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THEOLOGICAL STUDENTS FELLOWSHIP

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like the label. But only a person of deep prayer has the humility to stand before a class of seventy and ponder the answer to a student's question in perplexed silence for several minutes and then admit in childlike honesty that he doesn't know the answer. Non-mystics often have a need to be omniscient, whereas he is very vulnerable. I covet this man's otherwise-hidden prayer life, out of which such humility is born, but for which I need only to ask, seek and knock. If then, in the church, we are failing in our attempts at evangelism, could it be that who we put ourselves across to be speaks so loudly no one can hear what we are saying? One important thing about doing music is to be aware of when your voice is getting in the way of the song. I've always hated history; I used to steal the tests in high school (the only way I could pass) and in college I avoided it altogether. But in this professor's class, I got A's, not because of my own brilliance but because his voice didn't get in the way of the song.

When I received a call recently to lead the music for a folk Eucharist at a workshop John Westerhoff came to lead, I was curious as to how I happened to be called, since there are so many better musicians available here. The caller said she had called an excellent guitarist, but that he thought he would be a "nervous wreck" working with a well-known person. Ironically, I said, it is only in knowing who Westerhoff is (through his books) as a person of prayer that I could work with him. For me the question is not, "How big is the name?" but rather, "Will I still have a song to sing when we're done?" As Westerhoff's theology goes, the whole message of Scripture is that, "You can mess it up, but you can't blow it." Since I seem to mess up much of what I do, in one respect or another, I like to work with people who own the kind of theology that can trust, as I have to, that in my weakness is Christ's strength made perfect.

Where the Gospel message is truly present, there will be freedom—freedom to be who I am in my finitude; and if who that is messes things up, I still won't have blown it. Any church environment, whether it is the choir, liturgical worship, or, irony of ironies, the Eucharistic celebration itself, which puts such pressure on people to "get it right" that it suffocates this spirit of freedom, quenches the Spirit of Christ and, sadly to say, His very Name. If Christ is "truly present" in the elements, then His Spirit of freedom will be truly present in the Eucharistic celebration: "I AM with you!"

Abraham Heschel says that the test of authentic theology is whether it reflects and embraces prayer. My "answer" to real and authentic evangelism is that we must first become people of prayer. Theologians from Augustine to Gutiérrez to Westerhoff sing in unison,

"Theology begins on its knees in prayer." That is what I enjoy about doing renewal music. The songs become prayer, not so much just in the words as in the singing. In the simplicity of the words and repetitive antiphons one has time and energy left to simply *be* with God in the singing. Renewal music doesn't string you out in *doing*; it lets you *be*. It's very symbolic, actually.

As prayer becomes, more generally in our lives, something we *are* and not something we *do*, then evangelism will take place daily as we become the incarnation of this vision we say we have. Then we will know the right question to ask people on the "outside," which is really the old question with new depth: "How are you?" which, when spoken from a base of prayer, is really asking, "May I *be with* you in your pain?" It is *God Who* will deliver them from it.

Only when it asks the right questions will the institutional church have both a voice and the Song. I will know my own eyes have seen salvation when I can have patience with both the church and myself in-process, and no longer expect either of us to "get it right." In the meantime, I share the church's pain.

We asked the author to provide a brief bibliography for those wishing to pursue some of the issues raised by this piece. She sent the following, with annotations.

The books I would include on a bibliography for one interested and wanting to get right to the heart of the subject are:

1. *Western Mysticism*, by Dom Cuthbert Butler, an in-depth look at the differences but consistent thread running through the spirituality of Augustine, Bernard of Clairvaux, and Gregory the Great;
2. *Contemplation*, by Francis Kelly Nemeck and Maria Theresa Coombs;
3. *A History of Christian Spirituality*, by Urban T. Holmes, especially recommended for its own bibliography;
4. *Seeking Jesus in Contemplation and Discernment*, by Robert Faricy;
5. "Contemplative Prayer in the Christian Tradition: An Historical Perspective," by Thomas Keating in the book, *Finding Grace at the Center*, by Keating, Basil Pennington, and Thomas E. Clarke.
6. *When the Well Runs Dry*, by Thomas Green, an easy-to-read introduction to spiritual direction based on St. John of the Cross;
7. *Ascent of Mt. Carmel* and *Dark Night of the Soul* (sequel), St. John of the Cross, described as difficult for the neophyte by Green, but where my journey began, so it is hard for me to assess that comment.

BIBLIOGRAPHY / THEOLOGY

Contemporary Feminist Theology: A Selective Bibliography

by Kathleen Storrie

Books on feminism and religion are multiplying rapidly. We asked Professor Storrie to comment on influential scholarly literature. Many more pastoral volumes are available, but are not listed here. —eds.

- Barstow, Ann. "The Uses of Archeology for Women's History: James Mellaart's Work on the Meolithic Goddess at Catal Huyuk," *Feminist Studies* 4/3(1978):7-18. An extremely important, though often neglected, source for the study of goddess religion.
- Bentley, Sally and Claire Randall. "The Spirit Moving: A New Approach to Theologizing," *Christianity and Crisis*, Feb. 4, 1974,3-7. Useful in documenting some of the origins of contemporary feminist theologizing.
- Bianchi, Eugene C. and Rosemary R. Ruether. *From Machismo to Mutuality*, Paulist, 1972. A creative mixture of theology and sociology. Bianchi's analysis of "masculinity" remains one of the best in Christian literature.
- Carmody, Denise Lardener. *Feminism and Christianity. A Two-Way Reflection*. Abingdon, 1982. Develops a colloquy between feminism and Christianity, focussing on nature, society, self and divinity. Scholarly and well written.

Kathleen Storrie is an Assistant Professor in the Department of Sociology at the University of Saskatchewan.

Christ, Carol P. *Diving Deep and Surfacing. Women Writers on Spiritual Quest*. Beacon, 1980. Contemporary literature written by women is used as a source for female spiritual renewal and affirmation or even as a substitute for sacred texts.

_____. "The New Feminist Theology: A Review of the Literature," *Religious Studies Review* 3/4(1977):203-212. A theologian antagonistic to Christianity surveys the history and major themes of feminist theology. Christian core symbolism is viewed as inherently patriarchal and therefore invalid as a means of liberating women.

Christ, Carol P. and Judith Plaskow (Eds). *Womanspirit Rising. A Feminist Reader in Theology*, Harper and Row, 1979. A helpful collection of essays providing an overview of the various positions within feminist theology.

Collins, Sheila. *A Different Heaven and Earth*, Judson, 1974. A search for the transcendent in sources other than the Judeo-Christian theology. Penetrating insight but weak knowledge of female imagery for God in the Bible.

_____. "Feminist Theology at the Crossroads," *Christianity and Crisis* 41(1981):342-47. Collins sums up ten years of feminist theologizing and calls feminists to join forces with other oppressed people.

- Cornwall Collective. *The Your Daughters Shall Prophecy*, Pilgrim, 1980. A very useful feminist critique of theological education.
- Daly, Mary. *Gyn-Ecology. The Metaethics of Radical Feminism*, Beacon, 1978. Exemplary in its unflinching examination of some of the atrocities inflicted on women. Daly's analysis remains, nevertheless, ahistorical and idealist in its disregard for social structure. Sisterhood is reformulated as "sacred space" accessible only by women with a specific type of feminist consciousness.
- _____. *Beyond God the Father. Toward a Philosophy of Women's Liberation*, Beacon, 1973. Daly develops her "post-Christian" feminist philosophy using a very uncritical sociology of knowledge approach. This leads her to accept as trustworthy evidence androcentric definitions of Christianity while rejecting androcentric views of everything else.
- _____. *The Church and the Second Sex*, Harper and Row, 1968. Daly's first entry into feminist criticism of Christian, particularly Roman Catholic, tradition. In a reprint in 1975, she disavowed and criticized the original book in a "New Feminist Post-Christian Introduction."
- Davaney, Sheila Greeve (Ed). *Feminism and Process Thought*, Harvard Divinity School/Claremont Center for Process Studies, Symposium Papers No. 6, Edwin Mellen Press, 1981. The potential of process thought for feminist religious insight is explored, sometimes uncritically.
- Engelsman, Joan Chamberlain. *The Feminine Dimension of the Divine*, Westminster, 1979. The repression of femininity in Judaism and Christianity is explored by an author who accepts unquestioningly Jungian ahistorical presuppositions about "femininity" and "masculinity."
- Farians, Elizabeth. "Phallic Worship: The Ultimate Idolatry" in Judith Plaskow and Joan A. Romero (Eds), *Women and Religion*, revised, American Academy of Religion and Scholars Press, 1974, 77-89. Argues succinctly that belief in male supremacy and insistence that divinity is male constitute idolatry.
- Fiorenza, Elizabeth Schussler. *In Memory of Her: A Feminist Theological Reconstruction of Christian Origins*, Crossroad, 1983. Exciting and extremely important pioneering work in feminist historical and theological critical analysis which neither abandons the Christian faith nor accepts its patriarchy. Develops a feminist biblical-historical hermeneutics and a feminist model of historical reconstruction.
- _____. "Toward a Biblical Hermeneutics: Biblical Interpretation and Liberation Theology" in Brian Mahan and David Tracy (Eds), *The Challenge of Liberation Theology. A First World Response*, Orbis, 1981, 91-112. Discusses different paradigms in biblical interpretation and explores critically the hermeneutical approaches in specific liberation theologies. Identifies as the canon of a feminist hermeneutic the liberation of women from sexism.
- Gardiner, Anne Marie (Ed). *Women and Catholic Priesthood: An Expanded Vision. Proceedings of the Detroit Conference*, Paulist, 1976. Documents a historical moment in feminist American Roman Catholicism. Includes theological and scriptural explanations by such scholars as Ruether, Fiorenza and George Tavard.
- Giles, Mary E. (Ed). *The Feminist Mystic and Other Essays on Women and Spirituality*, Crossroad, 1982. Mysticism is explored in the lives of contemporary and historical women constrained by social conventions. Some of the essays lack depth.
- Goldenberg, Naomi R. *The End of God. Important Directions for a Feminist Critique of Religion in the Works of Sigmund Freud and Carl Jung*, University of Ottawa Press, 1982. Concerned about the iconographic impoverishment possible in a (non-Christian) feminist critique of religion, Goldenberg concludes that Freud's work helps in identifying alienating symbols and Jung facilitates insight into religious innovation.
- _____. *The Changing of the Gods*, Beacon, 1979. A proponent of goddess feminism, Goldenberg identifies uncritically pagan religion as a major valid source for modern feminist spirituality.
- Goldstein, Valerie Saiving. "The Human Situation: A Feminist View," *The Journal of Religion*, 40(1960):100-12. Argues that conceptualizing sin mainly as prideful self-assertion reflects primarily male, and not female, experience. Women's besetting sin is self-negation for which they need the grace of responsible self-assertion.
- Hageman, Alice L. (Ed). *Sexist Religion and Women in the Church. No More Silence!*, Association Press, 1974. A very significant collection of articles which emerged from a lecture series organized by feminists at Harvard Divinity School.
- Halkes, Catharina, "The Themes of Protest in Feminist Theology Against God the Father," *Concilium* 143(1981):103-110. A helpful analysis of the differing feminist reactions to "God the Father." Suggests more stress on the Holy Spirit and the wisdom literature.
- _____. "Feminist Theology: An Interim Assessment," *Concilium* 134(1980):110-123. A useful discussion by a Dutch theologian which summarizes many questions and challenges inherent in feminist theology.
- Harrison, Beverly Wildung. "The Power of Anger in the Work of Love," *Union Seminary Quarterly Review* 36(1981):41-57. Critical of Daly's "separatist" feminism. Harrison develops "base-points" for a feminist moral theology.
- _____. and W. Robert Martin, "Is Theological Education Good for Any Women's Health?," *Witness*, September 1978, 14-18. Cogent reflections on the resistance to feminist theology on the part of many male academics despite the increasing number of women students in seminaries.
- Heyward, Isabel Carter. *The Redemption of God. A Theology of Mutual Relation*, University Press of America, 1982. A powerful critique of the theological stress on the transcendence of God which fails to point out that abuse of a concept does not necessarily imply its total rejection.
- _____. "Ruether and Daly: Theologians Speaking and Sparking, Building and Burning," *Christianity and Crisis* 39/5(April 2, 1979):66-72. Useful examination of the presuppositions and methods of two prominent female theologians.
- Jewett, Paul K. *Man as Male and Female*, Eerdmans, 1975. Development of a theology of sexuality and mutuality which reviews and rejects Barth's conclusions on the subject and includes excellent notes on misogyny and other topics.
- _____. *The Ordination of Women: An Essay on the Office of Christian Ministry*, Eerdmans, 1980. Thorough, fresh and particularly helpful in dissecting the way opponents of female ordination slip between literal and analogical language as it suits their purpose.
- Katoppo, Marianne. *Compassionate and Free. An Asian Woman's Theology*, Orbis, 1979. Compassionate and eloquent theologizing in the context of women's lives in Asia.
- Kraemer, Ross S. "Women in the Religions of Greco-Roman World," *Religious Studies Review* 9/2(April 1983):127-139. A helpful review of wide-ranging materials.
- McFague, Sallie. *Metaphorical Theology. Models of God in Religious Experience*, Fortress, 1982. Clear and skilled analysis of two issues in contemporary religious/theological language: idolatry (literalism) and irrelevance (the rejection of Western religious tradition by women and others).
- Mollenkott, Virginia Ramey. *The Divine Feminine: The Biblical Imagery of God as Female*, Crossroad, 1983. A powerful and beautifully written presentation of female metaphors for God which have been grossly neglected by male Christendom.
- _____. *Speech, Silence, Action! The Cycle of Faith*, Abingdon, 1980. A most moving account of Mollenkott's pilgrimage of faith which has led her into a mysticism deeply informed by concern for biblical justice.
- _____. *Women, Men and the Bible*, Abingdon, 1977. An eloquent, scholarly presentation of biblical feminism, particularly helpful in refuting unilateral (female) submission.
- _____. "Evangelicalism: A Feminist Perspective," *Union Seminary Quarterly Review* 32/2(1977):95-103. A clear discussion of contemporary, evangelical feminism which also documents the inconsistencies in the hostile reactions of "traditionalist" evangelicals.
- Moltmann, Jürgen. "The Motherly Father. Is Trinitarian Patristicism Replacing Theological Patriarchalism?" *Concilium* 143(1981):51-56. Some intimidatingly technical language but a well-argued claim that "... Christianity is not in fact a father-religion but a 'son's religion.'"
- Olson, Carl (Ed). *The Book of the Goddess, Past and Present: An Introduction to Her Religion*, Crossroad, 1983. The only book, to this date, on the female deities of all religions that is comprehensive, both historically and geographically.
- Ochsorn, Judith. *The Female Experience and the Nature of the Divine*, Indiana University Press, 1981. Compares ancient Near East polytheistic texts with biblical texts; concludes that monotheism links gender and power. Weak biblical exegesis which relies on very selective use of evidence.
- Plaskow, Judith. *Sex, Sin and Grace: Women's Experience and the Theologies of Reinhold Niebuhr and Paul Tillich*, University Press of North America, 1980. A penetrating critique of the contributions of Niebuhr and Tillich to a theology which reinforces female subjugation and lack of self-esteem.
- Rabuzzi, Kathryn Allen. *The Sacred and the Feminine. Toward a Theology of Housework*, Seabury, 1982. Draws on goddess myths, secular contemporary literature and her own experience to theologize on the domestic realm.
- Romero, Joan A. "Karl Barth's Theology of the Word of God: Or How to Keep Women Silent and in Their Place" in Judith Plaskow and Joan A. Romero (Eds), *Women and Religion*, American Academy of Religion and Scholars Press, 1984. Concludes that Barth's theology is one of domination and oppression which legitimates sexual hierarchy.
- Ruether, Rosemary Radford. *Sexism and God-Talk. Toward a Feminist Theology*, Beacon, 1983. The most comprehensive and systematic presentation of Ruether's feminist theology available to date. Particularly helpful in outlining an alternative feminist perspective in the many philosophies she criticizes and in suggesting a synthesis of the various kinds of existing feminism.
- _____. *Disputed Questions: On Being a Christian*, Abingdon, 1982. A fascinating "collage" of Ruether's many and varied scholarly pursuits which are always integrated with her personal faith and journey.
- _____. *To Change the World. Christology and Cultural Criticism*, SCM, 1981. The chapter on christology clarifies many crucial theological issues

for women's relation to Jesus.

_____. "The Female Nature of God: A Problem in Contemporary Religious life," *Concilium* 143(1981):61-66. A succinct statement of the theological and exegetical issues involved in imaging God as exclusively male or exclusively female.

_____. "Goddess and Witches: Liberation and Counter-cultural Feminism," *Christian Century*, September 10, 1980. A stringent critique of feminist goddess-centered religion for such factors as lack of historical accuracy and denying the reality of sin.

_____. *Mary. The Feminine Face of the Church*, Westminster, 1977. Examines critically the "feminine" in the Bible and in mariology.

_____. *New Women, New Earth. Sexist Ideologies and Human Liberation*, Seabury, 1975. Traces the relationships between sexism, racism and capitalism.

_____. *Liberation Theology. Human Hope Confronts Christian History and American Power*, Paulist, 1972. Incisive exploration of liberation theology in relation to Christian anti-semitism, racism, sexism, and colonialism.

Ruether, Rosemary (Ed). *Religion and Sexism. Images of Women in Jewish and Christian Traditions*, Simon and Schuster, 1974. An invaluable collection of papers which trace the role of Judeo-Christian tradition in legitimating the subjugation of women.

Russell, Letty M. *Growth in Partnership*, Westminster, 1981. Develops a theology out of concrete situations including "Theology As Anticipation" and "Pedagogy For Oppressors."

_____. *The Future of Partnership*, Westminster, 1979. Encouraging and hopeful but fails to confront the enormous, demonic power of institutionalized sexism.

_____. *Human Liberation in a Feminist Perspective—A Theology*, Westminster, 1974. An application of liberation theology to the historical situation of women which argues that the essential biblical message of salvation includes abolishing the oppression of women. Weak in failing to confront the oppressive aspects of Christian tradition.

Scanzoni, Letha and Nancy Hardesty. *All We're Meant To Be. A Biblical Approach to Women's Liberation*, Word, 1975. An important book historically as an early statement of contemporary evangelical feminism, and in its own right, as a scholarly and comprehensive work.

Schmidt, Gail Ramshaw. "De divinis nominibus: The Gender of God," *Worship* 56/2(1982):117-131. A clear exposition of the central issues involved in the naming of God such as the nature of metaphoric language and the functions of gender in modern English.

Soelle, Dorothee. *Beyond Mere Obedience*, Pilgrim, 1982. An important contribution to feminist theology through critical analysis of the authoritarian mode of obedience and exploring of an alternative way of relating to God. This consists of a free, spontaneous, imaginative partnership.

_____. "Paternalistic Religion as Experienced by Women," *Concilium* 143(1981):69-74. A penetrating critique of the "culture of obedience" resulting from patriarchal social systems which are legitimated by authoritarian religion.

_____. "A Feminist Reflection, Mysticism, Liberation and the Names of God," *Christianity and Crisis* 41/11(June 22, 1981):179-185. Soelle sees mystical theology as "a greatly useful resource for feminist Christians on our long road to liberation" because it is built on experience and not authority and it speaks of God whose essence is not domination.

_____. "The Emancipation that Never Happened" in Claire B. Fischer et al. (Eds). *Women in a Strange Land*, Fortress, 1975, 81-87. A brief feminist exploration of the concept of emancipation in the face of

patriarchal theology and social structure.

Squire, Anne M., Irene A. Poelzer, Monique Dumais, Margaret Dutil, Kathleen Storrie and Barbara Bloom, "Theology and Personhood," *Resources for Feminist Research*, Special Publication B, Fall 1980: 34-45. Three papers and three responses from a Canadian conference celebrating a historic constitutional victory in which women were declared to be persons. The papers are: "Feminist Theology: Implication and Significance for Woman" by Irene Poelzer; and "Experiences des femmes et theologie" by Monique Dumais. (An English translation is available from: Canadian Women and Religion, 1332 Osler St., Saskatoon, Saskatchewan S7N 0V2, Canada, for \$2.00).

Spretnak, Charlene (Ed). *The Politics of Women's Spirituality. Essays on the Rise of Spiritual Power within a Feminist Movement*, Anchor Press/Doubleday, 1982. An important collection of essays which aids our understanding of "post-Christian" feminism. Most of the authors see Judeo-Christian spirituality as irretrievably patriarchal but their view of goddess religion seems uncritical and even romanticized.

Starhawk (Miriam Simos). *The Spiral Dance: A Rebirth of the Ancient Religion of the Great Goddess*, Beacon, 1982. A leading proponent of "counter-cultural" feminist spirituality expounds a goddess religion with communitarian and ecological values. She does so by drawing upon a romanticized and inaccurate account of pagan religion.

_____. *Dreaming the Dark. Magic, Sex and Politics*, Beacon, 1982. Applies her goddess religion and rituals to anti-nuclear activism and the creation of nonauthoritarian group structures.

Trible, Phyllis. "Feminist Hermeneutics and Biblical Studies," *Christian Century*, Feb. 3, 1982, 116-118. Tribble surveys three feminist approaches to the study of women in Scripture and shows the ways in which they are challenging interpretations old and new.

_____. *God and the Rhetoric of Sexuality*, Fortress, 1978. Advocating an explicit feminist hermeneutics, Tribble uses rhetorical criticism to reveal "counter-voices within a patriarchal document," However, her method does not produce a theological critique of biblical patriarchy.

Ulanov, Ann Bedford. *Receiving Woman. Studies in the Psychology and Theology of the Feminine*, Westminster, 1981. An exploration of Jungian psychology in relation to issues such as stereotyping, the rejection and fear of "feminine elements" and the distinct potentialities of women for theology and ministry.

_____. *The Feminine in Jungian Psychology and in Christian Theology*, Northwestern University Press, 1971. Useful for anyone who wishes to explore Jungian psychology and concepts of anima/anisus in relation to theology. She is critical of some of Jung's formulations but argues that sexual archetypes are not synonymous with sexual stereotypes.

Way, Peggy Ann. "An Authority of Possibility for Women in the Church" in Sarah Bentley Doely (Ed). *Women's Liberation and the Church*, Association Press, 1970, 77-94. A feminist theologian confronts the issue of the authority of women's ministry, given women's historic exclusion from the traditional sources of authority.

Washborne, Penelope. *Becoming Woman. The Quest for Wholeness in Female Experience*, Harper and Row, 1977. Seeking analogies for sacredness in distinctly female "life-crises," Washborne comes close to a position of "anatomy is destiny." Nevertheless, she does provide provocative insights into what women's experience might imply spiritually.

_____. "Authority or Idolatry? Feminine Theology and the Church," *Christian Century* 92(October 29, 1975):961-964. Washborne calls for an end to the traditional Christian framework and a return to what she claims to be the basis for all theology. This is "the experience of the demonic and the holy within our particular limited existence."

STRATEGY GUIDELINES FOR SEMINARY STUDENT GROUPS

TSF Chapters, student governments and other student organizations can obtain free copies of two strategy papers from TSF: "Student Initiative—Strategy for Service" and "Student Initiative—Models for Action." They are available to readers who send a self-addressed stamped envelop to "Student Initiative," TSF, 233 Langdon, Madison, WI 53703.

SEMINARY CONSORTIUM FOR URBAN PASTORAL EDUCATION—CHICAGO

"Congregations, Cultures and Cities" is the theme for the 4th national/international congress on Urban Ministry to be held April 25-28 in Chicago. The conference includes plenary sessions plus nearly 100 working sessions on biblical perspectives, present needs, urban policy and cross-cultural challenges to the church in the city. SCUPE is also inviting churches, agencies or individuals to present workshops on the theme. For further information write to SCUPE, 30 W. Chicago Avenue, Chicago, IL 60610; or phone (312)944-2153.

OXFORD CENTRE FOR MISSION STUDIES

The new Oxford Centre for Mission Studies is holding a summer session which will include "Ways of Witness Among People of Other Faiths" (July 22-28), "Mission and Social Transformation" (July 29-August 4), and "New Frontiers in Mission" (August 5-12). Speakers include Michael Nazir Ali, Gerald Anderson, Stephen Neill, René Padilla and Vinay Samuel. For further information, write to Christopher Sugden, Oxford Centre of Mission Studies, P.O. Box 70, Oxford, England.

CONFERENCE ON JONATHAN EDWARDS

The Institute for the Study of American Evangelicals and the Institute for Early American History and Culture will host a major conference on the contribution of Jonathan Edwards. The conference will address the issues of Edwards' intellectual context, the major facets of this thought, and immediate and long range legacy of his writings. The conference will be held October 24-27, 1984 in Wheaton, Illinois. For further information contact Joel Carpenter, Billy Graham Center, Wheaton College, Wheaton, IL 60187.