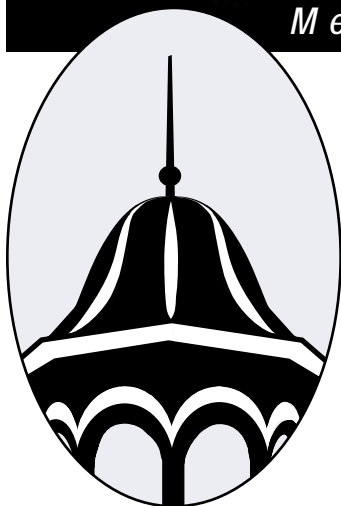


The Bridge

Memphis, Tennessee

Harding
University
Graduate
School of
Religion

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On the inside

- 2 Dean's List
- 2 From the Dean
- 3 Ministry Forum Scheduled
- 3 MinistryConnection
- 4 Don Stevens' Ministry

Is War Just? by Mark Powell, assistant professor of Christian doctrine

Are Christians ever justified in using coercion? If so, can violence be used as a form of coercion? These questions become especially acute whenever the responsibility of governing is the responsibility of Christians.

Some texts, like Matthew 5:38-48, appear to prohibit any form of coercion, including nonviolent coercion. Other texts, such as Romans 13:1-5, state that governing authorities are ordained by God to bear the sword and punish wrongdoers. As war with Iraq looms nearer, many are asking if wars in general, and this war in particular, are just.

The majority of Christians have maintained that, because we live in a fallen world, there are situations where the use of violent coercion is justified. While Christians have a moral obligation to be peacemakers, we also have an obligation to protect the innocent from harm and to maintain basic social order.

For instance, whenever a nation is aggressive toward its neighbors or persecutes a minority population within its borders, most would maintain that Christians are justified in using morally limited coercion to end the injustice. In such cases, the obligation to protect the innocent from harm overrides the obligation to be peacemakers. However, the obligation to be peacemakers and the love ethic of Jesus continue to shape the attitudes and actions of the Christian using coercion. The Christian is still called to love his or her enemies.

Since the time of Augustine (354-430), a basic consensus of just war criteria has emerged that many use as a guide for the morally limited use of coercion. The following are standard criteria for entering and conducting a just war:

- The war must be prompted by a *just cause*, typically to protect the innocent or to restore a just social order. Some just war theorists believe that only defensive wars are justified, while others argue preemptive strikes are justified if such strikes remove

imminent danger.

- The war must be pursued with the *right intention*. The one waging war should have the right motive in pursuing a just cause.
- A *formal declaration of war* must be made to explain a nation's departure from peace.
- War should be pursued only as a *last resort*. There are no other more appropriate ways of achieving the just goal besides war.
- There must be a *reasonable hope of success* in rectifying the wrong.
- *Proportionality* is taken into account before entering a war and while conducting war. Since harm will inevitably result from war, the intended results should bring more good than harm or prevent a greater measure of harm. During war, only an appropriate amount of force should be used to bring about a just goal.
- *Discrimination* must be used in the exercise of violent coercion. Only military and political targets should be attacked, not civilian targets.

While the just war tradition holds that the use of violent coercion can be morally justified, two points should be remembered. First, the just war tradition maintains a strong presumption against the use of violent coercion. Nonviolence and respect for life are normative for Christians, and violent coercion should be pursued only by way of exception.

Second, the just war tradition allows the Christian to protest any given war that he or she feels is unjust. In fact, if the Christian never protests the use of violence, it should be asked if the just war criteria are functioning at all and if the church has lost its prophetic voice in society.

Just war theory can be useful in helping Christians and churches analyze the proper use of coercion, whether violent or nonviolent. Further, just war theory has had a strong influence in social

See WAR Page 3

Fall Dean's List Named

The fall 2002 Dean's List includes students who have taken nine or more semester hours while maintaining at least a 3.5 GPA.

Jason Ashlock
 Nathan Bills
 Anna Burson
 Steve Cloer
 Nathan Daily
 Melody Green
 Kevin Griffith
 Tammie Hacker
 Michael Heim
 James Hinton
 Alan Howell
 Kevin Johnson
 Charles Kiser
 Robert Logsdon
 Joshua Marcum
 Paul McMullen
 David Mullins
 Joshua Patrick
 Tamara Reed
 Milton Stanley
 Melissa Suggs
 Eddie Supratman
 Marc Walters
 Carl Williamson
 Jonathan Woodall

In addition to these, the Graduate School faculty nominated six students to receive recognition in *Who's Who Among American Colleges and Universities*. Heath Amos, Nathan Bills, Nathan Guy, Josh Marcum, Josh Patrick and Jonathan Woodall.

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From the Dean



Christian Spiritual Formation

It is fine to be zealous, provided the purpose is good, and to be so always and not just when I am with you. My dear children, for whom I am again in the pains of childbirth until Christ is formed in you, how I wish I could be with you now and change my tone, because I am perplexed about you!

(Galatians 4:17-20)

We know that where the spirit of Christ is, there is freedom — to grow into the fullness of Christ. We also know that within the early church, and within our own time, many things can threaten spiritual development. Paul's letters point to legalism and animism as serious threats. Paul struggled with the lack of spiritual development in the church. He found a spirit of goodwill surprisingly changed to bitter attacks (Galatians 4:12-20). It can happen when men claim authority they do not really have or abuse their influence. Perplexed about this, Paul suggested that they might need to go through a spiritual birth again in hopes that Christ would be formed in them on the second round (4:19). Unfortunately, like a mother giving birth, Paul would have to go through the pain of childbirth as well.

Spiritual formation involves the development of the heart and soul in all aspects of our lives. Christian spiritual formation looks to Christ to define the direction and goals of that development. It is a lifetime process that can be neglected if we limit evangelism to a quick conversion and minimal assimilation into a church. It is also thwarted by those who define the life change in terms of religious practices and traditions more than the transformation of values, relationships and attitudes. Religious practices are debatable and hinge more on human authority; inner life changes are nurtured and hinge more on total submission to God and mentoring.

Spiritual formation, our theme this year, has been the topic of most of our daily chapels and special events. I see evidence of spiritual formation in the lives of couples who make amazing sacrifices to study and serve. I see it in the lives

of more than 25 students who meet each month in my home to discuss their plans for mission work. I see it in chapel talks and in the lives of apprentices I mentor each week. I was encouraged by another semester of increased enrollment, but even more encouraged by the 34 in my course on evangelism this semester (18 are auditors from area churches).

God is working on all our hearts and lives. Our vision is for graduates to build up the church and glorify God through ministries that reconcile people to God and one another. This semester we invite all of you to share in this process and encourage it. We all know that nothing brings a good crowd like the possibility of a fight or debate. I have also observed that events that build up are not as well attended. Since the Ministry Forum on April 3 is an alumni event, I would like to invite every one of our alumni to make plans to be back on campus this one day. In case you need help to justify the time, let me suggest a few good reasons: (1) to cast your vote for a healthy spirit in the church that will build up rather than tear down; (2) to renew your own spirit through these excellent presentations on the personal struggles for spiritual formation, the New Testament perspective on formation, and on leading the whole church in spiritual formation; (3) to spend some time in the library planning sermons and lessons for the next few months; (4) to introduce someone to the school whom you have been trying to convince to come here; and (5) to renew relationships with fellow graduates you have not seen in many years.

— *Everett W. Huffard*
 (dean@hugsr.edu)

Ministry Connection

by Mark Parker, director of admissions

I get the phone call almost every day: "I really need more ministry training, but I cannot move to Memphis. What can I do?"

My usual answer involves short courses and Internet classes, but envisioning how it all fits together is easier for me than for them. Simply put, students who do not have the constant support of the campus community need a program of study that is focused for their situation. This summer, Harding University Graduate School of Religion will begin just that kind of program.

We call it *MinistryConnection*, implying both the foundation of our purpose — we train ministers to connect with God and others — and our desire to meet the needs of students across the globe — we connect with ministers no matter where they live.

MinistryConnection lets students use the convenience of the Internet and intensive courses to connect to the powerful ministry resources at the Graduate School. A minister can stay in current ministry and still get the training he wants. The master of arts in Christian ministry has been shaped to give students flexibility without sacrificing the academic integrity and ministry focus that make the Graduate School distinctive.

Within the standards outlined by our accreditation, students may take up to one-third of their degree through Internet courses. The rest of the *MinistryConnection* program will be on campus in weeklong intensive courses.

Three things make *MinistryConnection* unique:

1. **Convenient access to first-**

rate education. Theological education is not hard to find these days, but quality education is still the watchword here. Students still have access to the excellent resources of the library, which supports students who live across the country as well as those close by. The faculty for *MinistryConnection* are the same academic leaders all Graduate School students enjoy having.

2. **A plan for completing degrees.** Until *MinistryConnection*, students had to tailor their schedules to fit the Graduate School's schedule. Now, students enter on a

three-year or six-year plan with classes laid out that far in advance. Students know approximately when classes will be held each year, so fitting classes into busy calendars is much easier.

3. **Connection Week.** Since *MinistryConnection* students do not have a campus community for support, we have expanded the intensive course "Introduction to Graduate Studies" to include a cohort building element. Students get to know the other people who will support them, and whom they will support, during their academic journey. Students, then, have a virtual community in which to grow as they integrate ministry and study. *MinistryConnection* offers students the benefits of a Graduate School education

without relocating to Memphis. If you or someone you know would like more information about *MinistryConnection*, please call me at (800) 680-0809 or e-mail mparker@hugsr.edu.

War

continued from page 1

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Ministry Forum Slated for April 3

The 2003 annual Ministry Forum will address "Transformed into His Likeness: Reflections on Spiritual Formation." Speakers include Dr. Ross Cochran, Harding University; Dr. John Mark Hicks, Lipscomb University; Dr. David Powell, Freed-Hardeman University; and Dwight Robarts of Dallas. This year's forum is one expression of the Graduate School of Religion's yearlong emphasis on spiritual formation, and gives ministers and church leaders insights into the process. Each session includes an hour of lecture and 15 minutes for questions and answers. Below is the day's schedule.

7:30-8:45 a.m.	Alumni Breakfast and Devotional
9-10:15 a.m.	"The Struggle for Spiritual Formation," Dr. David Powell
10:30-11:45 a.m.	"New Testament Perspectives on Spiritual Formation," Dr. Ross Cochran
Noon-1 p.m.	Luncheon; presentation of Alumnus of the Year award
1-2:15 p.m.	"Leading the Church to Spiritual Revival," Dwight Robarts
2:30-3:35 p.m.	"Reflections: My Own Spiritual Journey," Dr. John Mark Hicks

Everyone is welcome to attend the luncheon. Reservations must be made in advance and will be taken first come, first served. Seating capacity is approximately 100. Cost is \$7 per person.

For more information or to request a brochure, call Dr. Steve McLeod, (901) 761-1353.

Return Service Requested

Don Stevens' Ministry Continues

by Larry Arick, director of advancement

Don Stevens was baptized in 1962 while serving in the U.S. Air Force in Fairbanks, Alaska. After his graduation from Harding University, he became associate minister and youth director at the Eastwood Church of Christ in Paris, Tenn. Don also did mission work in Warrington, Pa., and moved back to Paris to preach for the Van Dyke congregation. He also preached for the Ellendale Church of Christ in Memphis and was the involvement minister at Sycamore View in Memphis until his untimely death in a 1982 hunting accident. Don left his wife, Regina, and two daughters, Gina Elizabeth and Anna Martha.

Regina Stevens founded the Don Stevens Endowed Memorial Scholarship Fund in 1987 to honor Don for his long work in the Lord's kingdom. The Eastwood congrega-

tion established the endowment to honor Don and to see that his work continues.

The 2002-2003 recipient of the Don Stevens Scholarship is Taylor Francis. Taylor, from Jonesboro, Ark., received a B.S. in computer science from Arkansas State University in 1991. He worked as a programmer in Little Rock, Ark., until 1995 when he decided to enter the Harding School of Biblical Studies in Searcy. While there, he served as intern campus minister in Conway, Ark. After his graduation in 1997, Taylor was a youth minister in Oklahoma for two years. For the last three and one half years, Taylor has been the pulpit minister for the church of Christ in Nevada, Mo.

Taylor is enrolled in the Graduate School of Religion pursuing the master of divinity

degree. He appreciates the role his teachers play in his schooling, saying, "No matter how personable or friendly the instructors are, they remain truly professional at all times." He and his wife plan to remain in Nevada at least four more years until their son graduates from high school. After that, he says, "We'll go wherever God leads us."

An endowed scholarship is an excellent way to honor a ministry and to continue the work. The principal amount of the fund is never used; only the interest is used for the scholarship. The Graduate School currently has 52 endowed scholarships.

Christians like Don Stevens leave a great legacy. Christians like Taylor Francis keep the vision and purpose of that legacy a tangible reality.