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faith comes to the fore especially on one's own consciousness and confidence. The director must nurture his or her belief about how much and with what longing the Lord wants to move in the directee—and in the director. Sharing this faith is a key to the spiritual renewal of the directee. How important is our faith that the Lord wants to move in the life of this person! The director must be a person of prayer. This is an essential condition for direction, because whatever else we may want to understand about the needs of the spiritual director, only in prayer do we maintain the memory of what is so obvious (and so often and easily forgotten); namely, that the director, poor in spirit, depends upon the Father, relates to Christ and helps show Him as God, and remains open to the inspiration

of the Spirit. Prayerful presence on the part of the director assures a faith foundation on the part of the director and the directee. It moves the level of relationship beyond, although inclusive of, the personal and the psychological. It creates the situation where believer meets believer, where both meet Jesus in the other and in himself or herself. It gives the confidence the director needs to call forth faith from the other person. If there were opportunity, I would speak about the theological competence required, about the basic psychological competence needed. I simply end saying the director must have a lived, credible spirituality. His or her lifestyle as spiritual leader must, in the end, be believable.

The Wholeness of Evangelism: A Bible Study (Part B)

by Alfred C. Krass

Based on the National Council of Churches' "Policy Statement on Evangelism," these Bible studies are concerned with four areas of evangelism: personal (Nov./Dec., 1983 issue), social (this issue), communal, and public (forthcoming). Each article, as printed in TSF Bulletin, includes two studies on one of these areas. The time guidelines may help a group avoid getting stalled on introductory questions. The studies could be helpful in several settings—seminary classrooms, TSF chapters, church classes or committees. We, and the author, would appreciate hearing about results.
—eds.

Commitment to Jesus Christ Is a Social Event B

"Commitment to Jesus Christ," the Policy Statement goes on, "is a social event: relationships with friends, neighbors, and family are radically altered by the revolutionary demands and allowances of divine love." It goes on to say, "Commitment to Jesus Christ means in our social life to love others more deeply, even as Christ loves us and gave himself for us, a love which is giving, accepting, forgiving, seeking, and helping."

In the past decade, "group process" has been very much a part of the life of most churches. The goal of many leaders, in bringing small groups into interaction, has been what some call "training in love." People, we are told, need to learn to listen and really hear others. They need to be able to deal with outstanding issues among them in mature, rather than childlike ways. They need to be affirmed and validated.

Many people have testified that, in such small groups, they have found new relationships and have become, in significant ways, new people. Others are more skeptical. We do not need to argue the relative merits of their cases here. On one thing both sides seem to agree, and that is why we bring group processes into this discussion. Their point of agreement seems to be that group process belongs more to the fellowship (*koinonia*) activities of the church than to the church's evangelistic outreach.

And here is where they both disagree with the Policy Statement. The Policy Statement says that when evangelism achieves its goal—calling people to commitment to Christ—one of the marks of that commitment will be that relationships among people will be changed. In other words, this is not something which happens only

At the time of writing, Alfred Krass was a consultant to the Evangelism Working Group. He is currently involved in neighborhood ministry in Philadelphia, and contributes a regular column on urban mission to The Other Side. Studies ©National Council of Churches, reprinted by permission. The entire policy statement may be obtained from the NCC, 475 Riverside Drive, New York 10027.

after evangelism, after joining the church—evangelism which stops at the personal dimension is not whole evangelism.

SESSION ONE

Text: Luke 19:1-10

Other references you may wish to consult in this session and the next: Matt. 18:21-35, Mk. 3:31-35, Jn. 13:34-35, Jas. 2:1-9, Eph. 5:21-6:4

Preliminary discussion questions (25 minutes)

1. Look back at 2 Cor. 5:21. What did your group decide it meant for us "to share the righteousness of God"? Now is perhaps the time to share that most scholars describe the Greek word used here (*dikaioisune*) as a "relational" concept. The word translated *righteousness* does not refer to the moral purity of an individual, but to right—i.e., just—relationships among people. In fact, it might be more accurate to translate the clause, "that we might live in God's justice."

Would God, looking at the relationships among people in your community today, have a similar goal in mind for their evangelization? Talk about the relationships among people in your city or metropolitan area. Are they in need of healing?

2. How can evangelization be related to that healing?
3. What about relationships within your congregation? Do they act as signs that the members have been evangelized?

Study of the Text: Luke 19:1-10 (40 minutes)

1. What was wrong with what Zacchaeus' was doing as a tax collector?
2. From v. 7, what can we infer about the effect his activities had on his relationships with his neighbors?
3. At what particular point in the story does Jesus say, "Salvation has come" to Zacchaeus' house? Is this significant? What does it say to us about how to tell whether evangelism has been completed?
4. Did Jesus accuse Zacchaeus of sin? How did Zacchaeus come to respond to Jesus' approach to him in the way he did? What does this say to us about the way we ought to approach sinners? Is there any danger that, by loving sinners despite their sin, we will encourage them to remain unchanged? How can we avert that danger?
5. What does it mean for us to "seek the lost"? Do we customarily do this in our evangelism? Do we have a passion for people who are lost—estranged or alienated—the way Zacchaeus was? Do people say of us, "They have befriended sinners"?

Summary questions (20 minutes)

- A. Look back at Preliminary Questions 1 and 2. Has the story of Jesus and Zacchaeus shed new light on them?
- B. What is the relationship between evangelism and social relationships? Can it be said that people have been evangelized if their social relations haven't been healed?

C. How are relationships "radically altered by the revolutionary demands of God's love"?

D. How are relationships "radically altered by the revolutionary allowances of God's love"?

Prayer

SESSION TWO

Text: Philemon 4-21

Preliminary discussion questions (25 minutes)

1. Can people's attitudes toward others really change?
2. Can people overcome stereotypes of how they ought to relate to others according to stereotypes of status and role?
3. Have you seen examples of the gospel affecting people's behavior in their roles? Their attitudes toward others?

Study of the Text: Philemon 4-21 (40 minutes)

1. List all the nouns in this section which describe relationships among persons.
2. How is Paul related to Philemon? To Onesimus?
3. How is Philemon related to Onesimus? Has there, according to Paul, been any change in that relationship?

4. One scholar has written, "Paul did not call for the abolition of slavery, but he laid a dynamite charge at the very base of the institution." Do you agree?

5. Are there any institutions existing in our own day which the gospel, fully understood and acted upon, would destroy? Can we continue a nominal allegiance to those institutions while working implicitly for their overthrow? Or must we, as Christians, be totally loyal or totally opposed to them?

Summary questions (30 minutes)

- A. Do you think this letter justifies the assertion in the Policy Statement that, "Commitment to Jesus Christ is an event through which relationships with friends, neighbors, and family are radically altered by the revolutionary demands and allowances of divine love"?
- B. Look at the relationships between employers and employees, parents and children, which you see in your congregation. Have they been transformed by the gospel? How can we work for a more complete transformation? Is this part of evangelism?

Prayer

BIBLIOGRAPHY / MINISTRY

Christian Witness in the City: An Annotated Bibliography (Part II)

by Clinton E. Stockwell

This is the second of a two-part bibliography. The first part, "I. The City: The Context of Urban Mission," covered historical development, politics and economics, sociology, and ethnic America. The entire bibliography is available from TSF Research for 50¢; 233 Langdon, Madison, WI 53703. —eds.

II. The Church: The Instrument of Urban Mission

A. General Works on the Urban Church

Cork, Delores Freeman. *Farming the Inner City for Christ* (Broadman, 1980). This is the story of the life of Gladys Farmer and the mission of the Baptist Center of Montgomery, Alabama.

Driggers, B. Carlisle, compiler. *Models of Metropolitan Ministry* (Broadman, 1979). This book portrays twenty churches and how they have ministered in changing communities.

Dubose, Francis M. *How Churches Grow in an Urban World* (Broadman, 1978). A helpful book on "church growth" in the city that mediates between heterogenous and homogenous unit theories.

Ellison, Craig, ed. *The Urban Mission* (Eerdmans, 1974). Though almost ten years old, this book has good chapters on the city, history and theology of urban mission, and portrayals of models of ministry in the city, though some of them are no longer around.

Frenchak, David J. and Keyes, Sharryl. *Metro Ministry: Ways and Means for the Urban Church* (David C. Cook, 1979). These articles represent the best presentations of the first Congress on Urban Ministry. Contributors include Ray Bakke, Anthony Campolo, and John Perkins.

Frenchak, David J. and Stockwell, Clinton E. *The Kingdom of God in the Secular City* (Covenant Press, 1984). This forthcoming book will feature some key articles from the second Urban Congress with other essays on ethnic Americans and urban evangelization.

Greenway, Roger S. *Apostles to the City* (Baker, 1978). A biblical study of urban missionaries including Nehemiah, Jonah, and the Apostle Paul.

Noyce, Gaylord. *Survival and Mission for the City Church* (Westminster, 1975). A manual for the urban church with chapters on "Exploiting Our Resources" and "Options For Downtown Mission."

Ostrom, Karl A. and Shriver, Donald W., Jr. *Is There Hope for the City?* (Westminster, 1977). The authors seek to relate a biblical perspective on the city with the people of God in Urban America.

Rose, Larry and Hadaway, C. Kirk. *The Urban Challenge* (Broadman, 1982). A good collection of articles by Southern Baptists on urban ministry. One hopes that "cooperation" among SBC churches will extend to cooperation with other Christian churches in the city. "Empire" building is very different from Kingdom building.

Sheppard, David. *Built as a City: God and the Urban World Today* (Hodder and Stoughton, 1974). A portrayal of the needs of the city and the response of urban mission. Good theology and strategy here.

Pasquariello, Ronald D.; Shriver, Donald W., Jr.; and Geyer, Alan. *Redeeming the City: Theology, Politics and Urban Policy* (Pilgrim, 1982). This book portrays the biblical vision of "shalom" for the city. The authors then critique urban policy under Carter and Reagan, suggesting policy alternatives for an urban policy supported by the city churches.

Stackhouse, Max L. *Ethics and the Urban Ethos* (Beacon, 1972). A book that focuses on the relationship of theological ethics and social theory in an urban context.

Tonna, Benjamin. *Gospel for the Cities* (Orbis, 1982). Tonna gives statistics documenting the development of large cities throughout the world. The author seeks to integrate sociological analysis with a biblical perspective on urban mission and evangelization.

Webber, George W. *The Congregation in Mission: Emerging Structures for the Church in an Urban Society* (Abingdon, 1964). Webber is interested in a church that can adapt old structures for effective urban mission in the church. Of particular importance is the involvement of lay people and ecumenical cooperation.

_____. *God's Colony in Man's World: Christian Love in Action* (Abingdon, 1960). This is an ecclesiology for the church in urban society based on the author's experience in the East Harlem Protestant Parish.

Younger, George D. *The Church and Urban Power Struggle* (Westminster, 1963). Urban ministry is ministry within the context of economic and political power structures. Younger notes that the church can be effective as a prophetic community amid these systems.

Ziegenhals, Walter E. *Urban Churches in Transition* (Pilgrim, 1978). Ziegenhals writes descriptively and theologically about a common phenomenon in the city churches in transitional communities.

B. Biblical Resources for Urban Mission

Barrett, C. K. *Essays on Paul* (Westminster, 1982). A collection of significant articles by a respected New Testament scholar. Essays mostly focus on the nature of the early church in urban Corinth.

Boerma, Conrad. *The Rich, the Poor and the Bible* (Westminster, 1978). A biblical study on the nature of the poor in the Bible.

Brueggemann, Walter. *The Land* (Fortress, 1977). Brueggemann argues for the importance of "space," portraying a biblical theology of the Land.

DeSanta Ana, Julio. *Good News to the Poor* (Orbis, 1979). DeSanta Ana writes that the gospel is uniquely directed to the poor. The author traces how that worked itself out in the early church.

Gager, John G. *Kingdom and Community: The Social World of Early Christianity* (Prentice-Hall, 1975). Gager relates the church to the social world of the first century. He concludes that at the end of the third century, the majority of Christians were to be found in the cities and towns.

Gladwin, John. *God's People in God's World. Biblical Motives for Social Involvement* (InterVarsity, 1979). Gladwin builds a biblical case for social involvement and ministry to the whole person.

Clinton E. Stockwell is the Director of the Urban Church Resource Center of the Seminary Consortium for Urban Pastoral Education (SCUPE) in Chicago.