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for what *Nachfolge* is all about). But it is that backdraft which creates *the church* — or better put, the caravan-community constituted of those caught in this backdraft is what the New Testament means by “the church” (the gathered). And this “church,” our progenitors well knew, is the primary context for *Nachfolge*.

The caravan of those who, through baptism (believers baptism), have with all deliberation committed themselves to the pilgrimage — this is the church's *primary* community. But precisely because we cannot know who all and what all, our eschatological vision must keep open to the possibility of “total caravan” and always be missionary-minded in prospect of that eventuality. Both *Discipleship* and *Nachfolge* display strong social concern. The difference is that *Discipleship* says, “We will use the *teachings* of Jesus in improving *our* world order” — while *Nachfolge* says, “We are *following* the Lord of History toward *his* new heaven and new earth.”

In addition, there is the consideration that, in the turbulence of Trucker Jesus, unless we hang on to each other, none of us can keep his or her feet. We either follow him together or we don't manage it at all. *Gemeinschaft*, then — that profound sense of communion between God and his people and of commonality among the people themselves — is seen to be part and parcel of *Nachfolge*, and “the church” the natural focus of where and how “followers” exist.

Finally, in a point that probably has already been made obvious, *Discipleship* could imply a purely cognitive transaction: Do you know what you should? Can you give the correct answers on a test? Granted, when the Teacher is Jesus it will be a bit difficult to keep things on this level, so much of his teaching consists of instruction in what we are to *do*. Yet, theoretically, one could claim to be a “disciple” of Jesus on the basis of *knowing* what he taught rather than *doing* it. But be that as it may, it is plain that *Nachfolge* speaks directly of *behavior* rather than cognition. And our tradition, consequently, has held a theology that is very much one of *doing* rather than of *knowing*. Yes, there are a great many things one must *know* about Jesus (and related subjects) in order to do a proper job of following him; and the Believers Church has shown no lack of concern regarding a solid, biblical belief-structure. Yet the word always has been, “So you believe all the right things; what are you *doing* about them?” Belief, cognition, theology, and “discipleship” (in our constricted, etymological sense) can never amount to an acceptable substitute for *Nachfolge*. So our “Christology” regularly has been a *Nachfolge*-Christology — and that, as we have seen, spells nothing other than “lived eschatology.”

SPIRITUAL FORMATION

(Probing questions, suggestions and encouragement in areas of personal and spiritual growth)

KEEPING A JOURNAL: PRACTICAL NOTES FOR THE BEGINNER

By Mark Lau Branson, General Secretary, Theological Students Fellowship.

During any given year of theological studies, one is offered innumerable opportunities for growth and change. As Christians who value learning, students can work with the subject matter of classes and search for its value and relevance for one's own life. The experiences of internships and jobs also provide new perspectives on one's own history, values, and plans. Add to those ingredients the ongoing relationships with families and friends,

and the student no doubt often feels overwhelmed by the ever-spinning world. In the midst of all this, how is one supposed to approach thoughtfully personal growth and new responsibilities in ministry? It is all too easy for the student to walk in and out of this array of events and people with little or no intentional sorting and evaluation.

I was meandering through such a year at Claremont School of Theology when I first began writing in a journal. I finally discovered a central point, a hub, a sanctuary for integrating the constantly changing ingredients of my life. I often refer to my journal as “home” or as my “garden in the desert.” The dialogue with God that takes place there as I view the rest of my environment is often rich and insightful. A path taken as I write is sometimes nudged or even reversed by the Holy Spirit's guidance. Relationships with others can be viewed from needed fresh perspectives. The integration of studies with the world can, at times, make sense. Personal growth—intellectual, emotional, spiritual—can be better understood and encouraged.

Rather than offering an extensive biblical or psychological apologetic for “journaling,” I will simply suggest some “how-to's.” My hope is that some will be encouraged to begin a journal. Perhaps those who have already started such a journey will discover new possibilities.¹

Each of the following topics offers a different perspective on one's world. There is overlap between them, as there are probably omissions. Work from different “windows” to discern the most profitable route for your own pilgrimage. These windows can include both your “Chronicle” of your world and your “Dialogue” with that world. The dialogue, much like the Psalmist's conversation with his own soul, offers the chance for understanding, evaluation, and growth.

Chronicle . . .

Events: Record happenings with people, studies, job, projects, and your own body. What happened? Who was involved? Am I healthy?

Interior dimensions: Notice what is happening inside your mind and soul: insights, emotions, spiritual perceptions, intuitions. What do I feel? Is God's voice there? What do I think about that?²

Meditation: Roll these different external and internal items around in your thoughts in order to discover the meanings and significance of them. Notice your values, decisions, changes, growth, relapses. Why did I respond that way? How important is that thought? What does that event mean?

Dialogue with . . .

People: Write out imagined conversations concerning your love, anger, respect, jealousy, confusion, excitement. Notice changes in relationships as well as stability. Why is it difficult to work with that person? What caused my distrust? Why am I motivated to build that relationship? What is the root of my anger?³

Activities: Carry on a conversation with goals, steps, and accomplishments. Seek the meaning of these events. Explore school, vocation, tasks. Ask them to reveal your values, fears, strengths, weaknesses, motivations, and skills. Why do I want to do that? Why am I procrastinating? Why did I fail? What is my goal?⁴

Dreams, daydreams, twilight imaging: Seek the messages in your inner life by reflecting on the people, activities, and feelings in your dream world. You may wish to keep your journal near your bed (desk?) so you can record dreams when you awaken. What current events are reflected in that dream? Why were those emotions so strong? Why did that event or person enter in?⁵

Body: Your health, sensory awareness, addictions, exercising, and diseases may provide an abundance of insights. Are there patterns to my illnesses? What causes pleasure for me?

Inner wisdom: Whether the source is your history, God's voice, or an intuitive sense, you know much more than that which you obtain rationally. Conscious interaction with that wisdom reveals its value and implications. Why do I think that way? Where did that intuition come from? Are there patterns to my insights that help me know when they are more or less helpful?

Society: Your relationships with institutions (government, school, church), social groups (racial, economic), political forces, arts, and media require thoughtful journaling. Where are my prejudices? How should I use my own power? Should I work toward influencing that group? Why do I feel helpless?⁸

Events: Converse with those happenings in your environment which are acting on you. The expected and the unexpected may offer tests and challenges. How do I or should I respond to that job offer? Why does my car quit now?⁷

Crossroads: As you confront and move through decisions, reflect on roads taken and not taken. Seek the influences which moved you through the intersection. Why did I take that path? Why did I not travel that road?

Possessions: Converse with whatever you identify as your own, whether money, things, power, or people. These will reveal values, insecurities, inappropriate use of power, freedoms and bondage. What causes my greed? Why do I need to control that person? What causes changes in my possessiveness or generosity?⁸

Scripture: Whether heard in classrooms, group discussions, or personal study, the Bible continually enters your life. "Talk" with it, pursuing the lessons God offers and the insights you may gain from your own varying responses. Do I understand the meaning of the passage? Does it have implications for my world or for me? Why do I rationalize Scripture's claim on my life?

God: The preceding dialogues presuppose that God enters into all of your conversations. However, the work of contemplation or listening to God requires time and practice set apart from all these other issues. "God, what do you want to say to me?"

You will no doubt experience both frustrations and encouragement as you journal. Books listed in the footnotes may offer assistance.⁹ Above all, you will need to schedule the time, just as you schedule classes and appointments. I have found that a partnership with a friend helps establish accountability for the hours or days needed for journaling. Do not expect magical results. Journaling is hard work. Yet, with the seeker in Proverbs 2, you will discover that the hard work brings treasures.

NOTES

¹Suggestions here are based on Ira Progoff's *At a Journal Workshop* (New York: Dialogue House Library, 1975) and Elizabeth O'Connor's *Letters to Scattered Pilgrims* (San Francisco: Harper and Row, 1979).

²Dag Hammarskjöld's *Markings* (New York: Alfred A. Knopf, 1964) is such a journal.

³Especially helpful in reflecting on a marriage relationship are Patricia Gundry's *Heirs Together* (Grand Rapids: Zondervan, 1980) and George Bach and Peter Wyden's *The Intimate Enemy: How to Fight Fair in Love and Marriage* (William Morrow and Company, 1969).

⁴Concerning vocational pursuits, see *What Color is Your Parachute?* by Richard Bolter (Berkeley: Ten Speed Press, annual) and *Wishcraft* by Barbara Sher (New York: Viking, 1979).

⁵*The Gift of Dreams: A Christian View* by Kathryn Lindskoog (San Francisco: Harper and Row, 1979) is helpful.

⁶Richard Mouw's *Called to Holy Worldliness* (Philadelphia: Fortress, 1980) is an insightful look at the Christian's role in society. Also, Thom Hopler's *A World of Difference* (Downers Grove: InterVarsity Press, 1981) provides a biblical and personal look at cross-cultural relationships.

⁷*The Transforming Moment* by James Loder (San Francisco: Harper and Row, 1981) provides an excellent understanding of how various experiences influence one toward forming convictions.

⁸Perspectives on wealth are offered by Bruce Birch and Larry Rasmussen in *Predicament of the Prosperous* (Philadelphia: Westminster, 1978) and by Ronald Sider in *Rich Christians in an Age of Hunger* (Downers Grove: InterVarsity Press, 1977).

⁹In addition to those above, I have been helped consistently by Richard Foster, Henri Nouwen and Thomas Merton.

EDITORIALS

(Opinions, options, and olive branches)

AFRO-AMERICAN STUDIES AT PRINCETON THEOLOGICAL SEMINARY, 1977-1981

By Robert Cathey, (M.Div., Princeton), unclassified student, Union Theological Seminary (NY), and Program Director of the Association for Shared Ministries, Jersey City, NJ.

The pointedness of Bob Cathey's criticisms toward Princeton Theological Seminary should be heard by students, faculty and administration at other schools. As I have visited sixty seminaries during the last seven years, I have yet to find any setting where the issues discussed here receive adequate attention. I fear that the problem is even worsening. If encouraging developments are witnessed by readers, we will gladly publish such good news!

—MLB

Viewing the history of the Princeton Seminary Black Studies Proposal is like watching a football being fumbled in slow motion. In 1977 the Seminary initiated a self-study which produced the first "Black Studies Proposal." It was not acted upon by the administration or faculty for two years. The PTS Association of Black Seminarians, representing 3% of the student body, took decisive action in December, 1979 by presenting "A Revised Proposal For An Afro-American Studies Program At PTS." This proposal recommended, among other goals, "the appointment of a Black person with senior faculty tenured status in one of the basic academic disciplines" (Bible, Theology, Church History), the appointment of a Black administrator, and the establishment of a course in "Afro-American religious history and thought" required for graduation of all M.A. and M.Div. students. It was the intention of the Black seminarians that the religious heritage of their people become an integrated part of the whole seminary curriculum and community life, not merely a side track for another special interest group.

In the spring of 1980, copies of this revised proposal were circulated in the form of a petition among the student body, and approximately 240 out of 800 students signed it with their basic approval. The faculty's curriculum committee studied the proposal and submitted a response which was in basic agreement with it. This response was adopted by the faculty and presented by President McCord to Black student leaders. Could this be the long-awaited transformation of Princeton Theological Seminary into a truly ecumenical community for both Black and White?

In the fall of 1980, the euphoria of the spring began dissipating into disappointment. President McCord and the Board of Trustees reported that, among other problems, the proposal was too expensive. The disappointment felt by many students and faculty was expressed at a forum held February 25, 1981 to discuss the trustees' response. I made the following statement on that occasion:

My Investment in Black Studies

Where am I invested in Black Studies? Do I need to study at Princeton Seminary with a "distinguished Black scholar?" Do I, as a White student, need a Black scholar who will teach Bible, Theology, Church History? Do I need to study under a Black scholar in a "senior position on our faculty?"

Let me tell you my roots. My great-great grandfather was a Scotch-Irish Presbyterian and a farmer in North Carolina. Our family owned 19 Black slaves, nineteen people of the same race as our sisters and brothers in Christ in this room today. My