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Is the Reformation Over?

by Geoffrey Wainwright

Is the Reformation over? The question can be heard in several ways. The idea might be that the Roman Catholic Church has now, for good or ill, accepted the proposals by which Luther launched the Reformation. Alternatively, it could be argued that Protestant truth has sold out to Rome or, to construe the matter from the other end, that Protestantism is on the point of being welcomed back into the Catholic fold. A third, and more irenic possibility would be that the unfortunate mutual "misunderstandings" of the sixteenth century have at last been cleared up. Or again, the sixteenth-century controversies may be thought to have been real and important enough in their time but to have since become irrelevant or at least no longer church-dividing. Finally, it might be considered that genuine and substantial differences, which were insoluble when they first arose, can now be reconciled and overcome through the discovery of new insights into the gospel and the faith or the recovery of more original ones that antedate the Reformation.

We shall try each of these approaches to our question, endeavoring to match them in each case with doctrinal issues to which they may seem appropriate. Although we shall not limit ourselves entirely to Luther and Lutheranism as representatives of Protestantism, it is on them that we shall concentrate, and that for various reasons. First, Luther was the epoch-making Reformer, so much so that "Lutheran" is synonymous with "Protestant" in some languages. (In Bulgaria I was once introduced as an "English Lutheran"—a very rare bird!) Second, it is Lutheranism and Catholicism which together have the most developed history of "controversial theology." Third, among the bilateral dialogues which have taken place since Vatican II it is those between Catholics and Lutherans, both nationally and internationally, which have the greatest dogmatic solidity[1] Fourth, the Lutherans have known how to make use of favorable chronology: the 450th anniversary of the Augsburg Confession in 1980 stimulated at least the suggestion of a Catholic recognition of the Augustana on the part of V. Pfnuer and no less a figure than the future head of the Holy Office, Joseph Ratzinger; and with the 500th anniversary of Luther's birth we were reminded in 1983 that Catholics have become willing to call the Reformer "our common teacher" (Cardinal Willebrands),[2] a "doctor of the Church" (O.H. Pesch),[3] a "father in the faith"[4] (P. Manns). Lastly, a new interpretation of Luther's self-understanding, as we shall see, allows us from a surprising angle to answer "No" to our question in a way which is both ecumenically positive and an eschatological challenge. One final preliminary remark: the writer must declare his Methodist allegiance and recall that a Catholic historian, Maximin Piette, interpreted the Wesleyan movement as a Catholic reaction in the evolution of Protestantism.[5]

To our question, then, formulated, and over-sharply so, according to the several possible approaches.

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1. Has the Catholic Church turned Protestant?

Listen first to the "conservative" prelate, Archbishop Lefebvre, on the post-Vatican II liturgy in the Roman Catholic Church:

> It is obvious that this new rite is, if I may put it this way, of an opposing polarity, that it supposes a different conception of the Catholic religion, that it supposes a different religion. It is no longer the priest who offers the Holy Sacrifice of the Mass, it is the assembly. Now this is a complete program. From now on it is also the assembly which will replace authority in the Church. . . . It is the weight of numbers which will give the orders from now on in the Holy Church. And all this is expressed in the Mass precisely because the assembly replaces the priest, to such an extent that now many priests no longer want to celebrate the Holy Mass if there is not an assembly there. Very quietly, it is the Protestant idea of the Mass which is creeping into Holy Church. And this is in accordance with the mentality of modern man, with the mentality of modernist man, completely in accordance, for it is the democratic ideal which is fundamentally the idea of modern man. That is to say that power in the assembly, authority is vested in men, *en masse*, and not in God. . . . This Mass is no longer a hierarchic Mass, it is a democratic Mass.[6]

It might be more truly Catholic to see Protestantism as having helped the Roman Church to recover what is, according to the Dominican Yves Congar, the authentically traditional notion of the baptismal priesthood of the faithful.[7] Moreover, this does not require a classical Protestant to acquiesce in Lefebvre's caricature of Protestantism in its own weakest manifestation, as though the Church were an internally undifferentiated community in which all authority was self-generated "from below"; but more will be said about that in the next section.

There are certainly signs that the Roman Catholic Church has ceased to oppose a thing simply because Protestants affirm it, or to maintain it simply because Protestants reject it. In this sense, Vatican II may have signalled, as an ecumenical German study suggested, "the end of the Counter-Reformation."[8] Thus the guarded

[1] In the United States: 1. *The Status of the Nicene Creed as Dogma of the Church* (1965); 2. *One Baptism for the Remission of Sins* (1966); 3. *The Eucharist as Sacrifice* (1967); 4. *Eucharist and Ministry* (1970); 5. *Papal Primacy and the Universal Church* (1974); 6. *Teaching Authority and Infallibility in the Church* (1978); 7. *Justification by Faith* (1983). Vols. 1–4 and 7 published by the Bishops' Committee for Ecumenical and Interreligious Affairs, 1312 Massachusetts, N.W., Washington, D.C. 20005; Vols. 1–3 as a single volume plus separately 4, 5 and 6 published by Augsburg. At the world level: *Das Herrenmahl* (1978); *Wege zur Gemeinschaft* (1980); *Das geistliche Amt in der Kirche* (1981).

[2] J. Willebrands, address to the Lutheran World Federation at Evian in 1970; text in *Herder-Korrespondenz* 24 (1970), pp. 427–431.

[3] O. H. Pesch, *Hinführung zu Luther* (1982).

[4] P. Manns, inaugural address at the Institute for European History, Mainz, in 1981 ("Vater im Glauben").

[5] M. Piette, *John Wesley, sa réaction dans l'évolution du protestantisme* (1925).

[6] The quotation comes from an ordination address given by Archbishop Lefebvre on July 29, 1976. English translation in Y. Congar, *Challenge to the Church: The Case of Archbishop Lefebvre* (1977), p. 29f.

[7] Y. Congar, as in note 6, p. 30f.

[8] J. C. Hempe (ed.), *Ende der Gegenreformation?* (1964).

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opening which the Council gave to the use of the vernacular has in fact led to the practical abandonment of the Latin Mass in ordinary use. Lay communion under both kinds has become widespread rather than exceptional (though one may wonder whether the intinction hygienically fashionable in some Protestant circles would itself meet Luther's insistance on "drinking the cup" in accordance with the Lord's institution). Nevertheless a married priesthood is not yet conceded in the "Latin" rite. Of greater doctrinal significance is the fact that the practice of indulgences, though it has become much more discreet, has not disappeared. Such facts as this last lead such suspicious Protestants as the Waldensian dogmatician Vittorio Subilia to conclude that, by accepting *selected* elements of the Protestant position, the "new catholicity of Catholicism" is in fact playing the old Catholic trick of integrating them into a "complex of opposites"—and thereby neutralizing them.[9]

2. Has Protestantism poped?

Subilia in fact characterizes Catholicism as the religion of the "and" (the "et" of Council of Trent's decree on "Scripture *and* Tradition"), whereas original Protestantism is the faith of the "either/or" (the "aut . . . aut"). Thus he blames Methodism for instance, for its version of faith *and* works.[10] It is perhaps over the adjacent issue of "sacramentalism" that some Protestants, particularly in the Reformed tradition, consider that Protestant ecumenism is in danger of surrendering to Catholicism. Paolo Ricca thinks that the whole "impostazione" or approach of the Lima text on "Baptism, Eucharist, and Ministry" magnifies the sacraments at the expense of the word and in this betrays an entire ecclesiology.[11] Yet it is hard to believe that the classical Reformers would quarrel with the Vatican II definition of the church, in Christ, as a "sign and instrument of communion with God and unity among all people" (*Lumen Gentium* 1). The Church's "sacramentality," in this sense, allows a vision and practice of order and authority in the Church which overcomes the polemical alternatives of a difference in kind or in degree or in nothing among ordained and lay members of the community. The Catholic theologian of ministry, David N. Power, writes as follows:

> The needs of the Church and of its mission are what determine ministry. . . . The office-holder, through the service of supervision and presidency, represents back to the church that which in the faith of the ordination ceremony it has expressed about itself. . . . Because [the eucharistic president] is empowered to represent the Church in this vital action, to represent to it is very own ground of being, we say that he is empowered to represent Christ. . . . The role of the ordained minister is to represent in the midst of this community its work for the kingdom, its eschatological nature, and its relationship to Christ. . . .[12]

The Protestant Consultation on Church Union in the United States (C.O.C.U.) puts it concisely: "Their ordination marks them as persons who represent to the Church its own identity and mission in Jesus Christ."[13] Expounding the Lima text on "Ministry," I myself wrote:

> Precisely as *representatives* of Christ and his Church the ordained ministers are *distinct*, but *what* they represent is not *other* than the character and mission of the whole Church, and this itself is *nothing other* than participation, by the grace of the Holy Spirit, in the ministry of Christ the Saviour and Head of the Church.[14]

3. Were they mere misunderstandings?

In his great work *Die Reformation in Deutschland* (2 vols., 1939-40), which began a more positive phase in the Catholic historiography of Protestantism, Joseph Lortz argued that Luther both was influenced by and rebelled against an Ockhamism which obscured the true nature of Catholicism. That line was pursued by other authors, both Catholic and Protestant (particularly Anglican), to explain and excuse the Reformers' rejection of the sacrifice of the Mass. The Jesuit Francis Clark, in *Eucharistic Sacrifice and the Reformation* (1960), caused that little apple-cart to tremble for a while by showing that a pure line of Catholic teaching persisted from the middle ages to the Council of Trent (namely, that the sacrifice of the Mass and the sacrifice of Calvary are one and the same sacrifice, so that there can be no question of repetition or addition of a pelagian or works-righteousness kind), and by arguing that the Reformers' destruction of the Mass was, *in consequence*, done with open eyes. In turn, Nicholas Lash, a fellow Catholic, charged Clark with greatly underestimating the complexity of the relationship between verbal orthodoxy and the practical context:

> If what the Church is doing, in the concrete, can reasonably be said to be significantly different from what she ought to be doing [Clark admits the practical abuses prevalent in the late medieval period], then the theory according to which she interprets her activity may be calculated to mislead, even if that same theory, when employed as the interpretation of a more adequate state of concrete activity, were irreproachable.[15]

J.F. McCue had gone even further: "When theologians who defend the sacrificial concept of the Mass seem not to be disturbed by the development of a sub-Christian understanding of sacrifice within Roman Catholic piety, then there is at least some justification for thinking that the piety does express the doctrine."[16]

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On my reckoning, the question of eucharistic sacrifice is better placed in the fifth section among the issues that were awaiting the rediscovery of a primitive category.

The debate among Protestants and Catholics over justification—which Lutherans have seen as the *articulus stantis et cadentis ecclesiae*—has recently been qualified as marked by many misunderstandings. In the original edition of his book *Justification* (*Rechtfertigung*, 1957), Hans Küng argued that Karl Barth had "misunderstood" the Tridentiné decree on justification, and that there is in fact a fundamental agreement between Barth's position and that of the Catholic Church. By the time of the first English edition (1964), Küng was stressing in his preface that remaining differences were "school differences," where "misunderstandings" are notoriously prevalent. In the new English edition of 1981, Küng goes so far as to say that the "anathemas pronounced by the Council of Trent against the Reformation doctrine of justification were based on misunderstanding and lack of understanding, that is, they were mistaken decisions like so many others in the course of history" (pp. xvii-xviii); though, admittedly, such writings of Luther's as *The Bondage of the Will* and *On Good Works* "were and are open to misunderstanding, in need of completion and correction, not infallible."

In the area of justification, O. H. Pesch has applied the category of misunderstanding to the two sub-themes of certainty of salvation, and faith and works.[17] Regarding the later, Pesch speaks of "the most superfluous of all controversies." In rejecting certainty of *eternal* salvation, the Council of Trent was reverently drawing a line between the incomprehensible Creator and human pride and fickleness; Luther, on the other hand, was rightly preaching *present* certitude which accompanies trust in the reliable word and redemptive grace of God. For Luther, faith—which is of course the fruit of grace—*includes* love towards God and *expresses itself* in good works; whereas Catholic language tends to take faith as intellectual assent and in

[9] V. Subilia, *La nuova cattolicità del Cattolicesimo* (1967); see already *Il problema del Cattolicesimo* (1962).

[10] V. Subilia, *Tempo di confessione e di rivoluzione* (1968), pp. 147-151, and *La giustificazione per fede* (1976), pp. 318-22.

[11] P. Ricca, "Il 'BEM' e il futuro dell'ecumenismo" in *Protestantesimo* 38 (1983), pp. 155-169, 225-243.

[12] Composite quotation from D. N. Power, "The basis for official ministry in the Church" in *The Jurist* 41 (1981), pp. 314-342, and *Gifts that differ* (1980).

[13] *In Quest of a Church of Christ Uniting*, 1980, chapter 7.

[14] G. Wainwright, "Reconciliation in Ministry" in M. Thurian (ed.), *Ecumenical Perspectives on Baptism, Eucharist and Ministry* (1983), pp. 129-139.

[15] N. Lash, *His Presence in the World* (1968), p. 127f.

[16] J. F. McCue, "Luther and Roman Catholicism on the mass as sacrifice" in *Journal of Ecumenical Studies* 2 (1965), pp. 205-233.

[17] O. H. Pesch, *Hinführung zu Luther* (1982), pp. 116-133, 154-175.

that sense sees it in need of "supplementation."

But *is* the debate between Lutherans and Catholics over justification simply a matter of clearing up misunderstandings? The 1983 document of the U.S. Lutheran-Roman Catholic dialogue, *Justification by Faith*, speaks of a difference in "concerns," which presumably started in the sixteenth century and remain to this day characteristic of the two traditions. The group has nevertheless been able to agree on a "fundamental affirmation":

> Our entire hope of justification and salvation rests on Christ Jesus and on the gospel whereby the good news of God's merciful action in Christ is made known; we do not place our ultimate trust in anything other than God's promise and saving work in Christ.[18]

Yet it remains significant that the dialogue has not reached agreement on the "faith alone." The group does not consider this issue to spoil its "fundamental consensus on the gospel"; but one must in that case ask how fundamental is fundamental. A difference seems to me to remain between the *Allwirksamkeit Gottes* and the *Alleinwirksamkeit Gottes*, the Lutheran stress that God does *everything* and the Catholic view that God does not do everything *alone*. Some recent Lutheran thinking, and the dialogue document alludes to it, indeed enhances the exclusive operation of God: it maintains the "unconditionality of God's promises in Christ" and, in what the document calls a "hermeneutical perspective," it declares that "God's word does what it proclaims or, in modern terminology, the gospel message is performative; it effects the reality of which it speaks. The preaching of the gospel has the force of decreeing the forgiveness of sins for Christ's sake. . . . In this hermeneutical perspective even the faith which receives the promise is not a condition for justification." This fits with the "pure passivity" of faith, which is what some modern Lutherans have seen expressed in infant baptism and the ground on which they have defended the practice.[19] But when the insistance on "God alone" is taken so far, it seems to set Lutheranism over against not only Roman Catholicism but all the rest of Christianity also. It is, moreover, difficult to square with Luther's Large Catechism, which makes our forgiveness of the neighbor the condition of our receiving God's forgiveness, and it runs up against Eilert Herms' convincing interpretation of Luther's treatise *On Good Works*, which makes of faith a (doubtlessly graced) *human act* in response to God's revelation.[20]

However that may be, help may perhaps be found in O. H. Pesch's distinction between the *sapiential* theologizing of Thomas Aquinas and the *existential* theologizing of Martin Luther.[21] *Doxologically*, we ascribe all the work to God; but *on reflection*, we come to see that God also enables *us to work*. That again, however, raises the question of the proper relations between worship and doctrine. It may be that *doctrinally* the rest of Christianity has to go on living with the challenge Lutheranism addresses to it lest it exaggerate the grain of truth which resides in Pelagianism.

4. Is the truth variable?

Joseph Lortz detected and emphasized those elements in the man which made him "the Catholic Luther." More boldly, O. H. Pesch has argued precisely for "the Lutheran Luther" as a current "Catholic possibility."[22]

While Y. Congar sympathized with Luther's contention that the gospel itself creates its own language,[23] Pesch goes so far as to suggest that Luther's *new experience and understanding* of the gospel made it (practically) inevitable that "the old believers" would condemn the new linguistic expression which it appropriately found. If Trent *did* exclude Luther's gospel, then it is difficult to see how a Church which invests such great magisterial authority in a general council could now admit "Luther's gospel" as a Catholic possibility. Pesch's fellow-Catholic critics raise that difficulty with him: can what was error in the sixteenth century become true in the twentieth?[24] It remains debatable, however, whether Luther was condemned by Trent (he is not mentioned by name), or whether it was not rather a caricatural Lutheran*ism* such as naturally developed and continued in a situation of mutual separation and polemics. Insofar as Lutheran*ism* has evolved over against Catholic*ism*, it may be that by returning to Luther Lutherans may be reconciled to the Catholic Church. The "Catholic Luther" becomes important again: Erwin Iserloh, for instance, has shown that precisely in his *Reformation* writing "Against Latomus" Luther presents a different view of sanctification and growth in grace than the unremitting paradox of the *totaliter iustus, totaliter peccator* of caricatural Lutheranism.[25] It appears that there may be Catholic bounds within which Luther *can* now be heard as being powerful testimony to the gospel.

The question of the variability of truth is not only posed diachronically but also synchronically. The Catholic veterans Karl Rahner and Heinrich Fries have argued that there exists today a "substantive possibility" for the reunion of Christianity.[26] The creedal and dogmatic base already exists in the Apostolic and Nicene-Constantinopolitan Symbols. But there is cause for concern when Rahner in particular then allows for an almost boundless pluralism in *theological interpretation*. Can theology be so clearly distinguished from dogma as to prevent such pluralism from sinking into dogmatic indifferentism? And what connection is there with Rahner's notion of "anonymous Christians"? Christian unity is not to be bought at the price of explicit confession of Christ.

5. The power of ancient keys?

Here I want to suggest three types of rediscovery that have begun to unlock some genuine and substantial controversies between Catholics and Protestants in ways that may open the door to reunion.

(a) The one gospel

In New Testament usage, exegetes have retaught us, "gospel" designates both the content and the proclamation of the one saving message. This gets behind the question of Scripture and tradition to their common source. It is significant that Vatican II dropped the preparatory draft on "the two sources of revelation" and produced instead, in *Dei Verbum*, a document which allows the "et" of Trent to be taken—according to a possibility which J. R. Geiselmann and others have argued was always meant to be left open[27]—as treating Scripture and unwritten tradition in the sense of two mutually interacting ways of transmitting and testifying to the one gospel. At the same time, the WCC Conference on Faith and Order at Montreal in 1963 produced its text on Scripture, the great Tradition (with a capital T), and the particular traditions (plural, and with a small t). While not everything is theoretically solved by *Dei Verbum* and the Montreal text, their principles have in fact allowed a way of working in which Catholic, Protestant and Orthodox theologians have made great

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material convergences in the areas of "Baptism, Eucharist and Ministry";[28] and they set the framework, too, for the more comprehensive and quite indispensable Faith and Order study—in which Catholic theologians share as full members of Faith and Order—entitled "Towards the Common Expression of the Apostolic Faith Today."

(b) Anamnesis

Modern biblical and patristic scholarship has also delivered to us a more ancient understanding of the notion of "memorial." Despite

[18] *Justification by Faith*, text in *Origins: National Catholic Documentary Service*, October 6, 1983, paragraphs 4 and 157. For some background, see K. McDonnell, "Lutherans and Catholics on Justification" in *America*, December 3, 1983, pp. 345–348.

[19] For example, E. Schlink, *Die Lehre von der Taufe* (1969).

[20] E. Herms, *Theorie für die Praxis: Beiträge zur Theologie* (1982), p. 26f.

[21] O. H. Pesch, *Die Theologie der Rechtfertigung bei Martin Luther und Thomas von Aquin* (1967), pp. 935–948.

[22] O. H. Pesch, "Der 'lutherische' Luther—eine katholische Möglichkeit?" in P. Manns and H. Meyer (eds.), *Oekumenische Erschliessung Martin Luthers* (1983), pp. 44–66.

[23] Y. Congar, *Martin Luther, sa foi, sa réforme* (1983), pp. 15–83.

[24] See the contributions of P. Manns and E. Iserloh to the book mentioned in note 21.

[25] E. Iserloh, *Luther und die Reformation* (1974), pp. 88–105 ("Gratia und Donum, Rechtfertigung und Heiligung nach Luthers 'Wider den Löwener Theologen Latomus' [1521]").

[26] H. Fries and K. Rahner, *Einigung der Kirchen—reale Moglichkeit* (1983).

[27] J. R. Geiselmann, "Das Konzil von Trient über das Verhältnis der Heiligen Schrift und der nicht geschriebenen Traditionen" in M. Schmaus (ed.), *Die mündliche Ueberlieferung* (1957), pp. 123–206.

[28] See the "Lima text" of Faith and Order, *Baptism, Eucharist and Ministry* (1982).

some differences of detail, it is now clear that a liturgical or ritual memorial, whether against a Hebrew or a Greek background, is a God-given means of putting succeeding generations in touch with the original and normative events in which revelation and redemption were given. There is no room here to spell out the liberation which this has brought to those engaged in embittered Catholic-Protestant controversies over preaching and the sacraments. Very specifically, the old debates about eucharistic presence and sacrifice have come very close to resolution through the provision of the anamnetic category that had been largely forgotten in the Western Church of the sixteenth century.

(c) Trajectories

Scholars of the primitive and early Church have supplied us also with the historically and hermeneutically useful concept of a "trajectory." Certain lines of development can be shown to have at least their beginnings in the normative apostolic period. No doubt they open up a considerable vector of possibilities, only some of which were actually realized in later history, though perhaps more of them remain theologically open. The U.S. Lutheran-Roman Catholic dialogue made use of the notion of trajectory in its work on Peter and on Mary.[29] I myself have explored further the question of Mary in this broad perspective.[30] Recent ecumenical discussion, however, has tended to concentrate rather on the papacy as this might be seen along a Petrine trajectory. Under what conditions might Protestants see in the papal ministry a service of confessing the faith and strengthening the brethren and sisters? The Swiss Reformed theologian, Jean-Jacques von Allmen, has tried to recover the Irenaean vision of the bishop of Rome as the bishop of the local church of Peter and Paul.[31] But will Protestants ever be able to reconcile the very checkered factual "history of the popes" with an office which in principle transcends its holders in a ministry of permanent and universal significance?[32] Is a highly clericalized and secularized Rome the place for the present renewal of a petrine ministry? On the other hand, later Protestants may well come to see, not only in John XXIII but also in Paul VI and John Paul II, popes who have in certain respects borne faithful testimony to the gospel at a very difficult time when many Protestants have been drifting off into apostasy. Paul VI recognized that "the pope himself" might be the last and greatest obstacle on the ecumenical road. By the same token, John Paul II may prove to have performed a prophetic gesture of great magnitude when, in Advent of the Luther year of 1983, he accepted the invitation to preach in the Lutheran congregation present within his own diocese.

End-piece

The Churches of the Reformation have often spoken, sometimes rather too glibly, of "Ecclesia semper reformanda." On the one hand, that may trivialize the great upheaval which the Reformation represented—a disruption of fellowship which may indeed have been necessary for the sake of truth, but whose continuance without resolution and reconciliation has done untold harm to the Christian witness to a gospel of love.[33] In this respect, a better description of the permanent need of the Church may be that found by Vatican II, "Ecclesia semper purificanda": the earthly Church is ever dependent on the healing and sanctifying grace of God as it pursues its divine and apostolic calling of holiness. On the other hand,

Luther understood himself as a mere "precursor of the Reformation"

Reformation may be too big a word even for what took place in the sixteenth century; and here we come to that new interpretation of Luther's self-understanding which I mentioned early on.

Heiko Oberman has recently marshalled considerable evidence to show that Luther understood himself as a mere "precursor of the Reformation," an evangelist whose task it was to prepare the way for the great Reformation which God alone could and would soon bring by the Final Judgment.[34] Our time again is taking on an apocalyptic hue. It is marked by at least two characteristics of biblical apocalyptic: a *universalization of horizons* is taking place as we move for good or ill towards "one world"; and each and all are thereby confronted with a *critical choice* between life and death. Luther said that if the world would end tomorrow, he would still plant an apple tree today.[35] That is a work of trust in the God who brings life out of death. Another might be the urgent reconciliation among Christians for a common testimony to the gospel offer of salvation in a God whose glory, said St. Irenaeus, is living humanity: "Gloria Dei vivens homo, vita autem hominis visio Dei."[36]

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[29] See the studies edited by R. E. Brown and others, *Peter in the New Testament* (1973) and *Mary in the New Testament* (1978).

[30] G. Wainwright, *The Ecumenical Moment* (1983), pp. 169–188.

[31] J.-J. von Allmen, *La primauté de l'église de Pierre et de Paul* (1977).

[32] Often it is not clear whether Luther himself was attacking the institution of the papacy or its incumbent at the time.

[33] Y. Congar (as in note 22, p. 771.) draws up an impressive list of contemporary Protestants who continue to affirm that their churches are a "temporary," "provisional," or "parenthetical" reality only.

[34] H. A. Oberman, "Martin Luther—Vorläufer der Reformation" in E. Jüngel and others (eds.), *Verifikationen* (1982), pp. 91–119; see also Oberman's book, *Luther: Mensch zwischen Gott und Teufel* (1982).

[35] See M. Schloemann, *Luthers Apfelbäumchen* (1976).

[36] "For the glory of God is a living human being; and the life of a human being consists in beholding God." *Against Heresies* 4.20.7.

50TH ANNIVERSARY OF THE FIRST CONFESSING SYNOD OF THE GERMAN EVANGELICAL CHURCH

An international symposium of scholars and church leaders, commemorating the 50th anniversary of the First Confessing Synod of the German Evangelical Church will be held in Seattle. The topic is: A HALF-CENTURY AFTER BARMAN: RELIGION, TOTALITARIANISM, AND HUMAN FREEDOM IN THE MODERN WORLD from April 24–29, 1984, in Seattle, Washington. For further information contact: THE INSTITUTE, P.O. Box 45745, University Station, Seattle, WA 98145.

BELIEVERS' CHURCH CONFERENCE

A Believers' Church Conference on the *Baptism, Eucharist and Ministry* statement of the World Council of Churches will be held from June 5–8, 1984 in Anderson, Indiana. This conference, though slanted for the Believers' Churches, is open to all who are interested in following this discussion. For further information contact Dr. John W. V. Smith, 1021 Martin Drive, Anderson, IN 46012.

EVANGELICAL WOMEN'S CAUCUS NATIONAL MEETING

"Free Indeed—The Fulfillment of Our Faith" is the theme for the 1984 EWC national meeting, to be held June 19–23 at Wellsley College in Massachusetts. In addition to Bible studies, plenary lectures and worship, several subjects will be explored in seminars and workshops: Women in Creative Arts, Women in Social Action, Women in Spirituality, and Women in Theology. For information and registration, write to EWC 1984 Conference, 40 Calumet Road, Winchester, MA 01890.

THE GOSPEL AND URBANIZATION

Theological Students Fellowship is among the co-sponsors of this conference to be hosted by the Overseas Ministries Study Center April 23–May 4. Conference leaders include Samuel Escobar, Raymond Fung, Raymond Bakke, Roger Greenway, and Michael Haynes. The first week will focus on urban evangelization; the second will concentrate on the role of the pastor. For further information, or to register for either or both weeks, write to Box 2057, Ventnor, NJ 08406.

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Dispensationalism and the Salvation of the Kingdom

by Robert Saucy

The dispensationalist emphasis on the distinct economies within salvation history frequently raises the issue of the nature of the dispensational understanding of present salvation. Within this broad question are the sub-questions of the application of the teaching of Jesus and the relation of God's present work to the kingdom. Of particular import with regard to the last issue is the contemporary discussion of the nature of salvation today. Does it involve primarily the vertical reconciliation of humanity with God through personal regeneration or equally, and even primarily, the horizontal reconciliation of people with people through the regeneration of the social and political structures of culture?

Before focusing on the broad question of the nature of salvation, it will be well to consider the present applicability of Christ's teaching, in particular the Sermon on the Mount, as this is frequently tied in to the question of the nature of the salvation proclaimed by the church. As noted in our previous article, dispensationalists today vary in their understanding of the relation of the kingdom of Christ to this age. Since Jesus' teaching is explicitly related to the kingdom, the nature of its applicability also varies among dispensationalists. Dispensationalism has always sought to follow the hermeneutical principle which takes seriously the context of any teaching. With the recognition that Jesus' earthly ministry was within the time of the economy of law (Gal. 4:4), and the sermon itself was taught in the context of the proclamation of the kingdom of God to the twelve tribes of Israel only, early dispensationalists tended to understand the sermon within the context of the anticipated Messianic kingdom. This kingdom, according to the Old Testament and even the announcements surrounding the coming of Jesus (cf. Luke 1:32–33, 68–74), included political overtones both for Israel and the Gentiles as well as spiritual salvation. With the rejection of Christ, traditional dispensationalism saw the establishment of this kingdom postponed until the coming of Christ in glory. Within this framework it was natural to interpret the early teaching of Jesus as having its primary application for life in the impending kingdom and only a secondary application for the believer during this interim period, similar to many teachings of the Old Covenant economy which are not literally applied today. Without question the earlier strong dichotomy between the dispensations of law and grace also contributed to the denial of the sermon's direct application for today. Because the mood of Jesus' instruction was imperative without mention of the gracious saving work of Christ or the enabling power of the Spirit, it was easy to contrast this with the later teachings of the apostles after Calvary and Pentecost.

Although there are many dispensationalists today who yet hesitate to see the primary interpretation of the sermon's teaching for the church, there are few who would argue for a strict kingdom interpretation. They recognize that the setting of the disciple's life is yet in a hostile world (cf. Matt. 5:10–12). Some therefore see its immediate interpretation for that time when it was spoken by the Lord before the rejection by Israel was final and the "mysteries" of the kingdom revealed a new era (cf. Matt. 13). This, of course, does not mean that Jesus' words have no meaning for the contemporary believer any more than some Old Testament teachings which are not interpreted directly for us at this point in salvation history, but yet convey a Word of God to us by way of application.

Many dispensationalists today, as noted in the previous article, no longer understand the fulfillment of the Messianic kingdom announced by Jesus as postponed entirely until the second advent. They understand the spiritual salvation of the kingdom as available now through the work of Christ at Calvary. Since the sermon relates fundamentally to the personal life of the disciple of the kingdom in a world that has not yet become the kingdom of Christ overtly, this dispensational understanding accepts the teaching of Jesus as directly applicable to the believer today in the church. It is difficult to say how much of contemporary dispensationalism holds this position, although it would seem that the number is considerable and growing, providing a convergence with non-dispensational teaching at this point.

The question of the nature of salvation today has occasionally brought the charge that dispensationalism fosters an other-worldly salvation which has little concern for the salvation or regeneration of the present socio-political structures.[1] Most dispensationalists will acknowledge some share with other conservative believers in an earlier minimizing of social concern stemming from a reaction to a liberal tendency to deny the priority of salvation as a vertical relationship with God in favor of a horizontal reconciliation between people through social and political change. It is significant to note, however, that even during this period conservatives including many dispensationalists were vitally involved in seeking to meet the this-worldly needs of the hungry and poor of society. Today, it would be safe to say that dispensationalists generally recognize and desire to express the truth that God demands love in deed as well as word.

Nevertheless, it is true that dispensationalists along with most conservatives understand salvation today as involving priority of personal spiritual regeneration. This is in contrast to the socio-political thrust of the World Council of Churches sponsored discussions on "Salvation Today" at Bangkok (1972–73). To a considerable extent the understanding of God's present plan of salvation does involve one's view of history. This point has been noted by the critics of dispensationalism who charge it with a pessimistic outlook which cuts the motivational nerve for social and cultural change. In other words, it produces a truncated theology of salvation.

Dispensationalists along with most conservatives understand salvation today as involving priority of personal spiritual regeneration.

Dispensationalism, indeed, does not hold out high hopes for the regeneration of the socio-political structures of this present time. But it is strongly premillennial in its prophetic outlook and therefore finally optimistic. It anticipates a time when justice and righteousness will prevail throughout the structures of society within history.

It is important to note that dispensationalism is not alone in a somewhat pessimistic outlook for the present. According to Berkouwer premillennialism generally ". . . has a very somber view of historical development."[2] Even the classic reformed amillennial theology of Louis Berkhof leaves one with the impression of darkening days of apostasy and tribulation as the end approaches rather than any transformation of culture.[3]

The understanding of salvation today must be set within the biblical

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[1] See for example Richard Quebedeaux, *The Young Evangelicals* (New York: Harper & Row, 1974), pp. 76–81.
[2] G. C. Berkouwer, *The Return of Christ* (Grand Rapids: Wm. B. Eerdmans, 1979), pp. 297.
[3] Louis Berkhof, *Systematic Theology* (Grand Rapids: Wm. B. Eerdmans, 1941), pp. 696–703.

eschatological framework of the tension of the "already" and "not yet" of the kingdom of God. The question is, how does Scripture describe God's saving activity during this "already"/"not yet" period? That God's salvation is active and even progressive during this time is certainly affirmed. But how is this activity related to the overt structures of society? Do the Scriptures portray the salvation of the kingdom today primarily as transforming individual believers through personal regeneration? Or do they also see the gradual transformation of society through the implementation of the righteous principles of the kingdom? Despite the plea from many today for a political understanding of salvation, the scriptural teaching and human need evidence the truth of salvation as personal regeneration. But does it also include the societal dimension, and if so, what is anticipated?

In his discussion of the signs of the end, Anthony Hoekema, an amillennial writer, sets forth three broad areas of scriptural teachings: (1) signs evidencing the grace of God; (2) signs indicating opposition to God; (3) signs evidencing divine judgment.[4] He correctly notes that while these signs will intensify toward the close of this present time, they are, in fact, characteristic of the entire period between Christ's first and second coming.[5] In the category of signs evidencing the grace of God, Hoekema includes the proclamation of the gospel to all nations and the salvation of Israel. Those involved in the opposition to God include tribulation, apostasy and the antichrist, while those indicative of divine judgment are wars, earthquakes, and famines. Except for a different understanding with regard to the salvation of Israel, the dispensationalist would agree with this analysis of biblical teaching.

It is instructive for the question of God's present saving activity to examine these biblical characteristics of this age. According to Hoekema, the grace of God is active in the proclamation of the gospel to all nations. The message of this gospel centers in the forgiveness of sin and the gift of life through the renewing of the Spirit. While this life carries ethical implications for living in the world, it is difficult to find in the message of the gospel any clear prediction of the renewal of the socio-political structures of society.

The signs involved in the opposition to God lend a positive teaching to this lack of evidence for the renewal of society. The apostasy of many who have professed the faith along with the persecution of believers by the society in which they live culminating in the antichrist who will operate through political structures appears to render little support for the teaching of a transformation of the basic human structures of this present age. The general picture one gets from the New Testament is a present age of weakness and suffering on the part of the church as far as the outward forms of this world are concerned. This will be followed by the co-reign with Christ in outward power and glory. Although the saving power of Christ's resurrection operates in the believing community today, it is basically operative through weakness which represents the life of the cross.

To argue that it is God's purpose to seek to transform political structures today into the structures of Christ's kingdom raises several interesting questions. Since the kingdom is nothing less than a theocracy, is it suggested that we should be working toward such a theocracy now? If so, what is the relation of church and state? Surely in the final kingdom of Christ there will be no distinction between them even as in the Old Testament kingdom of Israel. It is interesting to note in passing that some Jewish scholars use the church's advocacy of the separation of church and state to prove that the church does not intend to fulfill the promises of the kingdom. The present discussion of salvation as political calls for clarification of this issue. Does the gradual transformation of the structures of society mean the gradual merger of church and state? More importantly, what is the biblical teaching on this issue? Is it God's will for the church to begin the process of Christ's rulership of the governmental structures or to witness to his saving grace in preparation for his future rulership? Perhaps the questions can be stated differently, or the above antithesis softened. In consideration of the biblical witness, however, it would appear that the primary weight lies with the meaning of God's saving activity today as the proclamation of the saving message of the cross and resurrection calling men and women to a relationship with God through Christ in preparation for Christ's coming rule of the socio-political structures of the world.

Although the saving power of Christ's resurrection operates in the believing community today, it is basically operative through weakness which represents the life of the cross.

This proclamation, however, is not without its societal ramifications. Nor is the activity of Christ's kingdom absent from the present age. The Scriptures make it plain that the principles of the kingdom should already be active in the lives of believers. We have tasted of the powers of the age to come (Heb. 6:5) and must already operate according to the principles of the kingdom with "righteousness and peace and joy in the Holy Spirit" (Rom. 14:17). In short, the church is called to witness to the presence of kingdom power both in actions to those outside, but especially within as a community of believers. Living by the power and in accord with the principles of the kingdom will have an impact upon the world. Some of society's structures can be bent more into conformity with God's will for human life. But in the light of scriptural teaching all of this outward change must finally be understood as in the service of witness to God's present saving activity in calling individuals to himself and to one another in the community of the church. This is also a witness to the kingship of Christ as individuals and the church recognize his lordship over them. But they yet live, according to the providence of God's plan of history, in the realm of Caesar, a realm which under the permissive lordship of Christ is destined to be the expression of increasing antichrist activity until Christ purposes to take over the realm at his coming.

[4] Anthony Hoekema, *The Bible and The Future* (Grand Rapids: Wm. B. Eerdmans, 1979), p. 137ff.
[5] *Op. cit.*, p. 130.

Jacques Ellul: The Original "Liberation Theologian"

by Thomas Hanks

This article was originally prepared for the Boletin Teologico *of the Latin American Theological Fraternity, and has been translated for the* TSF Bulletin *by Stan Slade. In part two, appearing in September–October 1984, Hanks continues his analysis with "How Ellul Transcends Liberation Theologians."*

It is difficult for the scholars of the North to pigeonhole Jacques Ellul. Indeed, some of their efforts to do so have been simply ridiculous. Paul Pickrel, in *Harper's*, concluded that Ellul is a "Catholic layman"[1] (as a French Christian, must Ellul be Catholic?). Professor W. Waldo Beach of Duke Divinity School writes in the Foreword of *To Will and To Do* that Ellul is a "conservative evangelical" or a "Biblical conservative."[2] This article will explore the hypothesis that Ellul is a "theologian of liberation," although born both "before his time" and geographically out of place. If he had written his first theological work in Latin America in 1968 (instead of in France in 1946) no one would have had trouble categorizing him, even though it would have to be recognized that he is a singular and quite complex exemplar. What follows is a brief summary of the evidence for this hypothesis.

1. Ellul as Precursor of the Theologies of Liberation

1.1 Option for the Poor

During the thirties European theologies and middle class churches had very little to do with the poor. As a law student, Ellul began to read Marx, and then became a Marxist. From Marx he learned, even before his Christian conversion, the fundamental necessity of a commitment to the poor.[3] Furthermore, in the case of Ellul, this commitment sprang from the circumstances of his own family during his youth and early childhood. Ellul indicates that the fact of having grown up in a "rather poor" family is "one of the most decisive elements" of his life: "I experienced true poverty in every way, and I know very well the life of a family in a wretched milieu."[4] "All of my childhood I lived the life you read of in novels about working-class families in the depression."[5] His father was unemployed for long stretches of time, and "when one of the three of us got sick, it was a disaster."[6] He played on the docks of Bordeaux. Later, during the Nazi occupation, he got to know country life. Due to his open opposition to the Nazis, he lost his place in the University. This led him to move to the countryside, where he collaborated with the resistance and raised potatoes to support his family.

After the war, already in his first general theological work (*The Presence of the Kingdom*, 1948), Ellul began to advance a "revolutionary Christianity."[7] In 1950 he developed the implications for the poor of this view in *Money and Power*,[8] in which he devoted an entire chapter to the biblical concept of the poor, based on a study of Hebrew terms. He concluded with this affirmation: "The Bible thus establishes the poor in the very center of its truth and life, confronting every man . . . since the Bible speaks to us of the poor, we cannot take the side of the powerful in this world."[9] In his later works, Ellul has repeatedly returned to the challenge posed by the poor, elaborating his vision and applying it concretely to new situations.[10] Ellul's most recent book, *Changer de révolution* (1982),[11] is entirely devoted to the problem of the proletariat, especially in the Third World and communist countries.

1.2 Dialogue with Marx

As a law student of nineteen, in the midst of the Great Depression (1930), Ellul began to study Marx, and very soon became a Marxist:

> I plunged into Marx, and all at once felt as if I had discovered something totally unexpected and totally stupefying, precisely because it related directly to my practical experience. . . . I read *Das Kapital*. I felt I understood everything. I felt that at last I knew why my father was out of work, at last I knew why we were destitute.[12]

Even after his Christian conversion (1934) Ellul continued in this conviction:

> What Marx had brought to me was a certain way of "seeing" the political, economic, and social problems—a method of interpretation, a sociology. So it did not seem impossible to utilize this, starting with the Christian faith. I could not accept the view that there should be a Christian faith without social and political consequences. On the other hand, however, I saw clearly that one could not deduce directly from Biblical texts political or social consequences valid for our epoch. It seemed to me that the method of Karl Marx (but not of the Communists!) was superior to all that I had encountered elsewhere.[13]

However, Ellul never got to the point of unifying in a single philosophical system his Christian faith and the scientific contribution of Marx. After the war, he introduced the first course on Marx in a French university and continued to teach it for thirty years. Even in 1981 he confessed:

> I . . . remained unable to eliminate Marx, unable to eliminate the biblical revelation, and unable to merge the two. For me, it was impossible to put them together. So I began to be torn between the two, and I have remained so all my life. The development of my thinking can be explained starting with this contradiction.[14]

A number of conservative Christians have been content to cite, out of context, Ellul's strong criticisms of the communists of our era. But we must never forget Ellul's profound recognition of and appreciation for Marx as a social scientist. Nor may we forget that all of Ellul's sociological and theological work has been accomplished in the context of an intense dialogue with Marx, and a rereading of him that has lasted over fifty years. Very few theologians of liberation are so thoroughly acquainted with Marx, the various marxisms, and especially the sad history of European communist parties and regimes in the way that Ellul is.

1.3 The Social Sciences in the Task of Theology

Actually, the "marxism" of Ellul is but a part of the much larger contribution to his thought made by the social sciences. He is best known not as a theologian but as the sociologist who authored a

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[1] Paul Pickrel, *Harper's*, cited on the back cover Ellul, *The Technological Society*, Vintage Books/Random House, 1964 [hereafter, *TS*].
[2] Waldo Beach, p. vii in Ellul, *To Will and To Do*, Pilgrim Press, Philadelphia, 1969 [hereafter, *TWTD*].
[3] Ellul, *Perspectives on Our Age*, ed., William H. Vanderburg, Canadian Broadcasting Company, 1981, p. 11 [hereafter, *POA*].
[4] Ellul, *POA*, p. 1
[5] Ellul, *In Season, Out of Season*, Harper & Row, 1982, p. 7 [hereafter, *ISOS*].
[6] Ellul, *ISOS*, p. 8.
[7] Ellul, *The Presence of the Kingdom*, Seabury, New York, 1967 (French edition, 1948), pp. 60–70 [hereafter, *PK*].
[8] Ellul, *L'homme et l'argent*, Presses Bibliques Universitaires, 2e 1979 (cp. 1e 1954), pp. 186–200; *idem*, *Money and Power*, InterVarsity, Downers Grove, 1984 [hereafter, *HA*].
[9] Ellul, *HA*, p. 200
[10] See, for example, Ellul, *The Betrayal of the West*, Seabury, New York, 1978, pp. 85–125; *idem*, *The Ethics of Freedom*, Eerdmans, Grand Rapids, pp. 45, 50, 205, 320–22 (exposition of Matt. 23:31–46), 414, 417, 424, 497; [hereafter, *EF*].
[11] Ellul, *Changer de révolution, L'inéluctable prolétariat*, Seuil, Paris, 1982 [hereafter, *CR*].
[12] Ellul, *POA*, pp. 4–5.
[13] Ellul, "From Jacques Ellul," in James Holloway, ed., *Introducing Jacques Ellul*, Eerdmans, Grand Rapids, p. 5 [hereafter, Holloway *IJE*].
[14] Ellul, *ISOS*, p. 16.

best-seller in the sixties, *The Technological Society*. This work, recognized by various social scientists as one of the decisive books of our time, gives us not only an analysis of modern society, but a whole new *Weltanshauung*, comparable to that of Marx's *Das Kapital*. Ellul explains the relation in this way:

> Marx showed me the dialectical nature of social phenomena, and also oriented me strongly toward a study of technique. I was actually a Marxist in 1933–1934, and I asked myself then: If Marx were alive today, would he be so disposed to cite as the crucial social phenomenon of history the ownership of property? What would he cite as crucial? And I decided it would be the phenomenon of technique. Of course, this is something that many followers of Marx today would not propose.[15]

Although *The Technological Society* is what catapulted Ellul to fame in the English-speaking world, in French his *magnum opus* is his *Histoire des institutions* (1951–56).[16] This multi-volume work, comprising some 1500 pages, serves as the text for Ellul's basic course in the Faculty of Law and the Institute for Political Studies in Bordeaux. Also, over and above his many articles, Ellul's books *Propaganda* (1962)[17] and *The Political Illusion* (1965)[18] represent fundamental contributions in their respective fields (communications and political science). The social analysis has influenced not only various Christian theologians, but also thinkers as diverse as Herbert Marcuse, E. F. Schumacher and John Kenneth Galbraith.

Ellul was over twenty years ahead of liberation theologies in demonstrating the decisive role of the social sciences for Christian praxis and theology.

It is impossible to understand Ellul's biblical and theological works without seeing them in the context of his contribution to the social sciences. This is especially true of his ethics, of which three volumes are planned, with the first volume (*The Ethics of Freedom*) and half of the prolegomena (*To Will and To Do*)[19] already published. While the influence of Barth is decisive for Ellul's ethics[20], Ellul criticizes Barth's ethics for its lack of social realism. In fact, beginning with *The Presence of the Kingdom* (1948), this is a criticism that Ellul has frequently lodged against the church and its postwar theologians:

> I hardly ever find Protestants speaking with competence on political economics, sociology, social psychology, or political science.[21]

Much has been written about the achievement of theologians of liberation in "baptizing" Marx and the social sciences for theological use. However—and here the evidence is overwhelming—the "John the Baptist" in this has been Jacques Ellul. The efforts of our theologians in this area have been admirable, and their contributions to theology have been of transcendent importance, but none of them even approach Ellul in terms of multiple and fundamental contributions to the social sciences themselves. Ellul was over twenty years ahead of the theologies of liberation in calling for and demonstrating the decisive role of the social sciences for Christian praxis and doing theology.

1.4 Dialectic Thinking

José Porfirio Miranda reproaches Marx for being "insufficiently dialectical" because the latter failed to recognize the resurrection of Christ as the antithesis of death.[22] It is doubtful that anyone could raise the same criticism against Ellul, who says:

> I am a dialectician above all: I believe nothing can be understood without dialectical analysis.[23]

One might with more reason complain that Ellul is "too dialectical," since he applies this mode of thought even when it does not correspond to reality.[24] But such criticism does not disturb Ellul. In 1981 various U.S. professors published a book of essays on Ellul's thought—some rather negative in their analyses. Instead of responding to their accusations individually, Ellul wrote an essay, "On Dialectic," in which he indicated that North Americans have much trouble understanding his thought because so few of them know how to analyze and think dialectically.[25]

Ellul sees the influence of Hegel, Marx, Kierkegaard and Barth in his dialectical way of analyzing reality. But he insists that this mode of thinking has its origins in the Old Testament, two centuries before the Greek philosophers Heraclitus and Zeno.[26]

Thus, starting from his double conversion (to Marx and to Christ), and based in his study of Hegel, Kierkegaard, and Barth and the Bible, Ellul began to develop a sociology and a "theology of confrontation"—profoundly dialectical—over twenty years before the appearance of the theologies of liberation. John Boli-Bennett, an expert in the field of dialectics, concludes that Ellul's mixture of dialectical elements from the Marxist tradition and Neo-orthodox theology (Barth and Kierkegaard), his criticism of both traditions, and his development of the dialectic between social and spiritual reality have made a very important contribution to contemporary thought.[27]

1.5 Salvation is Liberation (With Exodus as the Paradigm)

The growing preoccupation with the nature of Christian salvation was reflected in the theme of the ecumenical conference held in Bangkok (1971): "Salvation Today." Mortimer Arias gave classic expression to the new Latin American perspective in his book, *Salvacion es Liberacion* (1973).[28] A simple study, this work is nonetheless rich in the new insights of biblical theology in our context, with special emphases on the Exodus and the Exile. In 1978 Pope John Paul II endorsed the new Latin American theologies at Puebla with his affirmation that Christian salvation must be understood as "integral liberation."[29]

However, as Geoffrey Bromiley has pointed out, this new understanding of the dimensions of biblical salvation—so decisive for the proclamation of the gospel in the Third World—has clear antecedents in Barth's *Church Dogmatics*, and has also received a strong concrete impulse from the writings of Ellul (culminating in his *The Ethics of Freedom* [1973]):

> This freedom (unleashed at the cross) is received exclusively in Christ, making the gospel essentially one of liberation. Here again is a theme that recurs constantly in Barth's *Church Dogmatics*, and Ellul takes it up with vigor. Liberation, he thinks, provides the present age with a better figure of salvation than redemption does. He does not suggest, of course, that preaching the Gospel can be equated with achieving political and economic liberation by a change in government. The problem goes deeper than that. Under any government, man lies in subjection to forces that enslave him. In this tragic situation, philosophers prattle about freedom, theologians utter empty platitudes, and revolutionaries suffer from the delusion that they are achieving liberation even as they serve historical determinations; but only Christ, who displayed his own freedom in the temptations, can bring true emancipation.[30]

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[15] David C. Menninger, "Jacques Ellul: A Tempered Profile," *Review of Politics* 37: 239, April 1975; cited by David Gill, "Jacques Ellul: The Prophet as Theologian," *Themelios* VII:1:57, Sept. 1981.
[16] Ellul, *Histoire des institutions*, Vols. I–V, Presses Universitaires de France, Paris, 1951–56.
[17] Ellul, *Propaganda*, Vintage/Knopf, New York, 1963.
[18] Ellul, *The Political Illusion*, Knopf, New York, 1967. Cp. David C. Menninger, "Technique and Politics: The Political Thought of Jacques Ellul," doctoral dissertation, UC Riverside, 1974 [hereafter, "Politics"].
[19] Ellul, *To Will and To Do*, Pilgrim Press, Philadelphia, 1969.
[20] Geoffrey Bromiley, "Barth's Influence on Jacques Ellul," pp. 32–51 in Clifford G. Christians and Jay M. Van Hook, eds., *Jacques Ellul: Interpretive Essays*, U. of Illinois Press, Urbana [hereafter, Christians and Van Hook, *Essays*].
[21] Ellul, *PK*, p. 55; *False Presence of the Kingdom*, Seabury, New York, pp. 153–69 [hereafter, *FP*]; cp. *Violence*, SCM, London, 1970, pp. 30–35.
[22] Miranda, *Marx and the Bible*, Orbis Books, Maryknoll, p. 279.
[23] Menninger, "Jacques Ellul: A Tempered Profile," in *Review of Politics*, 37:240, April, 1975. Ellul himself has made a similar criticism of Marx; see John Boli-Bennett, p. 193, cited in Note 27.
[24] David Walter Gill, "The Word of God in the Ethics of Jacques Ellul," doctoral dissertation, University of Southern California, 1979, pp. 221–227.
[25] Ellul, "Epilogue: On Dialectic," in Christians and Van Hook, *Essays*, p. 297.
[26] *Ibid*, p. 298; cp. in the same volume, Vernard Eller, "Ellul and Kierkegaard: Closer than Brothers," pp. 54–56; Holloway, *IJE*, pp. 6, 20.
[27] John Boli-Bennett, "The Absolute Dialectics of Jacques Ellul," *Research in Philosophy & Technology*, Vol. 3, 1980, pp. 171–201 [hereafter, "Dialectics"].
[28] Mortimer Arias, *Salvacion es Liberacion*, La Aurora, Buenos Aires, 1973.
[29] John Eagleson & Philip Scharper, *Puebla and Beyond*, Orbis Books, Maryknoll, p. 74 *et passim*, 1979.
[30] Bromiley, *op. cit.*, pp. 42–43. Cp. George Hunsinger, ed., *Karl Barth and Radical Politics*, Westminster, Philadelphia, 1976.

Obviously, according to Ellul the freedom that Christ brings us goes far beyond the slogans of the left. It addresses not only the economic-political-military oppression suffered by the Third World, but also the great problems common to all capitalist, socialist and communist countries: the domination of technology and propaganda, totalitarian states, militarism, ecological disaster, the alienation of persons in large cities, etc.

However, Ellul shares the liberation theologians' emphasis on the Exodus as the decisive paradigm:

> The Jews themselves saw that the first liberation from Egypt is the guarantee and promise of all the others. It is because God frees them there that he is the liberator, and henceforth there can be no other . . . [The deliverance from Egypt] is not just political. It is also liberation from the kingdom of evil. It is a liberation which symbolizes all liberation. Finally, for Israel, too, this first liberation guarantees the final and definitive liberation which will complete world history and which the people await.
>
> When, therefore, Paul says that Jesus Christ is the liberator, and when he sets up his doctrine of liberty . . . he is taking up the whole thought of Scripture. One could almost say that he is aligning himself with the whole of the Old Testament.[31]

Without doubt, *The Ethics of Freedom* is where all of Ellul's passion and profundity on this theme reach their climax. But whoever reads his earlier works can recognize that the authentic freedom that springs from the cross of Christ represents the great *leitmotif* and goal of the whole. His sociological works (on technology, propaganda, politics, revolution, etc.) expose the problem. His works of theology and biblical exposition proclaim the gospel of Christ the Liberator, and call us—from *The Presence of the Kingdom* (1948) to *The Ethics of Freedom* (1973)—to a "revolutionary Christianity" and a praxis of authentic liberation.

1.6 A Kingdom Hermeneutic

José Míguez Bonino has pointed out how the dynamic biblical concept of the Kingdom of God was corrupted early in the history of the church, with noxious effects, enduring even in Catholic tradition (despite its canonical preference for the synoptic gospels):

> There is no doubt that the ardent expectation of the total transformation of the world and the advent of the Kingdom of God was soon replaced in Christianity by a spiritualized and individualistic hope for immortal, celestial life.[32]

Beyond our Catholic-Platonic heritage (almost all the traditional Catholic heresies can be explained as a syncretizing of the Bible and Greek philosophy/religion), three dominant influences have made Latin American Protestants even more heretical than the Catholic tradition in our abuse and abandoning of the "gospel of the Kingdom."[33]

1. *The Reformation*, in response to its polemical context (the idea of salvation by works), seized upon two of Paul's epistles (Romans and Galatians) in order to center the gospel in the doctrine of justification by faith (*sola fe, sola gratia*) instead of the Kingdom of God (so central for the synoptics), or the abundant life, beginning now (John).[34] Hans Küng, while recognizing the validity of the arguments of Luther, Calvin, and Barth, has underlined well the notable lack of the term "justification"—even in Paul himself (see Ephesians!)—in the rest of the New Testament writings.[35] In the case of Luther, the Platonic-Catholic dichotomy (earthly vs. spiritual) received a new impulse in his theology of the "two kingdoms."
2. *Pietism*, in reaction against the state churches of the seventeenth century, in effect promoted a Christianity that attempted to be "apolitical."
3. *Dispensationalism*, through the Scofield Bible and the systematic theology of Lewis Sperry Chafer, with its notion of a "postponed" Kingdom—and the church as an unexpected "parenthesis"—effectively robbed the people of God of the synoptic gospels with their gospel of the Kingdom, the revolutionary praxis of the Sermon on the Mount, and the "subversive" prayer that Jesus taught his disciples.[36]

Faced with a platonized Catholicism, the theologies of liberation have developed, in a form uniquely suited to the socio-economic context of the Third World, the implications of the biblical teaching about the Kingdom of God.[37] At the same time, faced with the multiple deviation of Latin American Protestantism produced by neo-platonic syncretism, the canonical prejudice of the Reformers, "apolitical" pietism, and dispensationalist fantasies, various "radical evangelical" theologians (who wish to contextualize theology without simply identifying themselves with the theologies of liberation) have likewise discovered in the Kingdom of God a hermeneutical key for biblical interpretation and evangelistic-missiological praxis. Theologians such as René Padilla, Samuel Escobar, and above all (in this regard) Orlando Costas, have made a courageous and persistent effort to return evangelicals to the gospel of the Kingdom.[38]

North Americans have much trouble understanding his thought because so few of them know how to analyze and think dialectically.

However (in addition to many other precursors), this entire process in Latin America of returning to the gospel of the Kingdom by radical evangelicals and theologians of liberation has obvious antecedents in the writings of Jacques Ellul.

Ellul recognizes as decisive for his theological formation the influence of two Reformed theologians: John Calvin and—even more—Karl Barth. Therefore, it is not surprising to find that the other pole in the dialectic of his theology of liberation is the sovereignty of God, that is, "Yahweh is King" (Old Testament) and "Jesus is Lord" (New Testament). The first book to expound his theology in a global form was *The Presence of the Kingdom* (1948). William Stringfellow has called it "Jacques Ellul's most astonishing work" and "an authentically prophetic work."[39] Nearly all the great themes and problems that later appear as important books in their own right can be found as kernels in this little (153 pages!) book: technology, propaganda, politics, the state, ethics, and liberation. The situation somewhat parallels the development of the first small edition of the *Institutes* of the young Calvin. Charles Troutman has observed that Ellul, like Calvin, had the prophetic perspecuity to see the essential comprehensively, even at a young age.

As Bromiley has indicated, Ellul follows Barth closely in his way of understanding the relation between human freedom and divine sovereignty: free human resolutions are enclosed in the free decision of God.[40]

Specifically, Ellul chooses the book of Kings to illustrate the interaction between divine lordship and human freedom. But in all of Ellul's works of biblical exposition, "those who know even a little of Barth can detect his presence in the same hermeneutic methods."[41]

It is central and axiomatic within the Reformed hermeneutic of the Kingdom that Christ is "Lord of all" (Acts 10:36). Therefore his followers cannot accept a Marcionite dichotomy between the Old and New Testaments (perhaps the dominant heresy among Latin

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[31] Ellul, *EF*, p. 98.

[32] José Míguez Bonino, *Doing Theology in a Revolutionary Situation*, Fortress Press, Philadelphia, 1974, pp. 133–34.

[33] John H. Yoder, "La Expectiva mesianica del Reino y su caracter central para una adecuada hermeneutica contemporanea," in C. René Padilla, ed., *El Reino de Dios y America Latina*, Casa Bautista, El Paso, 1974.

[34] Elsa Tamez, *La Hora de la Vida*, DEI, San Jose, 1978, *passim*.

[35] Hans Küng, *Justification*, Thomas Nelson, New York, 1964, p. 8.

[36] Michael H. Crosby, *Thy Will be Done: Praying the Our Father as Subversive Activity*, Orbis, Maryknoll, 1977.

[37] Miguez Bonino, *Doing Theology*, pp. 150–52; Robert McAfee Brown, *Theology in a New Key*, Westminster, Philadelphia, 1978, pp. 75–100; Gustavo Gutiérrez, *A Theology of Liberation*, Orbis, Maryknoll, 1973, *passim*.

[38] Padilla, *op. cit.*, see note 33; Orlando Costas, *Theology at the Crossroads in Contemporary Latin America*, Rodopi, Amsterdam, 1976, chs. 1 and 12; *idem*, *The Church and its Mission: A Shattering Critique from the Third World*, Tyndale, Wheaton, 1974, pp. 59–83; *idem*, *The Integrity of Mission*, Harper & Row, New York, 1979, pp. x, 5–8; *idem*, *Christ Outside the Gate*, Orbis, Maryknoll, 1982, pp. 11, 16, 27–29, 44–54, 88–98; *idem*, ed., *Hacia una teologia de la evangelizacion*, Buenos Aires, 1973, pp. 14–15.

[39] William Stringfellow, "Introduction," Ellul, *PK*, p. 1; cp. Ellul, *The Meaning of the City*, Eerdmans, Grand Rapids, 1970, pp. 183–209.

[40] Bromiley, *op. cit.*, p. 41.

[41] *Ibid.*, p. 33.

American Protestants) that in effect leaves governments and the spheres of politics, society, and economics outside the Lordship of Christ and the transforming power of the Holy Spirit.

Given the serious abuses of the concept of the presence of the Kingdom of God within European ecumenical circles—especially within his own denomination—Ellul found it necessary to return to this theme, elaborating the other side of the coin in his *False Presence of the Kingdom* (1964). It presents a call to authentic holiness and a necessary "separation" from the world. Ellul accuses the church of conforming too much to the world, of producing a tardy echo of the slogans of the left (sometimes 10–15 years later), even when claiming to be "prophetic"! This is the book that put an end to Ellul's influence in ecumenical Protestant circles;[42] in fact, in Bordeaux in 1982 we found that it was principally the International Fellowship of Evangelical Students movement (the evangelical community) and the Catholics who were listening to and providing a platform for Ellul (though neither group was entirely comfortable with what they heard!).

It is in any case evident that Ellul shares with the theologians of liberation and the radical evangelicals of Latin America a hermeneutical perspective and a theology of the Kingdom that challenge both the flight from the synoptics to Paul (Luther), and the Platonic-Marcionite dichotomies of the pietists and dispensationalists that are dominant in our context. His dialectical and polemical perspective avoids various common distortions: the neglect of the hermeneutical key of the Kingdom by the Reformation, pietism and dispensationalism, the Platonic distortion of the Kingdom within traditional Catholicism, and the naive humanistic optimism ("we build the Kingdom—with or without God") of the old "social gospel," marxism and certain extreme forms of theology of liberation.[43]

1.7 Prophetic Praxis

We cannot provide here the details appropriate to a biographical article. But we must underline the fact that Ellul's life is a rich source of inspiration for whoever wishes to witness authentic and profoundly Christian praxis: his opposition to the Nazis at the cost of his university position, his service as the vice-mayor of Bordeaux (1944–46), his ministry for twenty years to the members of Bordeaux's street gangs, his struggle to transform the theological education of his denomination, his work as a popular but controversial professor for 40 years—all of this reflects a fascinating and challenging life that would require an entire book to describe adequately.[44]

Of course, we must recognize that the praxis of Ellul—as that of Marx himself—is seen primarily in his writings: some 40 books and over 650 articles! When reading the reviews—from very diverse sources—of these books, the adjective "prophetic" appears so frequently that it almost becomes a refrain.

As David Gill has indicated, even the literary genre and style of Ellul's writings generally corresponds to the genre of prophecy:

> Those coming to Ellul looking for systematic coherence, careful attention to all details, or sober academic refinement will be disappointed . . . Not only the content but the rhetorical style of his message is best appreciated as a challenging message for the times, a cry in the technological wilderness . . . One of the most difficult to accept aspects of Ellul's work is his habitual overstatement, where he sounds as though life is all over, no political change or revolution is possible, etc.—or, conversely, where he proclaims the great victory of God or the radical transformation of human history by the Incarnation. Part of the reason for this hyperbole is his persistent and radical dialectical method. But another reason . . . is that he is writing in the heat of passion and concern. He engages in rhetorical exaggeration to try to provoke a degree of response that may ultimately redeem a situation. Like most prophets, Ellul's offense is not only his message but his style as well![45]

[42] Personal interview, Bordeaux, 1982.

[43] Ernesto Cardenal, *La santidad de la revolucion*, Sigueme, Salamanca, 1978, pp. 20, 31, 57, 85. Cp. Míguez Bonino, *Doing Theology*, p. 142: "The objections against expressions like 'building' the Kingdom are legitimate protests against naive optimism or at times justified protection of the primacy of divine initiative."

[44] Ellul, *ISOS*, pp. 108–16, 117–38, 158–71. Ellul's autobiography, to appear after his death, will consist of two volumes; David W. Gill, personal interviews, Bordeaux, June, 1982.

[45] David W. Gill, "Jacques Ellul: The Prophet as Theologian," *Themelios* VII:1, Sept. 1982, pp. 14, 4–6. For the decisive role of praxis in his epistemology (like the "epistemological leap" in theologies of liberation) see Ellul's critique of G. Casalis, *Les idées justes ne tombent pas du ciel* (Cerf, Paris, 1977), in Ellul, *L'idéologie marxiste chrétienne* (Centurion, Paris, 1979), pp. 156–63; *TWID*, pp. 5–19. Katherine C. Temple, *The Task of Jacques Ellul*, Ph.D. dissertation, McMaster University, Hamilton, Ontario, 1976, pp. 108–57; Christians and Van Hook, *Essays*, pp. 246–48; Ellul criticizes the marxist tradition for being as idealistic as Hegel; see John Boli-Bennett, "Dialectics," p. 186.

Asking the Right Questions: Evangelism through Eucharist and Prayer

by Michele Matto

When I first came to the seminary, I expected to turn up the answers to a lot of questions I've had about what seems to be missing today in proclaimed Christianity—why so many people are turned off by the institutional church, why we can't keep young people's interest . . . basically, why membership is like a revolving door for so many who do join. No one has had the answers I sought, but people tell me I've learned to ask the right questions and now I've concluded that, paradoxically, asking the right questions *is* the answer.

I lead renewal music, much of it lately for a denomination whose members jokingly refer to themselves as "God's frozen chosen." The first thing I say to a group I stand before, in order to lower the stress level for those who have been told from childhood that they can't sing, is that in renewal music the question is not, "Do you have a voice?" but rather, "Do you have a song?" Only from this base can we then get on with what singing is really all about.

I thought about that lead-in one night as I was listening in the car to one of those call-in radio programs where the question had been, "Did you go to church yesterday? If so, why? If not, why not?" The real question, it became quickly apparent, was, "How do you feel about the institutional church?" What struck me as I listened to the responses was that those who responded from "inside" the church had voices, but those who were calling from "outside" seemed to have the Song. Knowledge of theology was about equally divided between the groups, but what captured my attention was that the "outsiders" were really asking the right questions.

The "outsiders" seemed to have a good grasp, at least intuitively, of the fact that Jesus came to bring us wholeness, and most of them had left the institutional church because they felt it was standing in the way of that wholeness rather than facilitating it. They seemed to have interpreted the church father's statement that there is no salvation outside the church, as John Westerhoff does, to mean that there is no wholeness outside of community. In leaving the church they were actually *seeking* community, a community which gives them freedom to be who they are in-process and loves them wherever that is. They are seeking Jesus in the same way that Zacchaeus did and, sadly, have left the church to seek His love in whoever will just come to table with them "as is."

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As I listened, I began to see the parallels to my own history, and thus the truth for me of what they were saying. My husband, whose faith was already developing when we met 21 years ago, has been with me through my "atheism" period, my agnostic period, my 10-year turnoff from the church, my see-saw from the liberal theology of my childhood to fundamentalism (until my eye offended me), and is only now beginning to reap the rewards of our sharing together a balanced religion. In the interim, he never "evangelized" me; he just loved me wherever I was, and that has been a lot of places on my journey. He was never threatened by my exploring. He was "with" me wherever I was, curious with me, sharing my interests, though never moved from his own beliefs. He even let me do Tarot readings for him in my "occult" phase. His God has always been the One Who did the "saving," and *that* is the essence of real and authentic evangelism. It is, in fact, the whole Christian message: Jesus comes into the manure of our lives and remains *with us* in our coldness to say, "You can be who you are, however messed up that is, and I will love you to death." Resurrection, then, is in the hands of the Father. If it is true that God comes to us through each other, then we can expect to find ourselves in a lot of other people's stables. The right question then becomes, "What do we *do* there?"

It sounded, from the telephone responses on the radio, as if the people outside the church had done more honest soul-searching to come to know themselves as they really are than the people "inside" the church, who had a lot of "right" answers about Jesus as their personal Lord and Savior, but whose answers seemed to be evolving out of a whole line of wrong (death-oriented) questions. As I listened to the church people who "had" Jesus as their Lord and Savior, I wasn't sure I belonged in the conversation, even remotely, since I do battle daily with Self as Lord, if not also Savior. Soul-searching is serious business, and if you don't do it in an environment of real love and acceptance, you can lose your song for a time. I was glad to arrive at the grocery store at that point, where I knew I could be who I am even "in-process." The grocery store is an easy place to just "be," and in my hardest struggles I find myself gravitating there for communion. There, if I have my baby with me, they ask if I'd like help with the bags into the van. At the end of my pregnancy when I was visibly uncomfortable, the cashier shared my pain; my pain was in her eyes as she handed me the change. She put the bread and wine, unopened, into the bag and never said a word about Jesus, but I had been served Eucharist. At the grocery store, no one does a "ministry" number on me, they just love me. Maybe there really *is* no conscious "ministry" . . . just the sharing of pilgrimages, a ministry which is most effective because it remains unconscious.

Last year, I thought I'd finally put my finger on what is missing today in the church: teaching about what mature Christian prayer—prayer in a listening mode—really is and what John 17 has to say to us for today. Now I see that I was on the right track but only partway home, for it only *begins* with deep contemplative prayer.

The early church fathers had much to say about this prayer. But we have, in the church, misconstrued their teachings into a view of prayer as some kind of ethereal Dionysian separateness which lets the world go to hell. The unfortunate result of having let go of "mystical" prayer in the teaching of the church is that with its abandonment has also gone any existential understanding of the "dark night of the soul," in John of the Cross' terms—that purgation through which we are drawn (sooner or later) to come to know ourselves in all our Capital-R Rebellion as angry, confused, self-trusting people—that definition of "sin" which somehow never seems to grab *us* personally from the pulpit.

Only when one has undergone this purgation that comes (sooner or later!) when time is given to prayer, can one really understand what is meant by the "theology of the cross," for only then does one rightly understand for oneself what sin really is, and, therefore, the real meaning of the cross, both for Jesus and for us today. I see contemplative prayer and the theology of the cross as symbiotic in that neither survives without the other. The cross, for Jesus, was made bearable out of the same oneness with the Father that John 17 seeks for *us*, and to the extent that we expect to endure the cross without first being in that state of oneness ourselves, we obliterate Martin Luther's whole life, because such would be the ultimate presumption of Self. The question that emerges is, "How can the institutional church rightly teach about the cross when it has not done its homework on prayer?"

So (to return to the stable) without a foundation in deep Christian prayer, what does one "in" the church really offer to one "outside" the church? Can one really accept another in-process, as-is when one has not yet seen oneself in-process, as-is? (The cashier in the grocery store had had a baby herself.) Without undergoing the purgation that deep prayer brings, people continue through the revolving doors of Sunday services feeling "saved"—even faking it pretty well in their preoccupation with church work—when, in fact, they don't have an understanding of the beginning of true salvation, nor are they motivated to "ask, seek, and knock," because at the precipice of purgation it is infinitely more inviting to remain "saved" and continue in neurosis than to let Jesus bring the wholeness He wishes but which, though free, is not cheap.

At the precipice of purgation it is infinitely more inviting to remain "saved" and continue in neurosis

When one in-process reaches the point of being ready to seek counseling or direction and is met with a subtle superiority from others that suggests they are above and beyond such need for integration in their own lives, one seeks acceptance where it may be found and, judging from the responses on the radio and from my own experience, it has often been found outside the institutional church. My own salvation in the area of prayer came when I quit asking church people and found a psychiatrist who had done his homework on the early Christian mystics. It was *he* who affirmed me not only in my sanity but in my understanding of what prayer is. Out of the experience of God in prayer, we are shown our own sin in a way that gets our attention and, at the same time, we feel God's love so much that we can then move out to others in love and acceptance. The institutional church, in its not knowing where the line is drawn between "mysticism" and schizophrenia, has thrown the baby out with the bath water, and so its proclamation of the Kingdom of God has no teeth. People don't understand what "The Kingdom of God is at hand!" really means—and how could they be expected to when many pastors themselves are running scared from the numinous? Not that one can blame them—"It is a terrifying thing to fall into the hands of the living God!" But now that the modern physicists have come up with a view of reality that parallels Jesus' New Testament world view and that of the mystics of old—a world view which takes seriously dreams, healing, intuition, and, in general, direct relationship with supra-personal reality, it is more important than ever that this "new physics" be accorded an appropriate theological interpretation in a Christian perspective that incorporates the teachings and thinking of the early church fathers, lest it degenerate over time into a mass lay-occultism. Now it becomes clear to my why I was allowed to stray for a time into the occult . . . that I might take it seriously in a world that thinks it is funny. The church cannot run scared now from the future; without the *real* cross and the *real* kingdom, its EKG goes flat. Science will force theology to "put up or shut up." That is the ultimate post-enlightenment paradox! But the question again emerges, "How can the church rightly teach about things on which it has not done its own homework?"

The answer there is that part of accepting and loving each other where we are, Zacchaeus-style, includes openness to loving dialogue between "mystics" and "non-mystics" in the church, that we may, to use Martin Marty's words, "hitchhike" on each others' journeys rather than write each other off. It is not just a one-way street; mystics need the solid theology that the institutional church has to offer. Most of all, we need to understand one another . . . and ourselves. One of my favorite professors once said, in bewilderment, when he came to a section on mysticism in church history, "I think you must have to *be* one of these people to understand them." I never found the courage to tell him that, pain him as it might to hear it, he *is* a mystic. I was afraid I would make him angry, because he doesn't

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.

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.

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

Cornwall Collective, The. *Your Daughters Shall Prophesy*, 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, Allice 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 Patripassianism 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.

Ochschorn, 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 Dutli, 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. Trible 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, Trible 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/animus 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.

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

by Alfred C. Krass

This is the fourth in a series of four Bible studies based on the National Council of Churches' "Policy Statement on Evangelism." Four areas of evangelism receive attention: personal (Nov./Dec.), social (Jan./Feb.), communail (March/April), and public (this issue). Each article, as printed in the TSF Bulletin, *includes two studies on one of these areas. The time guidelines may help a group avoid getting stalled on the introductory questions. The studies could be helpful in several settings—seminary classrooms, TSF chapters, church classes or committees. The author and the editors would appreciate hearing about results. See the materials order form for reprints.*

Commitment to Jesus Christ Is a Public Event **D**

"Commitment to Jesus Christ," the Policy Statement goes on, "is a *public* event; new confrontations with the institutions of society occur, for the 'principalities and powers' which impoverish and enslave humanity cannot go unchallenged by Christians."

Now what does this mean in practice? The Statement goes on to explain: "Commitment to Jesus Christ in our *public* lives means to be engaged more earnestly in the work not only of relieving the poor and hungry, but removing the causes of poverty and hunger, in the struggle to remedy both inequities and iniquities, in the liberation of the oppressed and the vindication of the deprived, in the establishment of God's rule in the affairs of humanity."

In many countries of the Third World which have authoritarian governments today, the governments have sought to divide Christians, praising those churches which give unquestioning support to the regime, and even encouraging their religious activities, and condemning (and often persecuting) those Christians and churches which call for justice and democracy. Their argument is that the latter groups have gone beyond their religious mandate in dealing with "affairs of state." Those groups usually argue, however, that to fight for justice and freedom is part of their religious duty, that the "religious" cannot be limited to worship and personal evangelism.

The Policy Statement would give support to this latter definition of the proper realm of religious activity—evangelism, the Policy Statement says, has a necessary public dimension.

SESSION ONE **Text: Acts 16:16-24**

Other references you may wish to consult in this session and the next: Matt. 28:16-20, Mk. 5:1-20, Acts 4:1-31, 1 Cor. 15:20-28, Rev. 5

Preliminary discussion questions *(20 minutes)*

1. What do the members of your churches think about unseen powers? Do they believe they exist? How did they respond to *The Exorcist?*
2. When people today talk of invisible powers and spirits, in what realm do they feel they operate—the personal? The inter-personal? The public, historical realm?
3. What did Jesus say about unseen spirits like demons?
4. Complete this quotation of our Lord: "If I by the finger of God cast out demons, then—" What did Jesus mean by that?

Study of the Text: Acts 16:16-24 *(40 minutes)*

1. How was the slave-girl being used by her owners?
2. Why did Paul become so upset?
3. What kind of power had Paul assaulted by his exorcism: (a) economic, (b) political, or (c) social?
4. With what kind of power was this power allied? Do you see such alliances in our world today?
5. Did the slave-girl's owners describe their actual reason for being angry with Paul and Silas? What appeal did they make in order to cloak their actual reason for opposing them? Have you seen people cloak their opposition to the church's activity in a similar way?
6. Would it not have been better for Paul and Silas to have left well enough alone in order to have been able to carry on their evangelistic mission? Should they have risked going to prison?

Summary questions *(20 minutes)*

A. How are people you see bound by oppressive forces? Is it the role of the church to challenge these forces?
B. Is it part of our duty to "remove the causes of poverty and hunger," or is it enough to relieve those who are suffering from them?
C. Does holistic evangelism threaten the powers that be? If so, how can we be law-abiding citizens if we engage in such evangelism?

Prayer

SESSION TWO **Text: Ephesians 3:7-13**

Preliminary discussion questions *(20 minutes)*

1. What are the "principalities and powers" of which the New Testament speaks? How are they related to political powers, to economic and social systems?
2. What does it mean to witness to the principalities and powers?
3. Does God's plan for the world concern the principalities and powers?
4. Does the gospel promise only internal, spiritual liberation, or do its promises go further? Does it envision actual liberation from oppressive forces within the span of human history?

Study of the Text: Ephesians 3:7-13 *(30 minutes)*

1. How does Paul describe the gospel in these verses?
2. What is God's "secret plan"?
3. What role does the church play in that plan?
4. Whom does the church address in this witness? Where are the powers found that they might be addressed?
5. Was Paul's imprisonment due to his making this kind of witness?

Summary questions *(35 minutes)*

A. A young writer has said, "The most political act the church can perform is to preach the gospel." Do you agree?
B. As you look at the community and world in which you live, what do you feel is God's "purpose" concerning it? How will holistic evangelism further this purpose? What kind of "spiritual warfare" will we have to engage in, and with what powers?
C. Can holistic evangelism be furthered by deeds of love as well as by preaching? Will this be a sign to the powers?
D. Do you agree with the Policy Statement where it says we are called to "remedy both inequities and iniquities"? How do these differ?
E. In what ways can you be engaged in "the establishment of God's rule in the affairs of humanity" in your city or town? Do you sense that the Spirit is calling you to be so engaged?

Prayer

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 contributing a regular column on urban mission to The Other Side. *Studies* *The entire policy statement may be obtained from the NCC, 475 Riverside Drive, New York 10027.*

Summer Reading List

by *TSF Bulletin* Associate Editors

For the final issue of this year we asked our Associate Editors to suggest a short list of books for summer reading. Some were able to respond, and we present their suggestions here.

From Ray S. Anderson, Fuller Theological Seminary (Theology):

Thomas F. Torrance, ***The Mediation of Christ***, Eerdmans, 1984. This little book of four chapters, with fewer than one hundred pages of text, with no critical notes or scholarly references, presents the heart and soul of Professor Torrance's theology. It is not only an invaluable introduction to Torrance's thought, but a stimulating and practical exercise in discovering again the core of our own Christian faith as response mediated through Christ. If reading theology can ever be expected to produce a renewed life of faith and a deepened experience of God's grace, this book is a candidate!

Helmut Thielicke, ***Being Human . . . Becoming Human***, Doubleday and Company, 1984. Thielicke ranges over a wide spectrum of human themes and presents an extended essay in anthropology, not intended for the narrow academic specialist, but for thoughtful people who want to make sense of humanity as personal existence in an increasingly impersonal and technological age.

Bernard Ramm, ***After Fundamentalism: The Future of Evangelical Theology***, Harper and Row, 1983. Despite a title which misdirects the potential reader, this book has survived the initial flurry which greeted its arrival last year, and promises to be a catalyst for continued self-reflection by evangelicals with respect to the theology of Karl Barth. The book is not a treatise on Barth, claims the author, but rather an essay in theological methodology. The author's own struggle to understand the impact of the Enlightenment on contemporary theology leads him to suggest that Karl Barth, more than any other modern theologian, provides for evangelical theology a paradigm for doing theology which does not deny the Enlightenment nor does it capitulate to it. Students of evangelical theology dare not avoid the challenge which Ramm has provided through this essay. Indeed, the future of evangelical theology may well depend upon the kind of paradigm which is finally chosen.

Thomas A. Smail, ***The Forgotten Father***, Eerdmans, 1980. While this book has been around on the shelves for a few years, I make no apology for placing it among the ones most significant for evangelicals to read this year. Thomas Smail, author of ***Reflected Glory***, in which he called for a recovery of a theology of God the Son in the charismatic tradition, now calls for a recovery of a full trinitarian theology as means of centering the renewal movement in the life of God himself, not merely in the "experience of God." The charismatic movement as a thing in itself may well be almost over, says Smail, but the renewal of the Church by the Holy Spirit has only just begun. I happen to think that he is right. This book will contribute to a healthy theology of renewal, as well as a healthy renewal of theology!

Alasdair I. C. Heron, ***The Holy Spirit***, Westminster Press, 1983. The subtitle of this book suggests quite accurately its main contents: The Holy Spirit in the Bible, the History of Christian Thought, and Recent Theology. Professor Heron holds the Chair of Reformed Theology at the University of Erlangen. He has provided us with a carefully written and well balanced book on the Holy Spirit, with copious notations from historical as well as contemporary sources.

Otto Weber, ***Foundations of Dogmatics***, two volumes, Eerdmans, 1981, 1983. The English translation of Otto Weber's standard work in dogmatic theology has provided us with nothing but the best available two-volume work in theology published in the English language, in my judgment. One should probably begin by browsing through various sections in order to sample Weber's style and refreshing reformulations of Christian orthodox theology. Then one can settle in for a theological experience seldom to be found in contemporary theologies.

From Stephen T. Davis, Claremont McKenna College (Philosophy):

Hans Küng, ***Eternal Life***, Doubleday, 1984. Advanced level, famed Swiss theologian affirms Christian hope of life beyond death.

Pinchas Lapide, ***The Resurrection of Jesus: A Jewish Perspective***, Augsburg, 1983. Fascinating seminary-level study by a noted Jewish New Testament scholar who affirms that Jesus rose from the dead.

Steven M. Cahn and David Shatz, ***Contemporary Philosophy of Religion***, Oxford, 1982. Advanced level; the best book of readings in the philosophy of religion to appear in the last 10 years.

William Hasker, ***Metaphysics: Constructing a World View***, InterVarsity Press, 1983. Introductory level; excellent introduction to the discipline of metaphysics from a Christian perspective.

Arthur F. Holmes, ***Contours of a World View***, Eerdmans, 1983. Introductory level; treats similar topics as Hasker's book. Very worthwhile book for Christian students.

From Robert Hubbard, Denver Seminary (Old Testament):

Robert Alter, ***The Art of Biblical Narrative***, Basic Books, 1981. A book for those wanting to take seriously the Bible as literature. Insightful examination of the Bible's literary techniques. Will make narratives come alive. Not too technical, but in spots a little ponderous to read.

Michael David Coogan, editor, ***Stories from Ancient Canaan***, Westminster, 1982. A short, popular collection of the main Ugaritic myths. To be read just for fun, and not requiring too much time. Good for understanding the Bible's cultural milieu.

Robert K. Johnston, ***The Christian at Play***, Eerdmans, 1984. A short study of the theology of play. Good application of biblical theology to life today. Level of seminary-trained or educated reader.

Samuel Terrien, ***The Elusive Presence***, Harper & Row, 1978. A full-scale presentation of Biblical Theology, well-received by the author's peers. Lengthy. "Textbookish" in level of depth.

Christopher J. H. Wright, ***An Eye for an Eye***, InterVarsity Press, 1984. Written for a popular audience, this book explores a thorny question, the relevance of Old Testament ethics for today.

From Paul Mickey, Duke Divinity School (Practical Theology):

Thomas C. Oden, ***Pastoral Theology***, Harper & Row, 1983. This and the following book are important for those interested in pastoral care and counseling, for they address a long-neglected area in the field. This work is an effort to look at the centrals of ministry from a conservative point of view. Oden covers everything from preparing for ordination to care of the poor.

E. Brooks Holifield, ***A History of Pastoral Care in America***, Abingdon, 1983. An excellent survey of the development of the pastoral care movement in the United States. Its subtitle tells the theological concern of the movement: "From Salvation to Self-Realization." Without question this book will be a classic in the field of pastoral care in the United States. Must reading.

Howard Clinebell, ***Basic Types of Pastoral Care and Counseling***, Abingdon, 1984. An update of ***Basic Types of Pastoral Counseling*** (1966). Clinebell's book was an effort to move counseling out of a strictly clinical model and to a more parish-oriented and short-term counseling model. His recent revision enhances that contribution. A valuable resource for parish pastors.

Mary Stewart Van Leeuwen, ***The Sorcerer's Apprentice: A Christian Looks at the Changing Face of Psychology***, InterVarsity Press, 1982. As a companion to the concerns expressed by Holifield and Clinebell about the psychologizing of pastoral counseling a critical approach to the field of psychology is offered here.

Don S. Browning, ***Religious Ethics in Pastoral Care***, John Knox, 1983. Ethics and pastoral psychology are becoming closer companions, and appropriately so. This is an excellent work in drawing the ethical implications of pastoral care. Browning, Oden, and Hauerwas alike draw upon the tradition of moral theology in the Roman Catholic side of the house to draw together theological, pastoral, and theological themes. Excellent small book, and Browning's newest work.

Under the "if you haven't read" category, I would include Howard Clinebell, ***Contemporary Growth Therapies***, Abingdon, 1981. An appreciative survey of the appropriate uses of various types of therapies and how they emphasize growth. Particularly appropriate for the pastor seeking to develop a foundation for doing counseling, this approach to various models of therapy will acquaint the pastor with the therapeutic assumptions in various approaches. Also, James E. Loder, ***The Transforming Moment***, Harper & Row, 1981. This book is heavy in theology and philosophy but offers a profound understanding of the conflicts and dynamics of conversion experience. It, too, has far-reaching ethical implications. Robert E. Webber, ***Secular Humanism: Threat and Challenge***, Zondervan, 1982. A timely book for those who want to be updated on the behind the scenes battles over such issues as prayers in the public school, libertine lifestyle, and the challenge to the church of contemporary secular humanism. Finally, a book about imprisonment, conversion, and prison ministry by Robert Van Buskirk, ***Tailwind***, Word Books, 1983. From 25 to 40% of the current prison inmate population in the United States is composed of people directly or very closely associated with the Vietnam War. Van Buskirk, highly decorated Green

Beret in Vietnam, was confined to solitary confinement on false charges in Germany and there had a profound conversion experience. This book gives good insight into the life of a Vietnam veteran and those who have spent time in prison.

From Stephen Charles Mott, Gordon-Conwell Theological Seminary (Ethics):

Robert Coles, ***Children of Crisis***, 5 vols., Little, Brown, 1964–1977. I suggest any one of these volumes. Coles is a psychiatrist with a deep regard for the conservative religion of the poor who has a great capacity of allowing them to speak for themselves and to reveal their struggles. Even the last volume, ***Privileged Ones***, is helpful for understanding from where many of us, or people to whom we minister, come. They are easy to get into; they read like fiction.

Langdon Gilkey, ***Shantung Compound: The Story of Men and Women under Pressure***, Harper, 1966. This is the story of Westerners in northern China who were herded into a camp during World War II by the Japanese. This theologian as a young man was one of them. He describes the experience as a clear case study of the Christian understanding of human nature. A good way to get into theology.

Dennis P. Hollinger, ***Individualism and Social Ethics: An Evangelical Syncretism***, University Press of America, 1983. This is perhaps the best study of the social and political thought of mainline evangelicalism by an author who is using ethical categories of evaluation. The subtitle reveals his disturbing conclusion based on a close study of the first twenty years of the magazine, *Christianity Today*. A more advanced reading.

José Míguez Bonino, ***Toward a Christian Political Ethics***, Fortress, 1983. Míguez is probably the leading Protestant theologian in Latin America. He also is soundly orthodox. He is both a critic and a modeler of liberation theology, and any critiques of liberation theology which have not struggled with his thought should be discounted to that degree. Some regard this book as his best yet, but valuable also are his ***Doing Theology in a Revolutionary Situation***, Fortress, 1975, and ***Christians and Marxists***, Eerdmans, 1976 (out of print). All of these are more advanced readings.

Garry Wills, ***Nixon Agonistes: The Crisis of the Self-Made Man***, New American Library, Rev. Ed., 1978. A good book for a political season. Its significance goes far beyond the individual studied, for Wills' thesis is that Nixon was like the rest of us, but to an extreme. It is a great study of liberal individualism in America. For example, it provides a helpful framework for evaluating the self-esteem movement. The narrative portions of the book are exciting reading, while the political reflections are more difficult, although probing.

From Grant Osborne, Trinity Evangelical Divinity School (New Testament):

R. T. France and David Wenham, Eds., ***Gospel Perspectives III: Studies in Misrash and Historiography***, JSOT Press, 1983. An extremely important collection of essays on a very current topic; the definition, criteria, and usefulness of Jewish midrash as a tool for studying the Gospels. France's article, "Jewish Historiography, Midrash, and the Gospels" is worth the price in itself.

Ben F. Meyer, ***The Aims of Jesus***, SCM, 1979. J. D. G. Dunn called this the most important text on Jesus since Jeremias. It contains one of the best discussions of historical methodology I have seen.

Moises Silva, ***Biblical Words and Their Meaning***, Zondervan, 1983. The most important work on lexical analysis since James Barr. It is must reading for anyone doing serious exegetical research.

David E. Aune, ***Prophecy in Early Christianity and the Ancient Mediterranean World***, Eerdmans, 1983. A ground-breaking work on an extremely important issue, the actual place of prophecy in the early church. An appendix explores its relation to charismatic exegesis. While he carefully avoids applying the data to the charismatic movement today, the implications are obvious.

J. Christian Beker, ***Paul the Apostle: The Triumph of God in Life and Thought***, Fortress, 1980. While some other books on Paul could be mentioned if this were a longer list (e.g., R. P. Martin, ***Reconciliation*** or B. Holmberg, ***Paul and Power*** or Seydon Kim ***The Origin of Paul's Gospel***) this work is, along with E. P. Sanders' ***Paul and Palestinian Judaism***, the major work on Paul in English during the past decade. With specific chapters on Galatians and Romans plus careful consideration of Pauline themes, it will remain a major interpretation of Paul for years to come.

Helmet Koester, ***Introduction to the New Testament***, Fortress, 1983. Volume 1 is the best compendium of Hellenistic background to the New Testament in English. Volume 2 vastly overstates the centrality of Graeco-Roman parallels. Nevertheless, this is must reading for any serious student.

Robert A. Guelich, ***The Sermon on the Mount: A Guide to Understanding***, Word, 1982. One of the best examples of serious research in print, this will stand alongside R. E. Brown's ***The Birth of the Messiah*** for its depth and clarity. While not everyone will agree with some of the tradition-critical decisions, all will profit.

In addition, two major commentary series have begun: the New International Greek, and the Word series. Thus far each volume has taken has taken its place in the top 4–5 commentaries on the particular book. Other than these, two individual commentaries have appeared which could rightfully be labelled magesterial. J. Fitzmyer, ***The Gospel According to Luke I–IX***, Anchor Bible, Doubleday, 1981, is one of the finest works to appear on any biblical book. R. E. Brown, ***The Epistles of John***, Anchor Bible, Doubleday, 1982, stands beside Brown's two-volume ***Gospel of John*** commentary (also in the Anchor series) for its quality.

From David Lowes Watson, Perkins School of Theology (Evangelism and Mission):

David J. Bosch, ***Witness to the World: The Christian Mission in Theological Perspective***, John Knox, 1980. One of the most substantial statements of mission theology for this decade, and a worthy successor to Johannes Blauw's ***Missionary Nature of the Church***. Should be carefully contrasted with the other major missiological statement to appear in recent years, Orlando E. Costas, ***Christ Outside the Gate*** (reviewed here 6:4:18).

Charles H. Kraft, ***Communication Theory for Christian Evangelism***, Abingdon Press, 1982. The application of many years of research and teaching in the field, this volume is likely to become the standard text for the method of interpersonal evangelism. On the assumption that the Christian has an *evangel* to communicate, Kraft explains the technique of communication without once reducing it to technics.

Alfred C. Krass, ***Five Lanterns at Sundown: Evangelism in a Chastened Mood***, Eerdmans, 1978. Even if you have read this before, it is well worth a second perusal. Chapter Five, "The Announcement," remains one of the most powerful statements for evangelism in our time, and the whole volume serves as the paradigm for reinstating eschatology as the cutting edge of our message. If this grips your attention, go on to read Krass's latest volume, ***Evangelizing Neo-Pagan North America***, Herald Press, 1982.

James E. Loder, ***The Transforming Moment: Understanding Convictional Experiences***, Harper & Row, 1981. In many ways a demanding book, this is well worth an intensive period of reading. Likely to be a standard text for many years to come, it establishes the validity of religious experience by exploring the epistemology of God's initiatives to us. If our understanding of conversion is to keep pace with advances in psychology and anthropology, volumes such as this are indispensible. And Loder writes out of a deeply personal Christian faith.

John Walsh, ***Evangelism and Justice: New Insights for Christian Ministry***, Orbis Books, 1982. A study at once simple and profound, this comes out of Walsh's many years of experience in relating evangelism theory to lay men and women, and in turn receiving their insights. He finds that James Fowler's theory of faith development has a quite remarkable global application, and argues convincingly that humankind is ready for a major step towards the fulfillment of God's salvation—for which evangelism is the catalyst.

From the TSF Office:

Stephen Mott is being too modest. His own ***Biblical Ethics and Social Change***, Oxford, 1982, is a first-rate scholarly and practical work. Mott works with both the Old and New Testaments to demonstrate how Scripture should impact decision making. His discussion of love and justice is penetrating, and his call for Christians to be involved in social change is responsible and prophetic.

Also guilty of omission is Ray Anderson. ***On Being Human: Essays in Theological Anthropology***, Eerdmans, 1982, is an exceptional programmatic offering. The doctrine of humanness is at the core of many contemporary church discussions, and Anderson provokes the needed reflection. The first half is written more for the advanced scholar while the rest is more accessible for a less academic reader.

Finally, a rich source of bibliographic material is Mark Lau Branson's ***The Reader's Guide to the Best Evangelical Books***, Harper and Row, 1982. Over 1000 books are annotated in 50 categories. Though not a spell-binder, it is written with the TSF audience in mind, and where else can you find out what Albert C. Outler and Jerry Fallwell's favorite books are?

—Thomas H. McAlpine

March 18, 1984

Editors:

In his review of my book, *What Is Secular Humanism?* (*TSF Bulletin*, Feb., 1984), Alan Padgett claims that I attribute the Second Vatican Council in the Catholic Church to the influence of secular humanistic philosophy.

Apparently, Mr. Padgett bases this judgment on a sentence in which I wrote that "the Second Vatican Council was the occasion for restless Catholics to emulate liberal Protestants."

The operative word here is "occasion," not cause. I have been writing and speaking on the subject of the Council for twenty years, and I have unfailingly defended it, both from those on the "left" who have systematically misinterpreted it (often indeed in ways which show secular humanist influence) and from those on the "right" who have made the very charge which Mr. Padgett erroneously attributes to me.

There are numerous places where I talk about the Council, but I refer interested readers to three of my books—*The Decline and Fall of Radical Catholicism* (1971), *The Recovery of the Sacred* (1974), and *Catholicism and Modernity* (1979).

Sincerely,
James Hitchcock
Professor of History
St. Louis University

Software Review

The Word Processor
(Bible Research Systems, 1982, $199.95). Reviewed by Thomas H. McAlpine, Managing Editor.

The Word Processor makes the King James Version available for a wide variety of microcomputers (including some models of the Apple, TRS 80, IBM-PC, and Kaypro). To have put the entire Bible on some six to eight 5¼ inch floppy disks, and in this variety of formats, is no small accomplishment. In addition to text display, it allows creation and merging of indices, and printing out of texts or indices.

Some will argue that the choice to use the King James Version rules this package out as a serious research tool. Others, with more justification, will argue that the issue is not so much the version, but the language. On the other hand, realistically, many will use the English text in sermon preparation, and for those with a microcomputer, how useful will *The Word Processor* be?

The capacity to create and merge indices is very useful. Multiple lexical criteria can be specified for creation of an index (include every verse with "John," "love," etc.). The range of texts the index will cover can be specified. When indices are merged, one can choose between creating an index containing all the references in both, or only the references common to both.

On the other hand, there are limitations. There are not enough commands to easily move around in a text. To move up five verses one may need to give the "UP" command a number of times, waiting each time for the screen to redisplay. When a verse is accessed by entering its reference, it appears at the top of the page, rather than the middle. Since the preceding verses are generally as important for establishing the context as the following, users will need to get into the habit of entering a reference about five verses previous to the verse they're interested in.

This problem of context reappears in a more serious form when indices are being created. As it stands, only the verses containing the specified words are included. It would be much more useful to be able to specify a range of verses to be chosen (e.g., include in the index every verse with "judgment" together with its preceding and following verse). In merging indices, the interest is when different words occur together. Unfortunately, the only sort of occurring together the merge function recognizes is occurring together in the same verse. Again, it would be useful to be able to specify a range. How would this work? Consider Index A with texts John 1:10, 20, 30, and Index B with texts John 1:10, 21, 32. Merging the indices on the basis of common texts would produce John 1:10 for a range of 0, John 1:10, 20, 21 for a range of 1, and John 1:10, 20, 21, 30, 32 for a range of 2.

To move from (perhaps) the esoteric to the practical, while the program allows one to print out texts and lists, it does not, apparently, allow one to create files of texts or lists which can then be manipulated by a (secular [sorry!]) word processor. Thus one either cuts and pastes the printouts into usable form or retypes them.

In summary, with its present capacities *The Word Processor* is a useful tool. With minor alterations it could be much more useful. As storage technology continues to improve it will be possible to include the Hebrew and Greek lexical information which has insured the continued usefulness of works such as *Strong's* or *Young's Concordance*. Then it will make no sense for a student or pastor with access to a microcomputer not to have such a tool.

Book Reviews and Book Comments

Exodus: A Hermeneutics of Freedom
by J. Severino Croatto, trans. by Salvator Attanasio (Orbis, 1981, vi + 89 pp., $4.95). Reviewed by Gerald T. Sheppard, Associate Professor of Old Testament, Union Theological Seminary, NYC.

Croatto is a Professor of Old Testament, the first full-time Roman Catholic teacher at the Instituto Superior Evangelico de Estudios Teologicos in Buenos Aires. In this book, he employes a synthesis of hermeneutical insights from both Paul Ricoeur and liberation theology. The resulting "essay in hermeneutics" concerns itself mostly with "*how* the kerygma of liberation is treated as a theme in the Bible." Alongside a sophisticated discussion of semiotic theory, Croatto offers his own "eisegesis" ("that which leads *in*" rather than "exegesis," "that which leads *out*") of the Exodus, Creation (Gen. 1–2), the Old Testament prophets, the Gospels, and Paul. Although the author reflects on his own Latin American situation as a concrete example for interpretation, he aims at a more general hermeneutical preparation so that other readers can carry out their own creative re-reading of the same biblical material in the light of their own national situations and liberation praxis.

The book is at once brilliant, provocative, uneven, and one of the most complicated discussions of hermeneutics in liberation theology. In my judgment, Croatto is most successful in his treatment of the Exodus. He shows how the "cry" to God from the Hebrew slaves in Egypt can reflect the conscientization of the oppressed who know enough to hope and to seek for liberation. Likewise, Moses' report to the people of his "call" can be seen to be a part of the same conscientizing program as it "'melt(s)' the hearts of the people so that it may begin the liberating process." Moreover, the prophet's subsequent self-doubt, like that of the people, conforms well to an internalization of "the fear of freedom" in Paulo Friere's *Pedagogy of the Oppressed*.

At the same time, Croatto seems opportunistic in how he plays on the dialectical tension between the "factual" events in history and the semiotic presentation of them in Scripture. For example, while the Exodus tradition assigns the initiative for liberation to God, that feature is simply "peculiar to religious *language*"; we must not "ignore the fact that the Exodus could have been, from an initial perspective, an intention that arose from among the Hebrews themselves." If Moses appears to be the leader because he was called by God, Croatto informs us that "in fact he was 'called' because he was a leader."

These tensions in interpretation seem further complicated by Croatto's assurance elsewhere that the addition of miracles and extraordinary elements "never distorts the event but that, instead, enriches it with a deeper vision." Unlike North American exaggerations about patriotic "heroes," Israel's heroic and miracle-filled traditions within Scripture lack "fabrication" and present in each case "a profound understanding of the key-personage of their history." These generalizations both about how facts relate to expressions "peculiar to religious language" and about the qualities of narratives caught up into a "sacred history" remain, for me, historically suspicious and potentially conflicting.

My most serious disappointment is with Croatto's treatment of the crucifixion and the Pharisees. For Croatto, the Pharisees and other Jewish leaders are the true culprits who "contrive a 'political crime'" in order to have Jesus killed. By contrast, Pilate, a Roman dictator, "grasps Jesus' transcendent mission better than did the Jews." However, Croatto, in an effort to avoid an "ingenious" charge against the Jewish *people* at the trial, can only speculate that they were "'bought' by the chief priests and elders." At the same time, Croatto tries to explain why Jesus did not, in fact, engage in a liberation praxis on behalf of the oppressed Jews: Jesus "would have helped *the Jews* on the surface, and his activity would have exhausted itself on that political, racial, and geographical level." Croatto finds a "paradox" in this scenario only in what he regards as "the question," namely, "Why did the Jewish authorities not exploit the new leader in order to assert the hope of liberation from the Roman yoke?"

But would Croatto's own affirmation of a "kerygma of freedom" make the *exploitation* of Jesus by Jewish leaders more honorable than a rejection of him, as one who even in Croatto's judgment did not engage in overt liberation praxis on behalf of oppressed Jews? Why do the systemic social consequences of forced colonization on a once-independent Israel not lead Croatto to a re-assessment of the Roman contribution and a de-mystification of the Jewish role in the crucifixion of Jesus? Croatto's interpretation will appear even to many evangelicals as a historically naive use of biblical traditions, if not anti-Semitic.

Still, these latter criticisms are not meant to deny the presence of much hermeneutical and interpretive insight in this book. Croatto's "essay" remains a profound attempt to outline a full hermeneutical program for practical exegesis. He clearly raises key problems and possibilities for biblical interpretation from a liberation perspective, frequently in an unusually impressive and incisive manner.

A History of Prophecy in Israel
by Joseph Blenkinsopp (Westminster, 1983, 288 pp., $16.95). Reviewed by Thomas H. McAlpine, Managing Editor.

At the start, Blenkinsopp identifies a number of concerns which inform this study: Why did prophecy develop as it did? Is the frequent limitation of "real" ("classical") prophecy to the period of Assyrian and Babylonian activity useful? What can we say about continuity between the prophets? What distinctions between prophetic traditions are viable? How adequate was the prophetic response? Blenkinsopp is at his best in pushing the limits of "real" prophecy and in tracing continuity between prophets. His work is less satisfying in its attention to the sociological dynamics involved in prophecy, and therefore less satisfying in its treatment of the remaining concerns.

But before going further, what is the history which Blenkinsopp traces? To vastly oversimplify, Israelite prophecy begins as ecstatic war prophecy (Miriam, Joshua, Deborah, Samuel). With David, and subsequently in the southern Kingdom, it is more or less successfully governed by the interests of the Davidic dynasty. When it is speaking most powerfully, it is speaking for the "people of the land." In the Northern Kingdom it continues to maintain its freedom not only to call to war, but to specify who shall lead. Fitness to lead may be judged in terms of cultic or judicial faithfulness. Assyrian statecraft makes an important contribution at this point, not only in upping the ante, calling national survival into question, but in dealing directly with peoples as opposed to simply with their rulers. And thus the prophets begin also to address the people on their cultic or juridical faithfulness.

But in the end it is more satisfying—and more conducive to social stability—to build monuments

to the prophets rather than to have them around. The prophets performed key functions, not least in helping Israel to interpret their demise under Assyria and Babylon. But the difficulty of distinguishing true from false prophets, the lack of viability in the prophetic agendas, and the general destabilization in the authority structures in the community caused by prophecy—all these contributed to a variety of responses through which elements of prophecy were reincorporated into the cult (divination), other elements fell into disrepute (ecstacy), and interpretation of various prophets might be one of the dividing lines between power-holding and marginalized groups.

Blenkinsopp is working with an eclectic model of prophecy which incorporates both theological and sociological components. And on both fronts the author is provocative, whether in his interest in the "ambiguity" of prophecy as a divine instrument or in his championing of the "people of the land" (a group about which we know little) as a support group for key prophets (rather than the levitical priests, another group about which we know little). But in general the sociological dimensions are insufficiently explored.

Drawing on Weber and Wellhausen, Blenkinsopp looks for the origins of Israelite prophecy in war prophecy. But a broader sample of sociological models—as well as the Old Testament—may suggest that the war functions were at best only one component of a more central role for the prophet (Wilson, *Prophecy and Society in Ancient Israel*). This is important also because it bears on the question of how inherently destabilizing prophetic activity would have been.

The treatment of Amos is another case in point. Taking Amos to be announcing unconditional destruction for Israel, Blenkinsopp identifies the exhortations to seek Yahweh as later additions. And this problem, not confined to Amos, of whether the prophetic message was one of conditional or unconditional destruction, has generated a large body of secondary literature without a clear resolution. Sociologically pitched questions, e.g., the nature of the group whose agenda Amos articulated, could provide a fresh approach to this problem, which could have the effect of making the Deuteronomic History's characterization of the prophets as preaching repentance more probable historically.

To return to the theological issues, while there is considerable, though not always convincing, attention paid to the redactional history of the prophetic books, there is less attention paid to the nature and significance of their final form, though even here the author is well on the high side of the curve. And this, to pick up the earlier question of what the prophets were really about anyway, is reflected at the end of the book. Blenkinsopp, betraying a completely understandable concern to establish a prophetic trajectory that is theologically useful, ends with a discussion of the book of Jonah, which "intends to pioneer a new understanding of the office [of prophet] based on the profound and simple conviction that God's ultimate will is to save." On historical grounds Blenkinsopp has denied this conviction to the prophet Amos, and is trying to attribute it to Jonah, again on historical grounds. From the canonical side, the conviction is present in the book of Amos, and the placement of Jonah between Obadiah and Micah perhaps makes Blenkinsopp's attribution of a programmatic role of Jonah less likely. In any case, the current witness of Amos is a historical datum worthy of note. Thus a history of prophecy needs to include not only sustained attention to the sociological dimensions of prophetic activity, but also a full-fledged account of the final redaction(s) and canonization of the prophets.

These comments, perhaps, make it clearer why the author identifies this work as a "provisional stock-taking." It should be clear that the work is much more than that. But as a provisional stock-taking, it is hard to think of an equal.

Anatomy of the Fourth Gospel: A Study in Literary Design
by R. Alan Culpepper (Philadelphia: Fortress, 1983. xii + 266 pp., $19.95). Reviewed by Richard B. Hays, Assistant Professor of New Testament, Yale Divinity School.

For a long time, scholars have insisted that there is no such thing as a special "sacred hermeneutics": the Bible ought to be read and interpreted in accordance with the same principles that apply to any other text. Indeed, this was one of the fundamental claims of the Reformers, who denied that the church had any privileged right to promulgate interpretations of Scripture beyond or contrary to the plain sense evident to the intelligent, believing reader. But a funny thing has happened over the past two centuries: professional biblical critics, reading the Scriptures "like any other (historical) text" and seeking meaning in events "behind" the text rather than in the text itself, have developed an increasingly specialized and self-enclosed tradition which produces readings of the Bible that often bear very little resemblance to the interpretations accessible to the uninitiated reader. (The history of these developments in biblical criticism has been carefully traced by Hans Frei in *The Eclipse of Biblical Narrative*).

Recently, however, some scholars have sought to rectify this situation by applying to biblical narratives critical methods which originate in literary-critical studies of narrative fiction. One of the most recent and most significant contributions to this effort is R. Alan Culpepper's monograph, *Anatomy of the Fourth Gospel*, written partly at Cambridge under the guidance of the noted literary critic Frank Kermode. Culpepper, an Associate Professor of New Testament at Southern Baptist Theological Seminary whose doctoral dissertation (*The Johannine School*) was a more conventional historical-critical study of John's Gospel, is at pains to emphasize that his use of such methods is intended neither as "a denial of any historical core or matrix of the gospel" nor as "a challenge to historical criticism or the results of previous research." Instead, Culpepper touts his approach as "an alternative by means of which new data may be collected and readers may be helped to read the gospel more perceptively." One intriguing issue raised by the book, however, is whether its methods may not after all undermine historical-critical studies of John's gospel to an extent much greater than Culpepper's disclaimer would indicate.

After explaining his objectives in an introductory chapter, Culpepper deals in successive chapters with narrative point of view, narrative time, plot characterization, "implicit commentary" (the use of irony and symbolism), and "the implied reader." In each case, Culpepper structures his discussion on the basis of established literary-critical categories, drawing on the work of critics such as Gerard Genette, Boris Uspensky, Seymour Chatman, Wayne Booth, and Wolfgang Iser. The actual discussions of the Johannine material are in general balanced and clear, though often disappointingly brief, with the result that this "Anatomy" does tend to read rather like a basic anatomy textbook, *cataloging* the components and functions of the Fourth Gospel's bodily parts. Culpepper's decision to deal with so many literary-critical categories, all of which first have to be explained, in the end allows him too little space to explore the sometimes fascinating insights that his method generates. This is at the same time a weakness and a virtue: though the discussion is tantalizingly scanty, Culpepper succeeds in offering an overview of the numerous ways in which a proper literary reading might illumine John's gospel.

Culpepper thus performs a badly needed service for contemporary Johannine scholarship, which has been dominated recently by speculative reconstructions (e.g., Raymond Brown, J. Louis Martyn) of the history of the putative community that produced the text. One can hardly turn the pages of Culpepper's book without feeling gratitude for the sobriety and modesty of his methods and for his evident respect for the shape and texture of the narrative as it appears in its final canonical form. Perhaps this study can even serve to build a bridge over which traditional NT historical critics can walk towards a greater appreciation of the value of literary methodologies; Culpepper has wisely eschewed esoteric structuralist and "deconstructionist" methods, opting instead for approaches built on the classical tradition of humane letters.

Despite my conviction, however, that the book points Johannine studies in a fruitful direction, I have two major misgivings about Culpepper's work. First of all, as he himself indicates in his preface, Culpepper is a "novice" in the field of poetics, a fact which manifests itself less in his marshalling of literary theory (which is surehanded) than in his tendency to analyze John in relation to secondary critical studies rather than in relation to other works of literature. A comparison of Culpepper's *Anatomy* to Kermode's discussion of the Gospel of Mark in *The Genesis of Secrecy* reveals the contrast: Kermode's sly, probing prose ranges across Western literature from medieval drama to Kafka and Joyce and thereby provides us with repeated epiphanies as we see Mark's Gospel from unexpected angles. Culpepper's work, on the other hand, despite his appropriation of literary models, rarely adduces any literary parallels or analogies to John's narrative and manifests only occasional flashes of literary *sensibility* or style. The comparison is perhaps unfair: Kermode is a master of his art, whereas Culpepper, trained as a NT technician, is bravely apprenticing himself to others to learn the use of new tools. Indeed, the value of Culpepper's book for NT studies lies partly in its stolid, workmanlike tracing of certain fundamentals of critical theory: whereas a *tour de force* like *The Genesis of Secrecy* defies emulation, Culpepper's patient work clearly marks a path where others can follow. Still, until biblical scholars learn to cultivate genuinely literary sensibilities, we will be susceptible to the charge that we know the words but not the "melody" of the texts with which we deal. Culpepper describes but does not evoke the literary character of the Fourth Gospel.

My second misgiving about the book concerns Culpepper's reluctance to press the implications of his analysis for mounting a critique of previous critical work on John's Gospel. Having read this book as Culpepper shows us how to read it, can we ever go back to the historical-critical mode of reading? If we can go back, can we still accept the criteria that NT scholars have used to delineate redactional seams, layers of tradition, and history of the Johannine community? For example, if the logic of the Gospel's episodic plot is "controlled by thematic development" and can be accounted for as neatly as Culpepper proposes, what does that portend for source/composition theories which regard the material in chaps. 5–8 (for example) as scrambled or disarranged? (Cf. the ordering of this material in Bultmann's commentary, for example.) Or, if "Chapter 21 is . . . the necessary ending of the gospel," where does that leave the theory, apparently accepted by Culpepper, that this final chapter is an epilogue added subsequent to the completion of the original form of the Gospel? Does not his analysis of the narrative unity of the text including chapter 21 compel us to reassess the evidence for regarding chapter 21 as a later addition? Or, if indeed this Gospel's apparently conflicting attitudes towards "the Jews" really can be explained in terms of an escalating hostility within the various episodes, would that not call into question composi-

tional theories which treat chapters 11–12 as a separate block of material in part because of the allegedly different attitude manifested there towards "the Jews"? Or, to take a final example, if the story's prolepses (references to future events) "actually tell us about the future of John's story world, which may or may not correspond to any historical reality," would it not be necessary for critics to exercise much greater caution than has been customary in reading the historical situation of the Johannine community out of the narrative?

These examples could be multiplied many times over. The point is that Culpepper's reading of the text, despite his protestations to the contrary, may jerk the rug out from under the prevailing critical consensus. The historical critic's presumed data may in fact be generated by wooden reading, by blindness to the text's literary contours, and most of all—let evangelical readers take careful note—by a determination to extract "historical" information from a text which cries out to be read as imaginative narrative. One might hope that Culpepper's future work would not explore further the challenge that his reading of John poses to historical-critical orthodoxy.

Does a reading of the Fourth Gospel as imaginative narrative threaten its status as witness to the truth? Or does such a reading challenge the modern reader to rethink Pilate's question: "What is truth?" Culpepper claims that "the gospels, in which Jesus in a literary character, can make him known to readers more profoundly than he, as a person, could have been known by his contemporaries." If that is so, then the "truth" of the story is not identical with its historical factuality. Precisely for that reason, the literary path that critics such as Culpepper are blazing holds great promise for the church and simultaneously poses massive hermeneutical difficulties which honest readers of the NT have no choice but to confront.

A Home for the Homeless: A Sociological Exegesis of 1 Peter, Its Situation and Strategy
by John H. Elliott (Fortress, 1981, 320 pp., $24.95). Reviewed by Grant Osborne, Associate Professor of New Testament, Trinity Evangelical Divinity School.

John Elliott has become a leading interpreter of 1 Peter with his *The Elect and the Holy* (1966) and now with this work. It is the first full-length study of this imporant epistle from a sociological perspective. In his introduction Elliott interacts with current theories and shows a sophisticated awareness of the synthetic nature of many sociological reconstructions of early Christianity. He believes that the sociological exegesis of individual texts provides an answer, since it links the results with concrete texts rather than nebulous theories. Elliott seeks the "social interaction" which led to the distinctives of the text. Since 1 Peter is the one epistle seriously wrestling with the place of the Christian as an alien in society, it becomes a natural focus for such a study.

Elliott argues that the terms for the Christian in society, *paroikos* "resident alien" and *parepidēmos* "temporary sojourner" in 1:1; 2:5, 11; 4:17, should be taken literally rather than figuratively or spiritually. Thus they look to the church community as experiencing social and religious estrangement from the pagan culture. He believes that Asia Minor in the first century was not successfully urbanized according to Roman policy. As primarily rural, the recipients of the epistle were tenant farmers and not only urban artisans. As a result many of the converts were already among the despised minorities. Moreover, Christianity was a sectarian movement and as such was always in tension with the surrounding environment. It was greeted with suspicion and hostility. Since most of the converts had already come from the *paroikoi* under the expectation that they were joining a self-contained society within which they could find acceptance, the absence of improvement in their circumstances led to confusion and discouragement.

Within this matrix of problems—internal doubts and external harassment—1 Peter sought to "reinforce the group consciousness, cohesion and commitment of the Christian sect in Asia Minor." Only within such a community identity could the believers resist the forces arrayed against them. The epistle therefore stresses the new elite status to which they have been "elected" (1:1, 15; 2:4–10; 3:9). However, Elliott carefully distinguishes this from a "pilgrim theology" which views the epistle as stressing citizenship in heaven and spiritual alienation on earth. 1 Peter addresses a social situation of dispossessed peoples who had become Christians. The basic ethos of 1 Peter is provided by the household theme, which "was used to promote both the internal solidarity of the sectarian movement and its external distinction from Gentile motives and manners." Thus *paroikoi* and *oikos* reflect the tension between the community within society and as an integrated sect. This tension is socioreligious and not cosmological. This leads Elliott to doubt Petrine authorship, since the situation envisaged comes much later than the sixth decade C.E. He argues, however, that it is also removed from a Pauline group and is best placed within a Petrine circle in Rome 70–80 A.D.

This provocative book is an example of what I believe to be a proper use of sociological method. First, it is tied to texts rather than to speculative theories. It is common for adherents of this school to make the determinative question, "What theory do you utilize?" and to ignore the more crucial question, "Have you considered all the evidence (from Scripture and ancient backgrounds)?" Elliott avoids this error and clearly seeks to allow the data to speak for itself. Second, he does seek a holistic study of the text and its background. His basic theory is consonant with both 1 Peter and what we know of the situation within the first century church in its relationship to society. He does not fall to the temptation so often exhibited of attempting a revisionist (and highly speculative) reconstruction of the ancient situation. This is highly encouraging and makes this writer much more encouraged about the possibility that sociological exegesis may be more than a passing fad.

However, this brings us to the major problem of the book. Elliott has not quite achieved his goal, for he has ignored the great stress on salvation and the spiritual dimension in 1 Peter. The first major section should have been given more emphasis, as indeed it was in his earlier *The Elect and the Holy*. In 1:3–12 the epistle centers upon the blessings of salvation and in 1:13–2:3 enumerates the ethical responsibilities of the life of holiness which should result. The central section, 2:4–10, then unifies the two basic themes, the spiritual calling of the church and the sociological situation within which that calling is to be reflected. In other words, his two works together show that the salvation should not be socioreligious vs. cosmological but socioreligious *and* cosmological. In other words, the *paroikoi* are the dispossessed who are rejected and persecuted by society and the "sojourners" whose true citizenship is in heaven. Further, I do not believe he had truly overturned the thesis that the epistle reflects the situation of the mid 60's C.E. He gives no hard evidence but merely states his opinion that it fits 70–80 A.D. better. Petrine authorship would fit his data as well as a Petrine circle.

Martin Luther: Prophet to the Church Catholic
by James Atkinson (Eerdmans, 1983, 224 pp., $7.95). Reviewed by Martin I. Klauber, Ph.D. student at the University of Wisconsin-Madison.

James Atkinson depicts Martin Luther as a prophet to not only the Protestant Church, but the Roman Catholic Church as well. Arguing that the post-Vatican II changes in Catholic theology have alleviated much of Luther's original criticism of the sixteenth-century Roman Church, Atkinson points to the importance of viewing Luther as a link in contemporary discussions between theologians of both traditions.

Atkinson divides this work into two sections. The first one is a summary of the historiography of Roman Catholic perspectives about Luther beginning with the propagandistic attacks against Luther by Denifle and Cochlaeus through Joseph Loritz's re-evaluation of Luther in the 1930's and finally to contemporary Roman Catholic historians who see much in common between Luther's thought and their own.

Seeing this progression of Roman Catholic views of Luther as leading to a more realistic assessment of the value of Luther studies, Atkinson proceeds to discuss, in the second section of the book, the degree to which Luther's specific doctrinal disagreements with the Catolic faith have grown more and more insignificant. Further, he points out that Luther was reacting to specific theological traditions which did not differ that much from his own ideas, especially on the important doctrine of justification by faith. Atkinson cites McSorley on this point, citing the view that Luther was reacting against the semi-pelagianism of late medieval nominalism while ignoring the stream of thought that found its roots in Augustine, Anselm, Bernard and Gregory of Rimini.

Atkinson should be commended for his call for increased dialogue between Catholics and Protestants, especially in the year commemorating the five hundredth anniversary of Luther's birth. However, Atkinson tends to exaggerate the similarities between Luther and contemporary Catholic theology while minimizing important aspects of distinction. For example, Atkinson devotes only one page to sacramental theology, pointing out that recent Anglican-Catholic conferences have relegated the doctrine of transubstantiation to a mere footnote. Further, Atkinson states that the contemporary Catholic concept of religious authority emphasizes an "interplay and coordination of Scripture, tradition and the teaching office." Granted, the Roman Catholic Church no longer hurls anathemas against Luther's belief in *sola scriptura*, but the Church has hardly adopted the doctrine as its own. Although Atkinson's call for both Catholics and Protestants to learn from Luther's teachings is important for significant dialogue between Protestants and Catholics, we need to maintain that significant differences in doctrine remain between Luther and post-Vatican II Catholicism.

The Bible in American Education: From Source Book to Textbook
by David L. Barr and Nicholas Piediscalzi, eds. (Fortress, 1982, 204 pp., $12.95). Reviewed by Richard V. Pierard, Professor of History, Indiana State University.

This is one of six volumes in the Bible in American Culture series commissioned by the Society of Biblical Literature. The eight essays examine the interaction between the Bible and education from the seventeenth century to the present, and call attention to the paradox that while it has no special standing in public life in the United States, it remains

the most widely studied book there. W. Clark Gilpin traces the use of the Bible in colonial education, especially Puritan New England, and shows the two had to perform the conflicting functions of being engines for change and renovation of church and society while simultaneously justifying and instilling the values of the existing order. Biblically based education perpetuated the civic virtues, that is, the duties of the student to self, to others, and to God. John H. Westerhoff III analyzes the biblical images in the textbooks used in the common schools during the nineteenth century (including McGuffey's *Eclectic Readers*), and finds they contained only minimal references to the Bible but yet communicated a religious worldview and value system that corresponded to evangelical piety. But as pluralism advanced during the century, a transition occurred in public education from reinforcing religious identity to the promotion of national harmony.

A most helpful contribution is Virginia L. Brereton's informative survey of Protestant, Catholic, and Jewish private education, the alternative to common schooling, and the shifts that occurred during three periods: 1820–80, 1880–1940, and 1940 to the present. She shows they were created because many in these groups had continuing concerns about the issues of Bible study and interpretation. William L. Sachs' content analysis of Sunday School materials in the late nineteenth century finds that this institution disseminated knowledge of the Bible throughout American society and its task evolved from moral indoctrination to priming students for salvation. Thomas H. Olbricht discusses the changing approaches to biblical scholarship and teaching in theological education in response to the new ideas of historical criticism, and Charles R. Kniker surveys the similar development at the more popular level.

Boardman W. Kathan examines Bible study materials used in churches, synagogues, and religious schools in our century and points out there is a wide gap between the formal biblical scholarship of academe and the Bible study of clergy and laity at the grassroots. The basic differences among the various programs of study lie in the areas of translation, interpretation, and application of the Scriptures. In the final essay Peter S. Bracher and David L. Barr focus on the problem of how to teach the Bible in contemporary America where devotional use of the Scriptures in the public school setting is no longer allowed. They call attention to a wide range of experimental programs, curricula, and approaches which are useful in communicating the literary and historical values of the Bible. Although we live in a secular age characterized by diversity and pluralism, the Bible does have an appropriate role in English, social studies, and humanities curricula. It is a basic element in the American cultural heritage, and it not only may but should be studied.

A Documentary History of Religion in America: Since 1865.
edited by Edwin S. Gaustad (Eerdmans, 1983, 640 pp., $18.95 pb.). Reviewed by John G. Stackhouse, Jr., Ph.D. student in Church History, University of Chicago Divinity School.

Scholars are beginning to recognize the extravagant and often bewildering variety of American religious life and history (cf. C. L. Albanese, *America: Religions and Religion*, 1981–reviewed here, May–June 1983). Edwin S. Gaustad, professor of history at the University of California-Riverside, here provides the second volume of his large collection of primary documents which vitally illustrates this country's religious pluralism.

Gaustad arranges and introduces the documents under chronologically ordered topics. As D. F. Anderson pointed out in his *Bulletin* review of volume one (Jan–Feb 1983), however, the major contribution Gaustad makes is not his rather unremarkable introductions, but the breadth and depth of the material he presents.

Here, as in volume one, Gaustad makes two advances beyond the normal "canon" of American religious historiography. First, he surveys more kinds of religion: from cultic to Catholic, from Congregational to chiliastic, from the National Council to the "New Charismatics." His touch is deft indeed in selecting apt literature to represent each kind.

Second, Gaustad dips beneath the surface of the usual "High-culture" documents to include fragments of the broader culture, whether a missionary priest's account of the nascent Russian Orthodoxy in Alaska (1840) or a snippet from *The Robe* (1942). We do not get here to the stuff of basic social history (e.g., notes from ordinary preachers' sermons, church bulletins, diaries), but Gaustad brings us closer to the religious experiences and thoughts of more Americans than preceding collections have brought us.

Gaustad's very act of selection necessarily shapes the view of American religion the reader will obtain from this collection (despite Gaustad's belief that the reader will be free to make up his or her own mind about American religion—see the Preface). Nevertheless, these documents need a more explicit interpretive framework to contribute best to an understanding of American religion.

With only this volume, its companion, and Sydney E. Ahlstrom's *Religious History of the American People* (1972), however, one could learn or teach American religious history with a completeness unparalleled by works about any other country.

Speaking particularly of Gaustad, as a Canadian I am quite jealous of you Americans who now have a window of such deeply colored fragments, arranged so helpfully, through which to appreciate your religious heritage. Whether studied or browsed through, this collection of Gaustad's informs and entertains, and above all keeps one from conceiving of American religion solely in terms of "Protestant-Catholic-Jew." It is certainly among the most important books on American religion published this year.

Eerdmans' Handbook to Christian Belief
edited by Robin Keely (Grand Rapids: Eerdmans, 1982, 480 pp., $24.95). Reviewed by Richard A. Muller, Associate Professor of Historical Theology, Fuller Theological Seminary.

This volume is an attractively designed beginners' manual in Christian doctrine aimed specifically at a general audience. Its strengths include clear presentation, good balance of doctrinal and historical material with contemporary issues, and a conscientious attempt to highlight important doctrinal questions in well-designed summary sections which stand out typographically from the rest of the text. The volume is also comprehensive both in its doctrinal scope and in its attempt to draw theology into the context of global problems: Christianity is set into the context of the religions of the world, described in relation to advances in science, and made the basis for dealing with problems of world hunger and of ecological stewardship of the environment. All of these features make the book a strong candidate for use in Christian education at the high school and adult level, and perhaps as an introductory text in Christian colleges.

We must add, however, a strong *caveat lector* (let the reader beware). No textbook is unbiased—and in an edited text written by a myriad of authors, individual doctrinal biases will potentially be as diverse as the many authors. This is a particular problem in a volume designed for beginners who do not have the expertise in theology to distinguish divergent traditions in Christian opinion. For example: the discussion of predestination and human choice so studiously avoids making a decision in favor of one side or the other that it wraps the reader in a mystery, not attempting to unravel the problem by noting the necessity of grace for salvation and not leaving much room for the traditional Reformed or Lutheran perspective of a salvation given by grace alone. More significant is the discussion of adult and infant baptism and the section on the "new birth": this reader felt that the case for adult baptism and against the baptism of infants was stated with somewhat more conviction than the case for infant baptism and that the section on the "new birth" was developed in the direction of the adult experience of being "born again" or converted. No mention is made of the Reformers' teaching concerning the regeneration of children or of the relationship of infant baptism to a divinely bestowed justification by grace alone.

In the balance, the usefulness of the book as an introduction to contemporary Christianity and its beliefs far outweighs the various problems of composite authorship. In all cases, the teacher who uses a text ought to be trained at a more advanced level than the text itself. Granting that caution, this handbook ought to provide a major stimulus to Christian education and serve both as a valuable tool in the activation of interest in Christian doctrine among laity and as an excellent point of departure for application of the principles of Christian doctrine to contemporary life.

The Christian Church
by Hans Schwarz (Augsburg, 1982, 368 pp., $19.95). Reviewed by Kevin V. Dodd, Th.M. student, Fuller Theological Seminary.

The church in the modern era is faced with dilemmas, indeed crises, from many fronts. It is therefore urgent, writes Schwarz, "to rediscover the origin and purpose of the church and the reason of existence for the ministerial office." The approach used to carry this forth is primarily historical, as one would expect from the author of *Our Cosmic Journey* and *Beyond the Gates of Death,* and thus the church is viewed both retrospectively and prospectively. The book is divided into three nearly equal parts: The Formative Era; The Great Temptation; The Promise of the Future.

The first part considers ecclesiological and ecclesiastical development into the fourth century. His purpose is to demonstrate that early Catholicism was not necessarily an aberration but rather a consequent, even potentially beneficial, development. The church's origin is first investigated by examining the meaning of the word "Church." Schwarz then focuses on the Jewish community and on Jesus Christ as the church's founder and foundation. Since the church, as reflected in the New Testament, could not have existed without appropriate structure, attention is then turned toward the administration of the church and its worship. While the church's unity is found in Christ, diversity is also a necessary ingredient in its existence, because the one church is manifested in local congregations. Finally, Schwarz notes in this context the formation of the canon, the development of the creeds, and the conceptions of the apostolic office.

The second part examines the period through the Reformation. In the position of an increasingly established institution, the church at several points came precariously close to forgetting its call and true purpose. Yet it never lost its vitality. It made the world much richer and gave it necessary direction. Schwarz places a helpful emphasis on development in the East, as well as in the West, and upon the various pre-Reformation movements. The Reformation itself is seen as mixed blessing. While the primacy of Christ and Scripture is rediscovered, entrenchment, individualism, and secularism are also evident.

Finally, Schwarz draws attention to the present position of the church by briefly noting the modern rediscovery of the church's unity in Vatican II and ecumenical dialogue. From this position, a more systematic investigation of the structure of the church is launched. Concluding this third part is a presentation of the church as the guardian of the past, the heart of the present, and the reminder of the future. In the middle section, Schwarz reconsiders H. R. Niebuhr's treatment of the various positions in relation to Christ and culture in a most provocative fashion.

The book could be faulted either for being too long or too short. Concerning the latter, it might be said that Schwarz attempts to cover a vast amount of material too briefly. One is left somewhat uneasy with simple generalities (e.g., Zwingli, Calvin, and Cranmer noted as the main proponents of a Calvinistic understanding of church structure) and with what borders on a strawman presentation of opponents' positions. Here I think particularly of Barth's critiques of law and gospel and of infant baptism. Barth's stand is quickly presented and just as summarily dismissed without adequate attention to his detailed reasons for rejecting the Lutheran position. In fact, it seems from Schwarz's analyses that Barth never wrote a fourth volume to his *Church Dogmatics*.

Again, one might wish the book had been shorter. This brings us to a much more positive evaluation of Schwarz's work. The third section is so instructive and illuminating that one cannot help wonder why the first two sections needed such extensive coverage. They appear to be included in order to steer the reader away from a stereotyped understanding of history and doctrine apart from Lutheranism and toward a more ecumenical willingness to dialogue. If this is the case, adequate space easily could have been allotted in a more completely systematic presentation.

One finishes the book with an encouraged and realistic outlook on the current situation of the church and a hope for a more fruitful future. While this is not surprising, considering the author's *On the Way to the Future*, it is neither simplistic nor uncritical. One is impressed throughout by the sustained interest with which Schwarz hears and learns from traditions other than his own. The book is therefore a valuable contribution to the ecumenical enterprise. Doubtless it will prove to be an enduring help to all who wish for a unity (not uniformity) among today's denominational churches.

I Believe in the Second Coming of Jesus
by Stephen Travis (Eerdmans, 1982, 252 pp., $5.95). Reviewed by Dale C. Allison, Research Associate, Texas Christian University.

Contrary to what the title might lead one to imagine, roughly only half of this clearly written volume—chapters 2–4—is about the second coming of Jesus. Chapter 1 concerns itself with Old Testament prophecy, and chapters 5, 6, and 7 deal with, respectively, life after death, the doctrine of hell, and the meaning of hope for life in the world. Thus the book treats of eschatology in the broad sense, not just the second advent. The topics touched upon, including mind-brain identity theory, near death experiences, and Marxism, are manifold.

Given the diversity of the subject matter, it is hardly possible to summarize Travis' conclusions. We may note, however, that among the controversial positions defended, he opts for amillenialism (finding it consistent with Rev. 20) and for conditional immortality, with its corollary, annihilationism. Also of particular interest is the emphasis Travis lays on the symbolic character of biblical prophecy. This leads him to affirm that what matters is not the how or the manner of the world's end but the divine purpose achieved therein, and that there is no more tension between science and theology when it comes to the consummation than there is—granted modern interpretations of Genesis—with regard to the beginning. But the principal value of Travis' book lies neither in its author's development of new ideas nor in his novel exposition of old ones. Its chief merit rather resides, in the first place, in the service rendered by the listing and explaining of the various answers that have traditionally been given to the key questions of eschatology. The book would be useful in a survey course. Then, secondly, Travis has not flinched from facing issues that typically trouble evangelicals. He admits, for instance, that Daniel was composed in the second century B.C., and he confesses that Jesus and Paul would have been quite surprised to learn that the world would continue 2,000 years past their time. Aside from whether his attempt to come to terms with such difficult positions is persuasive, he has served the truth and rightly underlined the complexity of his subject matter by not denying their existence. Finally, while holding on to the heart of the Christian hope, Travis offers succinct critical judgments of dispensationalism, of attempts to calculate the date of the end, and of so-called "literal" interpretations of biblical prophecy. He thereby effectively dampens ill-conceived and potentially divisive claims to know too much.

With the year 2,000 looming on the horizon, a year which will, lamentably but certainly, be swamped by an ocean of popular, uninformed eschatological enthusiasm, the church will be well served by sane books such as this one in the "I Believe" series. Seminary students and pastors will find the book worth the small price.

The Ecumenical Moment: Crises and Opportunities for the Church
by Geoffrey Wainwright (Eerdmans, 1983, 272 pp., $8.95). Reviewed by Bradley L. Nassif, lay theologian of the Antiochian Orthodox Church, and continuing student at St. Vladimir's Orthodox Seminary, New York.

"The existence of *denominations*—which so far in history implies *divisions*—calls into question the reality of *the Church*.... The visibility of the Church and of its unity is not spiritual unity but visible disunity; and that is a counter-testimony to the gospel." So argues the author.

The book is a carefully nuanced study comprised of eleven reflections written over the past decade. Due to the broad range of Christian tradition which the author embodies, the senior seminarian, who has a workable knowledge of Church history and theology, will have the most to gain from this book, though with some difficulty. Readers coming from non-liturgical backgrounds will broaden their perspectives by acquiring new insights into unfamiliar liturgical terminology and ecclesiastical orientations.

If the harmonization of the multifarious sources of theology can be compared to the task of a musician, then the author may be fittingly described as a "theological pianist"! Nearly every note on the keyboard of theological sources is strikingly played and united into one harmonious melody! Eastern and Western Christian sources ranging from biblical theology, historical theology, liturgical theology, patristics, creeds, canon law, and hymnography are all critically analyzed to support the author's intuition that at present "the Church stands before a moment of critical opportunity, a *kairos* which includes a *krisis*." Wainwright offers an imitable model of theological methodology which supports the postulate that the perspectives of the present depend to a large extent upon how well we have digested the past. Herein lies one of the book's most valuable contributions to Christian theology and ecumenical unity.

Ecumenical perspectives on the diverse forms of ordained ministry, social responsibility, and mariology are brought to bear on the question of unity. The author urges the practical tension of non-uniform patterns of Church government in the NT to inform the contemporary unity of denominational polities. He fosters a fusion between the gospel and social issues, but the distinction is over-coalesced, and will warrant an evangelical objection. Sympathetically, the English Methodist refuses the Roman doctrine of the immaculate conception and bodily assumption of Mary. He urges a common search for the truth of Mary while acknowledging that the relation of Scripture to tradition remains an underlying theological difference.

The most pivotal WCC document of our time is the 1982 Lima text on "Baptism, Eucharist, and Ministry" offered by the Faith and Order Commission. The author echoes the Commission's invitation for the Churches to accept the text as a fundamental basis for visible unity, and offers a disarming and provocative commentary on it in chapter three. Evangelicals will wholeheartedly welcome the kerygmatic core of the document and might possibly consider it as a conclusive denial of the Bultmannian analogy of radical liberalism. Although evangelicals heretofore have not been well-known for their ecumenical endeavors, their response to the Lima document may be the litmus which will indicate their degree of willingness to strive for visible unity.

The perennial problems of papal supremacy and biblical inspiration abide but are scarcely addressed by the author. In chapters eight and nine he also countenances a liberal but relatively mild biblical criticism, and, with Wesley, openly welcomes non-Christians to share in eucharistic fellowship. Although these views do not figure prominently in the book, this reviewer finds them to be theologically unacceptable.

The overarching obstacle to visible unity, however, will be the Faith and Order Commission's sacramental vision of theology. Although the Nicene Creed is accepted as a theological paradigm for the modern understanding of the apostolic faith, most evangelicals will not pass its sacramental orientation. Salvation is sacramentally mediated through baptism, though the Commission affirms the divine initiative and the need for a response of faith to be made within the believing community. Similarly, a "realist" view of the eucharist in chapters four and five will smack at "non-realist" views and raise soteriological questions. Nevertheless, the author will stimulate careful reflection over a more thorough application of the twin doctrines of creation and incarnation to the nature and mission of the Church.

The author firmly works through denominational barriers without claiming to be exhaustive or bracketing the truth question. He seeks a responsible balance between the extremes of theological minimalism and Cyprianic exclusivism. Rather than waiting until the prison or concentration camp, he presently invites a visible unity which encourages a fuller sacramental and structural sharing. At times the author offers questionable solutions and may be more optimistic than the occasion warrants. Nevertheless, the book goes far to enable visible unity and can be considered to be "essential" reading for all those who suffer the agony of schism.

A New American Justice
by Daniel C. Maguire (Winston, 1982, 218 pp., $8.95 pb.) Reviewed by Stephen Charles Mott, Professor of Christian Social Ethics, Gordon-Conwell Theological Seminary.

This is one of the most helpful ethical studies in recent years. The author is a prominent Catholic

ethicist. He teaches at Marquette University and is a former president of the Society of Christian Ethics. It is excellent in its combination of theoretical concerns with a thorough treatment of an issue of public policy. He demonstrates the ethical importance of preferential affirmative action to disempowered groups. Despite our different backgrounds in training and in the Christian community, I was struck by my substantial agreement with the author not only concerning his thesis but also in the underlying conceptions of justice, society, and government.

The book is well named. Maguire's justice is new to the individualism and merit-oriented justice to which the term "conservative" in "neo-conservative" relates. Its freshness is even more apparent in these years under the Reagan administration which follow the time of the writing of the book. The "new" relates to the crisis in the American idea of justice. Meritorian justice—distributing according to one's ability to succeed in the market—*seemed* workable in the early American optimism. But the free economic expansion which was assumed was an artificial situation for justice. Scarcity, not abundance in essentials, is more the norm for human communities. The alternative then for justice is sharing and redistribution, which require a loss and a sacrifice which was not there before. The old sense of justice cannot deal with it.

The place of the social good in his thought is how Professor Maguire's new justice deals with this world of distribution and consequential sacrifice. Since individuals flourish because of society, they "owe a contribution toward making the social whole a context in which human life can flourish." Justice is present not only in one to one relationships—the *individual justice* with which the old justice dealt best. There also is *social justice,* which is the obligation of the individual to the whole. Social justice is interlocked with the third form of justice, the responsibility of the whole, through its formal representatives, to the individuals in the distribution of the advantages and disadvantages of life in society; this is *distributive justice.* Social justice requires sacrifice. It conditions individual rights. The cost of preferential affirmative action to individuals, such as qualified whites who are not hired because of the resulting hiring of qualified blacks, is not unique or contrary to justice—despite how strange it is in light of individual justice.

The case for recognizing the needs and demands of social life is based not only on the debt of the individual to society. It also rests upon social analysis disclosing the reality of group formations. Groups are not amorphous or an irrelevant abstraction in face of a society of individuals. Group life is a producer of injustice. Consequently, groups which are victimized by this process have needs which must be recognized in distributive justice. These needs are represented by *rights* of groups. Adjustments in social life are made in terms of groups so that in social justice there is an inherent requirement of sacrifice made by some individuals and not by others.

This emphasis on the social good leads to the conception of the task of government. Government has the responsibility to see that the common good is maintained. Individual actions, benevolence, voluntarism are insufficient to counter the power networks of society because of the egotism involved in them. Preferential affirmative action is a necessity for the social good because of the needs of certain groups; therefore it is a task of the government. In fact past experience has shown that only the federal government has had a level of effectiveness in carrying it out.

Some objections to preferential affirmative action question the possibility of carrying it out fairly and efficiently. How do we determine which monopolies are discriminatory? How do we avoid being besieged by a chaos of minorities presenting themselves as proper candidates? Professor Maguire outlines clear criteria for determining which groups qualify: 1. there are no alternatives available to enforced preference; 2. the prejudice against the group must reach the level of depersonalization; 3. the bias is entrenched in the culture and the distributive systems of the society; 4. the members must be visible as such and so lack another avenue of escape. The criteria for proper inclusion in preferential affirmative action come out of the conception of justice. The needs of the particular group are relevant to the good of society. This is seen in the *social* breadth and basis of the need, in the *intensity* of the need for the group involved, and in the significance of the group for its *members* (the individual of the group cannot escape the needs of those who belong to the group). Professor Maguire finds only four groups to qualify in American society: blacks (uniquely), women, Native Americans, and Hispanics.

The main point of disagreement between myself and Professor Maguire is semantic yet important. Because the term *equality* works best in individual justice, he would like to discard it if he could while I would prefer to define the term more carefully and then fully use it. But this is a question of how to communicate the abundant material that we have in common. I find that his development of justice for preferential affirmative action can build well upon my articulation of the meaning of biblical justice. Fortunately, such a socially important book is also very well written.

Ethics for the Professions
by Darrell Reeck (Augsburg, 1982, 169 pp., $8.95). Reviewed by Denise Padilla Delaney who is a commercial banker with Chemical Bank in New York City and has an M.T.S. from Gordon-Conwell Theological Seminary.

The tendency in modern life to split personal life from work life and to divorce work from religious perspectives is an enigma, according to Darrell Reeck in *Ethics for the Professions.* Rather, for the religiously sensitive professional, reflection on the moral meaning of human action is not a luxury but an imperative.

Reeck sets out a practical approach by which professionals can incorporate their interactions with their organization, peers, authorities and the broader world into their religious framework. Ethics is not a system to be pulled off the shelf when needed with a full guarantee of good results. Ethics is an art by which one who is motivated by a benevolent spirit utilizes all of one's ethical knowledge and moral skill in the act of decision-making. Principles and consequences are considered while aiming for appropriate action in each situation.

Enablement, as the key moral theme common to the professions, is the informed service of the needs of clients. Reeck contrasts this to exploitation, or a form of egoism by which service is used to fulfill the professional's own ends at the client's expense. While Reeck's approach is seemingly only a benevolent one, it should be recognized that true enablement means empowerment, or giving clients the means by which they can reflect and act creatively on their own behalf rather than merely being the recipients of service.

Reeck points out, so aptly, that ethics is not merely a personal issue. The professional's responsibility is to act as an agent of renewal in organizations, government, and the broader world. Professionals of all religious heritages should emphasize their commonalities, thus promoting an openness and cooperation which uses different moral persuasions in creating a higher quality of life for all.

By providing a general discussion of professional ethics in a changing technological era, Reeck creates a framework for thought which should cause every professional to evaluate his or her responsibility to the world in everyday affairs.

Pauline Theology & Mission Practice
by Dean S. Gilliland (Baker, 1983, 309 pp., $12.95). Reviewed by Klyne Snodgrass, Associate Professor of Biblical Literature, North Park Theological Seminary, Chicago.

Relatively few books have focused on the need to base missionary practices on solid biblical theology. Roland Allen's work from 1912 *(Missionary Methods: St. Paul's or Ours?),* provided a foundation for later studies and still is unsurpassed. Gilliland's book is in many ways an extension of Allen's and frequently uses quotations from the older work.

The organization and intent of Gilliland's work is valuable and would be helpful for seminary students, pastors, and those considering a missionary vocation. Pastoral and practical concerns dominate throughout. The book focuses on five different subjects: Paul, conversion, new life, the Church, and the missionary. In each of the sections attention is given first to the Pauline writings and then to applications concerning the missionary field. Illustrations from the author's own missionary experience in Nigeria are frequent.

The value of the book, its orientation to practical issues concerning the mission field, is also its weakness. Gilliland's work is determined more from mission principles and issues arising on the foreign field than by a study of Paul. The major purpose of the book seems to be to prevent missionaries from controlling the lives of their converts. That is a necessary message, and Paul's theology is a theology of freedom. However, Gilliland leaves the impression that Paul stayed with his converts only a few weeks in most cases and then left them to the Spirit for guidance about moral and doctrinal issues. Without downplaying the role of the Spirit or the necessity for the free expression of Christianity in various ways in various cultures, the discussion of Paul needs to be more balanced to reflect his concerns for proper thinking and practices and for the role of leaders.

Other major flaws in the discussion of Paul contribute to this weakness. Paul is viewed virtually as a "lone ranger" carrying out the Christian mission with the rest of the early Church as a mere backdrop. The Christian tradition which Paul inherited and the activities of others need emphasis as well. Gilliland offers a primarily negative view of Judaism, but the elements of Judaism that Paul retains and his conscious attempt to build on a Jewish foundation are factors that modify the discussion considerably. Gilliland is also given to speculation at points, and deserves criticism for his chapter on conversion where parts of the discussion of salvation are presented in terms that are not particularly important for Paul's own treatment of salvation (i.e. forgiveness and repentance language).

These comments are not intended to negate the value of the book, but greater justice needs to be done to Paul and his thinking (and to the literature on Paul) before we set down our principles for missionary practice.

Doing Theology Across Cultures
by Morris A. Inch (Baker, 1982, 104 pp., $5.95 pb.). Reviewed by Charles H. Kraft, Professor of Missions, Fuller Theological Seminary.

This is a small book on a large subject. Morris Inch, professor of theology at Wheaton College, is one of the latest to try his hand at dealing with the recognition that cross-cultural issues and perspectives need to be considered in the process of theologizing. As Inch states in the Preface, "Few, if any, concerns should be higher on the Christian agenda than how one is to conceive and express his faith in his cultural setting."

In treating the subject, the author first states his position with regard to revelation, followed by a

discussion of some aspects of the relationship between Scripture and culture. He next presents a series of seven case studies, two from Scripture, three called "theoretical" and two called "practical." The final chapter, entitled "Christian Transformation of Culture," summarizes some of the issues raised with special reference to the place of the church in culture.

The book, though obviously brief, promises much to its readers. The author suggests that the readers who might profit most would be those in "adult study groups." Such groups do not require an expert presentation and would not, perhaps, be put off by the kinds of treatment that an expert would find superficial and misleading. With that audience in view, I would rate the book as a sincere attempt to deal with a pressing topic, and compliment the author for recognizing the need to treat that topic.

How, though, should one review the book for a publication such as the *TSF Bulletin*, especially when the publisher has represented it as serious theology and marketed it as an "academic" book? Perhaps it is the publisher that is at fault rather than the author, but it seems clear to this reviewer that the book does not belong in such company. By putting the word "theology" in the title and by marketing the book as academic, the publisher is misdirecting it to those in Bible schools and Christian colleges who will expect too much from it.

It is clear that the author means well. But he seems to have strayed far enough from his familiar turf that he makes himself vulnerable to rather harsh criticism from those who have already thought deeply about this subject, most of whom he makes no meaningful reference to. These would have a right to question his qualifications and, therefore, his judgments over the majority of the territory that he attempts to cover. For this reason and because it is likely to regularly reach the wrong audience, I feel the book deserves a scholar's review.

Inch states that he chooses to treat his topics "in more of a suggestive than exhaustive fashion." But just what does this choice allow? The topic requires at the very least a deep understanding of the Scriptures (which the author has) combined with a deep experiential and theoretical understanding of culture. Unfortunately, the book exposes serious deficiencies in the latter area. Though he seeks in the second and tenth chapters to deal knowledgeably with culture, he does not seem to know how to do so and, judging from his references, also does not know where to go for help. Though in bibliography and footnotes he cites four or five anthropologically sound works, he makes no use of any of them in his treatment of culture.

This mixture of biblical competence with cultural naivete leads Inch in Chapter Two to link a view of Scipture that no evangelical would disagree with to a distressingly superficial view of culture. Yet the subject he has chosen (contextualization) requires high competence in both areas. To simply introduce clever but simplistic and poorly defined terminology (i.e., "high/low view of culture"), to label the recommended/criticized approaches, while avoiding any substantive issue in an area so crucial to the topic, in no way provides an adequate foundation for the rest of the book.

Inch's attempt to treat contextualization in the Bible (Chapters Three and Four), shows the same unevenness. He is at his best when making generalizations rooted in traditional understandings of the Scriptures. He claims, for example, that we may expect both continuity and discontinuity between the pre- and post-conversion experience of a people. In his list of principles for doing theology across cultures, then, he rightly warns us against compromising our allegiance, being insensitive to the welfare of others, and treating transcultural principles in Scripture as if they were merely temporal. But when in this process he gets close to the cultural side of things, the author shows a frustrating tendency to go no further in his treatment of an issue than a true but unspecific statement such as, "We . . . must help men precisely where they are" or "The gospel has enough problems to contend with without shocking people by breaches of custom." He also rightly warns us against syncretism, but provides no definition or clear indication of what he means by the term.

The book improves considerably after the first three pages of Chapter Five. Inch briefly suggests some potential for bridging between Christianity and Chinese Yin-Yang thinking. Then in Chapter Six he helpfully, though too briefly, grapples with "an Eastern critique of the Western concept of man." The quality of this chapter and that of the other better chapters in the book, Chapters Eight and Nine, seem strongly tied to the quality of the sources on which they are based. By comparison it appears that the inferior quality of the other chapters is largely due to a combination of use of inferior sources and too great a dependence on the author's own skills in an unfamiliar area.

Chapter Seven, on liberation theology, is a case in point. Inch launches out on his own here. He seems to know of no other evangelicals who have dealt with this issue. He first attempts a description of Gutiérrez minus any discussion of the context from which he speaks. He next presents "The [sic] Biblical Concept" of salvation, without so much as a hint that the concept as he presents it is a contextualized understanding (in Western culture) of what the Bible says. Had he been more aware of the implications of his subject matter, Inch would have claimed less for his own interpretation (which, by the way, I feel is a reasonable interpretation). He should also have done better with Gutiérrez. His critique is hit or miss, and his summary not very helpful. We are left with the question, Why did the author raise this issue if he could do no better at dealing with it?

As noted above, Chapter Eight is of a different quality for the most part. The reason is that he bases it on the analysis by Phil Parshall of an approach to Christian witness in a Muslim context. Parshall knows what contextualization is all about. Fortunately, the author trusts Parshall and does little in the chapter to detract from his approach.

In Chapter Nine the author raises the issue of how Christians should deal with the custom usually (though often misleadingly) referred to as "ancestor worship." In this chapter Inch constructively adopts the suggestions presented in a student paper that recommends Christian functional substitutes for three traditional practices associated with ancestors. Though the reader could get the impression that the recommended changes might be more readily acceptable than they are and easier for an outsider (like a missionary) to bring about, the chapter provides an acceptable brief treatment of the topic.

Not so Chapter Ten, where Inch returns to the subject he knows least about—culture. Depending on no less an expert on the subject than T. S. Eliot (and no one else), Inch makes several suggestions relating church, culture, and politics (he is best on church), few of which have much to do with the promise of the chapter title that he will now tackle the problem of "Christian transformation of culture." He is in line with those who have written on this subject (none of whom he refers to) to suggest that any transformation of culture must take place from within. But otherwise the chapter ranks with the poorest in the book.

From a scholarly point of view, this is not an important contribution to the literature on contextualization and deserves to be ignored by serious students of the subject. It is a great pity that the title promises so much and to the wrong audience. For, as pointed out above, it was never the author's intent to provide an expert presentation for serious scholars. It might, though, have some usefulness to the audience intended by the author.

Christians and Religious Pluralism
by Alan Race (Orbis Books, 1983, 176 pp., $8.95). Reviewed by Terry R. Mathis, a recent graduate in philosophy from Claremont Graduate School.

Numerous Christian theorists have attempted to deal with the theological implications of the plurality of world religions. A measure of order has recently been brought to this range of views by Alan Race, an Anglican chaplain in the University of Kent at Canterbury. In a fairly exegetical work, he gathers the various positions and ranks them according to three general theoretical categories: exclusivism, the traditional view that salvation comes only through Jesus Christ; inclusivism, the belief that the salvation of God is something somehow found in the great non-Christian religions, Christianity, however, still being seen as the superior means of grace; and pluralism, the view that the different world religious are equally acceptable centers of faith, Christianity graded no better than the others.

Race provides a breadth of representation. Included among exclusivists are Karl Barth, Emil Brunner, Hendrik Kraemer, and Lesslie Newbigin. Under inclusivism are Karl Rahner, Hans Küng, Raymond Panikkar, and J. A. T. Robinson, while advocates of pluralism are Arnold Toynbee, W. E. Hocking, Ernst Troeltsch, John Hick, and Wilfred Cantwell Smith. This is to mention only central figures discussed in each category.

Evangelicals may be troubled with Race's work for many reasons, one being that he is subject to the same kind of criticisms that he levels against others. Race on one hand says that any account in which Christianity is thought to be the fullest expression of religious truth is tantamount to unjustified theological imperialism and at least a prejudgement of the issue. Yet Race on the other hand feels that one should prejudge the issue in favor of pluralism. He argues that when there is no agreement as to the grounds for thinking that the same ultimate divine reality is only perceived differently by people in different religions, then religious pluralists must "lay bare . . . the concepts, presuppositions and terms of the dialogue if it is to vindicate the original assumption." That the conflicting religious truth claims are really complementary is yet to be confirmed, he says.

Race is aware of his own predilections for pluralism. But he insists that a normal means of human inquiry will incorporate both the empirical data of other non-Christian religions and an enlightened historical critical account of the Bible, with the result that Christianity will be seen as one possibility among many. What Races takes to be a normal means of inquiry is evidenced by his empirical orientation to the traditional doctrine of the incarnation. He thinks that the classical doctrine is an embarrassment, because it is not rooted in empirical fact. When, however, he is looking at the conceptual problems within religious pluralism, he is less of a committed empiricist. At the end of his book, he agrees with Cantwell Smith that a new epistemological sophistication must be attained in order to press on with the pluralist's agenda.

The foregoing illustrates that, while Race condemns religious arrogance and imperialism, the force of his argument often depends upon an imperialism of a different sort. Though the scholarship inherent in Race's thinking should be weighed carefully, the critical reader will notice that normal human inquiry, as Race refers to it, is not even by his own estimation a settled question. He has assumed a highly secularized and debated point of view by which to check the religious exclusivist, pluralism meanwhile passing with little scrutiny in comparison. Race has thus not shown that religious pluralism is the best option; he has rather screened the issue by way of a bias in favor of pluralism. This bias pervades his discussion from beginning to end,

so that his conclusions and theses are often little more than a reflection of it.

Although Race is not supportive of orthodoxy, his book is valuable as a catalogue of the prominent ways in which theistic writers have attempted to account for the plurality of world religions, except perhaps when his classifications of the issue create oversimplification and confusion. For instance, some inclusivists, like exclusivists, hold that salvation comes only through Christ. And, similarly, some exclusivists, like inclusivists, believe that God can use non-Christian religions as vehicles of salvation. These two classifications might therefore have been put together as a single spectrum. But aside from such irritations as poor labeling and bias, Race's work is important as a kind of map of the intellectual terrain over which those laboring to develop a theology of world religions are working.

BOOK COMMENTS

The Old Testament and Criticism
by Carl E. Armerding (Eerdmans, 1983, 134 pp., $5.95).

For the student who is entering the labyrinth of Old Testament nomenclature for the first time *The Old Testament and Criticism* is indeed a splendid little book. In the first chapter of the book Armerding argues persuasively for the use of critical tools by conservative scholars. In his words, "... conservative theology both permits and even demands the use of the best critical tools...."

The remainder of the book provides lucid summaries of various critical approaches to the Old Testament text with helpful examples.

The strength of the book lies in its introductory format. Many Old Testament textbooks including *Introductions* assume at least an elementary knowledge of the material Armerding so aptly covers. This alone makes the book valuable as a working tool next to one's Old Testament commentaries.

One weak criticism of the book is that more examples would have been helpful. This is particularly true of his otherwise excellent section on literary criticism. The reader would like to know how Armerding approaches literary criticism beyond the first chapters of Genesis. This is actually a positive note since he has simply whet the reader's appetite.

Armerding's book will be helpful and stimulating for evangelical and non-evangelical students alike.

—Matthew Floding

From Chaos to Covenant: Prophecy in the Book of Jeremiah
by Robert R. Carroll (Crossroads, 1981, 334 pp., $14.95).

This highly provocative book intends to replace the popular but long outdated volume on Jeremiah by J. Skinner. It is a sort of "introduction" to the book of Jeremiah. No section of the latter (except the oracles against foreign nations, chapters 46–51) escape the author's critical scrutiny. The poetic oracles, temple sermon, confessions, "Book of Consolation," and biographical narratives receive thorough treatment. The book concludes with a summary of the uses of prophecy in Jeremiah and two appendices ("Some Books on Jeremiah in English" and "A Note On Using Jeremiah Today").

What is provocative about the book is its main thesis: the life of Jeremiah as presented in the book is neither historical nor biographical but rather an extended, imaginative metaphor created by writers (primarily the "deuteronomists") as a theodicy for the disastrous fall of Judah. They took Jeremiah's poetic oracles and sought to minister to their contemporaries by inventing the rest of the book's contents which are biographical in nature. Thus, just as the "historical Jesus" of the gospels supposedly reflects more about the early Christian community than about Jesus, so the "historical Jeremiah" says less about what Jeremiah said and did than about the struggles of post-exilic Judaism.

The general reader will find the book polemical in tone and repetitive in style. In my judgment, the author's thesis hangs by two very fragile threads; namely, the assumption of a group of Jews called "deuteronomists" (a view recently under question) and the author's own skeptical view of the biblical data. On the other hand, the serious student must reckon with the thesis and the stimulating implications it raises for the application of prophecy to contemporary life. In forcing us to pause over the latter issue Carroll performs a good service.

—Robert L. Hubbard

The Wings of Refuge: The Message of Ruth
by David Atkinson (InterVarsity, 1983, 128 pp., $4.95.

This is the latest volume in the popular "The Bible Speaks Today" series. It covers the book of Ruth section by section in readable style and with insight. For the most part discussion of critical problems is avoided, although one chapter is devoted to the laws and customs reflected in the book. In line with the series' purpose, however, the book seeks to relate Ruth to contemporary life. Its pages abound with theological reflections on the implications of each section. Naomi's bitter outburst (1:14) serves to remind the reader of the importance of venting emotional feelings, and God's concession of conception to Ruth (4:13) launches the author into a discussion of abortion. That occasional quotations of poetry, hymns, and prayers dot the volume adds to its value and are, no doubt, a reflection of the author's pastoral ministry.

The strength of the volume is its contemporary applications. However, these applications often rest on a weak foundation. At times the book appears exegetically thin and the theological reflections based more upon larger biblical ideas than the specific text of Ruth itself. The footnotes do not betray wide reading of scholarly literature, particularly in commentaries (Campbell or Sasson, for example). Further, the reflections often disrupt the development of the story's plot. Nevertheless, for the general reader this is an excellent volume, particularly when used with a good commentary. The message of Ruth is well represented, and the reader looking for "applications," whether for himself/herself or a congregation, will not be disappointed here.

—Robert L. Hubbard

Theodicy in the Old Testament
edited by James L. Crenshaw (Fortress Press, 1983, 163 pp., $6.95).

Is theodicy simply a problem for those of a logical or philosophical bent? Crenshaw has edited this fourth offering in the Issues in Religion and Theology series in order to bring to the contemporary discussion classic statements on theodicy by several of the voices in OT critical studies.

Crenshaw's introduction finds at least seven variations of theodicy in ancient Israel including the understanding of undeserved suffering as retributive, disciplinary, revelational, probative, illusory, transitory, and mysterious. OT theodicy becomes anthropodicy for Crenshaw as human worth and integrity are impugned for the sake of God's purity. In another OT strand, he finds the divine characteristics of freedom, self-disclosure, and autonomy moderated for the sake of theodicy.

Three essays discuss theodicy generally: as contrary to an OT anti-rationalistic covenantal faith in God, as a problem arising from daily religious life in the ancient Near East rather than a speculative philosophical issue as in the occidental world, and as tempered by a reconsideration of the OT doctrine of retribution (by Walter Eichrodt, Ronald J. Williams, and Klaus Koch, respectively). Von Rad on Jeremiah, A.S. Peake on Job, Buber on Psalm 73, and Hartmut Gese on Ecclesiastes mix pastoral commentary with technical criticism. Crenshaw includes an article of his own on Sirach (Ecclesiasticus), which concludes that theodicy fails and only a choice to live faithfully gives hope.

This collection is diverse in OT interpretation, in tenor, in critical rigor, and in the various findings on theodicy in the OT. But it opens one to a reconsideration of the diversity of human responses to evil, to the plethora of logical solutions, and to the profundity of the Hebraic tradition's extra-logical and prophetic contribution.

—Steven S. Sitting

Qumran
by Philip R. Davies (Eerdmans, 1983, 128 pp., $6.95).

This book brings together a wealth of recent research on the Qumran community in a convenient, compact format. Its concise style sometimes results in unsupported statements, and Davies' interpretation of some biblical passages (particularly in Daniel) may be questioned. These minor drawbacks do not, however, seriously detract from the book's overall usefulness.

Davies opts for identification of the community as Essene, but leaves the door open for doubt. He traces both the settlement and its inhabitants through the major archaeological periods of occupation, interacting with questions that arise in an open and scholarly manner. Photographs and diagrams abound, though they are not always adequately explained.

Readers will find this book helpful in several areas. It may serve as a summary of what is known so far about Qumran or as an introduction to more extensive Qumran studies. It can also serve as a needed prefatory step to study of the Dead Sea Scrolls.

—David L. Washburn

Evangelical Catechism: Christian Faith in the World Today
translated by Lawrence W. Denef and adapted in consultation with Harold Ditmanson, Irene Getz, Paul Jersild, Charles Lutz, Paul Martinson, Philip Quanbeck, Wayne Stumme, Mons Teig (Augsburg, 1982, 399 pp., $4.95).

The *Evangelical Catechism* is a translation and adaptation of the *Evangelischer Gemeindekatechismus* by a number of American Lutheran Church theologians. Because it is being strongly promoted in that church, it is worthy of special attention.

The contemporarily-illustrated, 24-chapter volume is not intended as a substitute for Luther's catechism, but is structured to involve Christians already well-grounded in the faith to apply their Christianity in today's real world. And there are many fine quotes from literature from a variety of cultures.

However, some evangelical scholars have raised a variety of questions and criticisms about the catechism: as to whether the deity of Christ is confessed strongly enough; on the distinction between Judaism and Christianity; doubt as to whether there shouldn't be stronger doctrinal statements on the Trinity, Christ's virgin birth and resurrection, the substitutionary atonement, Satan, angels, the authority of Scripture, the Sacraments, prayer, worship, etc. Additional questions are raised as to whether use of the volume will lead towards the didactic and not really nurture the *faith* of the Christian in the process.

Nevertheless, the evangelical pastor and teacher must know this engaging volume with its plethora of resources.

The crux of the matter is, in using the *Evangelical Catechism*, whether the instructor will be more inclined to let the world exegete the Word, or whether the Word will ultimately exegete the world.

—Donald L. Deffner

Let the Earth Rejoice!
by William A. Dyrness (Crossway Books, 1983, 224 pp., $6.95).

Serious readers without scholarly pretensions will rejoice at the appearance of this book, written for them and reflective of Dyrness' reading in scholarly literature. He surveys the Bible (with some gaps), emphasizes biblical theology, and shows vis-a-vis liberation theology that God's program for the earth and therefore Christian mission to the earth includes physical as well as spiritual salvation. Wisdom literature seems not to provide very much fodder for the thesis, perhaps because of an orientation to individual success. Nor do Paul's transactional theology and some rather Hellenistic features of the New Testament (e.g., the spatial dualism in Hebrews). As usual the apocalyptic element in biblical theology poses something of a stumbling block. For that element seems to say that the old creation has turned out so bad that only God can restore it in a new creation, that we are to concentrate on rescuing people for the world to come, and that whatever ecological, social, and economic benefits are still possible in the world at large come as by-products of the gospel. Dyrness stresses the counter argument that the new creation, complete with social, economic, and physical benefits, has already come into partial being in the church and its ministry to the world. He also brings in pragmatic arguments for Christian efforts to improve the world.

— Robert H. Gundry

Decision Making and the Will of God
by G. Friesen and J. R. Maxon (Multnomah, 1981, $12.95.).

What Christian does not want to know and follow God's will for one's life? But according to Friesen, if we ask, "How can I know the individual, personal will of God for my life?" we are asking a faulty question. To facilitiate our asking useful, answerable questions about God's will is the purpose of this work. The format of the book is a four-fold division: 1. A survey of the traditional view of guidance written in an exciting style; 2. A critique of and where it is necessary a refutation of the traditional view; 3. The positive development of a biblically-based approach to guidance (the wisdom view); 4. An application of the principles of part 3 to specific life decisions; i.e., singleness or marriage, vocation and education, settling differences in God's family, etc. The book is loaded with useful illustrations and charts that add great clarity. Friesen's book is insightful, provocative, rewarding, refreshing, and practical for any Christian high school age and up.

—John Mills

The Problem of Pleasure
by John H. Gerstner (Presbyterian and Reformed, 1983, 27 pp., $1.50).

This oppressively rationalistic, contentious, generally unpleasant little booklet deserves a prominent place on the shelf devoted to the deliverances of Job's comforters. Starting with the premise that we are sinners and that sin demands punishment (which hardly disposes of the classical problem of evil), Gerstner concludes that the reality of *pain* therefore can present no problem for the thoughtful person. Rather, such a person should be surprised that we fallen creatures experience any pleasure. Indeed, earthly pleasures may be seen as God "fattening us for slaughter," unless we turn from them to Jesus Christ.

That there are problems of pleasure crying for exploration (as well as that we and our pleasures most certainly need redeeming), I energetically affirm. That Gerstner has touched meaningfully on any of these problems, I as energetically deny. This booklet might serve as a useful foil in a philosophy of religion class, but it should be kept out of reach and out of sight of anyone in genuine pain.

—Marguerite Shuster

God So Loved the Third World: The Biblical Vocabulary of Oppression
by Thomas D. Hanks (Orbis, 1983, 152 pp., $8.95).

Hanks' work (an exegetical study of "oppression") is a suitable companion to Miranda's *Marx and the Bible* (an exegetical study of "justice"). Hanks, an Evangelical Protestant with a conservative Republican background, presents the thesis that biblical theology views oppression as the basic cause of poverty, which provides a biblical basis for the central premise of liberation theology. The dialectic of reading the Bible *from the situation of the oppressed-poor* and understanding the contemporary situation *from the viewpoint of the Bible* can correct a conservative scholarship (when it ignores contemporary context) and a liberation theology (when it lets contemporary context determine original content). Hanks also critiques traditional notions that oppression is only *one* cause of poverty (along with "laziness" and "underdevelopment") and Marxist-oriented perspectives which view oppression as the *only* cause of poverty. Hanks perceives the multiplicity and complexity of the causes of poverty, yet he argues that oppression is the basic cause of poverty (based on the frequency and significance of "oppression" in Scripture). The subtitle on the title page of the book—"The Biblical Vocabulary of Oppression"—more accurately describes the content of the book than the subtitle on the front cover—"The Bible, the Reformation and Liberation Theologies"— though Hanks' favored attention to the Old Testament and the perspective of a biblical theology of liberation would suggest his primary emphasis and real contribution: "An Old Testament Theology of Oppression, Poverty, and Liberation."

—Todd Speidell

Believers Baptism for Children of the Church
by Marlin Jeschke (Herald Press, 1983, 157 pp., $7.95).

This little book is well written and well reasoned. It begins with a very good summary of the biblical origins and meaning of baptism, touching on such different and difficult questions as the relation of John's baptism to Christian baptism, when were the original disciples baptized, why was Jesus baptized, and what is the relation of water to Spirit baptism.

The main contribution, however, concerns the place of children born of Christian parents and therefore nurtured in the Christian faith. What is their place in the church if one does not accept the majority view of those who baptize infants? The author's thesis, in brief, is that they are indeed different from those addressed in the primary mission of the ancient church as pagans needing to be converted from their sinful past. Yet obviously they are not ready to make a credible confession of the sort the New Testament uniformly requires of those who receive baptism.

The author's answer is that the dramatic model of conversion from a sinful past, inspiring as it is and necessary in some cases, is not the ideal for children of the church as a class. They are innocent until they reach years of accountability and the church should therefore use the "more excellent way" of Christian nurture in creative ways—he makes several suggestions—to lead children to make the faith of the believing community their own, and to confess such faith in baptism whenever they give credible evidence that they are ready to do so.

The middle category of the "innocents," to describe those who are between the "lost" and the "saved" of the New Testament, will create some problems for those whose view of original sin is thoroughly Augustinian. But this is a marginal problem. As a whole, the book addresses a question needing attention, and it does so in a fresh and thought-provoking way.

– Paul K. Jewett

Here Am I
by Adrio König (Eerdmans, 1982, 236 pp., $8.95 pb.).

The author continues the struggle of modern theologians to distinguish the free and transcendant God of the Bible from abstract notions evidently developed from Greek science and rationality in the early Church. To accomplish this discernment, especially for laypersons, is the goal of König's reflections. He leans heavily upon the Old Testament and displays a broad appreciation for Old Testament theology today, as he seeks to describe the uniqueness of Yahweh in the world of the Ancient Near East. We can appreciate the author's concern to demonstrate that the Creator will not tolerate the worship of idols, and the prophetic truth which would point us to Him who will act in the history of the world to judge those who insist there is a god alongside of the Holy One of Israel.

But there are two assumptions, I think, in the author's development of the way such a God has presented himself which may be questioned. The claim that the thinking of the early Church was dominated completely by Greek thought over against the Hebrew mind judges Patristic knowledge of God too harshly. It is doubtful that this kind of analysis is fair to what was really wrought in the heart of the race after the Resurrection. Secondly, König sees the radical nature of Christ's fulfillment of God's speaking in the Old Testament as utterly discontinuous with the history of Israel. Both of these assumptions may be questioned by a more integra-

tive method of understanding the acts and being of the Creator-Redeemer in the world he has made and sustains. To end his book with a conclusion presenting the tension between knowledge of God "from above" and "from below," without pointing the theological student to Barth's *Church Dogmatics*, IV/2, is, I believe, to refract rather than reflect the light of God to us.

—John McKenna

The Gathering Storm
by Harold Lindsell (Tyndale House, 1978, 180 pp., $5.95).

In this popular work on eschatology Dr. Lindsell presents his belief in Premillenialism and a literal Tribulation, but disagrees with any dogmatic positions on the time of the rapture. He says that many people believe in a pre-tribulation rapture because they want to escape trouble. Lindsell states that these are the worst times in history and Jesus will probably return very soon, but he admits that this may not be so.

One problem Lindsell has is in predicting future apocalypses on the basis of short-term trends. He says that OPEC's increasing power is the key to predicting the end times. Yet we have seen how fast trends, and OPEC's power, can change.

My other criticism is that a basic belief that this generation is probably the last one makes one so pessimistic about long term social reform, such as nuclear weapons reduction or institutional justice, that it is easy to fall into a very individualistic pietism. In this vein Lindsell states that the solution to economic ills in the third world is to unleash free enterprise.

—Philip Averell

Mary's Place in Christian Dialogue
edited by Alberic Stacpoole (Moorehouse-Barlow, 1982, 281 pp., $10.95).

The book is a collection of twenty-five selected papers which were written over the past twenty years by members of the Ecumenical Society of the Blessed Virgin Mary. Most of the contributors represent the Catholic and mainline Protestant traditions, though evangelicals and Eastern Orthodox authors make a cameo appearance. The book unites the views of Christians from different traditions in order to discuss the place of Mary in theology and devotion. Historical, theological, and scriptural concerns over Mary's place are honestly expressed. Such issues as the soteriological contributions, the immaculate conception, bodily assumption and perpetual virginity of Mary are scrutinized with an ecumenical purpose.

The book provides answers for many of the frequently asked Protestant and Catholic questions about Mary. Many evangelical misgivings about Catholic mariology are eased. Nevertheless, the Vatican hurdles over Mary's place in salvation and worship abide. Perhaps the nestorian-like iconography of Mary, which graces the cover of the book, goes far to explain the fundamental division over Mary, but this is not specifically addressed. The most valuable contribution of the book is its ecumenical character which enables its readers to clearly understand the issues involved while promoting theological unity with integrity. Dogmatic disunity continues, but the book offers a much-needed contemporary outline of the problems along with possible solutions toward a common understanding of Mary's place in the church.

—Bradley L. Nassif

Antoinette Brown Blackwell
by Elizabeth Cazden (The Feminist Press, 1983, xii+316 pp., $16.95 cloth; $9.95 paper).

At last we have a serious biography of the first woman ordained in this country (in 1853), the preeminent "biblical feminist" of her day. Cazden's book is well-documented, straightforward biography, generously interspersed with quotations from Brown's voluminous correspondence and writings. Brown was born into an upstate New York family heavily influenced by Charles G. Finney's revivals. Thus she followed her elder brother to Oberlin for undergraduate and theological studies. (Those interested in this period will want to see as well *Soul Mates*, her correspondence with Lucy Stone 1846–50, published by Oberlin College. Their complete correspondence will be released by The University of Illinois Press.)

Donald W. Dayton, in *Five Sermons and a Tract by Luther Lee*, has already introduced many of us to the sermon Lee preached at her ordination to the Congregational ministry. But within a year she had resigned her position, unable to integrate even Finney's arminianized Calvinism with the realities of ministering to dying children and their families. Throughout the remainder of her long life, alongside marriage and motherhood, Brown wrestled to correlate faith and new scientific learning. In later life she applied to the Unitarians for a ministerial license and pastored a Unitarian congregation for many years. She carried on an active ministry until her death in 1921, and she was the only one of the early feminists who lived to vote.

Cazden's biography is objective about Brown's religious ideas. She notes that while Brown's theology evolved, her fervor did not wane. Since Brown is definitely one of our foremothers, evangelicals

will find her life inspiring, instructive, and thought-provoking.

—Nancy A. Hardesty

A Christian Critique of the University
by Charles Malik (InterVarsity Press, 1982, 118 pp., $4.50).

Charles Malik, a distinguished scholar, diplomat, and former president of the United Nations General Assembly, offers here a brief, yet thorough and challenging look at the place of the university in the modern world. What he says should disturb the contemporary Christian community. In the opening chapter he flatly states: "This great Western institution, the university, dominates the world today more than any other institution: more than the church, more than government, more than all other institutions." Yet in spite of the challenge posed by the university, in spite of the pervasiveness of its influence, and in spite of the clear need for a coherent Christian response to it, Malik doubts whether the Christian world has the vision and will needed to act. Of present Protestant and Catholic colleges and universities, he tellingly says, "I do not believe they have an inkling of the character and magnitude of the challenge facing them. Or, if they do, they just shut their eyes to it."

The strength of Malik's work lies in its analysis of the central position of the university in society and in its indictment of the values that prevail in our greatest educational institutions. The book seems weakest when it goes into detail in its critique and when it attempts to offer a Christian response. Many of his assessments of dominant modern schools of thought—and he catalogues such ones as "Idealism," "Technologism," and "Freudianism"—seem accurate, while others are too general and somewhat misleading.

In offering a proposal for action, Malik remains admittedly and understandably tentative. He claims that we cannot hope to develop Christian universities that would rival the Harvards and Oxfords of the world in substance and prestige. Instead, he argues, we should attempt to recapture the existing great schools for Jesus Christ. To that end, Malik proposes the establishment of an "Institute" to study the feasibility of a Christian attempt to reestablish the reign of Christ over the university.

In many ways it is difficult to see how the chances of recapturing the universities are any greater than those of establishing substantial alternatives to them. Yet the desperate need for such efforts is clear as Malik persuasively argues. And as those who share such a vision go about their business of documenting the need, exhorting the Christian community, and trying to goad into action those who possess power and resources, they will find a forceful and articulate ally in Charles Malik.

— Roger Lundin

The Sciences and Theology in the Twentieth Century
by A. R. Peacocke, ed. (University of Notre Dame Press, 1981, 336 pp., $25.00).

Arising out of a 1979 Oxford International Symposium, this volume of fifteen essays continues the dialogue between sciences and theology by presenting "an interdisciplinary review in which theological, scientific, philosophical and sociological strands are brought together." There are, of course, *many* dialogues going on at once under the rubric of "science and religion," and the reader encounters here, perhaps inevitably, more a handful of diversely colored threads than a tightly woven tapestry. So this is not a volume to be read cover-to-cover as an introduction to the issues, or even as a summary of the state of the argument(s); but there well may be parts of this (in many ways odd) collection that are of interest. I especially recommend Ernan McMullin's paper on the relationship between cosmology and theology, and Martin Rudwick's sympathetic critique of the strong programme in sociology of knowledge; other authors include Pannenberg, Torrance, Swinburne, and Lash.

—Keith J. Cooper

Non-violence—Central to Christian Spirituality: Perspectives from Scripture to the Present
edited by Joseph T. Culliton (Edwin Mellen Press, 1982, 302 pp., $39.95).

The purpose of this book is to show that "non-violence is central to Christian spirituality, not accidental or peripheral to it." To that end eleven different authors have written original articles on the Old Testament, the New Testament, and these Christian leaders/theologians: Maximus the Confessor, Francis of Assisi, George Fox, Martin Luther King, Jr., Thomas Merton, Reinhold Niebuhr, Charles Hartshorne, John Howard Yoder. The concluding article is on The Movement for a New Society. Most of the authors are Canadian and U.S. theologians, and most are Roman Catholics.

There is a brief introduction but the chapters are independent units. Most valuable are the articles on the leaders/theologians. Those articles describe how a commitment to non-violence or pacifism fits into the subject's total theological perspective. For the most part the articles are descriptive rather than critical. They are both scholarly and readable, and provide a good introduction into the thought and relevant writings of their subjects. The last chapter, though interesting, is a weak ending for the book. It implies a questionable dichotomy between the articulation and implementation of principles and the group discussed is not explicitly Christian.

This hard-cover book is not typeset but is well printed from a typed manuscript with even margins.

—Edward Laarman

The Just War. Force and Political Responsibility
by Paul Ramsey (University Press of America, 1983 [1968], 554 pp., $27.50 cloth, $15.00 pb.).

The Just War is a reprint without change or a new introduction from the original Scribner publication in 1968. In it Ramsey brought together published and unpublished essays which he had written since his other masterpiece on the topic, *War and the Christian Conscience* (Duke University Press, 1961, $9.95 pb.). These years coincided with the escalation of the Vietnamese War. The middle part of the career of this most prominent American Christian ethicist, recently retired from Princeton, was given to the consideration of the relation between force and political responsibility. About the time of this publication he shifted his focus to medical ethics, in which he strongly defended the life claims of the fetus and the dying.

War and the Christian Conscience provides the more fundamental and historical ethical and theological justification of Christian participation in the use of military force and the conditions and limits of what Ramsey preferred to call "justified" war. *The Just War,* however, provides an adequate introduction to its meaning but moves on to apply it to specific topics, such as the problem of intervention and of the Vietnamese conflict. It also presents just war in the context of a theory of statecraft. In it he moves from his earlier position in *War and the Christian Conscience* that no force could be retained for deterrence's sake which it would be immoral ever to use although he continued to view multimegaton weapons as "morally unshootable." Such questions have been developed further since 1968 but *The Just War* continues to be a pivotal statement. As such it is a worthy addition to the bookshelf of those holding either a nonviolent or a just war position. (Are there other alternatives for the Christian?) As a reprint, its format is not the reproduction of the typed page which is normal for this publisher.

—Stephen Charles Mott

Theology and the Third World Church
by J. Andrew Kirk (InterVarsity, 62 pp., $2.95).

Kirk's short monograph of outlined arguments and practical proposals is an evangelical perspective on the history and ethos of Latin America, the theological method of liberation theology, and the practical mission of the church. The new way of doing theology in Latin America—critical reflection on Christian praxis—contrasts with the more academic approach to theology that starts with general principles and, at best, leads to practical application as an afterthought. Despite the economic dependence of the third world and the ethnocentrism of traditional theology, Latin American theologians are beginning to do theology out of their own context, entailing: (a) a critique of the abstraction and "neutrality" of critical biblical scholarship; (b) a contextualization of the universal gospel to particular cultures; and (c) a commitment to Christ, change, and the church in concrete, realistic, and practical fashion. An important insight of Kirk's work is that new ways of doing theology require new methods of training. Theological Education by Extension is the practical upshot of his observation. It provides training to the "grassroots" of the church, relates theology to life outside the church in the setting of everyday existence, and integrates theology with pastoralia, ethics, missions, and nontheological disciplines for the ecclesiological center and practical purpose of theology.

—Todd Speidell

Christianity and Japan: Meeting, Conflict, Hope
by Stuart D. B. Picken (Kodansha International, 1983, 80 pp., $19.95).

Don't let the coffee-table-top appearance, slick paper, and colorful illustrations mislead you—this *is* a serious and informed treatment of the Christian faith in Japan. Author Stuart D. B. Picken combines objective historical narrative (1549 to present) with sympathetic analysis of the contemporary state of the church. A semi-autobiographical introduction by missionary-descended, noted Japanologist Edwin O. Reischauer provides additional stature, and a bibliography guides the reader in more detailed inquiry.

The author is a Scottish Presbyterian who chairs the Philosophy and Comparative Ethics Department at Tokyo's International Christian University. This book complements his companion works on Shinto and Buddhism. Picken displays a sophisticated and sensitive understanding of spiritual life in Japan which probes beyond the common statistics of Japanese irreligiosity. The Japanese are, he argues convincingly, more religious than the polls indicate. Christian influence is, moreover, out of proportion to the size of the church. He detects that influence today in the spread of the ideals of love relationship, sacred marriage, and a peaceful international role.

In highly readable biographical sketches, Picken acquaints the reader with ex-samurai Christian war-

horses who, along with missionary colleagues/adversaries, built the mainline Protestant church in the Meiji Era. But he offers no explanation for the lack of comparable Christian statesmen and women today. Throughout, Picken echoes the question which has troubled Catholics and Protestants since the arrival of St. Francis Xavier: can the Western faith set roots in Japanese soil?

—Thomas W. Burkman

Crime and the Responsible Community
by John Stott and Nick Miller (eds.) (Eerdmans, 1980, 191 pp.).

This book collects the 1979 London Lectures in Contemporary Christianity. The purpose of this set of lectures is to contribute a Christian perspective to the debate concerning what to do about crime. Chapters are devoted to the following topics: origins of crime, criminal sanctions, policing, preventing delinquency, prison and alternatives, and imprisonment and rehabilitation.

The contributors represent both academic and practice arenas. They share an evangelical Christian perspective and a desire to use their faith as a basis for informing policy regarding criminal justice. All the contributors are very experienced in various components of the criminal justice system; therefore, there is a fairly active dialogue between tenets of faith and "how it is" in the criminal justice system. I would characterize most of the authors as reformist. They do not suggest radical change, but neither are they willing to accept the status quo. The chapters are uneven in quality; the strongest chapters are those prepared by Charles Colson and Michael Jenkins.

The volume should provide the theological student with a useful summary of substantive material pertaining to issues of criminal justice. The bibliographies will be helpful for those who want to pursue certain issues in more depth.

The attempt to relate one's faith to public policy is most laudable. In this instance, the debate would have been enhanced had other Christian and non-Christian perspectives been included in the lectures. While I welcome and encourage the type of discussion reflected in this work, I was particularly disappointed by the lack of attention devoted to the roles that local churches might play in influencing criminal justice policies and programs.

—Robert B. Coates

For Conscience' Sake
by Solomon Stucky (Herald, 1983, 240 pp., $9.95).

This well written book is an historical novel of how three generations of a Mennonite family in Kansas faced the wars of the twentieth century. I recommend the book for empathy and understanding of the price often paid by a Christian nonviolent witness and of the piety and lifestyle of rural Mennonites.

—Stephen Charles Mott

The Masks of Melancholy
by John White (InterVarsity, 1982, 252 pp., $5.95).

In an era when bookstores abound with poorly written psychology paperbacks and books of self-help techniques, it is a treasure to find a book of

the quality of John White's book, *The Masks of Melancholy*. The author is a psychiatrist at the University of Manitoba. He is also a practicing Christian and attempts to give the readers of his book the perspective of a Christian psychiatrist who looks at depression and suicide. The book has been thoughtfully written and is easily read.

The first half of the book deals thoughtfully with the following topics: Sin, Disease and the Devil, Physical Disease and Sin, Mental Illness and Sin. The author also has carefully thought through ideas on the phenomena of demons and mental illness. What is notable about this book is that the author refuses to become one-sided in his approach and does not become either a material reductionist or a spiritual reductionist, but rather stays with a more mature, yet difficult, viewpoint of balancing physical and spiritual factors in emotional illness.

The middle one-third of the book is devoted to educating its readers about the etiology and treatments of depression. Several chapters are given to the various schools of thought about the origins of depression. The major schools of thought are all discussed including the psychoanalytical, the cognitive therapies, the sociological and behavioral schools, etc. There are also chapters dedicated to an educated understanding of the central nervous system and the biological derangements that can occur during depressive episodes. The latter one-third of the book deals with the various schools of psychotherapy. These chapters are entitled "Straightening Bent Minds: Psychotherapies" and "Straightening Bent Minds: Physical Therapies." In the former the author discusses cognitive therapies, behavioral therapies, pastoral counselling and the various schools of psychotherapy. In the latter the author discusses treatment modalities for depressive episodes which include tricyclic antidepressants, monoaminoxidase inhibitors, lithium, electroconvulsive therapy and a combination of the above with the appropriate forms of psychotherapy.

This book is detailed, yet readable. The author does not attempt to fit his Christian theories into a psychoanalytic mode, but rather this book is an attempt at true integration of the principles of Christianity and the current state of the art of the behavioral sciences and Christian psychiatry. This book should be in the library of every professional Christian therapist, particularly those in psychiatry and psychology. I highly recommend this book. John White displays once again great sensitivity and maturity in this writing. It provides a balanced view of Christianity and mental illness.

—Alan A. Nelson

A Guide to Cults and New Religions **by Ronald Enroth et. al. (InterVarsity Press, 1983, 216 pp., $5.95).**

This is a good first book on cults and new religions. It begins with a chapter entitled "What Is A Cult?". I think that this is the best chapter in the book and is easily worth its price. There is a lot of semantic confusion about cults along with a tendency to label anything off-beat or anything we do not like a cult. Whether a religion should be called a sect or a cult is not a meaningless linguistic exercise. We do Christ's cause no good service when we make misleading claims or charges. One of the problems with cults and new religions in North America is the rapidity of growth of both old and new movements. We need continually updated materials. This book looks at some "old favorites" and some new contenders: Baha'i, Bhagwan Shree Rajneesh, Eckankar, est, Hare Krishna, Jehovah's Witnesses, Mormons, Transcendental Meditation, Unification Church, and The Way. It ends with a useful guide for evaluating cults and new religions. If you have never been con-

fronted with any of these groups, you must be living quite a ways in the boondocks. In the Chicago area, I run into most of them on a weekly or monthly basis. I am even on some of their mailing lists. We cannot ignore them. The Great Commission commands us to be soul winners wherever we are. Thus we need to know what others believe. We must be able to counter their arguments and know what they believe so that we can probe at their weaknesses of doctrine and other inconsistencies. We must be on the offensive, not on the defensive. On the other hand, if you want to risk some personal Christian culture shock, I would suggest reading Donald Bloesch's *Faith and Its Counterfeits* to see if you engage in any "cult-like behavior" in your Christian walk. There are many good books which cover cults and new religions, a number treated in my bibliographic essay (*TSF Bulletin* 4/3). However this is a very good "first" book on cults and new religions. Just don't make it a "last" book as well.

—Charles O. Ellenbaum

BOOK COMMENT CONTRIBUTORS

In addition to regular *TSF Bulletin* editors and contributors (listed on the front and back covers), the following reviewers have contributed book comments in this issue: **William Averell** (Visiting Scholar at Andover-Newton Theological School), **Thomas W. Burkman** (Associate Professor of History, Old Dominion University), **Robert B. Coates** (Associate Professor, School of Social Science Administration, University of Chicago), **Keith Cooper** (Ph.D. candidate in Philosophy of Science, University of Wisconsin—Madison), **Donald Deffner** (Professor of Christian Education, Homiletics and Evangelization, Pacific Lutheran Theological Seminary), **Matthew Floding** (student, McCormick Theological Seminary), **Robert H. Gundry** (Professor of New Testament and Greek, Westmont College), **Paul K. Jewett** (Professor of Systematic Theology, Fuller Theological Seminary), **Ed Laarman** (Visiting Assistant Professor of Theology, University of Notre Dame), **Roger Lundin** (Associate Professor of English, Wheaton College), **John McKenna** (Ph.D. candidate in Historical Theology, Fuller Theological Seminary), **John Mills** (Pastor, Fairview Bible Church, Port Angeles, Washington), **Bradley L. Nassif** (lay theologian, Antiochian Orthodox Church, St. Vladimir's Orthodox Seminary), **Alan A. Nelson** (M.D., Associate, Department of Psychiatry, Duke University Medical Center), **Marguerite Shuster** (Minister of Pastoral Care, Arcadia Presbyterian Church), **Steven S. Sittig** (Ph.D. candidate in Philosophy of Religion, Claremont), **Todd Speidell** (graduate student, Fuller Theological Seminary), **David L. Washburn** (graduate, Denver Seminary).

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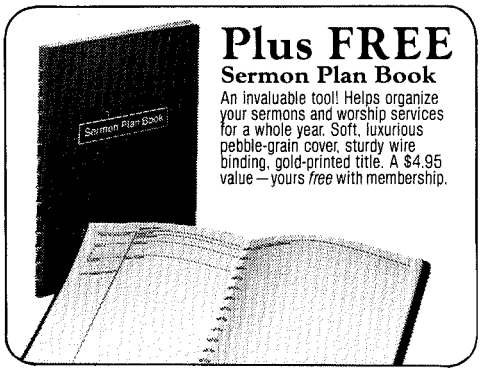

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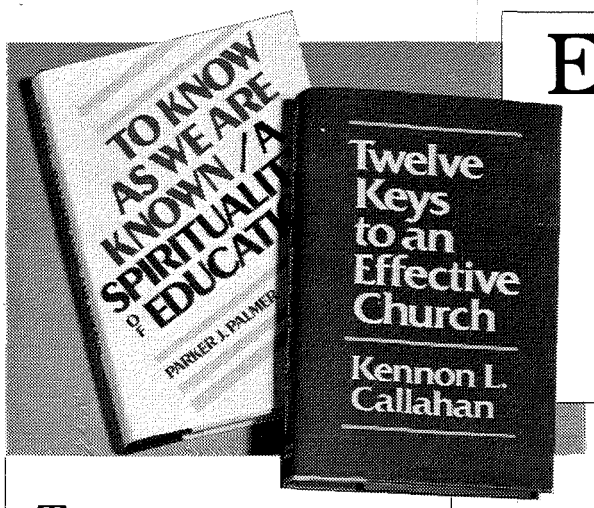

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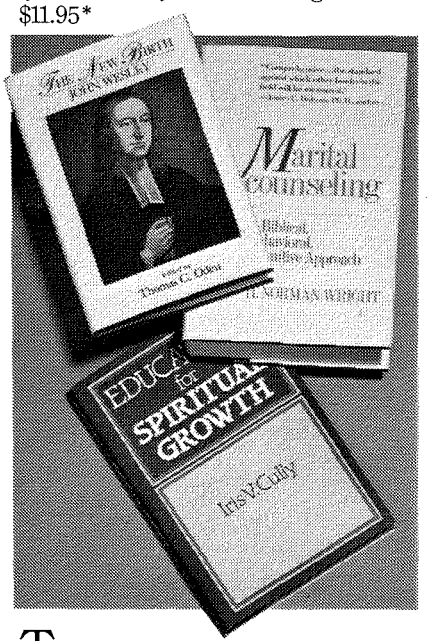

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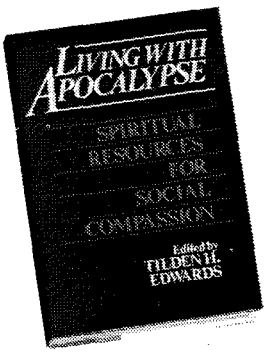

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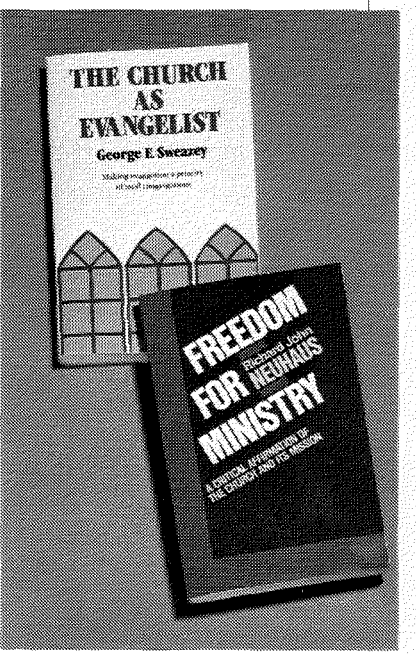

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7:2 November/December 1983
7:3 January/February 1984
7:4 March/April 1984
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BOOK REVIEWS

BOOK COMMENTS

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