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Historical Atlas of the Muslim Peoples, R. ROOLVINK. (Cambridge: Harvard University Press, 1975.)

Excellent colored maps depicting the extent of Islamic presence and influence during various periods of history. [p. 82](#)

The Church and Social Transformation

An Ethics of the Spirit

by LEON O. HYNSON

I. LIMITATION AND CONTEXT

FIRST, I must make clear that this paper deals with a somewhat narrowly defined question in Christian social ethics.

Second, I view this essay not as exegesis but as systematic explication of the biblical ethics of the Spirit.

Third, I wish to distinguish between a theology of social transformation and a strategy for the same. I intend in this paper to wrestle with theology, not strategy. Strategy will be rooted in theology. The urgency of so many human problems may press us to strategy apart from theology. We should avoid the impatience of an activism which is theologically sterile, as well as a theology which belongs only in the classroom.

II. TASK AND PURPOSE

It was Jesus who, having lived out most of His brief life of ministry, prayed concerning His infant community: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world" ([John 17:15-18](#)). The force of these words seems clear enough. Christians belong in the world as Jesus belonged; Christians are models before the world, not copies of it—Jesus was that kind of example; Christians possess a moral dynamic, a perfectness which fits them to live in the world, not away from it as cloistered saints, like an aseptic lab culture (growing in artificial conditions) in a stoppered test tube. Jesus [P. 83](#) was a perfect man, a whole person, sent into this world to make it whole. Christians are sent to live where they may re-present Jesus in their lives of spiritual power.

When Jesus in this context prays for the sanctification of His followers, He is repeating essentially what He said in the Sermon on the Mount, "Ye are salt"; "Ye are light." Sanctification makes men and women inclusive, not reclusive. It means a life lived for many, not simply for one. To make this claim is not to deny that it is personal; to assert

that it is personal is to admit that it is social. Nothing personal is ever truly private, because it in some way will leap from one person to another.¹

If the church, then, is to be a moral force in the world, it will become this as it is energized and driven by the Spirit. The church—a driven fellowship! How does the church live within that spiritual presence so that it may be the leaven that leavens the whole lump, salt to preserve the earth, light to illumine, energize, and heal? The answer will be found, I believe, in the biblical teaching concerning the Holy Spirit, in what I wish to call an ethics of the Spirit.

This essay is conceived as an exercise in constructive, theological ethics, parallel to James Gustafson's *Christ and the Moral Life*. Its purpose is the *creation* and *elucidation* of a *Christian social ethics* grounded in the biblical theology of the Spirit. I intend to avoid a monism of the Spirit or an ethics which is not truly Trinitarian. Much attention, however, has been given to the ethics of God the Creator (an ontological ethics, or an ethics of creation), and the ethics of Christ the Redeemer (a Christological ethics, an *imitatio* ethics, etc.). An ethics of the Spirit has been neglected as surely as has the entire theology of the Spirit.

III. HISTORY OF THE ETHICS OF THE SPIRIT

An ethics grounded in pneumatology has been discredited historically. The struggle of the Church to define and explicate a Trinitarian theology has of course shaped the Church's ethics of the Spirit. The tendency in much Christian thought is toward subordination of the Spirit to the Son and the Father. **P. 84**

A theology of the Second Person often seems dominant, even as it is in the Apostles' Creed, or in the theology of Barath, according to some of his interpreters. Wherever that is the case, a Christological ethics becomes ascendant with such emphases as suffering, imitation, substitution, and the incarnational.

What is clearly required is a Trinitarian ethics, a complementary ethics which maintains the integrity of the inner-Trinitarian relationships. Such an ethics will be ontological (rooted in the doctrine of God the Creator), Christological (Redeemer), and pneumatological (Spirit); or, in other words, faithful to the biblical exposition of the work of the Father, Son, and Holy Spirit. It is legitimate, I believe, to describe this complementary ethics as an ethics of Spirit, for God is Spirit ([John 4:24](#); cf. also [2 Cor. 3:17](#)). In delineating an ethics of the Holy Spirit, we may run the risk of a unitarianism of the Spirit, but the clear intention is to develop an ethics of the Spirit which we may integrate with ontological and Christological ethics. If that is accomplished, we may then begin to develop an ethics which is "circumincessionist," meaning that as Father, Son, and Holy Ghost are ever One and ever interpenetrative, so Christian ethics will be integrative, unitive, holistic. We must preserve both unity and diversity (*procession* may be a better word) in the metaphysics and ethics of Christian revelation.

Perhaps the chief theological peril is a "unitarianism of the Third Person." An interesting expression of this may be seen in the charismatics, who remove the cross from the chancel or steeple and replace it with a dove. It is one thing to develop a Trinitarian theology which integrates a theology of the Spirit, and quite another to work with a theology of the Third Person which seems to make Him contemporary with the church while the work of Father and Son belongs to days past and gone. A theology of the Spirit is always Trinitarian; Father, Son, and Spirit are ever interpenetrative, and no work of God

¹ John Wesley, *Standard Sermons*, ed. E. H. Sugden (London: Epworth press, 1961), 1 ; 382–89; "Sermon on the Mount," IV.

is ever compartmentalized. (Dispensationalism tends in this direction.) To be rooted in the testimony of the ancient faith, found in the Scriptures, one must always do justice to both the monotheism and Trinitarianism of the New Testament.

A Trinitarian ethic of the Spirit expresses the creative concern or outgoingness of God from the circle of His infinite completeness or perfection to the circumference of a living human community; the restorative concern or reaching forth of Christ to renew humanity [p. 85](#) and bring it into the fulness of His life; it is the dynamism of the Spirit's concern to universalize and actualize this outgoingness of God and this reaching forth of Christ Jesus. The Spirit proceeds (or goes forth) from Father and Son.² Thus, it is the divine economy to be in community with man, making the human spirit self-transcending, like God's Spirit.

IV. DEFINING AN ETHICS OF THE SPIRIT

By an ethics of the Spirit, we specifically intend the *scientific* (meaning here the science of ethic) *analysis* of the manifestation of the Spirit in the sphere of moral life. When I suggest that the ethics of the Spirit is creative, I do not mean to attribute creativity to the ethical system. I rather submit that any analysis of the Spirit's moral influence will emphasize the creative dimension of the Spirit's work.

This ethics is grounded in the life of the Holy Spirit and human spirit. It asks: How does the Spirit influence the human spirit in the moral dimension? What are the ethical impulses of the Spirit? How is the Spirit related to the Christian's moral task? What difference does the Holy Spirit make in the moral life of the Christian community or the community of man? It indicates: Here is the way the Spirit works in the moral life, both personal and social, producing goodness, improvement, holiness, virtue.

A. Essential Aspect

We define the ethics of the Spirit as Christian, evangelical, social, and spiritual.

Christian

It is a Christian ethic. This means that the ethical content of the Holy Spirit's work and ministry is ever Christocentric. As the Western Church has maintained, the Holy Spirit proceeds from the Father and Son, i.e., He is the personal "going forth" of God and Christ to man. Jesus said concerning the Spirit: "He shall [p. 86](#) glorify me: for he shall receive of mine, and shall shew it unto you" ([John 16:14](#)).

Evangelical

It is an evangelical ethic. Jesus taught: "When the Spirit of truth comes, he will guide you into all the truth ..." "And when he comes, he will convince the world of sin and of righteousness and of judgment ..." Further, he declared, "But when the Counselor comes, whom I shall send to you from the Father, even the Spirit of truth, who proceeds from the Father, she will bear witness to me; and you also are witnesses ..." ([John 16:13, 8; 15:26](#), RSV). The ethics of the Spirit is infused with the mandate for witness to the good news that "God was in Christ, reconciling the world unto himself" ([2 Cor. 5:19](#)). Concurrently we proclaim the good news that life in the Spirit means a life of moral power.

Social

² Lucien Richard, "John Calvin and the Role of the Church in the Spiritual Life," *Journal of Ecumenical Studies* (summer, 1974), p. 489, writes: "The Holy Spirit is God's personal presence among us in such a way that in the Spirit we attain God's own personal being."

Here we emphasize the social character of the work of the Spirit. His movement in the church and in the world is analogous to the communion of the Trinity. His work in church and world is toward unity and community. The Holy Spirit creates in the church a community of faith and through that community calls the world into that communion of faith and hope and love. The procession of the Spirit is ever social. Within the Trinity there is a procession of Spirit from Father and Son, toward Father and Son. With respect to the world, the Spirit proceeds toward the world and draws persons toward God and the other person.

Spiritual

Here we emphasize self-transcendence, the essence of spirituality, the capacity of spirit for going beyond the self, participating in the other, taking the other into itself.

We recognize the self-transcending character of the Holy Spirit. This is true even of the human spirit, even though we do insist upon the consistent tendency of man to be curved inward. "Spirit" possesses the possibility of going beyond self.

The name and concept called "spirit" is frequently employed but often misunderstood. Wesley defined spirit as an expression [p. 87](#) of the image of God, suggesting that the volitional, ethical, and rational are aspects of the spiritual dimension of man.³

John Macquarrie suggests that:

"Spirit may be described as a capacity for going out of oneself and beyond oneself; ... Man is not closed or shut up in his being ... To him there belong essentially freedom and creativity, whereby he is able to shape (within limits) both himself and his world. It is this openness, freedom, creativity ... that makes possible ... the formation of community, the outreach of love and whatever else belongs to ... the 'life of the Spirit.'"⁴

B. Operational Aspect

To proceed farther, the ethics of the Spirit will consider the creative, sanctitive, liberative, dynamic, and permeative dimensions of the Spirit's work, with specific reference to their Christian social significance. In the earlier categories employed the emphasis was on *essence* or *nature* of an ethics of the Spirit, here we are dealing with the *operational* aspect. We analyze the Spirit's *action*, the *ethos* of the Spirit.⁵

A social ethics grounded in the theology of the Spirit will emphasize these five areas.

The Creative Work of the Spirit

The creativity of the Spirit is of crucial significance in an ethics of the Spirit. The Spirit's work possesses a structured, formative character; it includes both form and content. The ethics of the Spirit must consider this while emphasizing that "the wind bloweth where it will." There is both form and content, structure and ecstasy in the Spirit's work. The Spirit of God, we are informed in the Creation story ([Genesis 1](#)), moved upon the formless deep.

The ethics of the Spirit will emphasize the creativity of the Holy Spirit and the human spirit; the freedom of the spirit and its responsibility; the openness and development of the moral life of [p. 88](#) Man. Ethics will interpret that developing moral life to the church and the world. This, it may be suggested, is what Paul is emphasizing in his charge "Walk

³ Wesley, *Standard Sermons*, 2:227–28; sermon: "The New Birth."

⁴ John Macquarrie, *Paths in Spirituality* (New York: Harper and Row, 1972), pp. 40, 44.

⁵ Cf., John H. Yoder, *Karl Barth and the Problem of War* (New York: Abingdon Press, 1970), pp. 18, 23–24. Ethos has to do with action; ethics with a description of action.

in the Spirit” and in the challenge to reproduce/develop the fruit of the Spirit. In its social outworking, the life of the Christian community will be formative, creative, and unifying. It is the task of Christian ethics to explicate how this will be actualized.

Sanctitive Work

A concomitant emphasis in the ethic we are analyzing is what we are calling the sanctitive. The Spirit’s operation in the moral life will be characterized by wholeness, sanctity, integration, purity of heart. In its social dimension, the sanctitive work of the Spirit will mean judgment, healing, growth in righteousness. Commenting upon the essentials of Christian social action, Nels Ferre suggests as the highest emphasis

*the explicit recognition of the direct activity of the Holy Spirit as the incomparably primary dimension of Christian social action—and of the Spirit of God for that matter, on the level of general social action. To keep institutions under judgement because of their sins is one important aspect of Christian social action.*⁶

Liberative Work

The third point of emphasis in the Spirit’s activity is the liberative. Paul’s Roman and Galatian letters give particular attention to this work of the Spirit. “For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death” ([Rom. 8:2](#)). Living in the Spirit and walking in the Spirit are perceived as the essence of liberty. Liberty for Paul is always truncated and barren except when held in place by the ethical obligation of love. “For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another” ([Gal. 5:13](#)).

The liberative dimension of the Spirit’s work is bounded by ethical guidelines. This liberty is a fruitful ground wherein love, joy, and peace may develop. There is no law against love and p. 89 joy and peace. However, there is a law which enters into their growth. They will not mature where liberty has forfeited its ethical grounding.

The liberation emphasis is of crucial significance in much contemporary theology—Black liberation, women’s liberation, “third world” liberation—and of other revolutionary movements in our time. An ethics of the Spirit will not take us from these spheres of action. It will call us out into the world where slaveries of economics, human indignity and oppression, poverty and disease, hold persons under purgations as severe as the medieval fires were portrayed.⁷

Peter Hebblethwaite’s essay “The Politics of the Holy Spirit” warns against naive attempts to politicize the Spirit.⁸

Dynamic Work

⁶ Nels Ferre, *Christianity and Society* (New York: Harper & Brothers, 1950), pp. 114–51, especially p. 136.

⁷ Hannah Arendt, *Totalitarianism* (New York: Harcourt, Brace, and World, Inc., 1968), pp. 143–45, likens the Nazi death camps to torments of hell.

⁸ *Frontier* (autumn, 1975), pp. 143–45. Hebblethwaite states that the official churches have “institutionalized” the Spirit, the charismatic movement has “monopolized” Him, while the liberation theology, especially its Latin American expressions, has called Him to the revolution. “Thus the Holy Spirit enters politics.” The author rightly suggests that we must develop criteria for the avoidance of a politicizing of the Spirit, who “always lies ahead of and beyond our projects.” However, to argue that the Spirit is ahead of our projects, without seeing His presence in human efforts, is to miss the teaching of an ethics of the Spirit.

The fourth concept which we consider in the operational dimension is the dynamic. An ethic of the Spirit emphasizes the Spirit's empowering work. There is a moral force which the wind of the Spirit brings to the ethical spheres of life. Without this force creativity and sanctity remain lifeless concepts, structure without substance, body without breath. In the dynamic of the Spirit may be developed the creative and sanctitive characteristics in human community. In this empowerment—Ferre calls this the “trans-powering role of the Spirit”⁹—we may see believers undergirded to carry out the world-transforming mandate which has been given to the Christian Church. “Ye are the salt of the earth,” Jesus said. “Ye are the light of the world” ([Matt. 5:13–14](#)). We must resist the futility of hiding our lights under a bushel. *p. 90*

Permeative Force

Finally, we must stress the permeative power of the Spirit in the church and the world. The influence of the Spirit is present throughout the earth. We may speak of this aspect in terms of common or prevenient grace. The Spirit is salt and light and water and wind. He permeates the sphere of spirit. The Spirit bloweth where He will.

In the history of Christian ethical thought and expression, several types of response to society have become manifest. H. Richard Niebuhr has been very influential in his discussion in *Christ and Culture*. His fivefold typology is highly useful and sometimes very subtle. A less complex typology may be employed which describes the Christian response to culture as the pattern of either domination, separation, or permeation.¹⁰ The first pattern leads to political and triumphalist interpretations of the church. The second suggests a sectarian and pacific interpretation, a theology of the Cross. The third pattern entails a theology of the Spirit, a pattern of involvement in the world and penetration of its structures with the dynamism of love.¹¹ The ethics of the Spirit is an ethics of faith, hope, and love, offering the most scripturally balanced, holistic framework for shaping the world. While there are surely authentic scriptural elements in each of these responses, they lack the full orb of the transformist position.

V. THE COMMUNITY OF THE SPIRIT

In the Acts of the Apostles, the Church is presented as preeminently the community of the Spirit concerned with all things spiritual. If we can agree that the spiritual is somewhat synonymous with becoming a person in the fullest sense, and if we can hold that in a Christocentric context, then we may argue that the Church must participate in all spheres of action which enhance personhood.

The community of the Spirit is a “driven” community, an ecstatic *p. 91* organism, a surging spirit. Driven from its sacred enclosures, its interior temples by the Holy Spirit, the spirit of the Christian man stands beside other human spirits. The spiritual community thus becomes a transforming community for man, dedicated to man, challenging and transforming spirit. The community of the Spirit is a community of faith and love. As Paul Tillich so pointedly writes: “If the Divine Spirit breaks into the human spirit, ... it drives

⁹ Ferre, *Christianity*, pp. 156 ff.

¹⁰ Cf. George W. Forell, ed., *Christian Social Teachings* (New York: Doubleday and Co., 1966), p. xi for his typology.

¹¹ Cf. Hendrikus Berkhof, *The Doctrine of the Holy Spirit* (Richmond: John Knox Press, 1964), pp. 102–3, where the author stresses a pneumatological change in which the “age-old structures of man’s life with their dehumanizing effects are replaced by the transforming powers of the Spirit....”

the human spirit out of itself. The 'in' of the divine Spirit is an 'out' for the human spirit. The Spirit ... is driven into a successful self-transcendence."¹²

In an ethic of the Spirit, the Church transcends itself, its hesitations, its clinging to prerogatives, and becomes in the Spirit a searching wind which tries the hearts of men and the structures of world community or discord. It is central to the biblical theology of the Spirit to say that even as God who is Spirit transcends himself (goes out from himself) and becomes the God who is with men, God in community, so the Church as community of the Spirit will be self-transcending, going out to human community (where in fact it always is). As John Wesley says: "There is no holiness but social holiness." "Holy solitaires" are no more genuine than "holy adulterers!"¹³ The community of the Spirit is self-transcending by its very nature as a *spiritual* fellowship. "Spirit" means going forth from, proceeding from, self-overcoming. This is the theological basis for a Christian social ethic. Or, put differently, an ethic of the Spirit is the beating heart of a Christian social ethic.

The Christian community belongs in the community of humanity! What metaphors best symbolize the penetration of the world community by the Christian community? The Church as: island? peninsula? beach-head? river? ocean with tributaries?

None of these seem sufficient. The best metaphor is wind, breath, life-giving, vivifying. Here the Church is seen as the "community of the wind." The community of the Spirit, blowing in the wind, breathing upon the structures of the age, transforms. The life-giving Spirit in the Church reproves of sin, creates right relationships, and warns of judgment to come.

The community of the Spirit alone is able in the Spirit to transcend itself and to become immersed in the structures of the world, p. 92 to be witnesses and martyrs, a sanctitive agency. Its forum is less the cloister or the sanctuary than the marketplace. Its redemptive work is carried out in full view of the world. He who said, "Ye are the light of the world. A city that is set on an hill cannot be hid," was himself slain, not in some remote dungeon but on a hill. The public spectacle of martyrdom challenges the pretensions of the world; the Cross casts its shadow across the ways of Caesar and denies his claim to lordship. Martyrs of the Church and living witnesses so penetrate the structures of the age that the dying Roman Empire summons its apologists to charge the Church with its declining health. The Church's rejoinder is given in Augustine's *City of God*. The empire's ill health is the result of its pride. It is striking that the Church should be credited with such an infiltration. That, however, is what the Church will be in the world. The living Church is bent upon personal and social transformation. Even if it deliberately avoided all themes except personal salvation, its concern for the community of humanity would break out everywhere. Christianity which does not begin with the individual does not begin. Christianity which ends with the individual, ends. The Church spends and is spent in creating righteousness and in challenging unrighteousness, in personal and community forms.

VI. THEOLOGICAL CONTENT OF AN ETHIC OF THE SPIRIT

Here it becomes important to raise another question. What is the content of an ethic of the Spirit?

The answer to this question takes us back to our earlier suggestion that the ethic is creative, sanctitive, liberative, dynamic, permeative. This we may present as the form of

¹² *Systematic Theology* (Chicago: University of Chicago Press, 1963), 3:111–12.

¹³ *Works* (Grand Rapids: Zondervan Publishing House, 1958–59), 14:321–22.

the ethic. But what or who is it which is creative and sanctitive? The Holy Spirit who creates and sanctifies! The contents of His creative, sanctitive work is faith, hope, and love. Faith, hope, and love are theological virtues and spiritual virtues. Each includes inherently the spiritual or self-transcending quality, i.e., the person who possesses faith, hope, love, lives in the Spirit and goes forth from the enclosed circle of distrust to faith, from fear to hope, from self-love to agapeic commitment. Faith, hope, love are spiritual graces and are clearly ethical in content. [p. 93](#)

The ethic of the Spirit is an ethic of faith. This is relational in expression. It is characterized by trust, conversion, renewal, repentance, and justification. Each of these implies change. Trust means giving oneself away in dependence on another (or going out from one's self). Conversion is becoming a new person, a man for others. Repentance and justification are relational changes, the mind and attitude of God toward man and man toward God being transformed and brought into a unitive state.

An ethic of faith is personal and social. As applied to the social situation, it would imply that the Spirit is at work in the efforts which exist to bring change of mind among men. Attempts at healing the discords which rend human societies, the distrust between economic institutions and labour, the political alienations, the social gulfs, are the result when the Spirit works faith in the Church and the Church works out the ethic of faith in the world. The Spirit is at work in the world through the Church and even without the Church. The Church never works dynamically apart from the Spirit.

The ethic of the Spirit is an ethic of hope. Hope is a continuously restorative power, characterized by an ultimate optimism and balanced by a preliminary measure of both confidence and doubt about the completion of that which man sets out to do. What this means for Christian social ethics is the overcoming of the apocalyptic *pessimism* so prevalent in some current evangelical discussions. It is equally a corrective to the glorious but unrealistic dreams of progress espoused by some Christians in the nineteenth century.

Lycurgus Starkey, concerning the Wesleyan interpretation of the Holy Spirit's work of sanctification, asserts:

Just as God purposes to bring individual Christians to a holiness of heart and life, so through his church God works to bring about a person-in-community holiness to the whole of society as a foretaste and indispensable part of His coming Kingdom.¹⁴

A spiritual ethics is, an ethic of love. *Agape* epitomizes the work of the Spirit. As Paul so triumphantly announces to the Corinthians: "Love ... beareth all things, believeth all things, hopeth all thing." Love believes, love hopes. Love is the greatest [p. 94](#) of all because it actualizes faith and embodies hope. Paul sums up the essence of walking in the Spirit by asserting the ethical challenge to love ([Gal. 5:6, 13-14, 22-25](#)).

It is this central concern which represents the genius of the Wesleyan ethic. As Mildred Wynkoop has emphasized, the social ethics of Wesley is the ethic of love, social love which permeates the world and works toward its transformation.¹⁵

VII. CONCLUSION

¹⁴ *The Work of the Holy Spirit: A Study in Wesleyan Theology* (New York: Abingdon Press, 1962), pp. 160-61.

¹⁵ *A Theology of Love: The Dynamic of Wesleyanism* (Kansas City: Beacon Hill Press of Kansas City, 1972). See my "The Social Concerns of Wesley: Theological Foundations," *Christian Scholar's Review* 4, No. 1 (1974), pp. 36-42; and "Christian Love: The Key to Wesley's Ethics," *Methodist History* (October, 1975), pp. 44-55.

In his chapter “Spirit and Spirituality,” Macquarrie comments upon the positive possibility of spiritual achievement by an individual but questions whether groups are able to realize that elusive quality. Social conflicts abound, demonstrating how unspiritual the life of society is. Can this ever be changed ? he asks. Will social morality always be “a matter of power politics”?

But surely Christian spirituality envisages a broader strategy than the spiritualization of the individual. In calling the church “the community of the Spirit” we are implying that here there is ... a society with the capacity to go out from itself. It has been said that the church is the only society which exists primarily for the benefit of the nonmember.¹⁶

In conclusion, we may call the Church to a Christian discipleship in all spheres of life. If the Church, with its vision of righteousness and wholeness, is excluded from social involvement, then whom will the Church suggest for the task ? The sectors of power and influence, professions and business, labor and politics, have no adequate ethical ground from which to re-create, sanctify, and energize. These sectors of power all have particularized ethical norms for self-regulation, but lack an ethic equal to the depth of human demand and need.

George Forell, in answering the question: “Why did the church not speak up against Nazism ?” said, “Now, this church should have probably said more. But when all is said and done, the only p.95 people that said anything were the churches. Certainly the legal profession said nothing. Certainly the medical profession said nothing. Certainly the schools and the university professors said nothing.” There was no university *Kampf*, or a medical association *Kampf*. The only *Kampf* in Germany was the *Kirchenkampf*.¹⁷ This illustrates my claim that the community of the Spirit is able to speak because it possesses the moral force. The ethic of the Spirit offers both the structure and substance of a “categorical imperative” to humankind. The ethics of the Spirit offers the dynamic for its actualization. This ethics of the Spirit is the ethics of the Church. Even now in our apocalyptic time, the Spirit is moving over the face of the world; and through the community of the Spirit, God is commanding: “Let there be light”; and behold, light breaks forth, and God says, “It is good.”

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Nervous Breakdown: A Patient's View¹

by ROBERT SMITH

¹⁶ Macquarrie, *Paths*, pp. 50–52.

¹⁷ George W. Forell, “Luther and Conscience,” *Bulletin of Gettysburg Lutheran Theological Seminary* (winter, 1975), pp. 18–19.

¹ It must be emphasized that this is one person's account of his condition and that one cannot generalize from a particular case.