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girded — to expand upon the list in I Corinthians 12 — by the utterance of sociological wisdom and political knowledge, by economic faith and corporate healing, by legal miracles and by a prophesying which focuses upon the structures of human interaction, by a distinguishing among the spirits that are at work in the broader patterns of cultural life, and by the use and interpretation of tongues that speak to the issues of justice and righteousness and peace — for “all these are inspired by one and the same Spirit.”

NOTES

¹José Porfirio Miranda, *Marx and the Bible: A Critique of the Philosophy of Op-pression*, trans. John Eagleson (Maryknoll, NY: Orbis Books, 1974), pp. 246–247.

²Charles Gallandet Trumbull, “The Sunday School’s True Evangelism,” *The Fundamentals: A Testimony to the Truth* (Chicago: Testimony Publishing Co., n.d.), Vol. XII, pp. 61–62.

³Gerald H. Anderson and Thomas F. Stransky, eds., *Mission Trends No. 2: Evangelization* (New York: Paulist Press; Grand Rapids: Eerdmans, 1975), pp. 241–42.

⁴James Cone, *The Spirituals and the Blues: An Interpretation* (New York: Seabury Press, 1972), pp. 67–68.

⁵Helmut Gollwitzer, *The Christian Faith and the Marxist Critique of Religion* (New York: Charles Scribner’s Sons, 1970), p. 112.

⁶John R. W. Stott, *Christian Mission in the Modern World* (Downers Grove, Ill.: InterVarsity Press, 1975), p. 35.

⁷*Ibid.*

ACADEME

(Reports from seminary classrooms, special events, and TSF chapters)

NEWS FROM TSF CHAPTERS

By Tom McAlpine (TSF Associate Staff and Ph.D. student in Old Testament, Yale University) and Mark Lau Branson (TSF General Secretary).

Princeton Theological Seminary

The Princeton Seminary Fellowship seeks to nurture and encourage the spiritual vitality of the seminary community by sponsoring specialized group meetings to enrich the students’ personal lives and their ability to minister to the spiritual and social needs of the world. In its second year of existence, PSF serves as an umbrella organization for a variety of groups and activities. For example, eight “fellowship” groups of about ten students each meet weekly for Bible study, prayer and mutual encouragement. A bi-monthly “praise service” provides an informal time of worship, singing and prayer. Two weekly theological discussions draw faculty and students together for papers and discussion. A Cross-Cultural Missions Group sponsors activities to focus prayerful concern on world-wide needs and to aid students who are preparing for cross-cultural ministry, and it is seeking ways to encourage healthier relationships between international and American students.

At the request of the Princeton student senate, PSF is planning an all-school retreat which will host Professor Richard Lovelace (Gordon-Conwell Theological Seminary). This and other group activities indicate how PSF seeks to reach beyond its own members in order to serve the entire seminary community.

Also at Princeton Theological Seminary, the Theological Forum sponsors lectureships which encourage students to interact with evangelical thought. Speakers in the fall have included Mr. Wayne Alderson on “Christ, Labor and Management:

Peacemaking in the Working World,” Dr. Tony Campolo on “Biblical Personhood” (co-sponsored by the Women’s Center), and Rev. Earl Palmer on “The Power of Expository Preaching.”

Yale Divinity School

During November, sixteen students met with Professor Richard Hayes and TSF’s Tom McAlpine to discuss possible goals and the formation of a group. The following week, a second meeting provided fellowship, singing, and small group Bible study.

Harvard Divinity School

Graduate and Divinity students have begun meeting weekly for discussions that encourage integration of studies, faith, and personal growth. The issue of “wholistic lifestyle” has provided the focus during the fall. The academic environment promotes isolation and ambition. How can values such as cooperation, mutual support and sharing counter these values? This semester’s discussions will center on the unique dimensions of “Christian thinking.” Of special note in November was an ecumenical dialogue on “Liberal/Evangelical Theology — A False Dichotomy?” which included Professors Kaufman and Niebuhr of Harvard and Professors Lovelace and Wells of Gordon-Conwell (There will be a special report on this meeting in the next issue of *TSF Bulletin*).

Wesley Theological Seminary

This new chapter in Washington, D.C., received its charter during the fall. Students used the campus newsletter, an article about TSF which had appeared in *The Christian Century*, and Branson’s “Open Letter to Seminarians” to inform the seminary community about the organizational meeting. Professors Beegle, Logan and Pike are providing encouragement and suggestions. Weekly hour-long meetings provide time for fellowship and theological discussions. Monthly forums feature lectures, such as Professor Logan’s “Evangelicalism in the Nineteenth Century,” which drew over fifty students. Other topics on the agenda include world religions, the quest for a “Christian” social ethic, and evangelical perspectives on biblical inspiration.

Perkins School of Theology

The Athanasian Society, which serves the seminary community by providing lectureships and panel discussions relevant to biblical and theological studies, hosted three fall meetings. Perkins student Vaughn Baker offered a critique of Professor Charles Wood’s *The Formation of Christian Understanding* (Westminster), which was followed by a discussion with Wood. Union Seminary (New York) professor Gerald Sheppard lectured on Old Testament studies at a convocation and on “Pentecostals and the Politics of Inerrancy Language” at the Athanasian Society. More recently, Perkins professor and Athanasian Society faculty advisor Albert Outler, Pentecostal Holiness minister Vincent Synan and Fr. Paul Hinnebusch discussed “Charismatic Renewal in Mainline Churches.” Spring meetings include a symposium on the relationship between evangelicals and the Moral Majority, and a lecture by Fuller Theological Seminary professor Bill Pannell co-sponsored by the Black Seminarians during a week-long event, “Evangelism and Social Action in the Black Church.” In the fall of 1982, the Athanasian Society will be host to Ron Sider.

The Wesleyan Fellowship at Perkins sponsors bi-weekly meetings which emphasize spiritual life, ministry, and issues in contemporary evangelical theology. Small groups, modeled after John Wesley’s “bands,” provide ongoing fellowship as well as opportunities for service projects. Carl F. H. Henry will be the speaker at a spring banquet, and a visit by Waldron Scott will be sponsored by the fellowship next fall. David Watson, a *TSF Bulletin* editor, is the faculty adviser for this group.

ACADEMIC CREDIT FOR EVANGELISM TRAINING

Every March Inter-Varsity Christian Fellowship sponsors an evangelism project in Fort Lauderdale during the so-called "student invasion" of south Florida. This year one part of the project will be a course, "Field Seminar in Evangelism," offered for academic credit through Westminster Theological Seminary's Florida Theological Center.

The week-long course will include 10 hours of in-class presentations, 20 hours of on-the-beach training, and additional reading and writing assignments. Five plenary sessions will focus on the gospel basics, like the message, messenger, methodology, and contextualization. Five elective workshops will focus on various problems (and opportunities) encountered as one presents the gospel, such as the need for audience analysis, theological translation of gospel jargon, and the practical transferability of beach evangelism strategy and skills for use in other settings. This course is designed to help the graduate student gain proficiency in communicating the gospel to people at the point of their felt needs.

One can take this course for any *one* of these weeks: March 7-13, 14-20, 21-27. For more information and applications, write Dietrich Gruen, 3006 Hayes St. NE, Minneapolis, MN 55418.

INTERSECTION

(The integration of theological studies with ethics, academic disciplines, and ecclesiastical institutions)

THE PUBLIC FACE OF EVANGELICALISM By Jim Wright, M.A. Trinity Evangelical Divinity School, M.S. Indiana State University, news director at WVTS radio in Terre Haute.

New ways of interpreting and responding to the political religious right came out of a recent conference on "The Public Face of Evangelicalism." The diverse group, including a tree farmer from Maine, an Inter-Varsity staff member from Texas, a college professor and his wife from Tennessee and scores more gathered November 13 and 14 at Huntington College, near Fort Wayne, Indiana. Most of those on the program were evangelical historians from around the country, with a couple of well-known journalists, a politician and an attorney thrown in for good measure. The featured speaker was Jerry Falwell's right hand man, former NBC correspondent and now Moral Majority's spokesman, Cal Thomas. His interaction with the other participants undermined some stereotypes of the right and provided glimpses of movement on its part. The discussion of particular issues, such as the

NOTICE TO NEW SUBSCRIBERS

Due to the large response to TSF's recent promotional efforts, we are in short supply of the January, 1982, *Themelios*, which would normally be included in recent subscriptions. Therefore, some new subscribers may receive instead a copy of a back issue. We hope this arrangement will be acceptable.

right's historical counterparts, its priorities, and its response to pluralism, made black-and-white judgments harder to make.

Thomas, the witty, intelligent spokesman for the group most often associated with the political religious right, seemed more in step with the evangelicalism of his audience than the fundamentalism of his employers. Claiming he's a conduit between the right and secular and evangelical intellectuals, Thomas did espouse the Moral Majority's now familiar refrains: pornography must go; get drugs out of the schools and off the street; and secular humanism will be the ruination of America. Yet there were hints, on occasion, that Thomas is trying to use his influence to make the Moral Majority more acceptable to those evangelicals in the political center. Under questioning, he stated that the "Christian Bill of Rights," a tract that affirms the need for a strong military and suggests banning treasonous writings, is no longer being mailed. "It died a well-deserved death," Thomas said. One of his big concerns was the issue of abortion. Because the Reagan Administration has failed so far to set up a social agenda to tackle abortion and other issues, Thomas said the Moral Majority is getting more and more disenchanted with Reagan. He implied that civil disobedience on the part of the Moral Majority is not out of the question if the Reagan Administration does not begin to come around. As these and other comments at the conference show, the right is still in the process of deciding where it should go and what strategies it should use.

Those attending the conference also heard divergent evaluations of where the religious right is coming from, what it is, and what it is doing. Historian Donald Dayton carefully compared the current evangelical efforts to change life in America to the Ante-Bellum Evangelical Movement of the nineteenth century. He concluded that the present movement is less involved with life than the earlier one. It is less concerned about the plight of the poor and the need for world peace. It is more interested in being super-patriotic than questioning the sometimes questionable foreign policy of the United States. But colleague Denny Weaver took exception to Dayton in his response, saying it's difficult to compare one century with another. Furthermore, "it's a value judgment, not an historical judgment, on which movement is superior."

There was also disagreement about the nature of the right. Throughout his talk Thomas emphasized that the Moral Majority is a political, not a religious organization. Yet others disagreed, including Christian Legal Society President Lynn Buzzard. He said the Moral Majority is not really a political movement: its philosophy is not rooted in political theory, but in Judeo-Christian principles. Then Phillip Loy of Taylor University observed that politics is traditionally defined as a group struggle for power; if so, can one therefore be just and right and still be political? Loy said maybe we should "rethink politics as the search for the public good."

But what is the public's good? A big issue at the conference was that of the right's priorities. The consensus from several of the papers seemed to be that the political religious right should be tackling issues more important than America's ties with Taiwan and the rights of homosexuals. Michigan legislator Paul Henry suggested that for the Moral Majority to oppose giving the Panama Canal back to the Panamanians was to trivialize the Gospel. Buzzard echoed Henry's concern, saying the political religious right needs a bigger agenda. They need to start with racism and concern for the poor, then move on to the personal rights they feel are being violated (e.g., spread of pornography). Buzzard added that the Moral Majority may be simply a cultural movement "taking its cues from the community and not Scripture." The general consensus among the speakers was that the Scriptures call upon Christians to address themselves to issues of injustice, especially in the area of the oppression of the poor. It should be noted that Moral Majority's spokesman Cal Thomas