

TRIBUTE AND REVIEW

RAY S. ANDERSON (1925–2009)

Christian D. Kettler

Friends University, Wichita, KS, USA

Maverick Theologian

Ray S. Anderson, one of Tom Torrance's most constructive and prolific students, passed away on Father's Day, June 21, 2009.¹ Professor of theology and ministry at Fuller Theological Seminary for many years, Anderson was a theologian who never ceased to be a pastor. Whatever one's status as ordained or layperson, whatever one's denomination or Christian heritage, Ray Anderson offers many exciting and sometimes provocative things to say. I speak as a student of Anderson's, beginning at Fuller but extending over many years. When reading almost any of his many books, I am always struck both by his depth of insight and his almost playful joy in the ministry of theology. Theology is ministry, the ministry of meditating upon the gospel of the unconditional grace of God in Jesus Christ; but ministry is also theology — ministry, the ministry of God, always precedes and governs theology.²

For over thirty years, Ray Anderson quietly produced a body of work that is remarkable in its ability to awaken both the academy and the church to a theology that actually intersects with the ministry of the church, and to a view of

1 This essay first appeared in another form as a eulogy for Ray Anderson in "Faith and Theology," the blog of Benjamin Myers, Lecturer in Systematic Theology at Charles Sturt University in Sydney, Australia (<http://faith-theology.blogspot.com/2009/06/ray-s-anderson-1925-2009.html>) and is reproduced with permission. The author also wishes to thank the editor of the journal, Todd Speidell, and the anonymous reader for invaluable help in sharpening the essay for further publication.

2 Ray S. Anderson, "A Theology for Ministry" in *Theological Foundations for Ministry*, ed. Ray S. Anderson (Edinburgh and Grand Rapids: T&T Clark and Eerdmans, 1979), 7, 20.



ministry that dwells in a deep place of theological reflection. I regret that I will be unable to replicate the spark of playfulness and intellectual restlessness that characterizes Anderson's writings, lectures, and sermons. Donald Mackinnon, the noted Cambridge theologian, spoke of this "nervous, restless quality" that is present even in Anderson's doctoral dissertation (later published as *Historical Transcendence and the Reality of God*).³ For many years, Anderson's lectures were a refuge of grace for weary seminary students who were bounced back and forth between studying critical academic disciplines and learning pastoral ministry skills, with little integration of the two. Above all, when in the midst of personal crises, students found in Anderson's lectures (and pastoral counsel) grace to help in time of need (Heb. 4:16). Unconditional grace was not merely a doctrine for Anderson but also the way he responded to people, even in their weaker moments. For what Anderson meant by a theology of ministry was not simply a thin veneer of Bible verses justifying the typical, prosaic ministry program of a local church. Rather, his theology of ministry was truly *incarnational*: the Word penetrates deeply into our flesh (John 1:14), the flesh of the whole person, and becomes involved in our spiritual, emotional, and physical turmoil. That is where Jesus Christ has met us and continues to meet us, not in a ministry of our own creation but through our participation in his continuing ministry, *God's ministry*.

In recent years Anderson had found more dialogue with Christian psychologists than theologians (perhaps attesting to a fear among theologians of their own humanity?). This had born fruit in a remarkable issue of *Edification: Journal of the Society for Christian Psychology*, in which Anderson's article, "Toward a Holistic Psychology: Putting All the Pieces in Their Proper Place," was followed by several responses from psychologists, philosophers, and theologians.⁴ This kind of critical interaction demonstrates the stimulation that Anderson's thought can provide for all three groups of scholars and also benefits all of those involved in the ministry of Jesus Christ.

3 Donald Mackinnon, foreword to Ray S. Anderson, *Historical Transcendence and the Reality of God* (Grand Rapids: Eerdmans, 1975), ix.

4 Ray S. Anderson, "Toward a Holistic Psychology: Putting All the Pieces in their Proper Place," *Edification: Journal of the Society for Christian Psychology* 1, no. 2 (2007); cf. Peter M. Young, "The Ontological Self in the Thinking of C. Stephen Evans and Ray S. Anderson" (doctoral diss., Fuller Theological Seminary, 1991).

This compulsion to inhabit the intersection between theology and ministry made Anderson somewhat of a theological maverick. And for all of Anderson's commitment to community, there was a great freedom in his theology to be a maverick, to be oneself and go against the grain. J. G. Hamann and Dag Hammarskjöld are two iconoclasts Anderson liked to quote. As such, he presented an interesting portrait of the maverick theologian in the midst of community — which is not an easy venture, as his former colleagues and students will attest!

Good theology is not just a display of erudition, as Thomas Torrance once told me. Ray Anderson was not a church historian, biblical scholar, or philosopher in the guise of a theologian. Rather, he was an unapologetically "restless" theologian in service to the church of Jesus Christ. Good theology is faithfulness to Jesus Christ and demonstrates that faithfulness with the kind of "nervous, restless quality" of mind by which Donald Mackinnon described Anderson's thought. But Anderson was doubly challenging in that he refused to allow for a theology that does not partake, like the incarnation, of actual human flesh, the human flesh of human dilemmas, perplexities, and ambiguity. I well remember Ray telling a class that one must always be open to a "doctrine of ambiguity." How difficult it was for us conservative evangelical students to hear that! But we came to realize that this ambiguity exists in our limited and fallen understandings, not in God.

Anderson's influences were many and profound, and include Edward Carnell, Kierkegaard, the philosopher John Macmurray, Karl Barth, Dietrich Bonhoeffer, Thomas Torrance, James Torrance, and the interdisciplinary work of Ernest Becker, *The Denial of Death*. Anderson was probably the first English-speaking theologian (in his dissertation, published in 1975) to recognize the profound theological anthropology and ecclesiology in the work of Greek Orthodox theologian John Zizioulas. As such, Anderson provides an interesting case study of American evangelicalism at mid-twentieth century, when some were trying to provide an intellectual alternative not only to fundamentalism but also to the rationalistic theology presented by such early Fuller Seminary professors as Carl F. H. Henry. Anderson's critique of Henry is both telling and insightful.⁵ Anderson's place, an often controversial one, in the modern history of Fuller Seminary and American evangelicalism is worth further study. This is especially

⁵ Ray S. Anderson, "Evangelical Theology," in *The Modern Theologians*, ed. David F. Ford, 2nd ed. (Oxford: Blackwell, 1997), 489–95.

true of his and Geoffrey Bromiley's attempts to present Karl Barth's theology to Fuller evangelicals, who were often more interested in promoting a Christian "worldview" or church growth techniques than in learning from and building upon Barth's radical evangelical theology.⁶

When one reads Anderson one will be struck with the sheer *humanity* of his theology. The incarnation is not just an orthodox or abstract doctrine for him. Two "Rays" have been very influential on my life and thought: Ray Anderson and the fantasy writer Ray Bradbury, author of *Fahrenheit 451* and *The Martian Chronicles*. Bradbury's writings have a profound humanity yet always with a sense of wonder and respect for the divine. In a way, just as Ray Bradbury has brought a sense of God into the humanity of fantasy and science fiction

6 See Richard Mouw's, Colin Brown's and Richard Muller's less than enthusiastic comments about the Barth centennial in 1986 ("Now That the Party Is Over Was Karl Barth That Good?" *Reformed Journal* 37, no. 3 (March 1987): 16–22; and Ray Anderson's satirical response to their criticisms in the same journal, 37, no. 5 (May 1987): 6–8. Anderson once said that criticisms of Barth are easy, like shooting an elephant; you're bound to hit something! The contribution of Anderson to evangelicals' reevaluation of Barth is discussed in Phillip R. Thorne, *Evangelicalism and Karl Barth: His Reception and Influence in North American Evangelical Theology*, Princeton Theological Monographs 40 (Allison Park, PA: Pickwick, 1995), 117–23. Cf. John Lewis, "The Formative Influence of Karl Barth in the Theology of Ray S. Anderson," *Colloquium* 37, no. 1 (May 2005): 27–44, and *Karl Barth in North America: The Influence of Karl Barth in the Making of a New North American Evangelicalism* (Eugene, OR: Resource Publications, 2009). Anderson was included in the "notorious" company of those attacked by Harold Lindsell in "the battle for the Bible" debate over biblical inerrancy in the 1970s, as found in Harold Lindsell, *The Bible in the Balance* (Grand Rapids: Eerdmans, 1979). Lindsell bizarrely speaks of Anderson's view of God as a Kantian agnosticism! A more positive response to Anderson on transcendence is found in Kenneth Surin, *The Turnings of Darkness and Light: Essays in Philosophical and Systematic Theology* (Cambridge: Cambridge University Press, 1989), 186–89. See also "Foreword: An Appreciation" by Kenneth Surin, *On Being Christian . . . and Human: Essays in Celebration of Ray S. Anderson*, ed. Todd H. Speidell (Eugene, OR: Wipf and Stock, 2002), 6–8. Surin relates that it was the archbishop of Canterbury Rowan Williams who first led him to Anderson's *Historical Transcendence and the Reality of God*. Williams's review of that book is found in the *Downside Review* 94, no. 316 (July 1976): 236–39.

writing, Ray Anderson has brought a sense of humanity into the field of theology. Anderson's writings have that same respect for humanity that Bradbury's do for the divine.

Life and Labor

Born on a South Dakota farm, Anderson came from the soil of the very human and practical endeavor of the farmer, and he transplanted that humanity into the struggles of American evangelicalism. While a young farmer himself, Anderson listened to one of the most successful early radio evangelists, Charles E. Fuller, and his program, "The Old Fashioned Revival Hour." Anderson eventually left farming and moved his family to Pasadena, California, to enroll in Fuller's relatively new theological seminary. There Anderson found a form of the American revivalist tradition that had become preoccupied with correcting its intellectual and cultural deficiencies — now calling itself "evangelicalism." These sons (at that time almost exclusively male) of evangelists sought to avoid the parochialism and obscurantism of their fundamentalist forebears while holding fast to what they perceived to be the eternal faith. The influence of Edward J. Carnell — a restless, iconoclastic, and troubled evangelical professor at Fuller — stimulated the young farmer-turned-seminarian to move beyond merely regurgitating the new "evangelicalism."

Planting a new Evangelical Free Church congregation in Covina, California, exposed Anderson to the experience of being a young pastor. "Restless" is indeed the word that seems to have characterized Ray in his early days in ministry. During this time of living with the raw realities of a congregation and the stereotypical expectations of a "reverend," Anderson found himself jotting down brief "musings," as he would later call them: theological notes of a daring faith that sought to think beyond the stereotypes of ministry and theology. Published much later as *Soulprints* (1996), this theology in the midst of ministry would be hashed out in the context of the increasingly alienated culture of the 1960s. The result was a ministry that sought consciously to be incarnational, less concerned with success than with the redemption of human beings trapped in an alienating world.⁷

⁷ In 1964, while a pastor in Covina, California, Anderson published a series of lively messages on the statement of faith of the Evangelical Free Church titled *Like Living Stones* (Minneapolis: Free Church Press, 1964).

Midlife took Anderson to Scotland for a PhD in theology at the University of Edinburgh under noted theologian Thomas F. Torrance. Torrance, a student of Karl Barth, provided for Anderson a theology that would put into words what he had come to experience in Covina: an incarnational ministry that drove one to ask new questions of God. The result was his doctoral dissertation, *Historical Transcendence and the Reality of God*, published in 1975. Borrowing deeply from Dietrich Bonhoeffer and John Macmurray, Anderson sought to orient the doctrine of God in an increasingly skeptical age to a view of transcendence that is not "otherworldly," but based on the incarnation of God in Jesus Christ. A strikingly original ecclesiology proceeded from this project, which became Anderson's first major theological work.

After teaching for a short time at Westmont College in California, Anderson joined the faculty of Fuller Theological Seminary in 1976. As theological mentor for Fuller Seminary's growing doctor of ministry program, Anderson assembled the massive anthology *Theological Foundations for Ministry* (1979). Not content simply to gather a plethora of competing theologies by which to befuddle students, Anderson offered a coherent theology based on the Trinity and the incarnation, which included generous selections from Barth, Bonhoeffer, Thomas and James Torrance, and others, including the most ecclesiologically dynamic sections of *Historical Transcendence and the Reality of God*. Of special note is the essay by Anderson, "A Theology of Ministry," in which he argues for the importance of allowing ministry to precede and govern theology, not vice versa, on the basis of an incarnational theology in which God is "on both sides" of both revelation and reconciliation. Reconciliation, like the rest of God's ministry, is not left up to us! This anthology signaled to many a new way of integrating theology and ministry that did not simply try to find a lowest common denominator in ethical principles or pastoral techniques but was also based on the richness of the triune life of God revealed in Jesus Christ. This was a different kind of evangelical theology than the apologetics-driven heritage of early Fuller Seminary, but one that was just as loyal (if not more loyal) to the ancient faith in the Trinity and the incarnation. It was refreshingly free to acknowledge not only that Jesus Christ was God but also that because God actually assumed human flesh, theology and ministry are not afraid to embrace the human, as messy as that might be in the realities of ministry.

The incarnational imperative of a humanizing theology that makes us more not less human (including in the church!) drove Anderson increasingly into questions of theological anthropology. Such questions had begun to intrigue Anderson when he observed how little theological basis some of his academic colleagues seemed to have; they possessed a strong, personally pious theology yet offered little integration of that theology with their academic disciplines. These pious colleagues seemed to be operating with more of a philosophical anthropology than one rooted in the incarnation. The fruit of Anderson's thinking on this subject came in 1982 with the publication of *On Being Human: Essays in Theological Anthropology*. Karl Barth's profound writings on the doctrine of humanity may have never been mined so thoroughly in light of pastoral and ministry practice as they were in this project. Yet Anderson certainly remained his own man. As a seminarian at the time, I vividly remember the excitement of Anderson's terse yet provocative prose, bursting with genuine theological and ministerial potential. This was not easy to digest for some; but for many others, Anderson's "nervous, restless quality" was the stimulation to believe in the healing power of a trinitarian-incarnational theology. Many a Fuller Seminary student can attest to stumbling into Ray Anderson's class week after week, beaten up by life's events, desperately seeking the grace of God . . . and finding it in Ray's provocative and faithful witness to Jesus Christ.

On Being Human only served to further ignite Anderson's creative theological fire, particularly in the implications of theological anthropology. Anderson's theological anthropology is profoundly relational, including male and female relationships and the family, and naturally led to the publication in 1984 of *On Being Family: A Social Theology of the Family*. This book was written with family sociologist Dennis B. Guernsey and was the fruit of their team-taught course at Fuller, "Theology and Ecology of the Family." The provocative and pastoral thinking on death and dying in *On Being Human* led to *Theology, Death, and Dying* in 1986. Anderson was fond of mischievously suggesting that he wanted the book to be titled *On Being Dead*, in order to harmonize the title with *On Being Human* and *On Being Family*, and to perhaps include ethics and so be called *On Being Good and Dead!*

Anderson's broad and sweeping integrative interests continued with a volume on leadership in 1986, *Minding God's Business*, and one on counseling in 1990,

Christians Who Counsel. No shoddy thinking here; Anderson demonstrated his theological bravery in taking on such “nuts-and-bolts” issues of ministry.

In 1991, Anderson wrote his first “popular” book, but one that is truly profound in its thought: *The Gospel According to Judas: Is There a Limit to God’s Forgiveness?* Featuring an imaginary conversation between Jesus and Judas after Judas’s death, this book has deeply affected and challenged many to consider how shallow our view of grace and forgiveness really is. However, many have also been offended by this book, including its later version, *Judas and Jesus: Amazing Grace for the Wounded Soul* (2005). These little books still continue to minister to many, as Anderson told, including a convicted murderer in prison serving a life sentence. Anderson’s concern for the individual desperately needing the grace of God was evident in many of his later books, such as *Don’t Give Up On Me — I’m Not Finished Yet! Putting the Finishing Touches on the Person You Want to Be* (1994), its more technical cousin, *Self-Care: A Theology of Personal Empowerment and Spiritual Healing* (1995), *Living the Spiritually Balanced Life: Acquiring the Virtues You Admire* (1998), *Everything That Make Me Happy I Learned When I Grew Up* (1995), *Unspoken Wisdom: Truths My Father Taught Me* (1995), *Exploration Into God: Sermonic Meditations on the Book of Ecclesiastes* (2006), and *The Seasons of Hope: Empowering Faith Through the Practice of Hope* (2008).

However, the church — the corporate, communal and relational setting of the Christian life in Christ today — was never far from Anderson’s thought and pen. *Ministry on the Fireline: A Practical Theology for an Empowered Church* (1993) challenged an evangelical tradition that emphasizes a “Word” theology to embrace a “Spirit” or “Pentecostal” theology of the presence of the Holy Spirit in mission. Such concerns continued with a work that summarized decades of Anderson’s thinking on ministry rooted in a trinitarian-incarnational theology: *The Soul of Ministry: Forming Leaders for God’s People* (1997). On this same theme, *The Shape of Practical Theology: Empowering Ministry with Theological Praxis* (2001) explores wide-ranging concerns, from homosexuality to “The Humanity of God in the Soul of the City,” in light of a trinitarian model of practical theology.

In these works, Anderson’s disgust with the lack of practical ecclesiology in much of modern systematic theology reflects his desire to leave “systematic

theology” behind for the sake of “practical theology.” This movement from systematic to practical theology is spelled out in greater detail in *The Soul of God: A Theological Memoir* (2004). Anderson continued to provoke his evangelical constituency (and colleagues!) in *Dancing with Wolves While Feeding the Sheep: The Musings of a Maverick Theologian* (2001) with such chapters as, “Was Jesus an Evangelical?”

One of Anderson’s most challenging proposals was his practical theology for secular caregivers, *Spiritual Caregiving as Secular Sacrament: A Practical Theology for Professional Caregivers* (2003). One of his last works provided a theological challenge to the emerging church movement: *An Emerging Theology for Emerging Churches* (2006).

There are many ideas to treasure in these books, ideas that colleagues and students alike have appreciated much through the years. Much of the critical thinking stimulated by Ray Anderson’s theology can be found in two Festschriften edited in honor of Ray: *Incarnational Ministry: The Presence of Christ in Church, Society, and Family: Essays in Honor of Ray S. Anderson* (ed. Christian D. Kettler and Todd H. Speidell) (1990), which includes essays by Thomas Torrance, James Torrance, Geoffrey Bromiley, Colin Gunton, Alan Lewis and Lewis Smedes (with a telling introduction by the president of Fuller Seminary, David Allan Hubbard and a bibliography through 1990); and *On Being Christian . . . and Human: Essays in Celebration of Ray S. Anderson* (ed. Todd H. Speidell) (2002), which includes contributions by many of Ray’s former students, including LeRon Shults and Willie Jennings, and an essay on “Community in the Life and Theology of Ray Anderson” by Daniel Price (along with a bibliography through 2002). Also included are the case studies Anderson used for many years in his sequence of theology courses.

In the lectures he gave during his tour of the United States late in life, Karl Barth remarked that what he desired for Americans was to be freed for a “theology of freedom.”⁸ In a way, I think Ray Anderson is the purest example of an answer to Barth’s desire for America: a theologian who has always been first a pastor of a concrete, local church, never deserting the church for the rarified air of seclusion in the academy, never deserting particular, actual people for abstract values

8 Karl Barth, *Evangelical Theology*, trans. Grover Foley (New York: Holt, Rinehart and Winston, 1963), xii.

or virtues. For most of Anderson's twenty-plus years of seminary teaching, he preached weekly at what he called, with a twinkle in his eye, the "high of the low churches," Harbour Fellowship in Huntington Beach, California. Anderson built on Barth's revolution but was distinctly a theologian for the church in the US. Much is made today of the need for a theology of "globalization" and "postmodernism," and certainly the church and the gospel are for the world. But Anderson's roots in a South Dakota farm and an evangelical parish were realized in a theology that takes very seriously both actual human beings and concrete human situations in the church. He never allowed the real human situation to be swallowed up by abstract ideals and causes, including everything from orthodoxy to social justice.

I have just finished writing a little introduction to Anderson's works, titled *Reading Ray S. Anderson: Theology as Ministry, Ministry as Theology*. I am pleased that Ray was able to read the preface and seemed happy (and embarrassed!) by the book. "Theology as ministry" particularly relates to the doctrines of God and theological anthropology. "Ministry as theology" suggests the profound integration of a theology of *praxis* to the church in its ministry and mission. But the dialectical aspect of theology as ministry and ministry as theology should not be forgotten. There is one ministry of God, Anderson contends: the ministry of Jesus Christ. Theology only seeks to serve that ministry. Anderson is well known for his use of case studies in exploring the implications of theology in ministry. (The actual cases he uses for examination in his courses are found in the second Festschrift, *On Being Christian . . . and Human*). At the end of each chapter I have included a case study that "fleshes out" the implications of that chapter for ministry. I think you'll find that the writings of Ray Anderson will be an incredible stimulation to your participation in the ministry of Jesus Christ.

Participation in the ministry of Jesus Christ that Karl Barth, Thomas Torrance, and Ray Anderson bore witness to takes freedom, faith, and courage. Just to tow the orthodox line without being willing to risk exploring the radical implications of a trinitarian-incarnational faith is not enough. The Nicene fathers knew that. Barth, Torrance, and Anderson knew that. Ray was fond of Torrance's plea for us to "think in Jesus Christ" rather than in simply our "unbaptized reason." That is the adventure Ray Anderson took in his life and ministry and in doing so encountered some puzzling looks, even opposition, along the way, but also many appreciative responses to his freedom, faith, and courage in Christ.

An Annotated List of Suggested Books by Ray S. Anderson

Christian Who Counsel: The Vocation of Wholistic Therapy. Grand Rapids: Zondervan, 1990. Argues for a distinction between “Christians who counsel” and “Christian counseling.”

Don't Give Up On Me — I'm Not Finished Yet: Putting the Finishing Touches on the Person You Want to Be. New York: McCracken Press, 1994. A popular version of *Self-Care*.

Dancing with Wolves While Feeding the Sheep: Musings of a Maverick Theologian. Eugene, OR: Wipf and Stock, 2002. Unique answers to provocative theological and pastoral questions, such as, Does Jesus think about things today? and, What do I say at the graveside of a suicide?

An Emerging Theology for an Emerging Church. Downers Grove, IL: InterVarsity Press, 2006. A dialogue with the emerging church movement.

Everything That Makes Me Happy I Learned When I Grew Up. Downers Grove, IL: InterVarsity Press. On the nature of happiness.

Exploration into God: Sermonic Meditations on the Book of Ecclesiastes. Eugene, OR: Wipf and Stock, 2006.

The Gospel According to Judas. Colorado Springs: Helmers and Howard, 1991. Rev. ed. Colorado Springs: Navpress, 1994. The classic work on betrayal, forgiveness, and grace.

Historical Transcendence and the Reality of God. Grand Rapids: Eerdmans, 1975. The seminal work formulating Anderson's incarnational theology in relation to the transcendence of God.

Judas and Jesus: Amazing Grace for the Wounded Soul. Eugene, OR: Cascade, 2005. A follow-up to *The Gospel According to Judas*.

Living the Spiritually Balanced Life: Acquiring the Virtues You Admire. Grand Rapids: Baker, 1998. On the virtues and the Christian life.

Minding God's Business. Grand Rapids: Eerdmans, 1986. Rev. ed. Eugene, OR: Wipf and Stock, 2008. A theology of leadership in Christian organizations.

Ministry on the Fireline: A Practical Theology for an Empowered Church. Downers Grove, IL: InterVarsity Press, 1993. His theology of mission.

The New Age of Soul: Spiritual Wisdom for a New Millennium. Eugene, OR: Wipf and Stock, 2000. A response to New Age spirituality.

On Being Family: A Social Theology of the Family. With Dennis B. Guernsey. Grand Rapids: Eerdmans, 1985. Implications of *On Being Human* for family life and ministry.

On Being Human: Essays in Theological Anthropology. Grand Rapids: Eerdmans, 1982. The seminal book on Anderson's distinctive theological anthropology with wide implications for ministry.

The Soul of God: A Theological Memoir. Eugene, OR: Wipf and Stock, 2004. A virtual "greatest hits" of Anderson's theological ideas in the context of his life and ministry.

The Seasons of Hope: Empowering Faith Through the Practice of Hope. Eugene, OR: Wipf and Stock, 2008. Provocative thoughts on the theological significance of the seasons of life seen in light of hope.

Self-Care: A Theology of Personal Empowerment and Spiritual Healing. Wheaton, IL: Bridgepoint, 1995. A theology of the emotions, with attention to abuse, shame, betrayal, tragedy, and grief, building on the theological anthropology in *On Being Human*.

Spiritual Caregiving as Secular Sacrament: A Practical Theology for Professional Caregivers. London and New York: Jessica Kinsley Publishers, 2003. A unique proposal for acknowledging the spirituality yet not necessarily religiosity in all caregiving.

The Soul of Ministry: Forming Leaders for God's People. Louisville: Westminster John Knox Press, 1997. The mature statement of Anderson's theology of ministry.

Something Old, Something New: Marriage and Family Ministry in a Postmodern Culture. Eugene, OR: Wipf and Stock, 2007. A follow-up to *A Theology of the Family*, addressing contemporary concerns and issues.

The Shape of Practical Theology: Empowering Ministry with Theological Praxis. Downers Grove, IL: InterVarsity Press, 2001. Various classic essays on the theology of ministry.

Soulprints: Personal Reflections on Faith, Hope, and Love. Huntington Beach, CA: Ray S. Anderson, 1996. Anderson's existentially powerful journal as a young pastor.

TRIBUTE AND REVIEW

Theology, Death, and Dying. New York: Basil Blackwell, 1986. Builds on Anderson's suggestive ideas on a theology of death and dying in the context of ministry in *On Being Human*.

Theological Foundations for Ministry. Edited by Ray S. Anderson. Edinburgh: T&T Clark, 1979. A massive anthology that is a theological education in itself, including generous amounts of Barth, Bonhoeffer, and the Torrances as well as Anderson, especially the classic essay "A Theology for Ministry."

Unspoken Wisdom: Truths My Father Taught Me. Minneapolis: Augsburg Fortress Press, 1995. Lessons on the development of character based on relationships between parents and children.