in missions requiring the "servant mentality." Yesterday Arch Taylor gave us an informative element of study on the use of "diakonos" and cognate words for "service," "ministry" in the New Testament, and this is exactly the point. We are to serve, "... nor yet as lording it over those allotted to your charge, but proving to be examples to the flock (I Pet. 5:3)." "Not that we lord it over your faith, but are workers with you for your joy." (II Cor. 1:24).

I am convinced that the true "servant mentality" is not that which ignores God's spiritual gifts or artificially subordinates one Christian to another, but that which is first and foremost concerned with being the servant of Christ, and in Christ the servant not only of the brethren, but of those in need of the chance to hear the Gospel in an understandable way.

Over 16 years ago in the U.S., a Japanese leader spoke to a small group of potential missionaries, of which I was a part, on the need for "the shepherd heart" in order to serve the Lord in Japan. That message still rings in my ears and challenges me. If the Lord will spare us from serving ourselves (my position, my mission, my reputation, yes-even my ministry) and set us free, solidly based in prayer and the study of the Word, "to serve a

living and true God, we will be effective in furthering the establishment and expansion of the church in Japan to His glory "To serve in a practical way, as the Thessalonians did, there must be the clear call to discipleship, the full employment of the gifts of the so-called "lay ministry," and a deep love in the handling of problems. Let us examine these three sub-points for a moment. Robert L. Roxburgh (Pattern for Change, Kings Press, Seattle: 1969, p. 24) declares that

The emphasis of the contemporary church on teaching men the information about discipleship rather than calling men to discipleship has innervated (sic) the church.

He points out that " ... the men who followed Christ when He called them acted decisively on little information (ibid., emphasis mine). On the point of the lay ministry, we can sympathize and empathize with the quote (in John R. W. Stott's *Our Guilty Silence*, p. 13) of a church leader in Britain (Prebentary Wilson Carlisle), who confessed, "I have got the biggest job I have ever tackled in my life. I am trying to open the mouths of the people in the pews."-And personally, too, I find that in some opportunities to speak for Christ it seems that since Daniel's time, Satan has usurped the task of shutting the mouths of "Lyon's, or at least one of them. And of course there are other times when it would be well if there had been success in shutting it.

On the matter of dealing in love, Francis Schaeffer speaks of "costly love" (*Mark of the Christian*, p. 29) in handling error.

A fourth way we can show and exhibit love without sharing in our brother's mistake is to approach the problem with a desire to solve it, rather than to win. In fact there is nobody who loves to win more than the theologian. The history of theology is too often a long exhibition of the desire to win.

This can be true here, too, in our look at changing patterns of ministry. Is it our desire to seek the Holy Spirit's best in ministry? Or is it to achieve a "win" for our particular pattern of working with (or without!) the Japanese Church? I find much personal heart searching when it comes to questions like these.

But here, reaching out from Thessalonica, we had those saved ones called to discipleship, utilizing the "lay" ministry gifts to the full, serving the living and true God faithfully in love.

3. Thirdly, Luther said he also lived as if Christ "were coming again tomorrow." The Thessalonians had (1) turned to God from idols (2) to serve a living and true God, and (3) to wait for His Son from heaven.

We have been talking about future Seminar topics, with eschatology showing some considerable interest. Alexander Maclaren writes (quoted in *Re-entry*, p. 21) that, "The primitive Church thought more about the second coming of Jesus Christ than about death or

about heaven." If 1974 were a year in missions ("mission" if you choose, although the meanings are not synonymous) in Japan marked by each one of us, Japanese and foreign believers alike, waiting expectantly and ministering in the light of the coming of His "Son from heaven," I am persuaded we should see a much richer harvest.

If we are ministering in the light of the Lord's returning soon, even the problems of "environment" (which we have considered as a topic) would take on rich biblical meaning from Genesis to Revelation. G. Campbell Morgan, back in 1909 (*Missionary Manifesto*, p. 47) made a statement involving the Christian and the environment, long before the word "ecology" was bandied about so freely. He wrote:

That creation was placed under his [i.e., man's] control in order to its development and perfecting. Man in the image and likeness of God was placed where he might act in fellowship with God for the discovery [sic] of the hidden secrets of the earth, and the bringing of them to ultimate perfection.

Care for the environment should be a natural part of the Christian's stewardship. Various areas are his proper concern. But care for the lost should be his overriding preoccupation as he works and waits for the King.

From the vigorous spiritual life of the Thessalonian church, we have considered some changeless precepts for changing patterns in the Church's ministry.

What, then is the basic ministry that stems from new life in the changeless Christ? It is simply a humble, exemplary ministry which points to redemption, serves in love, and waits expectantly for the resurrected One who is coming again.

## THE MINISTRY OF PRAYER

Robert J. Sorley

This morning I would like to share with you some thoughts on prayer that have been helpful to me. If I were to give a title to this, it might be, "Conversational Prayer before Rinker." Rosalind Rinker, with her book *Prayer-Conversing with God*) has done much in our day to popularize the idea of conversational prayer. But long before her book came on the scene, Charles E. Jefferson preached a series of sermons which were published in book form as *Cardinal Ideas of Jeremiah*.<sup>2</sup> One of the chapters in that book is entitled, "Prayer Is Conversation with God." Based on ideas in that chapter, I would like to suggest five implications of the concept that "prayer is conversation between the soul and the infinite Father."<sup>3</sup>

First, prayer is a dialogue, not a monologue. Jefferson says, "A monologue is always more or less stupid."<sup>4</sup> Furthermore, a monologue is boring and tiring. If we don't sense that God is speaking to us in prayer, no wonder we get tired of praying sometimes.

Secondly, prayer is a joyful privilege, not a duty. Two friends converse with each other because they enjoy it, not because they consider it their duty. To say to a friend, "I feel it is my duty as your friend to talk with you for half an hour" would surely stifle that conversation. The same holds true with prayer. As Jefferson states, "If you consider praying a duty, you have made progress in the prayer life impossible."<sup>5</sup>

Thirdly, if prayer is conversation, it is not a speech. Conversing with a friend is easy, but giving a speech is more difficult. A speech is something technical and artistic. One must be careful about vocabulary, pronunciation, grammar, and sentence structure. Delivering a speech takes a lot of work, maybe even more so if it is given ad lib. If our prayers are speeches to God, no wonder we may get tired of the effort. It is very tiresome to give a speech every morning, a speech every evening, a speech at every meal and at other times during the day. Jefferson writes, "I heard a woman many years ago say that she would be so glad when she got to heaven, because there she would not have to pray any more. Poor woman! She had been making speeches for many years, one in the morning and one in the evening, and she was all tired out."<sup>6</sup>

The fourth implication of prayer as conversation is that it is varied and fresh, not stale and repetitious. One of my seminary professors set a good

example of this kind of praying. His prayers were always fresh, never like any he had prayed before.

We may have certain ideas about prayer which tend to make all our prayers similar to each other. For example, we may think we should begin every prayer with thanks. But Jeremiah didn't; neither did Jesus. His prayer in the Garden of Gethsemane, His prayers from the cross, even the "Lord's Prayer," contain no element of thanks. What would happen if a young boy were told never to talk to his father without first thanking him for something? He would either refuse to do so, or such expressions of thanks would soon become contrived and meaningless.

Or we may feel that every prayer should include confession. Again, Jeremiah's recorded prayers do not indicate this rule. Neither does the example of a father-son conversation. A boy commanded to confess something every time he talked to his father would soon begin avoiding him whenever possible. "You put an end to all normal and healthy conversation if you load it down with mechanical rules."<sup>7</sup>

When we meet a friend, we do not deliberately repeat the most recent conversation we had with him. Rather, we talk about what has happened to us recently, or what we are planning to do in the near future. If in the same way our prayers consist of recent experiences and immediate plans, they will not be monotonous because no two days are identical.

Finally, if we really regard prayer as conversation with the omniscient God, it will be honest and not deceptive. Some of Jeremiah's prayers shock us with their frankness. "He sometimes chided God, scolded him, reprimanded him, told him he was not giving him a fair deal . . . . In talking in this style, Jeremiah was taking the liberty of a child."<sup>8</sup> When a little child is upset by something his father or mother has done, he sometimes doubles up his fist and hits that parent. But that does not turn the parent against the child. It merely draws the parent more closely to him in empathy with the child's frustration.

Jefferson remarks:

"We do not say harsh things to God to his face. Some of us, however, talk about him behind his back. We have the very feelings which Jeremiah had but we do not express them in our prayers. Some of us feel we have not been fairly treated. We have been denied a square deal. We have never had our share of the good things in the world. All around us are men and women, no better than we are, or wiser or abler or more deserving, who have had a hundred times more given to them than we have received. We have been treated shabbily. We do not say that in our prayers, but we carry it in our heart. Some of us feel we have had more than our share of trouble. We have had losses one after the other, and sorrows, heartbreaking sorrows. We

have been overtaken by misfortunes and calamities which have never come to our neighbors and friends. There is no justice in the way in which God has treated us. We do not say this to God in our prayers, but we say it to ourselves behind his back. It is better to speak all such feelings out in our prayers."9

We may rightly refrain from displaying all our emotions to other people, but we need not exercise such restraint with God. We are not hiding anything from Him by not mentioning it in our prayers, nor will we shock Him by speaking our minds. He knows what we are thinking and feeling.

Jefferson concludes with these words: "Jesus of Nazareth, the most childlike man who has ever lived, used to say, 'Except you become as a little child, you shall in no wise enter into the Kingdom of Heaven.' It is equally true that unless we become as little children, we can never enter into the liberty and joy of praying."10

As we pray this morning, I would like to suggest the content of our prayers. Some of my favorite passages of Scripture are the prayers of Paul for the churches which are found in his letters. I would like to take the requests contained in some of those prayers as the subjects for our prayer time. As I read them one at a time, please meditate on them and apply them to yourself in silent prayer. When all have been mentioned, we will have a time of audible prayer. Let us pray. 11

May God, the glorious Father of our Lord Jesus Christ, give you wisdom to see clearly and really understand who Christ is and all that He has done for you. (Eph. 1:17)

May your hearts be flooded with light so that you can see something of the future God has called you to share. (Eph. 1:18a)

May you realize that God has been made rich because we who are Christ's have been given to Him! (Eph. 1:18b)

May you begin to understand how incredibly great God's power is to help those who believe Him. (Eph. 1:19a)

May God, out of His glorious, unlimited resources, give you the mighty inner strengthening of His Holy Spirit. (Eph. 3:16)

May Christ be more and more at home in your hearts, living within you as you trust in Him. (Eph. 3:17a)

May your roots go down deep into the soil of God's marvelous love. (Eph. 3:17b)

May you be able to feel and understand, as all God's children should, how long, how wide, how deep, and how high God's love really is. (Eph. 3:18)

May you experience God's love for yourselves, though it is so great that you will never see the end of it or fully know or understand it. (Eph. 3:19a)

May you be filled up with God Himself (Eph. 3:19b)

May you overflow more and more with love for others. (Phil. 1:9a)

May you keep on growing in spiritual knowledge and insight. (Phil. 1:9b)

May you always see clearly the difference between right and wrong. (Phil. 1:10a)

May you be inwardly clean, no one being able to criticize you from now until our Lord returns. (Phil. 1:10b)

May you always be doing those good, kind things which show that you are a child of God, for this will bring much praise and glory to the Lord. (Phil. 1:11)

May God help you understand what He wants you to do. (Col. 1:9b)

May God make you wise about spiritual things. (Col. 1:9c)

May the way you live always please the Lord and honor Him. (Col. 1:10a)

May you always be doing good, kind things for others. (Col. 1:10b)

May you be learning to know God better and better all the time. (Col. 1:10c)

May you be filled with God's mighty, glorious strength so that you can keep going no matter what happens. (Col. 1:11 a)

May you always be full of the joy of the Lord (Col. 1:11 b)

Now I invite you to express your prayers audibly.

"Now may the God of peace who brought again from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, equip you with everything good that you may do his will, working in you that which is pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen." 12

#### FOOTNOTES

1. Grand Rapids, Zondervan Publishing House, 1959.
2. New York, The Macmillan Company, 1928.
3. Ibid., p. 154.
4. Ibid.
5. Ibid, p. 156.
6. Ibid, p. 158.
7. Ibid., p. 159.
8. Ibid, p. 165.
9. Ibid, pp. 165-166.
10. Ibid, p. 167,
11. The prayer requests which follow are expressed, with only minor changes, in the wording of *The Living Bible* (paraphrased by Kenneth N. Taylor), Wheaton, Tyndale House Publishers, 1971.
12. Hebrews 13:20-21 (RSV).

## OUR MINISTRY

Lardner C. Moore

Considering this year's theme and next year's theme, and in a lighter vein I'll read the following:

### *HOW TO KILL YOUR CHURCH*

Don't come.

If you do come, come late.

When you come, come with a grouch.

At every service ask yourself, "What do I get out of this?"

Never accept office. It is better to stay outside and criticize.

Visit other churches about half of the time to show your pastor that you are not tied down to him. There is nothing like independence. Let the pastor earn his money; let him do all the work. Sit pretty well back and never sing. If you have to sing, sing out of tune and behind everybody else.

Never pay in advance, especially for religion. Wait until you get your money's worth, and then wait a bit longer.

Never encourage the preacher; if you like a sermon, keep mum about it. Many a preacher has been ruined by flattery. Don't let his blood be on your head.

It is good to tell your pastor's failings to any strangers that may happen in; they might be a long time finding them out.

Of course, you can't be expected to get new members for the church with such a pastor as he is.

If there happens to be a few zealous workers in the church, make a tremendous protest against the church's being run by a clique.

If your church unfortunately happens to be harmonious, call it apathy or indifference or lack of zeal, or anything under the sun except what it is.

(Silent Evangelist No. 80.

Faith, Prayer & Tract League, Grand Rapids, Mich.)

Frank Boggs of Atlanta, Georgia tells this story about a very successful pastor in Florida named Richard Blanchard. The Lord was blessing this pastor in many ways, both in his work and in his home. One day his handsome teenage son went to swim with his friends,

as he did so often. And like so many other times he dove off a high pier, but this time he did not check the depth of the water. He dove into 8 or 10 inches of water. This handsome teenage son is spending the rest of his life paralyzed from the neck down.

The father went into deep depression and was not able to carry on his ministry for a long time. After this time of deep anguish and suffering, he wrote the hymn "Fill My Cup, Lord."

We too can ask the Lord to fill our "cups." In the 23rd Psalm our lives are referred to as a cup: "My cup runneth over." The scripture passage dealing with Jesus and the woman at the well also expresses our lives as a cup to draw the living water which is given by our Lord Jesus.

### FILL MY CUP, LORD by Richard Blanchard

1. Like the woman at the well I was seeking –  
For things that could not satisfy.  
And then I heard my Savior speaking:  
"Draw from my well that never shall run dry."

Chorus: Fill my cup, Lord. I lift it up, Lord.  
Come and quench this thirsting of my soul.  
Bread of heaven, feed me till I want no more.  
Fill my cup, fill it up and make me whole.

2. There are millions in the world who are craving  
The pleasure earthly things afford.  
But none can match the wondrous treasure  
That I find in Jesus Christ my Lord.

3. So, my brother, if the things this world gave you  
Leave hungers that won't pass away.  
My blessed Lord will come and save you  
If you kneel to Him and humbly pray:

The hunger in our hearts makes us realize how much we need to turn to the Lord Jesus Christ to have our lives filled daily.

Who is this Christ? What is it about Him that is different? Have you ever thought about Him in this way ... .

### THE INCOMPARABLE CHRIST\*

More than nineteen hundred years ago there was a Man born contrary to the laws of life. This Man lived in poverty and was reared in obscurity. He did not travel extensively.

Only once did He cross the boundary of the country in which He lived; that was during His exile in childhood. He possessed neither wealth nor influence. His relatives were inconspicuous, and had neither training nor formal education. In infancy He startled a king; in childhood He puzzled doctors; in manhood He ruled the course of nature, walked upon the billows as if pavements, and hushed the sea to sleep. He healed the multitudes without medicine and made no charge for His service. He never wrote a book, and yet all the libraries of the country could not hold the books that have been written about Him. He never wrote a song, and yet He has furnished the theme for more songs than all the songwriters combined. He never founded a college, but all the schools put together cannot boast of having as many students. He never marshaled an army, nor drafted a soldier, nor fired a gun; and yet no leader ever had more volunteers who have, under His orders, made more rebels stack arms and surrender without a shot fired.

He never practiced psychiatry, and yet He has healed more broken hearts than all the doctors far and near.

Once each week the wheels of commerce cease their turning and multitudes wend their way to worshipping assemblies to pay homage and respect to Him.

The names of the past proud statesmen of Greece and Rome have come and gone. The names of the past scientist, philosophers, and theologians have come and gone; but the name of this Man abounds more and more. Though time has spread nineteen hundred years between the people of this generation and the scene of His crucifixion, yet He still lives. Herod could not destroy Him, and the grave could not hold Him.

He stands forth upon the highest pinnacle of heavenly glory, proclaimed of God, acknowledged by angels, adored by saints, and feared by devils, as the living, personal Christ, our Lord and Savior.

We are either going to be forever with Him, or forever without Him. It was the incomparable Christ who said: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come into him, and will sup with him, and he with me." (Rev. 3:20). "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6).

FOR "There is one God, and one mediator between God and men, the man Christ Jesus." (I Timothy 2:5).

THEREFORE "Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts 16:31).

\*American Tract Society, Oradell, New Jersey 07649

These words have continually been a blessing to me as I work in our hospital.

A former patient continued to grow in the faith after she left the hospital and finally was ready for baptism in one of the churches in Wakayama. She sent out invitations to her family and friends, inviting them to her "funeral."

After the baptism the pastor asked her to give her testimony. She said, "I invited you to my funeral, for the old 'me' has died and now I live in my Lord Jesus Christ."

Another patient, still in the hospital, Mrs. Kimura-71 years old, was baptised a few days ago. She told me that more than 60 years ago, she and her cousin, who was beside her at the bedside, were in a Sunday School in a missionary's home whose name was Moore. This was in the small coastal town of Susaki on the Island of Shikoku. She asked if he was my father. I said it was not my father, but my grandfather.

The seed of the Gospel was planted by John Wallace Moore, 60 years ago and finally this person gave her heart to the Lord and received baptism in 1973. It took her all those years, even though her cousin, her daughter, and her minister's son came to know the Lord and were baptised earlier.

As you and I plant the seed of the gospel in the lives of this people, "cast not away your confidence" "hope thou in God" "His word will not return unto Him void." This is the Word and we can put our trust in the Lord and His Word as we walk in days like these.

Eat abundantly of the Bread of Life. For Jesus said it was broken for you. Drink abundantly from the cup, for His blood was shed for many for the remission of sins. For as often as you eat the bread and drink from the cup you do show the Lord's death until He come.

Come Lord Jesus and come quickly. Do Thy work in our hearts and lives. May the power of the Holy Spirit fill us abundantly and grant us peace now and forever. Amen.

## ANNOUNCEMENTS

Extra copies of the Hayama Seminar books for the years 1965 to 1974 are still available and may be ordered from:

Carl C. Beck  
Sakae Mansion 902 3-5-15 Nishi Shinjuku Shinjuku Ku, Tokyo 160

Older copies are out of print.

The theme of the 1975 Seminar will be: "Death in the Christian Perspective."

The Seminar will meet again at Amagi Sanso from the evening of January 5 through noon of January 7, 1975.

Those wishing to have their names placed on the announcement mailing list should write to:

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