

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

PayPal

<https://paypal.me/robbradshaw>

A table of contents for *Theological Students Fellowship (TSF) Bulletin (US)* can be found here:

https://biblicalstudies.org.uk/articles_tsfbulletin-us.php



BULLETIN

THEOLOGICAL STUDENTS FELLOWSHIP

JANUARY-FEBRUARY 1984

Vol. 7, No. 3 \$3.50

Mark Lau Branson Editor
Thomas H. McAlpine Managing Editor

ADVISORY EDITORS

Clark H. Pinnock, McMaster Divinity College
Paul A. Mickey, Duke Divinity School

ASSOCIATE EDITORS

Ray S. Anderson, *Systematic Theology*
Fuller Theological Seminary
Stephen T. Davis, *Philosophy*
Claremont McKenna College
Donald Dayton, *News Analysis*
Northern Baptist Theological Seminary
Roberta Hestenes, *Christian Formation*
Fuller Theological Seminary
Robert L. Hubbard, *Old Testament*
Denver Seminary

Stephen C. Mott, *Ethics*
Gordon-Conwell Theological Seminary
Grant R. Osborne, *New Testament*
Trinity Evangelical Divinity School
Donald Tinder, *Church History*
New College, Berkeley

David Lowes Watson, *Evangelism & Missions*
Perkins School of Theology

PERSPECTIVES EDITORS

George Cummings Chicago Theological Seminary
Luis Cortes Eastern Baptist Theological Seminary
Nancy A. Hardesty Atlanta, GA
Thomas F. Stransky Mt. Paul Novitiate
Sze-kar Wan Harvard University

FACULTY CONTRIBUTORS

Bernard Adeney New College, Berkeley
Donald Bloesch University of Dubuque Theological Seminary
Geoffrey W. Bromiley Fuller Theological Seminary
Harvie M. Conn Westminster Theological Seminary
Charles Ellenbaum College of DuPage
Vernard Eller University of LaVerne
Elouise Renich Fraser Eastern Baptist Theological Seminary
David Gill New College, Berkeley
Larry Hurtado University of Manitoba
Susanne Johnson Perkins School of Theology
Richard Mouw Calvin College
Richard Lovelace Gordon-Conwell Theological Seminary
PHEME PERKINS Boston College
Bernard Ramm American Baptist Seminary of the West
Gerald Sheppard Union Theological Seminary
Charles R. Taber Emmanuel School of Religion
Keith Yandell University of Wisconsin
Gregory A. Youngchild New Haven, CT

Jesus, Power, and Gender Roles
S. Scott Bartchy 2

**What is Distinctive about
"Evangelical" Scholarship?**
Donald A. Hagner 5

Reflections on the School of Process Theism
Royce G. Gruenler 7

Christopraxis
Competence as a Criterion for Theological Education
Ray S. Anderson 10

Children (and Others) and Money
Jacques Ellul 14

The Catholic Tradition of Spiritual Formation
Daniel Buechlein 16

**The Wholeness of Evangelism:
A Bible Study (Part B)**
Alfred C. Krass 19

**Christian Witness in the City:
An Annotated Bibliography (Part II)**
Clinton E. Stockwell 20

Recent Conferences:
Society of Pentecostal Studies, Wesleyan Theological Society,
Context and Hermeneutics in the Americas 22

Book Reviews (Itemized on back cover) 25

Jesus, Power, and Gender Roles

by S. Scott Bartchy

These theses were first created as a "hand-out" to support teaching on "headship" as presented in Ephesians 5 that I was asked to do in seminars at Fuller Theological Seminary. They have grown and been modified in light of questions from those participating in the seminars.

Yet the basic structure of the original draft of the theses has not been altered. I recognize that improvements in the structure will be necessary before these theses are expanded in some form. For example Theses #4 and #5 should be re-ordered as sub-points under Thesis #2. Thesis #28 is not a thesis at all—and there must be a better way to introduce this question into the flow than I have found here. Furthermore, Theses #18–20 are all relatively long and tightly interrelated; perhaps the ideas should be divided into smaller units than at present.

I am swallowing a little pride and permitting the theses to be distributed "as is" because I am *very* interested in *your* response before I make further revisions and expansions in them.

It seems to me that there is real dynamite set under the conventional understanding of the husband as "decision-maker" by the observations that are presented in Theses #17–22. I am eager to learn if you also think so. If so, please suggest to me how I may express this insight more winsomely and persuasively—for I truly desire to persuade and not to alienate.

Thank you for thinking with me on these very significant matters.

Historical-Exegetical Theses

1. Jesus is not remembered to have discussed directly the issue of authority in marriage. Yet his teaching about power and privilege and their uses in human relationships is both central to his mission and the pattern for *all* inter-personal relationships between Christians. See, e.g., Mark 10:35–45.
2. By his teaching and life Jesus re-defined the understanding of true and valid power. That is, he rejected using power to control others (and the presupposition that true power is in limited supply) and affirmed using power to serve others, to lift up the fallen, to forgive, to encourage maturity and responsibility, and to give power to the powerless (for which the presupposition is that there is no lack in the supply of such authentic power). (See, e.g., Ephesians 4:15–16.)
3. The Holy Spirit continues this understanding and practice of power in the early congregations. Indeed, the Holy Spirit provides precisely this kind of power in unlimited amounts according to the growing capacity of each Christian. (However the Holy Spirit may be perceived in relation to the issue of authority in the Christian community, *this* Spirit does not maintain

dependency relationships or provide power for one Christian to use in controlling other Christians.)

4. Jesus' insistence on equality for women and men with respect to the laws of marriage and divorce is consistent with his teaching about power and may be regarded as a direct application of that teaching to husband-wife relationships (Matt 19:3–9/5:31–32; Mk 10:10–12).
5. Jesus led his male disciples in not regarding women as sex-objects, thus opening the possibility of a mixed group (male/female) of disciples traveling with him as well as of women functioning as his representatives (see John 4 and the initial resurrection appearances—Matthew, Mark, Luke and John!).
6. Paul applies Jesus' definition of power as strength for serving others rather than as control over others in his reply to the sexually ascetic "pneumatikoi" ("spiritual ones") in Corinth, when he urges that the husband belongs to the wife in the very same way (*homoios*) as the wife belongs to the husband (1 Cor. 7:2–5), when he addresses both women and men regarding divorce (calling on Jesus' authority; 7:10–13), and when he notes that a Christian woman (as well as a Christian man) has the power to make "clean" a marriage to a non-believer (7:14–16).
7. Paul also implicitly calls in question the authority of the oldest male family member (*patria potestas*) by addressing Christian women without reference to their husbands' authority as well as Christian slaves without reference to their owners.
8. Paul specifically and forcefully applies Jesus' definition of power in Ephesians 5:21, where self-subordination to other Christians is presented as the third characteristic of the Spirit-filled life. This exhortation is underlined by a strong reference to respect for Christ himself. (See also Philippians 2:3–5 and Romans 12:10.)
9. This exhortation for mutual subordination is applied to Christian wives in 5:22. The strong connection between vs. 21 and vs. 22 is stressed by the continuation of the theme and especially by the reliance in vs. 22 (in which there is no verb) on the verb "subordinate yourselves" in vs. 21. (Thus *no* paragraph division between vs. 21 and vs. 22 can be permitted.)
10. This exhortation for mutual subordination is applied to Christian husbands in Eph. 5:25–33a, where husbands are exhorted three times to love (*agapao*) their Christian wives by special appeal to Christ's use of power in his relation to his Church—which led to his sacrificial death.
11. Indeed, the exhortation to Christian wives in Eph. 5:22–4 is based on a tight comparison of the husband to Christ and the wife to

S. Scott Bartchy is on the faculties of Westwood Christian Foundation and the Department of History, U.C.L.A., Los Angeles, CA 90024.

TSF BULLETIN (ISSN 0272-3913) is published bimonthly during the academic year (September–June). Editorial address is Theological Students Fellowship, 233 Langdon, Madison, WI 53703. **Subscriptions:** \$15.00 per year (\$25/year for institutions) for five issues. Add \$2.00 per year for postage to addresses outside the U.S. U.S. currency only. Send subscriptions and address changes to TSF Subscriptions, 233 Langdon, Madison, WI 53703. Allow six weeks for address changes to become effective. **Manuscripts:** Although unsolicited material is welcomed, editors cannot assure response in less than three months. Please enclose a self-addressed envelope and return postage.

TSF BULLETIN is a member of the Associated Church Press and of the Evangelical Press Association, and is indexed in *Religion Index One: Periodicals*. Back issues are available from TSF, and are available on microfiche from Vision Press, 15781 Sherbeck, Huntington Beach, CA 92647. An annual index is published in the May/June issue. TSF BULLETIN does not necessarily speak for Inter-Varsity Christian Fellowship in its articles and reviews. Although editors personally sign the IVCF basis of faith, our purpose is to provide resources for biblical *thinking* and *living* rather than to formulate "final" answers. © 1984 by Inter-Varsity Christian Fellowship, U.S.A. Second-class postage paid at Madison, Wisconsin. POSTMASTER: send address changes to TSF Subscriptions, 233 Langdon, Madison, WI 53703.

the church, in which Christ is described as “the head” of the Church and thus the husband as “the head” of the wife; and the wife’s subordination to her Christian husband is further motivated by the example of the Church’s subordination to Christ.

12. Yet because of the common metaphorical uses of “head” in English, we must note very carefully that the term for “head” in Koine Greek (*kephale*) rarely carries the metaphorical meaning of “one who possesses superior power or rank” (such as in “head of a company” or “head of the family”). The common Greek metaphorical usage of *kephale* to indicate “source” or “origin” made good sense to the original hearers/readers of Eph. 5 as an important link to Genesis 2, the scriptural passage on which Paul was reflecting when writing Eph. 5:23–31 (as a “midrash”).
13. But do not the common metaphorical meanings “source” and “origin” seem also to suggest *some* kind of priority for the husband, a priority that is called on further to motivate the self-subordination of his wife to him (5:23)? The logic of the passage leads to this answer: “Source/origin”-language is linked to the self-subordination of the wife but *not* to any general or gender-specific authority or decision-making role of the husband.
14. In contrast to the various “chain of command” theories, it must be stressed that Paul did not develop the image of the man as “source/origin” of woman (Gen. 2) as a basis for urging husbands to function as decision-makers or for giving them permission to rule over their wives, but rather for motivating them to love (Eph. 5:28–29): “husbands ought to love their wives as their own bodies. He that loves his wife loves himself . . . and the two shall become one flesh (Gen. 2:24).”

***The Holy Spirit does not maintain
dependency relationships or provide
power for one Christian to use in
controlling other Christians.***

15. The women had been socialized to be submissive in all relationships with men. They routinely subordinated themselves for psychological and physical survival, as well as for attaining their own ends by subtle means. Thus what is called for in Eph. 5 is not so much a new behavior but a new *motivation*; and a new standard is presented by which these women must evaluate their continuing behavior as Christians and as wives.
16. The men had been socialized to dominate women and to expect to be served by them. In marriage they expected to be served by women both younger and far less educated than they were. Thus what is called for in Eph. 5 is both a new *behavior* and a new *attitude* from these men. They also are confronted with a new standard by which they must evaluate themselves as Christians and husbands.
17. Thus both husbands and wives as Christians were exhorted to subordinate themselves to each other. And although such mutual subordination seems to defy a healthy sense of “order” (so S. Clark), such an apparently paradoxical considering of others as “better than yourselves” (Phil. 2:3) formed the heart of all human relationships in the realm where *Jesus* is the Lord.
18. If it should be asked: “Did Jesus ever subordinate himself to the Church?” the answer must be a clear “Yes, He did! And He continued to do so!” First of all He used his power in human relationships in such a self-subordinating manner that He finally “gave himself up” (Eph. 5:25) for his Church. His self-restraint

and loving care in his use of his own power has been dramatically demonstrated by his obvious and concerned patience in response to the Church’s various decisions *not* to remain without “spot or wrinkle” or “holy and without blemish” (Eph. 5:27). That is, his leadership of the Church has not been expressed by using power to control or coerce the Church “for her own good” or “his own good.”

19. Jesus’ goal for his Church—“attaining the full measure of perfection found in Christ” (Eph. 4:13, NIV)—determined his means for reaching that goal. That is, the kind of human maturity and community for which Jesus “gave himself up” could not have become possible through Christ’s “loving domination” of the world. Rather, his authority among human beings rested in his radical integrity and was expressed through his ability to empower human beings to “become mature”—not in his compelling them to do so.
20. Thus Jesus did not use his power or authority to make his disciples’ decisions for them nor did He seek to protect them from the results of their own bad decisions (think of Judas and Peter). Rather he proclaimed the Kingdom of God as the only sphere of authentic Reality and called human beings to make responsible decisions in light of their real options. Jesus never encouraged his disciples to escape personal responsibility for their lives by turning over the task of decision-making to him. Indeed, Jesus could not have been true to himself nor to his goal for human life if he had made decisions for his disciples “for their own good.” For his vision of “their own good” required that they learn to make their own responsible decisions in light of the new Reality (“Kingdom of God”) that he was making possible in their midst.
21. Thus the sole force and purpose of the daring comparison of husbands to Christ in Eph. 5 was that of radically challenging tradition-honored male-dominant behavior. By no means could this text have been appropriately understood as “permission” to husbands to “have things their own way” or to think of themselves as the intermediary between their wives and God.
22. Is it not then clear that the proper understanding of the daring comparison of husbands with Christ is totally dependent on the believer’s understanding of *who Christ is* (Christology)? Thus it is significant that in Eph. 5 it is not Jesus the *Lord* who is described but Jesus the *Savior*. (Although it must be stressed that to acknowledge Jesus as “Lord” is to accept a complete re-definition of “lordliness” in terms of servanthood.) The One who gave himself up for the Church and who has continued to do everything he can to enable her to become all she is meant to become, he is the One presented by Paul in Eph. 5 as the example by which husbands were to measure their behavior.

Hermeneutical Theses (Applying Eph. 5 to Our Situation in Western Culture)

23. The goal of exegesis is to determine what a text *meant* to its first hearers/readers. The goal of applied hermeneutics is to discern what the *equivalent meaning/effect* of that text would be in new circumstances, such as ours.
24. The authority of a New Testament text dealing with human behavior lies first of all in the *direction* in which any aspect of first century behavior is being modified by the text in question (i.e. *from* wherever Christ encountered the new behavior *toward* maturity in Christ).
25. Eph. 5 meant to give Christian women a new motivation for their behavior and an exhortation to practice “at home” the new kind of human relations they were experiencing “in Church.” Mutual submission among men and women working together in the Christian community can provide models and experience for decision-making and life-together at home.

26. Eph. 5 meant to give Christian men an entirely new basis for relating to their wives, by which an especially strong appeal is made to Christ's sacrificial use of his power for the sake of the Church. These men are urged to treat their wives as they were learning to treat each other in Christ. Today, competition between Christian males both in the world and in the churches forms a significant basis for male insistence on "being in charge" at home. Experiences of mutual subordination among males "out of reverence for Christ" are very likely to be a prerequisite to practicing mutual subordination with their wives.
27. No specific male role is affirmed by Eph. 5 or by 1 Cor. 11. Nothing is said about leadership or decision-making (in spite of the claims of many modern teachers).
-
- Jesus did not use his power or authority to make his disciples' decisions for them nor did He seek to protect them from the results of their own bad decisions.***
-
28. Question: What authority does the daring comparison of the husband to Christ in Eph. 5 give to Christian husbands that Christ does not give to Christian wives? The remaining theses are meant to be explorations for an answer.
29. Any application of Eph. 5 that does not continue the *direction* of the change in behavior intended for the Christians in first-century Asia Minor is a false interpretation that is to be rejected in the name of Jesus.
30. Application of the "new direction" expressed in the remainder of this "Household Code" (Eph. 5 & 6—parents/children; owners/slaves) would lead to recognition of children as "real people" (as Jesus did) in family life and to profit-sharing and participation of employees in the decision-making processes of the business world.
31. In light of Jesus' goal for every Christian, mutual submission in marriage between Christians of similar ages, education, and maturity should be characterized by sharing of decision-making and accountability to each other. Where there are significant differences in age, education, or maturity, the "senior" partner in the marriage is obliged in Christ to overcome whatever dependencies such differences may encourage, in order to assist in the growth of the partner into "the full measure of perfection found in Christ."
32. True authority "at home" or "at church" is experienced through those characteristics of personality that are most fully conformed to the "mind of Christ" (Phil. 2:5).
33. The passion to look after others by "doing good" to them in *our* own way (and to contribute to their dependency on us and our control over them) continues to be far more common than the desire to put into everyone's hands the means and power to look after themselves. Yet does not Christ's goal for each of us demand that we do all that we can to assist each other as brother and sister, as wife and husband, to become as "powerful in the Lord" as humanly possible?
34. Neither the "gifts of the Spirit" (1 Cor. 12-14, Romans 12, Ephesians 4) nor the "fruit of the Spirit" (Gal. 5:22-24) are gender-linked. Thus every Christian, in all relationships including marriage, is responsible first of all to God for developing the gifts that have been given, with husbands and wives bearing special responsibility for building up each other for the sake of the Church and the Kingdom of God.
35. Since the *primary* relationship between men and women in Paul's communities was that of mutual aid according to the spiritual gifts each had uniquely received (1 Cor. 12), it should be asked: How are such a gifted woman and man from such a Body of Christ related differently to each other in principle with respect to their spiritual gifts (and the obligation to build each other up with them) if they should decide to marry each other?
36. No specific guidelines can be found in Eph. 5 (or any other New Covenant text) for a unique division of gender-roles. Note for example:
- 36.1 Fathers are exhorted to change their behavior toward their children in Eph. 6 not because they are more responsible than mothers are for children but because of their traditional authoritarianism in the home.
- 36.2. Both mother and father are to be honored and obeyed (Eph. 6).
- 36.3. *Both* husbands (1 Tim. 3:4) and wives (1 Tim. 5:14) are urged to "rule their households"
37. In light of the continued history of male domination in the various cultures of the world and the full infection of the Church with this domination that began with the Constantinian (Theodosian) establishment of the Church, the concept "male headship" in marriage as such is not able to make a positive contribution to serious theological reflection on family life. Indeed, the prevalent uses of this concept to justify further male domination as God's order for the family call for forceful response in terms of servant-leadership as the only appropriate role for both wife and husband.
38. The core of this reflection should be Christology: What does it mean for the relations between Christian men and women in marriage to confess that Jesus—as He lived, taught, treated people, and died for them—has been exalted by God to the highest status of honor? How is hierarchy of *any* kind to be evaluated in light of his rejection of all privileges and power in terms of control and coercion?

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, use the form on the OMSC advertisement in this issue, or write to Box 2057, Ventnor, NJ 08406.

SEMINARY CONSORTIUM FOR URBAN PASTORAL EDUCATION

"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.

NOTICE TO SUBSCRIBERS

In order to acquire more subscribers for *TSF Bulletin*, we occasionally make arrangements with other publications and organizations for the exchange of mailing lists. *TSF* does not sell any lists, but only works with exchanges. We make selections which we believe will be helpful for our readers. If you do *not* want your name included in such exchanges, please notify us. Even if you have done this at an earlier time, we need to reestablish such requests for our new subscription service. Write to *TSF* Subscriptions, 233 Langdon, Madison, WI 53703. Include a recent label or all of the information from a label.

What is Distinctive about “Evangelical” Scholarship?

by Donald A. Hagner

When one identifies oneself (or is identified by others) as an “evangelical” scholar, what distinctives are understood or implied by the designation? Is there, or should there be, anything that distinguishes evangelical scholarship from other biblical scholarship? Is being an evangelical compatible at all with being truly a scholar? In what ways, if any, will the methodology of the evangelical scholar differ from that of the non-evangelical scholar?

Everything in these questions hinges, of course, on the meaning given to the terms “evangelical” and “scholarship.” Although it is difficult to define “evangelical” in advance of the discussion that follows, let me begin with what I understand the term to mean. Restricting myself to absolute essentials, I define an “evangelical” as one who (1) holds a high view of canonical Scripture as the inspired word of God, (2) believes that God can act and has acted in history, (3) affirms the Lordship of Christ and the centrality of his salvific work, and (4) believes in the importance of a personal experience of grace. For our question, the most important point is the first, one’s view of Scripture. By “a high view of Scripture,” a phrase that is deliberately vague, I intend to allow for differences ranging from a highly “nuanced” inerrancy (as in the Chicago Statement) on the right to an affirmation of the general trustworthiness of Scripture on the left; differences which, to my mind, must be allowed in any definition of “evangelical.” Common to all evangelical views of Scripture, however, is the affirmation of the authority of Scripture, and the accompanying consciousness that the exegete stands *under* that authority, not over it. These four “non-negotiables” make up the *a priori* of the evangelical, the starting point from which he or she embarks on the challenging paths of scholarship.

But what about that word “scholarship”? Some things must be said about it before we will be able to see this question before us with full clarity. “Scholarship” as it is used here must entail the following: (1) an unrestricted openness to inquiry, (2) unprejudiced or impartial investigation of the data, and (3) the utilization of critical methodologies. Because these are so very important, some elaboration is called for at this point. By unrestricted openness to inquiry I mean simply that nothing is so sacrosanct that it is not open to examination or reexamination. This includes everything in Scripture, even our nonnegotiables and our *a priors*, and certainly our statements of faith, which are, of course, valid only insofar as they are rooted in Scripture. As to the second point, we must attempt to be impartial in our investigations, our study of the data. We must for the time being step outside of our presuppositions, out of our own framework, and try to see the data with “neutral” eyes. This is, of course, an ideal, but it must be attempted if the quest for truth is to be authentic. And the requirement is a universal one, needed alike by our radical critical counterparts. As scholars, we must do our best to rid ourselves of all conscious prejudice in amassing evidence and drawing the conclusions of our research. Finally, the scholar must know and use the critical methodologies of the discipline. Special care is necessary here, of course, since methodologies are sometimes built upon or operate according to unjustifiable presuppositions. Sometimes the methodologies must be modified, or possibly even rejected—but if so, it must be on grounds that are persuasive in terms of scholarly pursuit of truth—i.e., in terms of the evidence—and not on the grounds of, or because of, an evangelical *a priori*. In short, where scholarship is concerned, the issue is *truth*, insofar as it can be ascertained by argumentation and not faith.

It is precisely the question of truth, however, that reminds us of

Donald A. Hagner is Associate Professor of New Testament at Fuller Theological Seminary. This paper was originally presented at Tyndale House, Cambridge, England.

our initial question about the evangelical and scholarship. Already in what has been said, the tension in which the evangelical scholar exists will have been felt. Because the Bible is the word of God given in the words of people, the scholar must be a man or woman open both to faith and science. The truth of Scripture, God’s revealed truth, is correctly understood only through historical study. But what happens when Scripture says, or seems to say (!), one thing while my scholarly investigations say, or seem to say (!), another? What can we do when scholarship and faith conflict?

At least three options are possible: (1) We can bifurcate our world so that the results of our scholarship do not impinge on our evangelical beliefs. Although I have known some people who did this happily, for me such a two-level world is unacceptable. I, for one, must have a unified world view and I find it impossible to believe in something that I do not regard as true—i.e., as corresponding to, or congruent with, reality. (2) In the face of a conflict between our faith and our scholarship, we can, of course, sacrifice one to the other. That is, we can reject the findings of our study as unacceptable simply *because* they conflict with our faith. Or, we can reject our evangelical belief on a particular point simply because it is not compatible with our findings. Although the time may come when one of these options must be exercised, most of the time a third way is open. (3) We can work toward a synthesis by a fine-tuning of evangelical truth, on the one hand, or a reassessment of the data of our research, or its significance, on the other.

Openness to the supernatural does not entail automatic acceptance of every claim of a miracle in the Bible.

The evangelical scholar, in short, wants the best of both worlds. As a scholar one must treat the evidence with fairness and honesty; as an evangelical one seeks to be faithful to the evangelical tradition. This is the tension in which the evangelical scholar lives.

How then does the evangelical scholar go about this work? What will distinguish the evangelical scholar from the ordinary scholar? So far as actual procedure is concerned, there will be little if any difference, it seems to me. The same tools, the same methodologies, and, if not the same, at least a similar process of reasoning will be used. The distinctiveness of the evangelical approach will not be apparent as the evangelical scholar works on the minutiae, the nuts and bolts, of the scholarly enterprise. That distinctiveness lies in the *a priori* views held by the evangelical, and in two particular points that are the most pertinent here: the general trustworthiness of Scripture and an openness to transcendence. These are the *a priori* convictions that mainly account for the differences between the conclusions of evangelical scholars and radical-critical scholars who may be working with a common field of data. We shall have more to say about Scripture later, but here a few remarks on openness to transcendence are necessary.

It is just here, of course, that we encounter a serious problem. Can a scholar who studies history allow for the interruption of the supernatural into the sequence of cause and effect that otherwise—indeed, alone—makes history understandable? If God acts in history, are not those acts outside the reach of our critical methodologies and do

they not confound historiography? Clearly the allowance of the supernatural in history has great consequences for the conclusions that are drawn concerning problems within the biblical literature. Several points must be made here. First, what is asked for is not an easy acceptance of transcendence, but merely an openness to it. What this plea resists is the cavalier, unjustified dismissal of the possibility of God's direct action in the historical process—a view that has been held by a very influential school of New Testament studies. Openness to the supernatural does not entail automatic acceptance of every claim of a miracle in the Bible. It means merely, and this is our second point, that such claims will be duly considered by being

It is more helpful to the evangelical biblical scholar to proceed inductively to the nature of inspiration.

subject to the same tests as other material, e.g., eyewitness testimony, coherence, the author's apologetic motivations, *Tendenz* of the document. The third point is that the evangelical scholar does not appeal to the miraculous to solve a problem that is capable of other solutions. God's acting in history, the miraculous, where it is allowed, brings a new dimension to the study of Scripture—indeed, one that is fundamental to the story of the Bible—but does not demolish or invalidate the historico-critical method, although the latter must obviously be modified to some extent.

The distinctiveness of the evangelical scholar, then, emerges not so much in the process of study as in the drawing of conclusions. Even here, however, the evangelical will often be indistinguishable from the non-evangelical, except perhaps where a conclusion depends upon rejection or acceptance of the possibility of the supernatural. Mainly the difference will emerge when, as so often happens, data can be understood equally well in more than one way. In these instances the evangelical will choose the positive conclusions, i.e., those compatible with the trustworthiness of Scripture. The evangelical scholar will be a sympathetic interpreter of Scripture, giving Scripture the benefit of the doubt where possible. The evangelical scholar will not be an unsympathetic or hostile interpreter of Scripture. He or she will not, for example, pit one canonical writer against another unnecessarily, or press for contradictions within a single author, just as, it must quickly be added, one ought not be guilty of facile harmonizations, let alone a broad homogenizing that ignores the actual diversity of Scripture.

If we define the evangelical scholar as one who accepts the trustworthiness of the Scriptures, maintains an openness to the transcendent, and one who is a sympathetic interpreter, how predictable will the conclusions of such a person be? They will, of course, be predictable to a degree, but they will not and should not be so totally. For if every conclusion is governed by and flows out of one's *a priori* position, it may be questioned whether the data are really being given any serious consideration. This is why it is questionable whether any true scholarship is possible within a very rigid notion of inerrancy. The reason that the conclusions of the evangelical scholar are not necessarily predictable is that, as a scholar, one is committed to giving the evidence a full and fair hearing.

To my mind, given the range and complexity of the phenomena with which the biblical scholar must grapple, full predictability involves either an ignoring of the data or else a compromise of integrity. Integrity or honesty is of the greatest importance to the scholar, evangelical or otherwise. The evangelical scholar must be free to "call it the way he sees it." As a matter of conscience the evangelical scholar must strive to treat the data fairly, not to force the data, nor to impose an alien framework upon the data. The evangelical scholar must be at ease with conscience as to whether he or she too often construes the data to support an *a priori* conviction about the way things "should" or "must" be. As Van A. Harvey¹ has reminded us, the evangelical scholar must guard against an inconsistency wherein one continually emphasizes the historical evidence

when it favors one's viewpoint, but disputes it when it goes against that viewpoint. The evangelical must similarly be on guard, as James Barr² warns, against a "maximal conservatism" that always reads the evidence in the most conservative way. (Also to be guarded against, however, is the opposite error of "maximal liberalism"—i.e., always reading the evidence in the most radical way.)

In the nature of biblical research, honesty will often necessarily cause the scholar to conclude, "I don't know." But if the evangelical scholar finds oneself pleading ignorance again and again in order to avoid a conclusion because it is incompatible with one's personal *a priori* view of Scripture, he or she may well begin to think about personal integrity. In this case to say "I don't know," rather than being a mark of humility, reveals an arrogance in insisting upon an *a priori* view in the face of a mounting pattern of evidence against it.

Without question, the evangelical scholar is in a difficult position when the Bible looks "wrong" in the light of investigations. As we have earlier said, one may engage in more scholarly work—but with integrity—to see if he or she has interpreted the evidence correctly, or one may modify one's understanding of what Scripture is actually saying. Here too honesty is called for. What the evangelical scholar cannot do is to twist the natural meaning of the text in order to avoid the problem. To be an evangelical *scholar*, therefore, necessitates an openness to the possibility of "error" on the part of the biblical authors.

And if the evangelical concludes that the biblical author is *probably* in error (which is the most that a proper humility allows), one must not become distraught. The scholar will at least know that one is being honest; better this than an easy acceptance of the ingenious contortions, however brilliant, of certain apologetes for inerrancy. In any event, many of the ostensible misstatements may well be the result of our applying improper or anachronistic standards of exactitude to Scripture, or holding an author responsible for items outside or only incidental to one's intention. Others will probably involve matters that are unimportant or unessential. I do not believe that whatever inaccuracies, cultural conditioning, or humanity may finally have to be admitted can assail the basic trustworthiness of Scripture. The fact that God reveals his Word through the words of human beings in specific historical contexts in no way hinders the divine inspiration and trustworthiness of that word in accomplishing its purpose.

This brings us back to our view of Scripture which, of course, remains the key issue for the evangelical and biblical scholarship. It seems important to say something here concerning the way in which we come to our understanding of what inspiration entails. Not uncommonly in conservative circles we hear the deductive approach to the nature of Scripture that begins with the affirmation "What God speaks is true." This in turn gives rise to the syllogism "God speaks in the Scriptures, therefore the Scriptures are true." In reality the syllogism is understood to mean "God speaks no error; God speaks in the Scriptures; therefore the Scriptures contain no errors." What seems to be overlooked in this deceptively simple syllogism is that God's Word in the Scriptures is not direct, but is mediated to us through the words of humans. Is not this the complicating factor that is ignored in the deductive definition of the nature of Scripture? The syllogism that focuses on inerrancy can lead to wrong expectations concerning what is to be found in Scripture, unless the word "error" is defined or nuanced so as to be compatible with both the data of Scripture and the intent of the authors.

It is more helpful to the evangelical biblical scholar to proceed inductively to the nature of inspiration. Here we begin with the affirmation that God has spoken in the Scriptures (and indeed with all the evangelical essentials mentioned at the beginning of this article) and then come to an understanding of the nature of inspiration inductively, controlled by the phenomena as well as the teaching of Scripture. The inductive approach is thus descriptive of what we actually have in Scripture, in contrast to the deductive approach which is *prescriptive*, telling us what Scripture "must" be. The inductive approach is forced by its very nature to take the phenomena of Scripture seriously; the deductive approach, on the other hand,

¹*The Historian and the Believer*. Macmillan, 1966; reprint ed., Westminster, 1981.

²*Fundamentalism*, Westminster, 1978.

when it encounters data that do not conform to the hypothesis, can—apparently as often as necessary—engage in artificial and forced harmonizations or plead ignorance. In short, the deductive approach is virtually unassailable: Scripture is inerrant whether the “problems” can be explained or not. The inductive approach, by contrast, involves a degree of “risk” precisely because it cannot afford the luxury of ignoring the phenomena of Scripture. But this is precisely what the scholar is all about, what the evangelical scholar must concern oneself with, attempting to hold to a unified world view in the conviction that the truth of Scripture need not fear the truth of scholarship.

To sum up, we may say the following. As evangelical scholars we are convinced that we can remain faithful, evangelical Christians without a sacrifice of the intellect. Both as scholars and Christians we are called to be persons of integrity, who deal with the evidence as honestly as we can. We must always be true to our conscience; and we cannot see things one way and say them to be another. We

continue to learn to live in the tension between our commitment to the church and to scholarship. We must also continue to learn to live with the inevitable probabilities and complexities of scholarship. The true scholar knows how complicated reality is and thus will avoid simplistic solutions; he or she will learn to say both/and more often than either/or. And as evangelical scholars, we will, for example, learn to affirm both the unity *and* diversity of Scripture, infallibility *and* the phenomena of Scripture, normativity *and* cultural conditioning.

To be an evangelical scholar is a great responsibility, for which no one is fully or adequately equipped. The risk can be high and there are pitfalls to be avoided. But evangelical Christianity, if it is to remain credible and to survive in the decades that lie ahead, must produce and encourage a first-rate theological scholarship. And for these reasons, in turn, the evangelical scholar must go about one's work in an attitude of prayer and in dependence upon the Holy Spirit to guide one into all truth.

THEOLOGY

Reflections on the School of Process Theism

by Royce G. Gruenler

I can still remember my first excitement in reading Schubert Ogden's explosive *Christ Without Myth* in the early sixties and the promising challenges which seemed to be opened by his synthesis of Bultmann's radical demythologizing and Hartshorne's Process philosophizing. It all seemed like a breath of fresh air to a young teacher trained in evangelical and neo-orthodox schools, who was looking for some new excitement as well as practical aids for teaching in the liberal academic setting. It was largely through our discussion of this book that my long-time colleague Eugene Peters, well known in Process circles, decided to join our faculty, and it was largely through his expert knowledge of Alfred North Whitehead and Charles Hartshorne that I subsequently undertook a patient and appreciative study of their view on God and the world and came to incorporate them in my own thinking.

What fascinated me most of all was (I thought) their brilliant solution to the old problems of the one and the many and being and becoming, which classical Christian theology had handled in its own way but seemingly to God's advantage as absolutely sovereign and to man's disadvantage as ultimately determined. Here was a bold new stroke, a daring claim by sheer empirical evidence and rational argument that God must partake of two poles at once: he must be primordial, absolute and changeless on one polarity (else all would be flux and relativity), yet engaged in the flux and relativity of time and space (else he would be irrelevant). God was accordingly to be seen as dipolar or bipolar, both primordial and consequent, both absolute and relative.

Now of course biblical and classical Christianity has been saying that for centuries—God as ontological triunity is eternally perfect, complete and changeless, while incarnationally in Christ, God is subject to the vicissitudes of time and space. But, says Hartshorne, it is logically contradictory to claim on the one hand that God can be absolutely perfect in all respects and yet experience time, for to have all possibilities as perfectly realized actualities eternally would be to erase time, with its flow from what is possible to what by choice is made actual. And it would be to erase the freedom of the creature to choose and become, since he or she would be exhaustively known by God from all eternity.

Royce G. Gruenler is Professor of New Testament at Gordon-Conwell Theological Seminary. This article originally appeared in Theology, News and Notes (December 1981) and is used by permission. It has been expounded in The Inexhaustible God: Biblical Faith and the Challenge of Process Theism (Baker, 1983).

No, argued Whitehead and Hartshorne, we can no longer put up with this old Jewish-Christian-Islamic notion of God as the oriental despot who is absolute in all respects. Let us conceive of God differently, as absolute in *some* respects and not in others, and as relative in some respects and not in others. Let us assume that God is changeless in his mode of being or character and in his primordial aims, but dependent on the universe (or some universe or other during his everlasting procession) for the content of his experience. Let us say (said Hartshorne) that God is AR: Absolute (A) in his mode of being, and Relative (R) in his actual existence. Or, alternatively, that God is ET: Eternal (E) in the abstract sense and Temporal (T)

Here was a bold new stroke, a daring claim by sheer empirical evidence and rational argument. . . .

in the concrete. Or more exhaustively, that God is ECTKW: Eternal (E) in his mode, Conscious (C) in his experience of the world, Temporal (T) in his inseparability from procession; Knowing the world (K) and including the World (W) in his experience.

This seemed to me an attractive improvement on the immobility and seeming frozenness of classical theism with its absolutely perfect and timeless deity. If one could not logically derive the relativity of God from his absoluteness (so argued Hartshorne), one could derive God's abstract character from his concrete temporality. Accordingly, while dipolar theism was proffered as a superior solution, it was necessary to give pride of place to R and T, since A and E respectively could be derived from them, but not the other way round (so went the argument). For a decade I applied this Process model to my biblical and theological studies, confident of its superiority and greater adequacy over the biblical-classical model. Of course it was necessary to make some adjustments. Biblical prophecy could no longer be taken at face value. While God might foresee and foretell with large brush strokes, fine detail could not be known even by him and must therefore be regarded as prophecy after the fact. Since salvation was no longer a radical matter of redemption from sin in the biblical sense, necessitating a divine-human Savior and the once-

for-allness of the cross, Jesus became for me the consummate representation of what God is to all persons everywhere as he seeks to lure them to maximum aesthetic feeling in the great creative synthesis and advance of the human race.

Persons were seen to be "saved" by cooperating with the divine lure to creativity, thus acquiring not only personal satisfaction for themselves but contributing to God's needs for fellowship in his own procession and self-surpassing. All religious and aesthetic impulses were seen as complementary paths to satisfaction for God and the world of persons. The narrowness of Christianity with its one Savior and infallible Scripture was modified to accommodate a number of points of view, and seen to be culturally relative as only one of God's many re-presentations of his love for the world.

A canon within a canon perforce emerged in my critical assessment of Scripture. I selected largely love passages as authentic and discarded difficult material on justice and judgment. That period in my thinking found expression in a booklength manuscript I am now glad I never published. It bore the title, "Love and Hate in the Bible," and attempted to show that the Old and New Testaments contain useable material on the theme of love which is compatible with Process metaphysics, but also much on holy war, righteous judgment, sovereign election, the wrath of God, blood atonement, and weeping and gnashing of teeth that is culturally relative and expendable.

The subtle and often not so subtle effect of my shifting my focus of authority from Scripture to the philosophical canons of Process theism was that I myself became the autonomous judge of what was acceptable in Holy Writ and what was to be discarded. For a fiduciary trust in the authority of the whole canon of Scripture I substituted the canon of "when in doubt discard."

All the basic beliefs of biblical-classical theology found modern substitutions. For the ontological Trinity, I substituted a modal or demythologized trinity (as Hartshorne once suggested, all of us contribute to the "trinity" or plurality of God). For the pre-existence and deity of Christ, I substituted a "divine" human figure who pre-eminently re-presented the love of God that is a possibility in fact for every person. For the vicarious atonement of Christ and the shedding of his blood for the remission of the sins of the world, I substituted a tragic event over which God had no control and before which Jesus himself may have emotionally gone to pieces (so Schubert Ogden). For the supernatural resurrection of Jesus from the dead, I substituted an existentialist rising of the heart and will in faith. For the gifts and fruits of the Holy Spirit in the Church, I substituted the broader belief that God offers these to everyone and does all he can to lure each individual to maximum creativity regardless of their cultural beliefs. For the biblical hope of perfected life after death, I substituted a denial of conscious existence after death but an objective immortality of our earthly life in the everlasting memory of God. For the eschatological hope of a final judgment of evil and the perfection of creation by the sovereign God, I substituted an optimistic/pessimistic belief in an everlasting evolutionary creative advance—"till the crack of doom," as Whitehead once expressed it. And finally, closest to home and most comforting, I posited a denial of radical human sinfulness and a belief in the essential goodness and "salvation" of all if only they could be persuaded to follow God's lure to aesthetic enjoyment and creativity.

The re-construction of classical theology was thus complete and followed upon the de-struction of biblical faith. Every major doctrine of evangelical Christianity was redefined in terms of the philosophical norms of Process metaphysics, ostensibly to meet the demands of logical and existential adequacy, especially in terms of a modern scientific world. Accordingly, I thought I was radically improving on Christianity as it had been believed for nineteen hundred years. Whitehead and Hartshorne claimed such, and I was impressed by the challenge and rigor of their thought. Not only was the exploration and adaptation of Process literature exciting, but the whole approach made life considerably easier for a former evangelical on a secular campus where I no longer felt any compulsion to witness for Christ but could simply argue philosophically for a modest liberal universalism. So it went for a decade.

The real shock came when conversation with a like-minded colleague revealed a serious logical flaw at the very core of Process metaphysics. It began to become clear that Process theism is not really compatible with modern relativity theory after all because

it still insists on some important absolutes. God is absolute and unchangeable in his mode or character of being, and one of these is his ability, said Hartshorne, to embrace all of the grand and immense procession of emergent reality at once, simultaneously. But that doctrine contradicts two empirical data, one of which is incontestable. The incontestable fact is that if God moves necessarily in time he is limited to some rate of velocity which is finite (say, the speed of light, if not the faster rate of some hypothetical tachyon). This means, unfortunately for Process theism, that it is impossible for such a finite deity to have a simultaneous God's-eye view of the whole universe at once, since it would take him millions of light years or more to receive requisite data from distant points and places.

The other problem is peculiar to relativity theory. The doctrine is that no finite being (including God) could possibly embrace the whole universe simultaneously because there simply is no finite position that is not relative. Hence no possibility of simultaneity exists from any possible finite vantage point. Time does not advance along a well-defined front but processes in all sorts of relative patterns which cannot be correlated into any one finite system. That is what relativity means. There is simply no privileged position in the finite world.

When that point came clear it was as though the scales had dropped off my eyes. I now began to see as I had never seen before why it is so important to insist (with biblical faith and classical theology) that God is ontologically beyond time and space, for only as such can he then embrace the realm of time and space and each of us within it with his sovereign righteousness and love. If one insists on locating God's actual existence as necessarily in time, God becomes irrelevant, for he is then limited to some finite velocity and is necessarily locked out of any comprehensive experience of the whole universe. Since Process theism claims to be rational and to satisfy the canons of logic better than the biblical-classical view of God, it is not reassuring to discover a fatal logical flaw at the heart of the system. I am now more convinced than ever that every system of thought begins with some prior agenda to which it is committed by faith, as "faith seeking understanding," and then utilizes logic to develop the implications of its presuppositions.

***It began to become clear that Process
theism is not really compatible with
modern relativity theory. . . .***

As I began to examine the Process view with a more critical eye, other serious flaws began to appear. Eric Rust and Dallas High suggested I look more closely at the concept of persons in Whitehead and Hartshorne, and when I did I discovered that there really is no sense in which God in Process theism is vitally conscious and personal in his eternal state of being, but is only in that polarity to be conceived of as abstract possibility. In his actual concrete existence, according to Process metaphysics, God is forever processing and changing, since he is everlastingly surpassing himself and adding new data derived from the world and the universe. But God has no consciousness and no content of actual experience apart from what we supply him. In what sense, then, I began to ask, is he a person, conscious, willing and acting, in his noncontingent state of A (=Absolute)? The answer came clear that neither in Whitehead's system nor in Hartshorne's has God any conscious personality over and above the world. God's factual intent and consciousness is only in terms of this world, hence he is "relatively" (=R) dependent on us. On reflection, however, I realized that God is actually dependent on us, since in Whitehead's system God as primordial and logically prior to the world is pure abstract possibility without personal or conscious experience. Similarly, in Hartshorne's system God is greater than the sum of the parts of the universe only in an abstract sense. Since we comprise his "brain cells," so to speak (Hartshorne's im-

age), it is mystifying to comprehend in what substantial sense God is person apart from the world and can function as its chief lure for creative advance.

Since there is a problem in the system with God as substantial person apart from the atomic parts of the universe, we might imagine that there would be a similar problem with the Process view of the human person. And so there is, I discovered. For if, as Whitehead insists, the basic level at which creativity begins is the level of individual atomicity—that is, atomic occasions of feeling, emerging and forming more complex occasions—then we have to ask where the notion of identity comes into the picture. If, for example, I come into being as the result of the complex democracy of myriads of atomic and cellular occasions which are constantly emerging and perishing, and if I myself am constantly changing as the dominant “monad” of this complex democracy, what accounts for the perseverance of my personal pronoun “I”? Process metaphysics denies that there is any substantial self underlying the process of ever-emerging occasions and, like Buddhism, affirms that the only reality is processing relativity.

This, I came to see, is hardly an advance on Judeo-Christian views regarding the substantial and responsible self, much less an advance on the pre-Socratic flux of Heraclitus and the radical relativism of Protagoras. It simply will not do to appeal to something purely abstract to account for God’s identity, as Whitehead does with his primordial nature of God, or as Hartshorne does with his argument that God’s A is simply the abstract and enduring characteristics in R (as *a* is the identity abstracted from our *r*). What we want to know is, what accounts for that identity being there at all, if the self is not in some sense substantial? Who am I if I am constantly changing into another I? Who is God, and what independent ability to lure his creation does he possess, if he has no consciousness or ability to will apart from the atomic creatures who make him actually existent or “consequent,” as Whitehead described God’s factual and conscious nature?

I have searched in vain to find an answer to this unsettling absence of an enduring I in Process theism, either in regard to God’s I or our own. The system seems to fail at the same crucial point as Buddhism, for in both world views the self is assumed to be dependent on the co-origination of skeins or atomic occasions of experience which have no enduring identity in any substantial sense. The only difference is that Buddhism has a logical advantage in the sense that it views the recognition of the non-enduring self as a deep enlightenment, for the impermanence of the self means that it will not always have to suffer the anguish of desire, but is destined for Nirvana, the extinguishing of the flame of Process with its painful craving. Western Process theism, on the other hand, is based on desire and sees the process of creativity itself as the beginning, middle and end of reality—forever. Yet nothing actual endures, not even God. Identity and continuity are defined in purely abstract terms.

Perhaps the seriousness of the problem as it began to unfold before me can be better illustrated by describing what the stakes really are in the language game of Process theism. At heart, I am convinced, the system sets out not so much to defend God against the charge of evil (God could still destroy this little globe if he chose to); but it is designed to assure us that we are free from the despotic control of a sovereign God, such as Process theologians believe confronts us in the Judeo-Christian Scriptures. In order to be really free to choose without outside compulsion from a sovereign God, other persons or other finite entities, the Process system requires that the individual emerging occasion (let us say you the reader) must be completely alone on the very edge of creativity where your willing self chooses one of a number of possibilities and makes it actual. In that moment you are, so says the system, all alone, like one of Leibniz’s windowless monads. That is, on the front line of the emerging moment of creativity no one, not even God, looks sideways at your immediacy, nor do you look sideways at their immediacy. Each of us, from God down to the sub-atomic particle, is quite alone in the moment of choice (of course in the case of descendingly lower occasions of feeling the choice is correspondingly of lower intensity).

Now we must total up the cost of this experience view of freedom. It means, first, that no one, not even God, experiences anything about anybody or anything else that is immediate. We have each other only as past and perished, although the proximity of the just-perished

frames as they speed up gives the illusion of other persons in their immediacy. Such is not the case, for even God has us only as perished data, since the system requires that in order to protect personal freedom, God too is locked out of our immediacy.

***Neither biblical faith nor classical
Christian theology really views God as
statically frozen in his absoluteness.***

This means, then, that God not only does not have the future as other than possibility, but he does not have any present except his own. He has the world only as perished and past. Think for a moment what that entails. It means that all of our immediacy as we process is forever lost. No one else, not even God, can ever know it. Hence, the Process substitute of the objective immortality for Christian resurrection entails not only the loss of any further subjective life on our part beyond death (it rejects the gift of eternal life), but it loses forever whatever subjective immediacy we experienced in this life. In other words, God is not perfect in his knowledge of the future, he is not perfect in his knowledge of the present, and he is not perfect in his knowledge of the past. He is a truly finite and defective God.

But we need to take the critical analysis of the Process view of persons one step further. If the conscious personal self is the *end* result of a previous self in the series I call “myself,” then my new emergent self comes only at the end of the democratic occasion of all the myriad feeling occasions of my body which contribute to it. I have, or am, my new I only for a fractional moment before it too perishes and becomes a datum for the next emerging I. In other words, there is a serious problem of self-hood and identity for the finite person as well since the “ego” (which is nothing substantial) is continually transcending itself. Hence the “self” lives into the unrealized possibilities of the future and has only a momentary immediacy in the present before it perishes as a dead datum into the past. A continuous series of substantially unrelated I’s constitute the “person,” with no enduring substantial self to remember the past or anticipate the future.

It all ends in enormous irony. What starts out as a brilliant venture in logic and a search for adequacy concludes in illogic and existential inadequacy. If biblical-classical Christianity is going to be discarded for something else, the something else had better be worth the cost. Process theism attempts to best the biblical doctrine of God’s sovereignty in order to protect human freedom; but in the process it renders the concept of God empty and even empties the finite self of any enduring personhood which would make “freedom of choice” a meaningful term. The irony of the situation is that the freedom of the very self-of-the-future for which the Process theist is concerned, is a different self from his present-and-about-to-perish self. Since Process theism has no explanation of the enduring self, and indeed denies the identical selfhood of the person from moment to moment, it is academic whether “I” have freedom of choice as “I” move into the future of possibility, since my present “I” will momentarily perish and be superseded by another “I” which has no substantial continuity with all “my” previous “I’s.” So serious is the absence of personal identity and continuity that Hartshorne can actually argue that “I” cease to exist in periods of unconsciousness, sleep, and only “pop” back into selfhood (though as another “self”) when I awake. Not only does this take us to the edge of absurdity and render the question of free will moot, but it brings into question the biblical doctrine that a person is responsible for his or her action which clearly assumes that one who speaks or acts in a certain way is responsible for that behavior as *the same person*.

What I saw happening before my very eyes, therefore, was the logical self-destruction of the Process attempt to define God and persons from a non-biblical point of view. If God’s sovereignty over time and space is denied, and if God is placed within time as necessary to his experience, God becomes time-and-space-bound and irrelevant because impotent, even though the ostensible reason for placing

him ontologically or necessarily in time was to conceive of him as a God who cares. God is hardly a deity who cares for much since he cannot care for everything and everyone, and he is able to care for others only as they are either some other selves they will presently become, or the past selves they have already become. God cannot care for others as they actually are in the moment of their emergent immediacy because that is the free and private domain of the present self. In other words, in the Process system *God does not have the world as present*, but only as future possibility or as past. But if God does not have the world as present then he has only the perished data of the world to work on. In fact, those perished data of the past are supposed to be the effects which give rise to God himself as conscious cause. The mind boggles at such logic; the system bristles with difficulties.

It is far better, I began to realize, to stay with the self-revelation of God in the Judeo-Christian Scriptures and take the hard facts with the soft. That God is absolutely sovereign over the universe and time and space as its creator and sustainer is reiterated in the Scriptures again and again. That God has created human beings to make responsible decisions is also a clear teaching of Scripture. The language is logically odd from a human point of view, but Scripture is full of logically odd events, proclamations, and persons (such as Abraham and his promise of offspring, Moses and the Exodus, the Son of God born in Bethlehem, and crucified on Calvary Hill, raised from the tomb and coming again). Biblical merismus (a part here, a part there) is a major pattern of divine revelation. What the creature must do is not contest the rules or rail against God's language-game, or complain about his or her rights, but worship the sovereign Lord, accept his grace by faith and be obedient to him. Our analysis of Process theism's attempt to improve upon biblical-classical Christianity has brought to light that the logically odd revelations of Scripture are replaced by the logically absurd when autonomous human reason tries its hand at explaining the universe and its unavoidable polarities.

Can Process theism teach the biblical theologian anything at all? I think the major challenge for evangelical theology is to make clear that neither biblical faith nor classical Christian theology really views God as statically frozen in his absoluteness. That criticism of Process theism attacks a straw man, or a straw concept of God. Perhaps Thomistic theology might appear culpable because of its attachment to Aristotelian thought, but even there it is questionable whether the charge holds. The classical view of God as *actus purus*, Pure Act, really attempts to say that God's activity as self-contained and self-sufficient Triunity is absolutely pure: God is pure activity.

Perhaps we need to say it in new ways and in other terms. I no longer have any difficulty conceiving of God as ultimate sociality, utterly inexhaustible in his love as archetypal Family of Father, Son, and Holy Spirit, One in Many, and Many in One. As the primordial Family in Triunity, quite independent of created time and space and

inexhaustible in terms of his dynamic love, God is the Archetype who has left his creative signature on all he has created in the ectypal or derivative universe. Everything created reflects one-in-manyness, manyness-in-oneness, being in becoming and becoming in being. God in his own supra-temporal and supra-spatial eternity is dynamic and inexhaustible love and communion between the Father, the eternally begotten Son, and the Holy Spirit who issues from both.

We must not think for a moment that God as he is in his own Trinity is lacking in dynamic activity; but we must not circumscribe that archetypal dynamism in terms of finite time and space. We are not necessary to God. Analogous to the mystery of atomic occasions which stretch our imagination by appearing in the same and different places at once, now as waves, and again as particles, God's unity and plurality, his complementary changelessness and dynamic inexhaustibility simply stretch our imaginations to the breaking point. We understand the mystery of God's inner relationships best through his own appearance in human form as Jesus of Nazareth, who makes such astonishing statements as, "Truly, truly, I say to you, before Abraham was, I am" (John 8:58); and prays, "Father, I desire that they also, whom thou hast given me, may be with me where I am, to behold my glory which thou hast given me in thy love for me before the foundation of the world" (John 17:24); and assures his followers, "I will pray the Father, and he will give you another Counselor, to be with you forever, even the Spirit of truth" (John 14:16 f.).

All the witnesses of Scripture, and consummately Jesus Christ incarnate, point to Someone inexplicably perfect and dynamic who is sovereign over us yet who is with us as Redeemer and Lord and who is closer to us than we are to ourselves. Creative freedom is not some right independent of God, but a gift of his grace that we might worship him and become servants of one another in his name. This truth will never be realized as long as we contest the rules of the game. God sovereignly establishes the language-game, and we tinker with it at our peril.

SUGGESTED READING

Alfred North Whitehead. *Modes of Thought*. New York: Capricorn Books, 1958.

_____ *Process and Reality. An Essay in Cosmology*. New York: Harper & Row, 1957.

Charles Hartshorne. *The Divine Relativity. A Social Conception of God*. New Haven: Yale University Press, 1964.

_____ *The Logic of Perfection*. La Salle, Ill.: Open Court Publishing Co., 1973.

John B. Cobb, Jr., *A Christian Natural Theology Based on the Thought of Alfred North Whitehead*. Philadelphia: Westminster Press, 1965.

John B. Cobb, Jr. and David Ray Griffin, *Process Theology: An Introductory Exposition*. Philadelphia: The Westminster Press, 1976.

David Ray Griffin and Thomas J. J. Altizer, eds. *John Cobb's Theology in Process*. Philadelphia: Westminster Press, 1977.

Paul Arthur Schilpp, ed., *The Philosophy of Alfred North Whitehead*. The Library of Living Philosophers. New York: Tudor Publishing Co., 1941.

Christopraxis: Competence as a Criterion for Theological Education

by Ray S. Anderson

Theological students are often perplexed over the criteria by which they are evaluated as future ministers of the gospel. Indeed, the faculties responsible for preparing students for the ministry of the church are often ambivalent over the same issue.

Is the graduate of a theological seminary a "product" produced by the curricular assembly line, or a "practitioner" whose qualifications remain to be verified? If it is the former, then the question of competence will tend to be addressed to the "maker" of the product. A qualified faculty and a quality curriculum will insure a good product.

On the other hand, if a Master of Divinity degree is meant to cer-

tify a practitioner, then the question of competence will tend to shift to the function of the person who is taught rather than to the form of teaching. This distinction is not meant to introduce an either/or situation. Obviously, the quality of competence revealed in the life of a minister of Christ reflects the quality of the faculty and curriculum by which the student was prepared for ministry.

However, if theological education is construed as the "making of a minister," then the graduate will tend to be viewed as a product, much as a house is the product of the act of building. Competence will then be expected of the builder, in the case of a house, and of the teacher, or mentor, in the "making of a minister." It is the thesis of this essay that the purpose of a theological education is to participate in a process of development through which a person becomes competent in the act of ministry. Thus, the criteria by which com-

Ray S. Anderson is Associate Professor of Theology and Ministry at Fuller Theological Seminary.

petence is determined emerge out of the action of ministry rather than out of the process of making a product.

This distinction between “making” and “action” lies at the heart of Aristotle’s distinction between making (*poiesis*) and action (*praxis*). The making of something has its end (*telos*) in something other than the process of making, said Aristotle, while action intends its goal within itself (*The Nichomachean Ethics*, IX, vi.5). Again, one could think of this in terms of the building of a house. The competence of the builder of the house is contained in the technical specifications and quality of the house as a product, not in the character of the people who will inhabit the house.

It occurs to me that this distinction provides a helpful insight into the nature and function of theological education, which continues to be plagued with an uneasy conscience over the supposed dichotomy between theory and practice, or between knowledge and skill. In *praxis*, as Aristotle suggested, the one who participates in the action has a stake in the result of the action which goes beyond the mere making of a “product.”

Look again at the structure of biblical theology. God is perceived as not merely “making” Israel into a good nation, nor as “making” out of Jesus of Nazareth a good Christian; rather, God is acting (*praxis*) in the very existence of Israel, and he himself acts as the divine, incarnate Word acts in the person and life of Jesus Christ. These actions of God become the basis for theological reflection because those who become drawn into these actions come to have a theological existence—that is, exist within the structure of the action in such a way that the very being of God is disclosed as true knowledge. In the consummate act of God in Jesus Christ, there is both a practice and presence of God by which both truth and goodness become normative for all true knowledge of God and knowledge of our own human existence (John 1:18; Matt. 11:27).

This is what is denoted by the technical term: Christopraxis. It is the act of God in Christ which occurred once and for all through the person Jesus Christ as the Incarnate Word, but which continues to occur through the mighty acts of revelation and reconciliation whereby the Holy Spirit glorifies Christ by coming into our sphere of historical and personal existence to manifest his resurrection power and presence (John 16:13, 14; Rom. 8:9–11). My thesis is that the criteria by which we determine that a ministry for Christ is good and effective are derived out of the same event of Christopraxis by which we have the criteria for true knowledge of God as revealed Word. Thus, revelation as well as reconciliation, true knowledge of God as well as true life with God, inhere in the same event of Christopraxis. Even as the discipline of theology must be rooted in the event of Theopraxis, so Christology must be rooted in the event of Christopraxis. Again, Christopraxis is not the “making” of a Christian through practicing the ideals of a Christlike life; rather, Christopraxis is the act of God in Christ which continues to impinge upon our own existence through the revealed Word which is at the same time the reconciling Word.

The implications for theological education, I hope, are quite obvious. The church, as the community of those who, by the Spirit of Christ, have been baptized into his one body (1 Cor. 12:12), constitutes the primary locus of Christopraxis. Here the power and presence of Christ have become the act which contains its own end (*telos*). The church becomes the “building,” or temple of God only because those who have experienced the act of God have become “built into it” (Eph. 2:19–22). The primary theological institution is the church because it is the primary locus of Christopraxis. Subsidiary to the church are institutions which serve the church in the educational function of preparation for ministry. The danger here is that theology will become detached from Theopraxis and christology from Christopraxis. To the degree that this happens, educators will tend to teach toward a discipline or field of study rather than teach toward a competence for ministry. Exegetical methods of biblical study as well as hermeneutics (biblical interpretation) can become primarily methods of arriving at conclusions rather than embodying the reality of God as the one who saves as well as speaks.

If this should happen, biblical study and Christian education take the form of “making” as earlier depicted by Aristotle. In this case, the biblical exegete and the Christian educator are concerned to produce a product, abstract truth on the one hand, and a technician on the other. Competency then is judged to be a quality ascribed

to the “maker” or to the “teacher” rather than to character of the event contained within the process. Performance evaluations of teachers in educational institutions invariably tend to assess the delivery mode of knowledge or the technical skill of “making” a product rather than the character of knowledge and truth that have become embodied in action. This sounds harsh and unfair when put in the form of a generalization. Realistically, most institutions for theological or Christian education have purpose statements that do incorporate a quality of life as a goal, not merely the dispensing of information or the perfecting of a technique. However, as one who has chosen to minister within such an institution, I know all too well how difficult it is to translate such purpose statements into curricular realities. This paper is not written to attack the efforts being made to do this, but to suggest that there may be a hidden discrepancy in the basic assumption by which theological education carries on its task.

Christopraxis: Reconciliation and Revelation

Let me begin again, this time from the perspective of what Christopraxis entails as a structure of reality in which both revelation and reconciliation are actions of God through which truth comes into being. Within the community of the church in the broadest sense, Christopraxis is itself the continuation of Christ’s own ministry of revelation and reconciliation. Christians, therefore, exist by virtue of this ministry and are empirical evidence of this ministry which takes place through the power of the Holy Spirit in connection with the authority of the revealed Word of Holy Scripture. To have Christian existence is, therefore, to have theological existence. It is to have both a presence and practice in the world which reveals Christ through a ministry of reconciliation. There are forms of ministry which appear to be comforting and even reconciling, but if they do not reveal Christ, these ministries are not of God. That is, these ministries are not actions of God. For God has acted in Jesus Christ and continues to act in him in such a way that Christ is revealed in all of God’s actions.

For example, there certainly are many forms of caring for people which alleviate genuine human distress and result in the restoration of human lives to functional health and order. These forms of ministry can take place in such a way that “creature comforts” are maintained, but without enacting the reality of God’s revelation and reconciliation through Jesus Christ. A social worker or a psychiatrist may be able to “make” people better, or to “make” the conditions

If theological education is construed as the “making of a minister,” then the graduate will tend to be viewed as a product.

of human existence better. But the end result tends to be just that—a result, a product from which the “maker” can detach himself or herself with no consequent loss of identity or meaning. However, in Christopraxis, the act itself becomes the embodiment of a life of community and wholeness which is derived from God himself through Christ. Thus, we know that reconciliation is more than making people or conditions better, it is inextricably involved with revealing the power and presence of God through the act.

In the same way, we can also say that there are forms of ministry which purport to proclaim revealed truths of God and to indoctrinate disciples in those truths, but if they do not also touch broken and alienated human lives with liberating and healing power, they are not of God. This assertion is certainly more troublesome, especially for many Christians. The implication of the statement is that one could preach the truth about God in a completely orthodox fashion from the pulpit or in personal witness, but that if no effect takes place in the form of saving faith, renewed life and fellowship in the community of God’s own people, then this ministry is not of God. Obviously, this assertion must be immediately qualified by the concession that we have no infallible way of determining what the effect of God’s

word and Spirit might be in any person's life. Thus, there may be a hidden work to which we are not privy. However, as a general rule, the biblical witnesses to God's truth were not content to leave aside the question of response and not only looked for response as evidence of the power of the Word of truth, but built their own confidence as true ministers of God upon such evidence (cf. Paul, in I Thess. 1 and 2). One could only argue that the true Word of God is proclaimed in the absence of response by appealing to the possibility of a hidden, secret response. For to assert that the Word of God remains true without accomplishing its true purpose is to argue against the very revealed Word itself: ". . . so shall my word be that goes forth from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and prosper in the thing for which I sent it" (Isa. 55:11).

Theological reflection is the activity of the Christian and the church by which acts of ministry are critically and continually assessed in light of both revelation and reconciliation as God's true Word. Thus, truth cannot be abstracted from personal faith and knowledge, nor can personal faith be detached from the objective truth of God's own being and Word. Theological reflection as a critical exercise leads to competence in ministry by which the one who ministers unites both proclamation and practice in the truth of Jesus Christ. It is not only reflection upon the nature of ministry from the perspective of biblical and theological truths, but it is also reflection upon the nature of divine revelation from the perspective of its saving and reconciling intention in the lives of people.

It must be said also that theological reflection does not lead to new revelation, for God has spoken once and for all in the revelation of Jesus Christ, and Holy Scripture is the normative and infallible truth of that revelation. However, theological reflection takes note of the presence of the One who is revealed in his continuing ministry of reconciliation through the Holy Spirit. The same Jesus who inspired the true account of his own life and ministry through the Holy Spirit in the form of Scripture, continues to be present in the act of reading, hearing, and interpreting the Scriptures. Thus, Scripture is not merely a product which was "made" by the inspiration of the Holy Spirit, and from which the maker can be detached, but Scripture continues to be the particular form of Christopraxis which provides a normative and objective basis for the life of the church. But, because Scripture is a form of Christopraxis, its infallibility is located in the Christ of Scripture as the only true Word of God, and not merely in Scripture as a product of inspiration which could somehow be detached from Christ. In this way, it can be said that Jesus is not only the subject of proclamation (the one about whom we preach) but he is himself the proclaimer in every act of proclamation (the one who proclaims himself through the event of preaching). Theological reflection does not ask the question, What would Jesus do in this situation?, because this would be a question which would imply his absence. Rather, it asks the question, Where is Jesus in this situation and what am I to do as a minister? When the Scripture is interpreted in such a way that direction is sought for lives who need to be conformed to the true and healing power of God's Word, we must remember that Jesus is not only the "author" of Scripture through the power of the Spirit, but he himself is a "reader" and interpreter of Scripture in every contemporary moment. Thus, to be a competent teacher or interpreter of Scripture, one must allow the purpose of Scripture and the authority of Scripture to come to expression as Christopraxis. This requires a particular kind of competence.

Competence in Discernment, Integration and Credibility

The particular competence which results from theological reflection is evidenced by discernment, integration, and credibility. Combined, these qualities in a minister produce an authentic spiritual authority and competence, rather than an authoritarian posture.

Discernment is the recognition of the congruence between the Christ of Scripture and the Christ in ministry. This discernment is thus both exegetical and practical and arises where the Holy Spirit has control over both the mind and the heart. Discernment can only be tested "in ministry," for it is a judgment rendered on behalf of persons in need of Christ's presence as much as it is true information about Christ. This is not meant to imply that there actually are "two Christs," one objectified in the propositions of Scripture and

the other a subjective perception on the part of the interpreter of Scripture. Rather, there is but one Christ who, in his own objective being and authority, unites the truth of divine revelation with the truth of divine reconciliation in the objective structure which we have called Christopraxis. Scripture anchors divine revelation in the infallible authority of the incarnate Word as enacted through the historical person Jesus of Nazareth. However, Scripture itself is anchored in the normative and objective reality of Christ who continues to enact the truth of God through his reconciling presence and ministry in the contemporary situation.

An exegetical or hermeneutical decision regarding a Scriptural teaching which is not also a judgment on behalf of the saving and gracious purpose of Scripture has not yet entered into the sphere of Christopraxis. There is, of course, a preliminary searching of the mind of Christ in Scripture which requires careful attention to textual exegesis and basic hermeneutical principles. However, the authority of the text cannot pass over directly into the assured results of such exegetical study, for in this case the text has been used to "make" the truth appear in such a form that it can stand independently of the "maker of truth." When this happens, infallibility and authority can become detached from the objective reality of Christ himself and can be used against the truth.

***Theological reflection has the task of
disarming the skill of hiding behind
practiced piety on the one hand, and
pedantic scholarship on the other.***

This is precisely what happened when the Old Testament revelation becomes objectified in the form of infallible interpretation and so used to condemn Jesus himself, who was the incarnation of the Word of God: "This man is not from God, for he does not keep the sabbath" (John 9:16). The "orthodoxy" of the Pharisees came to stand outside the Christopraxis of the Incarnate Word as the divine act. Instead of the proper kind of theological reflection which would have enabled them to discern the act of God in their midst, they became incompetent to judge the truth and hopelessly blind. To have one's eyes opened to "see the truth" is to be able to discern the work of God in the present context and thereby to hear the Word of God as delivered by the inspired witnesses. In this way, the early preaching in the book of Acts called for this kind of theological reflection and discernment. "You killed the Author of Life," proclaimed Peter. But God raised him from the dead. "To this we are witnesses. And his name, by faith in his name, has made this man strong whom you see and know; and the faith which is through Jesus has given the man his perfect health in the presence of you all" (Acts 3:15-16). It is in this same sense that I have suggested that a particular kind of competence is represented by the discernment which is able to see the congruence between the Christ of Scripture and the Christ who is at work in the ministry of the church.

Integration is the second aspect of competence produced by theological reflection. Integration is the application of discernment where God's Word is both proclaimed and practiced in ministry with the result that Christ as truth both touches and is touched by human need. An integrated ministry overcomes the ambivalence which results from two levels of truth, one purely theoretical and the other merely functional. Integration, therefore, is a form of competence, not a theoretical component of a curriculum. Within the structure of Christopraxis, the "presence-in-action" mode of revelation stands as a barrier to all attempts to view the truth of God in abstraction from the work of God. "Do not, for the sake of food, destroy the work of God," wrote the Apostle Paul (Rom. 14:20). The eating or not eating of meat had become for some an absolute principle of the law in abstraction from the work of God in building up a body of people who existed in the mutuality of peace and love. The particular kind of competence represented by integration is demonstrated by Jesus who healed on the sabbath. This act of reconciliation became a normative interpretation of the law of the sab-

bath as a revelation of God. The sabbath does not lose its authority as a commandment because it is drawn into the work of God, but rather its true authority as a command of God comes to expression in the objective reality of the work of God.

The particular kind of competence represented by integration is demonstrated by the Apostle Paul when he withstood the attempts of the Judaizers to force circumcision on the Gentile converts, and to enforce a separation between the practice of Gentile Christians eating with Jewish Christians. The authority of Christ as the revealed Word of God is enacted in the table fellowship at which he himself is present. The table fellowship of Christopraxis, therefore, becomes a normative criterion for discerning and judging the truth of Christ. When Peter fell prey to the wiles of the Judaizers, Paul reproaches him openly in the church at Antioch for the sake of the "truth of the gospel" (Gal. 2:11-21). The integration of the Jew and Gentile is first of all, for Paul, an ontological reality grounded in the objective person of Jesus Christ. It is the Word of revelation, therefore, that contains the structure of integration, not the practice of reconciliation. Christopraxis grounds the criteria for competence in the very being of the truth as the personal being of God revealed through the historical and contemporary person and presence of Jesus Christ.

The competence of integration, therefore, is a special competence demanded of the theologian and the biblical scholar. Only when this competence is present as an essential component of theological education can the task of preparing men and women for ministry include the developing of competence for ministry. It is hard to see how this competence can be certified with the granting of a degree, unless the narrower scope of the curriculum with its focus upon abstract knowledge is set within the broader curriculum of discernment and integration. But if there is to be such a broader curriculum through which competence can be produced, it will entail circumstances in which judgments will have to be made as to the work of God in his own ministry of reconciliation.

A third form of competence is *credibility*. Credibility is the transparency of method and lucidity of thought which makes the presence of Christ self-evident and worthy of belief in every event of ministry. Christ is ultimately believable only in terms of his own unity of being in word and deed. It is the task of theological reflection to press through to this criterion at the expense, if necessary, of every claim of self-justification on the part of the minister (and teacher!).

"You know what kind of men we proved to be among you for your sake," wrote Paul to the Thessalonian Christians, "And you became imitators of us and of the Lord" (I Thess. 1:5-6). Paul was not conceding to others the authority to make judgments upon him. In another context he can say, "... it is a very small thing that I should be judged by you or by a human court. I do not even judge myself ... It is the Lord who judges me" (I Cor. 4:3-4). However, the Lord who is coming as the judge of all ministry (then what is true will be finally revealed!), is also revealed in this present time through actions of reconciliation. Christopraxis, therefore, demands a particular kind of competence which is manifested in being credible as a presentation of Christ himself, not merely as an infallible interpreter of Christ. This is a subtle distinction which eludes analysis but which becomes razor sharp when viewed from the perspective of the one who is truly seeking the truth and grace of God in Christ.

For the Pharisees, the official interpreter of the law and the possessor of the official interpretation became identical with the giver of the law. But for Jesus, the distinction was absolutely clear. Jesus told them, "If you were Abraham's children, you would do what Abraham did, but now you seek to kill me, a man who has told you the truth ... If God were your Father, you would love me, for I proceeded and came forth from God ... " (John 8:39, 42). For all of their erudition concerning the law, they were basically incompetent with regard to the truth and reality of God. Their eyes were opaque, and they could not see the transparency of Jesus as the one who revealed the true God in his words and deeds (cf. John 9:40-41). On the other hand, the common people, despised by the Pharisees as unlearned, found Jesus to be truly credible as a "man of God."

Christopraxis and Holy Scripture

Theological reflection has the task of disarming the skill of hiding behind practiced piety on the one hand, and pedantic scholarship

on the other. The Pharisees "traverse sea and land to make a single proselyte," scolded Jesus, and "when he becomes a proselyte, you make him twice as much a child of hell as yourselves" (Matt. 23:15). Strong language! But those of us involved with the responsibility of preparing others for ministry must not mistake education for proselyting. Christopraxis is a ministry of making disciples—how else could it be! However, the particular competence demanded of a maker of disciples is that Christ himself be revealed as the discipler.

Christopraxis, it has been argued, is the normative and authoritative grounding of all theological reflection in the divine act of God consummated in Jesus Christ, and continued through the power and presence of the Holy Spirit in the body of Christ. Education for ministry is, therefore, not only preparation for ministry but it is an on-going pursuit of competence through critical theological reflection. This competence does not arise merely through repetition and practice of methods, but is gained through participation in the work of God in such a way that accountability for the judgments made in ministry situations are congruent with Christ's own purpose as he stands within the situation and acts through and with us.

Those who have followed the argument to this point and are "almost persuaded," will still be uneasy over what might appear to be a shift from the "objective" role of Scripture as the sole depository of revealed truth to the "subjective" discernment of the mind of Christ amidst the hopeless and ambiguous labyrinth of human feelings and impulses. Nothing that I have said should be construed as being sympathetic with such a movement from objective to subjective truth. I grant that the objectification of divine truth in the form of rational propositions deduced from Scripture appears to be a safeguard against the relativizing of truth to what seems to be right in each person's eyes. But all idolatry has its source in the desire to make the way to God more certain and more manageable. Consequently, I myself am not persuaded that one can legitimately detach the truth of God from the being of God and make out of it an abstract standard of correctness. Christopraxis, as I have attempted to present it, upholds the full authority and objectivity of the divine Word as written in Holy Scripture but only because Scripture itself is contingent upon the being of God as given to us through the incarnate Word. Should one wish to dissolve this contingency into a Word of God which exists as a sheer objectification of truth detached from God's being, it would be done at the peril of idolatry, in my judgment.

I do not hold that the objective reality of God over and against his own creature is ever surrendered to an objectified word which comes under the control of the mind of the creature. This would be a subjectivism of the worst kind. Christopraxis, as I have attempted to present it, upholds the full authority and objectivity of the Spirit of Christ as present and active in the creating and sustaining of his body, the church. The tormenting question as to how we can ever be *sure* of knowing what the purpose and work of Christ is through our own actions of ministry must push us to apprehend the objective reality of God himself, rather than cause us to comprehend the truth in categories more susceptible to our control. Rather than this causing confusion and anxiety, the Apostle Paul held that the objective reality of the Spirit in the body of Christ is the source of true knowledge and unity of thought and action (I Cor. 2:6-16; Eph. 4:1-6).

Even as Christ himself did not act against the commandments of God, but integrated them into his own act of revelation and reconciliation, so the Spirit of Christ in the church does not act against the teachings of Christ in Scripture, but integrates them into his own actions of revelation and reconciliation. My purpose has not been to show *how* this can be translated into a curriculum for theological education, but to attempt to persuade others that Christopraxis is a structure of reality which encompasses both thought and action, and is the objective basis for developing answers to the more practical question of method.

Competence in ministry is the ultimate theological examination. "Examine yourselves," says Apostle Paul, "... Do you not realize that Jesus Christ is in you?—unless indeed you fail to meet the test! ... For we cannot do anything against the truth, but only for the truth" (II Cor. 13:5, 8).

Children (and Others) and Money

by Jacques Ellul

Up to now it does not seem that many educators have studied this problem of money, although it is a highly sensitive area in the education of children. Very early, around age six if they go to school, children run up against money. Although they do not know what it is, they quickly understand its usefulness and force. They do not yet have any feeling of ownership about this abstraction, but they have already sensed its use, and through their parents they may have caught a glimpse of the importance that must be attached to it. All kinds of difficulties may arise out of interchanges with their playmates or because of their appropriation of someone else's money (not a theft, for they do not really understand that this could be owned by someone else). These difficulties can be one of our first ways of educating children in their relations with one of the powers of the world.

Realistic Teaching

If we continue taking Scripture as our guide, we will quickly notice that no express rules concerning the attitude of parents and children toward money are found there. Nevertheless we find firm guidelines in its revelation about the nature of money and in its general position of Christian realism.

A question like this one must remind us that in every situation, Christianity requires strict realism of us. This is not a philosophical opinion or a general doctrine of realism, but only a clear view of the real world which we must accept as it is. We must first oppose all idealism. In its popular form (refusal to see reality in favor of an ideal), with all the illusions and good feelings that it attaches to faith, such idealism turns God into "the good Lord" and Christmas into a children's holiday. It shows us the faith as we remember it from Sunday school and from songs our mothers sang. All this has nothing to do with Christianity. The Temple is not a refuge from the harsh world. But we must just as strongly reject philosophical idealism which would lead us to give priority to the world of ideas and values over the world of events and actions. Finally, Christianity objects to traditional spirituality with its package of religious values such as immortality and the preeminence of the soul over the body.

Confronted with all these distortions, God's revelation is remarkably realistic. It asks us to see the real world as it sheds light on it. Now the illumination that God's Word gives the world is particularly severe: our reality is a result of the Fall. Since that time the world has been radically estranged from God by its very nature. This reality is only a corruption, the kingdom of Satan, the creation of sin: in the natural world, we find nothing else. To say that in this world there is anything good, ideal or spiritual in itself is to deny revelation.

But this is not pessimism because revelation teaches us that God has not abandoned the real world. He continues to be present in it, he has undertaken an enormous work to transform it, and the kingdom of heaven is hidden in it. It is thus not pessimistic to affirm the existence of evil, for we know that God is the Lord; and because of our faith, we can have enough courage to look at the real world as it is. Because of our faith we can refuse to be deceived by the phrase we hear so often: "It's not so bad as all that." At the same time, to refuse to see this reality, to veil it with idealism or spirituality, is to betray God's Word and to rob God of his saving character.

This realistic position which fears neither words nor things must guide us in all educational work. We must never veil reality from children, idealize it or tint it with falsehood and illusion. But we must take into account each child's strength and reveal to each one only what he or she is able to bear, endure and understand about the

real world. With a child, as with an adult, this ability comes only with an assured faith. As the child's faith grows, we can introduce the harsh realities of the world. Otherwise we would crush him under the weight of evil which he would not understand and against which he would have no hope. Such realism leads to a total education that is based on vigilance and evidence.

Foundations for Teaching. This realism assumes, first, that we will be looking at money as it is, or more precisely, as the Bible shows us it is in the world. We quickly learn that the reality revealed by the Bible is in every way what a scrupulous observation of the real world can teach us. This means that we must teach children what money is with its power and perversions. We must not let children live in a world of illusions. We must not give them all the money they want as if it were a natural and simple thing to do, but neither should we cut them off completely from the world of money. Too many Christian families, when dealing with their children, handle money problems only in the abstract. "No need to mix them up in such base and despicable things." But we forget that these children will then get their understanding of money from the world, which is not a better solution. Or if we succeed in completely cutting them off from money, once they are seventeen or eighteen years old they will be defenseless and without resources. Their innocence will be a trap for them; their purity will be an easy foothold for the demon.

Children must be taught to separate the ideas of usefulness and goodness.

We must then teach the child *progressively* both that money is necessary and that evil is attached to it. The need for money, all the work connected with it, the simple statement that we can't get along without it—these things children will understand quickly and will get used to easily. They will not, however, grasp the evil attached to money as easily. It will be very difficult to make them understand scriptural ideas that there is no good money or good use of money, that money brings evil in society and in human relations, and that it leads to evil in our personal and inner lives, with all the jealousy, hatred and murder that accompany the desire for money.

Undoubtedly all this can be taught, and many books or stories that the child will read take this approach. But this is not the best form of evidence. We should count much more on facts than on words to introduce the idea. Obviously the parents' example must be the foundation of this teaching, but above all we must take advantage of all circumstances—quarrels among children over money, social inequalities that children see themselves, thefts or strikes—all the events which, when explained, show the reality of the power of money along with the extreme danger that it entails.

Children must learn that people will sacrifice everything to have money; but like Spartan children before the drunken Helots, they are given this example to put them on guard so that they can protect themselves from a similar fate. In addition, children must gain experience by using money. Children will learn concretely, at their own level, what money is. I think it is vitally important that this experience be direct, that it involve real sums of money and real operations (simple purchases or sales) in proportion to each child's abilities.

The worst education about these ideas seems to me to be that given by games like Monopoly where children learn a complex financial management of abstract sums of money. In the real world children must know real things at their own level, for money is not a game and it quickly raises moral questions.

But such a method of teaching, especially concerning the evil provoked by money, risks falling into two dangers: moralism and nega-

Jacques Ellul is the retired professor of the History and Sociology of Institutions at the University of Bordeaux in France. This article is taken from Money and Power, ©1984 by InterVarsity Press, originally published as L'Homme et l'Argent, 1954, rev. 1979. Reprinted by permission.

tivism. Both are threats and both should be condemned. Moralism is a potential problem whenever children, having to choose between two attitudes, are almost automatically told by their parents which one is right. Once children have acquired certain habits, they will begin to act spontaneously as they have been taught. They will have been trained in a way that is not bad from a social standpoint but that in no way corresponds to life in Christ.

There is only one way to avoid moralism: by maintaining children's freedom and letting them choose their own behavior. As often as possible, children should make their own decisions on how they will handle money on the basis of what they have seen or heard. But they can be led to reflect on their actions afterward. Better that children make mistakes, act badly and reflect afterward than that they turn into robots who do good things that are not the fruit of their personality. This is a great problem for parents, who can only with great difficulty leave their children free to make mistakes.

The other danger is negativism. If children end up understanding (as they must) that money is bad (even when we do good things with it or use it well), they will tend to take a negative attitude toward it. Children tend to behave consistently; consequently, if something is evil, they keep away from it. They see things in black and white. Now this negative attitude is wrong from all standpoints. It is wrong because it leads to exactly the opposite of what is desirable: it leads to a false spirituality or a scorn for money. It is also wrong because negativism tends to spread and to affect other attitudes and judgments until it has become a way of life. When a child is negative on one point, we can easily see the contagion spreading into other areas of his personality.

The passive attitude in practical matters and the crushed spirit which result from negativism are serious failures in education. But in avoiding negativism we must not fall into the absurdity of "positivism," which is the usual tendency of today's education. This education is founded on the goodness of human nature, the validity of human thought and enterprises, and the justice of society. It shows vigorous and healthy optimism, but in God's eyes it is hypocrisy.

The only valid position is a dialectical one, but how difficult this is in education, for it assumes that children will give up their entrenched ideas and unilateral attitudes. Here are examples of what I mean by dialectical education in the area of money:

1. Children must know that money is not respectable, that we do not owe it honor or consideration, that the rich are not superior to others. At the same time, however, money is not contemptible. This is especially true of money their parents may give them, for it represents their work and is a way they have of showing them their love.

2. Children must know that money is necessary, but they must not draw the conclusion from this that is good. Inversely, they must learn that it leads to much evil, but they must not draw the conclusion that it is useless. In other words, children must be taught to separate the ideas of *usefulness* and *goodness*, a separation that adults no longer make in our day.

3. When we teach children that money does evil, they will be led to see one side only. Either money does evil to those who have it by hardening their hearts, for example, or it does evil to those who passionately desire it by leading them to theft. Now it is essential to teach that money does evil both to those who have it and to those who do not, to one group as much as to the other. It is essential to teach that money does not leave us unscathed, whatever attitude we take or whatever situation we have been placed in by circumstances. In any case money first spoils our relations with people. Children must progressively learn to be wary of the effect money has on relations with adults and with friends.

In all this, the dominant idea is that Christian education must educate for risk and for danger. We must not shelter the young from the world's dangers, but arm them so they will be able to overcome them. We are talking about arming them not with a legalistic and moralistic breastplate, but with the strength of freedom. We are teaching them not to fight in their own strength, but to ask for the Holy Spirit and to rely on him. Parents then must be willing to allow their children to be placed in danger, knowing that there is no possible education in Christ without the presence of the real dangers of the world, for without danger, Christian education is only a worthless pretty picture which will not help at all when children first meet up with concrete life.

Possession and Deliverance

We must not live in a dream world. When young children use money, they cannot help being possessed by it. Such is its danger. Children will think it is marvelous to be able to buy so many lovely things; they will think it is fun, if they are from a rich family, to humiliate their playmates; they will be full of envy and bitterness if they are from a poor family. They will certainly admire the beautiful cars that money can provide, and perhaps will look down on their parents if they do not own one. There are so many signs of this possession, which can also be marked by many other feelings and impulses. However careful we may be in training our children, we cannot avoid this, at least not without breaking the child's spontaneity and falling into a legalistic moralism with all the repression it entails. For if what we have said about money is correct, there is no educational method, however subtle or refined, however psychologically astute or careful, adequate to check its power and to prevent possession. These are facts of a different order: the spiritual order.

Consequently the battle takes place on a different plane. Even though thorough educational work is necessary, it will not do a bit of good unless it is based on the real battle for the deliverance of children. If our educational method exposes children to the danger of possession, it must also protect them from it and deliver them by spiritual weapons, of which prayer is the first. It is not necessary to stress the importance of parents' prayers for their children. By this act the parents recognize that God is effectively in control of life and that only he can command money and free children from possession. This gives meaning to education which teaches right behavior toward money. This is neither magic nor method; it is the full liberty of God as expressed in grace responding to prayer. What we are going to say makes sense only if prayer is never neglected; prayer is the first act leading to deliverance.

This being the case, it is important to propose a type of behavior to children, perhaps as an example, but especially as a lifestyle. Undoubtedly money loses importance for children to the extent that their parents are themselves free from its power. Children who live in homes where the money question is the parents' central and obsessing preoccupation are inevitably conquered by this obsession. This is true whether the homes are rich or poor.

Children truly participate in the parents' deliverance that Jesus Christ offers. We cannot forget that biblically, young children to about age twelve are part of their parents' lives. They not only depend on them materially, they also are spiritual and psychical parts of their parents. They are not yet their own persons, and consequently their parents' attitudes (whether internal or external) toward money are theirs. This explains why some parents who never talk about money in front of their children, or who try to behave in a dignified manner, but who in their inner lives are obsessed with money, have children who are also possessed by it. It is important that parents be free from possession inside as well as out. Otherwise children are possessed through their parents, even if their parents try to give them a just and healthy education.

***When a person truly loves something,
there is little room for loving many
other things.***

And, to be sure, children seem to be excellent barometers of their parents' inner reality. They are not yet divided between their actions and thoughts: they are unities and directly express what they are. This is why instruction, examples or an atmosphere are far from enough. First of all parents must themselves have a right attitude toward money. Consequently when parents, by grace, are freed from this obsession, their children can hear and receive instruction, profit from education, acquire good behavior patterns.

But children's openness, their adherence to the truth lived out by their parents, is only temporary. Children are free with regard to

money when their parents are free only until they become responsible for themselves. When this happens, the experiences they are called to undergo, the decisions they are called to make, will require them to face up to this power themselves, no longer through their parents. When this happens, what they become is no longer their parents' doing; it is their own business. But obviously if they have had their eyes opened to this struggle, they are better prepared and armed to endure it.

In short (and this is true whenever education is in the spiritual area), no educational method will work unless those who use it are themselves authentic, free from demon possession but able to discern it. All techniques are useless that fail to recognize this reality and try to accomplish by method alone what is really spiritual business. We cannot stint on this enterprise if we want to give our children something beyond a few more or less useful tricks for adapting themselves and getting out of scrapes. It goes without saying, moreover, that the prayer which accompanies this work makes no sense unless we are involved in the quest along with our children.

Seeking Things Above. The whole answer, however, is not found in general, indirect action (prayer and parental attitude). There is also specific and direct educational work to do. It makes use of all of today's pedagogical methods. But we must be aware of a major difference between Christian education and all other forms. When children are possessed by money, their resulting behavior will be sin: revolt against God and acceptance of the power of money. We are not speaking only of habits or of psychological illness, and consequently we cannot simply give free rein to the child's nature, leaving it to its natural goodness. We cannot simply arouse in each child the full development and expression of his personality, for this personality is evil. But we will not solve the problem of teaching behavior alone, behavior resulting from a moral code and expressing itself in virtues. If we are talking about sin, we must always remember Kierkegaard's observation that the opposite of sin is not virtue but faith. But how do we express this?

It seems that the most basic advice we can give is to "set your minds on things that are above" (Col 3:2). In all the details of their lives, children are called to offer their love to God in response to God's love and always to act from that starting point. If we do not always go back to God's love, we know how sterile our reasoning becomes. If we restrict ourselves to fighting money with moral or psychological methods, there comes a time when everything stops working, a time when we can find nothing more on which to base everything else. We must in real life rediscover the "things that are above" and derive moral and educational truths from them. The direct fight against money is ineffective without this. We must begin by giving a general direction to each child's life, leading each of them progressively to attachment to higher things, making the larger truths and realities penetrate their hearts. But this will necessarily be a slow work which will not immediately bear fruit. It is as children attach themselves to higher truths that they will pull away from lesser

realities.

For there are two possible directions to take in this education about money. On the one hand we can try to stay on the level of the problem itself by considering money as a purely natural phenomenon, by looking at it from an economic and strictly human point of view. In this case we would need to use certain psychological tricks and, at best, an appeal to morality. On the other hand we can ourselves come to the point of mastering the questions money raises; we can see it in its profound reality. In this case we must lead children to the same understanding and judgment, because we are dealing with more complete truths and because we are living by these truths. We must be careful not to think there is anything mystical in this; we are simply saying that when a person truly loves something, there is little room for loving many other things.

If we love the "things that are above," we will be rather detached from the things that are below. We do not have to repudiate money or despise it: we have already seen that a major part of Christian education must be, by contrast, to teach the proper use and value of money. We have only to be sufficiently detached from it. Money loses interest and its importance when we stop giving it importance and interest; we can do this only if we give importance and interest to something else. Otherwise our detachment will be only constraint and asceticism, and these are never advisable. We must not be a negative influence by depriving children of money or forcing them to do without. What is necessary is that children progressively detach themselves from money because another order of value attracts them.

Let there be no confusion: these values are not just any values. Humanism cannot produce this result even if it is very elevated. Neither intelligence nor virtue nor art will succeed in freeing children. We know how often in real life these things are subordinated to money. Not even Christian education or Sunday school or church membership are truly "the things from above"—only Jesus Christ himself and him alone. Children can learn that all contradictions are resolved in Christ and that the great power of money is only the power of a servant. And when children are joined to Jesus Christ, Christ's action is produced in them, giving them freedom and delivering them from passion.

We must be very careful. If children are thus detached from money, this is not at all a natural phenomenon, a simple psychological effect. It is not simply compensation where mechanically the moment children are interested in one thing they lose interest in other things. This does not have to do with their attention or habits. We must always remember what sort of thing possession by money is. We need the power of Jesus Christ to dominate it, and it is Jesus' unforeseen, all-powerful and gracious act that causes this transformation of love in children as well as in adults. If we try to get by without this act which does not depend on us, our efforts will be in vain and our children will serve another lord.

CHRISTIAN FORMATION

The Catholic Tradition of Spiritual Formation

by Daniel Buechlein

With your indulgence I begin my presentation with a reading of the Emmaus story. I do so because I believe it contains the components of our tradition of spirituality.

That same day two of them were on their way to a village called Emmaus which lay about seven miles from Jerusalem, and they were talking together about all these happenings. As they talked and discussed it with one another Jesus himself came up and walked along with them but something kept them from seeing who he was. He

Daniel Buechlein is the President of St. Meinrad School of Theology. This article originally appeared in Theological Education (1978) and is reprinted with permission from the Association of Theological Schools.

asked them, "What is it you are debating as you walk?" They halted, their faces full of gloom, and one called Cleopas answered, "Are you the only person staying in Jerusalem not to know what has happened?" "What do you mean," he said. "All this about Jesus of Nazareth," they replied, "A prophet powerful in speech and action before God and the whole people; how our chief priests and rulers handed him over to be sentenced to death and crucified him. But we had been hoping that he was the man to liberate Israel. What is more, this is the third day since it happened and now some of the women of our company have astounded us. They went early to the tomb but failed to find his body and returned with the story that they had seen a vision of angels who told them he was alive. So some of our people went to the tomb and found things just as the women had said. But him, they did not see." "How dull you are!" he answered.

"How slow to believe all that the prophets said! Was the Messiah not bound to suffer this before entering upon his glory?" Then he began with Moses and all the prophets, and explained to them the passages which referred to himself in every part of the Scriptures. By this time they had reached the village to which they were going and he made as if he would continue his journey, but they pressed him: "Stay with us for evening draws on and the day is almost over." So he went to stay with them and when he had sat down with them at the table he took bread and said the blessing, he broke the bread and offered it to them. Then their eyes were opened, and they recognized him and he vanished from their sight. They said to one another, "Did we not feel our hearts on fire as he talked with us on the road and explained the Scriptures to us?" Without a moment's delay they set out and returned to Jerusalem. There they found that the eleven and the rest of the company had assembled and were saying, "It is true, the Lord has risen, he has appeared to Simon." Then they gave their account of the events of their journey and told how he had been recognized by them at the breaking of the bread. (Luke 24:13-35)

I cite this story by way of paradigm. It suggests the classic components of the Roman tradition of spirituality. I would outline these components as follows:

1. Scripture, the Word of God is touchstone.
2. Reflection, discussion, and discernment about the meaning of the Word of God *vis a vis* what happened and what is happening.
3. A sense—not recognition—of the presence of the Lord on the journey.
4. Questioning and teaching by the Master on the journey.
5. A moment of recognition in the breaking of bread, that being a transient or passing experience.
6. The interplay of the preparation and beginning sense of recognition by hearing the word of journey, on the one hand, and the enlightenment and discernment the breaking of bread brings to the journey on the other. It is the essential interrelationship of Scripture and preaching and sacramental, liturgical celebration and life in our tradition.
7. From the perspective of spiritual formation, the notion of journey is key.
8. Bearing witness and sharing the experience with the community of sisters and brothers.

Those eight components suggest the classic components of our tradition of spiritual formation. I'll address myself to these components, but not exactly in the manner you might expect.

It would be valuable to sketch the historical developments of our tradition of spiritual formation. It is not monolithic and has many historical roots. There is the complex monastic traditions, the Ignatian and Sulpician schools. These are various components which I could not adequately develop for you. I will speak largely out of our church's tradition of *ministerial formation* because I think that will be most valuable and because that is the area in which I am more experienced. In fact, I shall focus on the aspect of our spiritual development process which we call spiritual direction because this is a method of breaking open the classic elements of spiritual formation in our tradition.

What are the ways in which we see spiritual formation happening? I borrow a typology that Father Damien Isabell, a Franciscan at the Catholic Theological Union in Chicago, uses in a small book, *The Spiritual Director: A Practical Guide* (Franciscan Herald Press). In order to make this typology, imagine four concentric circles. In the larger outside circle place the tag of *general direction* which a Christian receives from the church. In the next circle within the large circle, tag *group direction*. In the third smallest circle, tag *one-to-one direction*. In the final smallest circle, tag *hidden direction*. Remember the question is: How is one influenced in his or her

spiritual formation?

When I speak of the *general direction* a Christian receives from the church it is of the church's mission to embody, to reproduce, or to actualize the mystery of Jesus Christ in time. It does so by communicating knowledge of that mystery by preaching the Word and by living the Word. It is also the mission of the church to insert the life of the Christian into that mystery of Jesus. And here, I am thinking of the sacramental and liturgical life of the Roman church. There

***It is of the church's mission to embody,
to reproduce, or to actualize the mystery
of Jesus Christ in time.***

is, furthermore, an interplay of personal spiritual activity and the communal activity of the church. The individual Christian reads the Scriptures and other inspirational readings. There is private and group prayer and devotion. There is the personal matter of ascetical practice, e.g., fasting. There is the matter of the social or charitable action in the life of the individual Christian. In our view, this personal perspective prepares the Christian for the liturgical, sacramental experience and at the same time is viewed as an assimilation of liturgical sacramental life. Liturgy inspires. It enriches life and practice. We say that liturgical and sacramental life which does not move the person to Christian action is not good worship. In addition to Scripture, the church's teaching, preaching, celebration of sacramental life, and the celebration of the liturgical year are permanent voices which guide individuals and help them avoid the traps of subjective piety.

Damien Isabell speaks of this next typology of spiritual direction as *group direction*. This describes the phenomenon in our tradition of the forming of communities that consciously come together in order to structure mutual support and a life of faith, e.g., monastic or other religious communities or the seminary community. A program of spiritual direction is planned along with common and private prayer. Groups form in recognition of the need for mutual support that some people in our tradition derive in a shared faith in community.

All of us are affected and influenced by significant other people in our lives. Whether these significant other people are people of deep faith or not of faith at all has an effect on our spiritual direction. Damien Isabell points to this and calls it *hidden direction*. In our tradition it is an important function to probe and to discern who are the significant people in our lives in order to understand our spiritual formation.

I want now to focus on *one-to-one spiritual direction*. We are talking about spiritual formation and asking the question: How is it experienced? How is it experienced in a one-to-one relationship which we describe as spiritual direction? Without undermining the importance of the components of general and group and hidden spiritual formation I approach our topic from the perspective of one-to-one spiritual direction because this focuses best a certain uniqueness about spiritual formation in our tradition.

I begin with a general definition of one-to-one spiritual direction. *Spiritual direction is an interpersonal relationship to assist in growth in the spirit*. There are two elements in this general definition: (a) interpersonal relationship, and (b) assistance to growth in the spirit. By describing the nature of the relationship between spirit director and the person directed, and by defining our expectations in the process of growth in the spirit we can arrive at a more specific and practical understanding of what we mean by spiritual direction in our tradition.

There are three descriptive notes: First, since the Second Vatican Council, there is a shift of emphasis in understanding of spiritual direction. It has to do with a change of image of spiritual direction compared to other eras of the church. Today, the emphasis on interpersonal relationships or the mutuality of the goal of spiritual development and direction is different. We use the image of journey. Previously the favorite image was that of father-son, father-daughter,

or mother-daughter relationships. The emphasis previously—and it is a question of emphasis—was on direction, teaching, showing the way. It implied a more passive role on the part of the directee. (I am going to use the term director and directee which is very clumsy, but I am doing it for a purpose. I do not want to use counselor and counselee because I am talking about something other than personality or psychological counseling which will be discussed elsewhere.)

The previous notion of father-son or mother-daughter implied a more passive role on the part of the directee. Previously one thought of spiritual direction primarily out of a notion of refueling, e.g., a rest stop and checkup. The analogy of journey connotes continuing conversation about prayer and life, and the integration of prayer and action. The director as brother or sister traveler helps the directee read his or her own religious experience in life. Above all the director does not try to supply the experience, which sometimes as teachers, as fathers and mothers we try to do.

It is the same me at prayer, in chapel, at my desk, on the tennis court, in the shower, or in bed.

The second descriptive point I want to make is that spiritual direction is viewed as both a human and spiritual process. The anthropological ground for spiritual direction is the reality that the human person is social, is related to others. Relatedness is an essential characteristic of the human person. Self-discovery takes place in relationship to other people. The theological ground for spiritual direction is our belief that we are all members of one body, we have the same God, we are sisters and brothers with one transcendent father. Membership in the human family and the family of God are the personal history of everyone. Growth as human persons who are also persons of faith is rooted in one and the same human will and desire.

What is my point? Spiritual life and spiritual direction cannot be viewed as something apart from ordinary human living and experience. Spirituality does not survive as an artificial superstructure if you view it as a layer on top of human nature. From another point of view, the incarnational principle is operative in our spiritual formation. More practically, it is the same me at prayer, in chapel, at my desk, on the tennis court, in the shower, or in bed. The experience of God by a human person is not something simply “out there.” Nor is it true that God “checks in and out” of my human experience depending on where I am and what I am doing. My experience of God has interior roots in the sense that it is rooted in me as he is present to me, i.e., in me and around me. My experience is unique. I can say it is sacred and secular.

My third descriptive point about spiritual direction is that it is ministry. It is not reserved to ordained ministry or certified ministers while surely it is intimately appropriate to ordained ministry. Spiritual direction focuses on the Christian’s call to holiness. That is to faith, hope, and love. And it focuses on continuous vocational discernment in our case, the call to be Christian and the call to ministry. As such we say spiritual direction is a ministry of clarification. It is a help of clarification in response to the question, “How operative are faith, hope, and love in my life?” It is a ministry of interpretation, inasmuch as one helps another person read what God says in living experience. So much of it is a help by listening with certain questions as director. How is he or she experiencing God? What grace, what gift is one receiving? What growth is one called to?

Spiritual direction is an area of our ministry which uncovers our own deeper self as Christian minister-person more quickly, more directly, and often more intensely than any other. It is for this reason that ordained ministers often fear to enter into the relationship of spiritual direction with another person. Milton Mayeroff in his little book *On Caring* (Personal Library) wrote: “Helping someone else grow is at least to help him to care for something or someone apart from himself.” Also, he says, “It is to help that other person to come

to care for himself.” This presumes a lot about the helper—that the helper cares, is free enough to care about others, and knows what is important enough to care about.

Let me summarize what I have said so far. Spiritual direction is defined as an interpersonal relationship to assist growth in the spirit. It is appropriately viewed as a shared journey. The process is both human and spiritual and finds its integration in personal experience. The individual, personal experience of God within as well as in relationship to others is crucial. Finally, spiritual direction is ministry, a ministry of clarification, a ministry of interpretation, and above all a ministry of caring.

I have already said that an essential quality of spiritual direction is that it is an interpersonal relationship. There is a clear task that forms the basis of this coming together of two people. The directee desires to grow in self-knowledge and self-acceptance in relationship to God and to other people. The directee desires this and seeks direction so as to perceive what is God’s will in the journey of life. The director helps the other person in this process of self-discovery with God.

Self-knowledge and self-acceptance in relationship to God are important because, like any other human experience, it is interior. God is not *my* God, he is not *my individual* God. He is not only present to and in me, he is everywhere and out there too. But my *experience* of him is *mine*. My experience of God’s presence is unique. Hence, the importance of self-knowledge and self-acceptance and hence the importance of discernment, i.e., the importance of sharing my journey with another, as an objective voice to the listener. My spiritual director helps me discover and better understand what is my experience of God and what is not, what my experience of God means and what it does not mean.

Spiritual direction draws its richest meaning when we view it as a relationship into which two people are gathered in the name of the Lord to ascertain the will of God for the one seeking direction. It is an action of faith. The purpose or mission of the director with the directee is to search and discover what God is asking of this person. This is based on the assumption that God calls an individual not only according to a general plan but also to unique situations to which one responds in a unique way. Discerning God’s call requires a cooperative searching by director and directee in a faith context.

There are many other statements one can make about the task of the director and the directee. It is the task of the person being directed to initiate discussions, to speak of the Lord in one’s life, to bring to expression one’s faith, hope, or love and how it is lived in truth, and finally, to listen for direction. The task of the director is to listen carefully, to help clarify, to interpret, and finally to educate. A person who sincerely wants spiritual direction must be willing to believe in God’s redemption and love for oneself—a far more monumental task than we often think. There must be a genuine desire to grow in faith, hope, and love and to try to live it. The directee and director must be willing to try to enter into a trusting relationship with another person. A person seeking spiritual direction cannot be seeking a scapegoat, approval of authority, someone to run his or her life. In the end what is required most of the person seeking direction is honesty and faith.

I want to mention something in particular about priests, and it may well be true of ministers. A priest or minister must be willing to receive the ministry that he or she desires to give. By implication that means that we accept the fact that as ministers or spiritual directors we, too, need healing. Spiritual directors need spiritual directors. We must also accept the fact that such ministry is for me and that I am worth the director’s time. We experience difficulty with this among ordained ministers.

Finally, there are some clarifying remarks about the role of the spiritual director. The director is not God. It is the Spirit who inspires; it is the Lord who shows the way. The director is not a guru. In our tradition of spiritual development the director need not be a trained psychologist; ought not be the decision-maker; by all means, must not be a controller. More positively, the qualities that describe the director’s role in the spiritual development process are these. The director must be a person of faith, i.e., especially believe in the incarnation and the gifts of the Spirit; must appreciate God’s grace and the possibility of that grace here and now. As director, personal

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

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

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

by Alfred C. Krass

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

Commitment to Jesus Christ Is a Social Event B

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

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

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

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

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

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

SESSION ONE

Text: Luke 19:1-10

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

Preliminary discussion questions (25 minutes)

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

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

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

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

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

Summary questions (20 minutes)

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

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

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

Prayer

SESSION TWO

Text: Philemon 4-21

Preliminary discussion questions (25 minutes)

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

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

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

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

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

Summary questions (30 minutes)

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

Prayer

BIBLIOGRAPHY / MINISTRY

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

by Clinton E. Stockwell

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

II. The Church: The Instrument of Urban Mission

A. General Works on the Urban Church

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

B. Biblical Resources for Urban Mission

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

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

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

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

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

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

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

- Frick, Frank S. *The City in Ancient Israel* (Society of Biblical Literature, 1977). Frick traces the etymology of the word "city" in the Old Testament, describing the function of such settlements in biblical times.
- Guinan, Michael D. *Gospel Poverty* (Paulist, 1981). In a semi-monastic tradition, Father Guinan argues that the pious ones were also poor, giving testimony to the risen Christ in their sharing.
- Hengel, Martin. *Property and Riches in the Early Church* (Fortress, 1973). Hengel notes how a love communism in the New Testament compelled the rich to use their wealth and property in service to the community, especially the poor.
- Jones, E. Stanley. *The Reconstruction of the Church: By What Pattern* (Abingdon, 1970). The church at Antioch was the first urban Gentile church. This book discusses the nature of perhaps the most interesting of the New Testament churches.
- Meeks, Wayne. *The First Urban Christians: The Social World of the Apostle Paul* (Yale, 1983). A significant contribution to New Testament scholarship. Meeks argues that the early church lived and thrived in the cities of the ancient world.
- Pilgrim, Walter E. *Good News to the Poor: Wealth and Poverty in Luke-Acts* (Augsburg, 1981). Pilgrim discusses the relationship of riches and poverty in the Lucan writings, warning of the dangers of materialism and the importance of the example of material sharing in the early church.
- Ramsay, William M. *The Cities of St. Paul* (Baker, 1960). Still useful in portraying the urban settings of Paul's missionary journeys.
- Theissen, Gerd. *The Social Setting of Pauline Christianity: Essays on Corinth* (Fortress, 1982). Seminal essays depicting the social structure of the church in urban Corinth.
- _____. *Sociology of Early Palestinian Christianity* (Fortress, 1978). In this important essay, Theissen argues that not only did early Christianity spread to urban centers, but the new religion was dramatically effected by urban civilization.
- Yoder, John Howard. *The Politics of Jesus* (Eerdmans, 1972). Yoder builds on the jubiliary theme of Leviticus 25, arguing for a literal relationship in the gospels. Yoder builds his case for discipleship, pacifism, with compassionate social concern.
- C. Historical Perspectives on Urban Ministry**
- Abell, A. I. *The Urban Impact on American Protestantism, 1865-1900* (London: Archon, 1962). Urbanization had a dramatic effect on churches in the last few decades of the last century. New forms emerged including "the social gospel," the "institutional church," and "the salvation army"; attempts to deal with the problems of an industrial age.
- Cross, Robert D., ed. *The Church and the City, 1865-1910* (Bobbs-Merrill, 1967). A collection of documents that portray the character of the urban church in the period concerned.
- Dayton, Donald W. *Discovering an Evangelical Heritage* (Harper & Row, 1976). Dayton reveals that evangelicals in the nineteenth century were involved in social issues. Social transformation was wedded to the revivalist impulse.
- Earle, John R.; Knudsen, Dean D.; and Shriver, Donald W., Jr. *Spindles and Spires* (John Knox, 1976). A case history and study of the relationship of churches to labor problems in Gastonia, North Carolina.
- Graham, W. Fred. *The Constructive Revolutionary. John Calvin and His Socio-Economic Impact* (John Knox, 1978). Graham argues that Calvin created a city built around a sense of community and compassion for the less fortunate.
- Greenway, Roger S. *Calling Our Cities to Christ* (Presbyterian & Reformed, 1974). Greenway notes that evangelical concern for the city was once very aggressive. However, this thrust began to wane by the coming of the first world war.
- Magnuson, Norris. *Salvation in the Slums: Evangelical Social Work, 1865-1920* (Scarecrow, 1977). Magnuson documents some of the creative responses evangelicals had to the growth of urban slums.
- Marsden, George M. *Fundamentalism and American Culture: The Shaping of Twentieth Century Evangelism, 1870-1925* (Oxford, 1980). Marsden traces the retreat from society on the part of fundamentalist evangelicals from 1870 to the Scopes trial. Culture played a decisive influence on the development of evangelicalism.
- May, Henry F. *Protestant Churches and Industrial America* (Octagon, 1977). May argues that religiously-motivated reform was an important feature of church life in industrial America.
- Moeller, Bernd. *Imperial Cities and the Reformation* (Labyrinth, 1982). The Reformation succeeded because Protestantism infiltrated the cities of Imperial Germany.
- Moore, Robert. *Pit-Men, Preachers and Politics: The Effects of Methodism in a Durham Mining Community* (Cambridge, 1974). Methodism encouraged political and economic leadership, challenging the paternalism and traditional social structures in Durham, England in the early years of this century.
- Ozment, Steven E. *The Reformation in the Cities* (Yale, 1975). The Reformation, Ozment argues, found fertile ground and had its greatest appeal in German and Swiss cities, though not all the cities. Protestantism was closely related to reform and the hope of social mobility.
- Rosenberg, Carroll Smith. *Religion and the Rise of the American City: The New York City Mission Movement, 1812-1870* (Cornell U, 1971). Rosenberg traces the history of evangelical protestantism in New York City to its gradual professionalization and institutionalization.
- Rutman, Darrett B. *Winthrop's Boston: A Portrait of a Puritan Town, 1630-1649* (Norton, 1965). Boston was to be a "city on a hill" in the tradition of Calvin's Geneva. It remained such only as long as the town was small and homogenous.
- Smith, Timothy L. *Revivalism and Social Reform* (Abingdon, 1957). The revivals of mid-century had a peculiar character. They were urban and social reforms, led by the churches of the holiness tradition.
- Snyder, Howard A. *The Radical Wesley and Patterns of Church Renewal* (InterVarsity, 1980). For Snyder, Wesley's ministry was an urban one, concerned with the needs of the unemployed, the orphans, the poor, and the uneducated.
- White, Ronald C., Jr. and Hopkins, C. Howard. *The Social Gospel: Religion and Reform in Changing America* (Temple U., 1976). The social gospel movement was a crusade for social justice in the pre-World War I era. White argues that the ideals are still important in the modern age among persons like Martin Luther King, Jr.
- D. Theological Resources for Urban Ministry**
- (The following books have been illuminating to me. Many others from a wide range of viewpoints could be added.)
- Bonhoeffer, Dietrich. *The Cost of Discipleship* (MacMillan, reprint). A classic work on the nature of discipleship from the Sermon on the Mount.
- Brown, Robert McAfee. *Theology in a New Key* (Westminster, 1978). This book articulates an appreciation of themes in liberation theology from the standpoint of a North American. Brown is particularly concerned about issues of peace and justice in a "disharmonious" world.
- Brueggemann, Walter. *Living Toward a Vision: Biblical Reflections on Shalom* (United Church Press, 1976). Shalom (peace, prosperity, well-being) is a key biblical term and vision for the world community. The church is called to be a shalom community, for shalom is always shared with others, extending to urban places (Jeremiah 29:7) and creation (Isaiah 65:25).
- Cone, James H. *A Black Theology of Liberation* (Lippincott, 1970). James Cone is the premier Black theologian. Liberation themes are applied to the history of the Black experience. Cone makes good use of the theological meaning of Black spirituals. He is also a good preacher, and deserves to be read and heard by those working in Black communities.
- Costas, Orlando E. *Christ Outside the Gate: Mission Beyond Christendom* (Orbis, 1982). For Costas, Christianity must move beyond mainline and traditional evangelicalism to a more contextual theological and missional model. This book begins with some theological reflection on mission, suggesting that evangelization is for the poor, the whole gospel for the whole world. The bibliography makes the cost of the book more justifiable.
- _____. *The Church and Its Mission: A Shattering Critique From the Third World* (Tyndale, 1974). In this book, Costas critiques both liberation theology and the church growth movement. Costas' critique is from an informal evangelical missiological perspective.
- Cox, Harvey. *The Secular City* (MacMillan, 1965). Cox celebrates urbanization and secularization in the American experience, holding that such is also an agenda for the church. Following Bonhoeffer, Cox hopes that the church would become more secular as a voice for freedom and human potential in the world.
- Dudley, Carl S. *Making the Small Church Effective* (Abingdon, 1978). Dudley is concerned about the health of the church, especially the small urban congregation. He stimulates us to consider anew the importance of congregational history, symbols, memories and dreams. Churches are cultures with resources of characters, time and place.
- Ellul, Jacques. *The Meaning of the City* (Eerdmans, 1970). Ellul's writings are important for their critique of modern culture. The author does such as an individual, a cynic, a biblical scholar and theologian, and sociologist. Ellul's perspective on the city is rather negative. It is "evil," the essence of corruption. Such negativism needs the balance of seeing the city as also a place of possibility, of communion, and of meaningful cultural exchange.
- Greenway, Roger S., ed. *Discipling the City: Theological Reflections on Urban Mission* (Baker, 1979). A collection of essays that do theological reflection from the standpoint of the Reformed (Calvinist) faith. Key articles include "The Kingdom of God and the City of Man," by Harvie Conn, and "Theological Education for Urban Mission" by Sidney H. Rooy.
- Freire, Paulo. *Pedagogy of the Oppressed* (Continuum, 1981). A significant education book that has aided our theological thinking and mission praxis, to respect the integrity of the poor in a more contextual approach (for us) in evangelization.
- Haughey, John C., ed. *The Faith that Does Justice: Examining the Christian Sources for Social Change* (Paulist, 1977). This book is a collection of articles by Catholic authors. The articles focus on a biblical perspective of justice, which proceeds from the faith of the believer.
- Hessel, Dieter. *Social Ministry* (Westminster, 1982). "Social Ministry" is not just one option in mission. Hessel argues that the gospel extends itself to persons, society and culture. Redemption has as its context the whole framework of God's creation.
- Hopler, Thom. *A World Of Difference: Following Christ Beyond Your Cultural Walls* (InterVarsity, 1981). Hopler accepts the reality of an urban, pluralistic world, arguing that Christians need to take seriously this reality if their activities are to be relevant. The author gives some practical suggestions from his own experience for evangelism in an urban context.
- Kraus, C. Norman, ed. *Missions, Evangelism, and Church Growth* (Herald, 1980). A collection of articles from the standpoint of Anabaptist theology and mission.

- Key articles include a critique of church growth theories, contextualization, and urban evangelism.
- Kraybill, Donald B. *The Upside-Down Kingdom* (Herald, 1978). An important book for those interested in the church, the nature of the Kingdom, discipleship, community, justice and the movement of the gospel "down" to the poor.
- Mouw, Richard J. *Called to Holy Worldliness* (Fortress, 1980). Mouw is a lay theologian, arguing for the importance of lay ministry in the world.
- _____. *Politics and the Biblical Drama* (Baker, 1983 Reprint). Mouw's Calvinism assists him in his attempt to understand God's purposes in the world, transforming unjust systems, unmasking powers toward a "redeemed" society that exhibits a concern for justice and the poor. Mouw's book is in dialogue with John Howard Yoder's *Politics of Jesus* in this discussion.
- Niebuhr, H. Richard. *Christ and Culture* (Harper & Row, 1951). A classic. Niebuhr typifies five approaches to civilization and culture, including "Christ, The Transformer of Culture" (Calvinism), "Christ and the Culture in Paradox" (Luther); and "Christ Against Culture" (Anabaptism). The best chapter may be "A Concluding Unscientific Postscript."
- _____. *Social Sources of Denominationalism* (World, 1929). We are just now beginning to appreciate the impact of culture and economic status on our theology and religious lifestyle. This book is a significant help.
- O'Connor, Elizabeth. *Journey Inward, Journey Outward* (Harper & Row, 1968). This book is a portrayal of how one church adapted to a changing context in Washington, D.C. O'Connor dramatically impacts one's understanding of the nature of the church, spiritual gifts, Christian community, and covenanting for mission.
- Pasquariello, Ronald D.; Shriver, Donald W., Jr.; and Geyer, Alan. *Redeeming The City: Theology, Politics and Urban Policy* (Pilgrim, 1982). The authors note how a biblical theology of shalom guides them to think creatively about the church's role in the formulation of urban policy, wholly lacking in the present administration.
- Perkins, John. *With Justice for All* (Regal, 1982). In this book, Dr. Perkins gives the three R's of the quiet revolution (redistribution, reconciliation, and relocation) concrete expression. The gospel "burns through" racial, cultural, and class barriers.
- Rauschenbusch, Walter. *A Theology For the Social Gospel* (Abingdon, 1945). Rauschenbusch's significance is that he recognized the importance of the Kingdom of God, and the effect of evil systems and corrupt institutions. In the urban context, individuals are sinners, but they have also been sinned against.
- Sider, Ronald J., ed. *Evangelicals and Development: Toward A Theology of Social Change* (Westminster, 1981). A renewed concern for poor, hungry and oppressed on the part of evangelicals has led to a proliferation of evangelical development agencies. Ron Sider and others think theologically and biblically about development and social transformation.
- Snyder, Howard A. *The Problem of Wineskins: Church Structure In A Technological Age* (InterVarsity, 1975). A significant work on the nature of the church by a free Methodist urban pastor. The author is particularly interested in the importance of spiritual gifts, and the church's call to be a community, a fellowship of sharing with the poor and needy.
- Scott, Waldron. *Bring Forth Justice* (Eerdmans, 1980). An important work for conservative evangelicals. Evangelism cannot be separated from justice and peacemaking.
- Stott, John R. W. and Coote, Robert. *Down To Earth: Studies In Christianity and Culture* (Eerdmans, 1980). These exceptional articles tackle the relationship of theology, evangelism, conversion, mission, and culture.
- Wallis, Jim. *The Call To Conversion: Recovering The Gospel For These Times* (Harper & Row, 1981). The editor of *Sojourners* magazine redefines conversion as an ongoing process that reshapes the whole of our values. A test of the depth of our conversion is found in our commitment to peace and to justice for the poor. A powerful book.
- Webber, George W. *Today's Church: A Community of Exiles and Pilgrims* (Abingdon, 1979). Webber uses the verse, "Seek the Shalom of the City" (Jeremiah 29:7) to build what amounts to a theology of urban mission. Many important theological themes are found in this little book.
- Winter, Gibson. *The Suburban Captivity of the Churches* (MacMillan, 1962). Winter argues that the church's suburban flight from the city demonstrates a rejection of the church's call to mission, a diluting of church's identity, a denial of the interdependence and the essence of humanity, and reflects an impoverishment of theology. One fears that he may be right!

Recent Conferences

Society of Pentecostal Studies

by Gerald T. Sheppard

Around the theme, "Pastoral Problems in the Pentecostal-Charismatic Movement," more than three hundred registrants with the Society of Pentecostal Studies (SPS) met in Cleveland, Tennessee, November 3-5, for the thirteenth annual meeting. Dr. Harold Hunter, First Vice-President and program chairperson, graciously hosted the meetings at the Church of God School of Theology, one of a growing number of relatively new pentecostal seminaries.

The majority of the scholarly presentations reflected the unfinished effort to recover and to understand the significance of the social, class, racial, and theological roots of the pentecostal/charismatic movements which find their origins in the late nineteenth and twentieth century. For this reason, an increasingly sophisticated level of historical-theological work tended to dominate the discussions.

This orientation in the papers was reflected at the outset by the impressive presidential address of Cecil M. Robeck on "Name and Glory: The Ecumenical Challenge." Robeck drew upon the now familiar scenario of how some predominantly white pentecostal denominations came to adopt fundamentalist perspectives and negative attitudes toward Christian unity in order to prove their orthodoxy to those who had previously and publically condemned them. Against this background Robeck explored the recent tensions between pro-ecumenical pentecostal leaders (e.g., British leader Donald Gee and pentecostal ambassador at large David du Plessis) and those

who have been actively opposed to such fellowship (e.g., Thomas F. Zimmerman, General Superintendent of the Assemblies of God). Robeck stressed the older pentecostal visions of unity intrinsic to the conception of the Spirit as the presence of God which is opposed to denominational divisions. He described numerous instances in which pentecostals had aggressively sought to bear witness to their unique spirituality as participants within the larger church family, including some who were actively involved in the World Council of Churches (WCC).

We were reminded that, at present, several pentecostal denominations from Latin America, including, for example, a Chilean pentecostal group, have joined the WCC. In a bold appeal at the end of his paper, Robeck observed that, "Pentecostals and evangelicals alike have criticized the WCC for replacing evangelicalism with social action, and they have essentially labeled them as non-Christian by making the basis of fellowship into a declaration of beliefs far beyond the earliest Christian creed, 'Jesus is Lord.'" Citing the statement by "Evangelicals at Vancouver," from the last WCC meeting, and noting other invitations to the SPS for participation in ecumenical dialogues, Robeck affirmed these new opportunities with the assurance, "We are being asked, not to compromise, but rather, to give to them from our distinctiveness."

Of course, one of the gifts and liabilities of such a historical-theological approach to pentecostal traditions lies in the mix of both laudable and less attractive elements which it must acknowledge. Immediately after Robeck's paper, Grant Wacker, Jr., assistant professor at the University of North Carolina, presented his paper on "Primitive Pentecostalism in America: A Cultural Profile," which documented the tendency toward disunity and splits among pentecostal groups in the early generations of the movement. If the richer theological resources of early pentecostals were often co-opted by funda-

These reports were written by Mark Lau Branson (General Secretary of TSF), Donald W. Dayton (Associate Professor of Historical Theology at Northern Baptist Theological Seminary), David M. Scholer (Dean of Northern Baptist Theological Seminary), and Gerald Sheppard (Associate Professor of Old Testament at Union Theological Seminary, New York).

mentalist perspectives alien to an earlier diversity of the pentecostal movement, it is equally evident that any scholarly hopes for the future of theology in pentecostal churches must rely on a selective avocation of certain elements while questioning others which can be found in the same formative period. Pentecostal scholars, like Robeck who himself relied heavily on S. Terriens' recent *The Elusive Presence*, are becoming increasingly aware of the need to draw upon the widest range of contemporary social scientific and theological resources for a continuing dialogue and constructive interpretation of the past.

The business meetings picked up this same issue in the question of how pentecostals and charismatics should relate to the subject of Christian unity and to invitations for ecumenical dialogue. On the one hand, pentecostal/charismatic leaders, including David du Plessis, who has regularly participated in a set of dialogues with Roman Catholics sponsored by the Vatican, strongly urged the election or appointment of liaisons from the Society to those meetings. Their concern focused on the need for some official pentecostal/charismatic sanction to be given to these conversations. On the other hand, in letters to the SPS, Brother Jeffrey Gros, Executive Director of the Commission on Faith and Order of the National Council of Christian Churches (NCC) also invited the Society to appoint a liaison for dialogue within the Commission. Since the Commission on Faith and Order includes regular participants from non-NCC member denominations (e.g., Missouri Synod Lutheran Churches, Southern Baptists, *et al.*), such a link between the SPS and the Commission need not imply any formal ties with the NCC.

While no substantive objections were raised from the floor to either of these invitations, Russell Spittler, the Secretary-Treasurer, questioned whether making such appointments by the Society might "politicize" it and, thereby, jeopardize its nature as principally an academic group. Gerald Sheppard argued that the society was already politicized by the requirement that full members agree to a Statement of Purpose of the World Pentecostal Fellowship. As a way out of these difficulties, Vinson Synan, a well-known pentecostal historian, suggested informally to members of the executive committee that the Society might find a different rationale in the concern of the Statement of Purpose for a witness to other groups regarding the pentecostal faith, perhaps facilitated through a commission from the Society. Though this issue will likely require further consideration at the next annual meeting, the Society voted unanimously:

To encourage ecumenical dialogue by members of the society, including participation of members in dialogues, such as that arranged by the Roman Catholic/Pentecostal Dialogue and the Commission on Faith and Order of the (U.S.) National Council of Christian Churches.

The keynote banquet speaker was C. Eric Lincoln who sought to circumscribe in social scientific terms the nature of "Cultism in the Church." The paper was full of insight without solving some persistent problems of definition. Respondents generally recognized that terms like "church" and "cult," or "church" and "sect," may contain necessary distinctions though they are dependent on highly eclectic judgments. For that reason, primarily social scientific treatments are as vulnerable as theological assessments to misinterpretation based on the observer's social and cultural prejudices.

Among other papers were R. M. Anderson's "The Vision of the Disinherited Revisited," Jay Beaman's "Pacifism and the World View of Early Pentecostalism," G. M. Burge's "Problems in Healing Ministries within the Charismatic Context," Murray Dempster's "Soundings in the Moral Significance of Glossolalia," Gordon Fee's "Some Reflections on Church Order in the Pastoral Epistles, With Some Further Reflection on the Hermeneutics of *Ad Hoc* Documents," Nancy Hardesty's "Holiness is Power: The Pentecostal Argument for Women's Ministry," Paul K. Jewett's "The Ordination of Women," Robert K. Johnston's "The Use of the Bible in Pentecostal-Charismatic Theology," Gerald T. Sheppard's "Pentecostalism and the Hermeneutics of Dispensationalism: Anatomy of an Uneasy Relationship," and John C. Thomas's "Discipleship in the Synoptic Gospels."

Following Professor William Menzies' resignation, the executive committee of the SPS appointed Cecil M. Robeck as the new editor of the Society's bi-annual journal, *Pneuma*.

Wesleyan Theological Society

by Donald W. Dayton

A new air of self-confidence and new questions were in the air as some 200 members of the Wesleyan Theological Society gathered at the Anderson (Indiana) School of Theology for the nineteenth annual meeting, November 4-5, 1983. Observers commented on the high level of papers and innovative programming while the members began to take up hard questions about the relationship of the society to other groups and movements.

The program featured a double session on "Restorationism as a Motif in Wesleyan Thought"—a topic chosen in part because of the location of the meeting on the campus of Anderson College, at the headquarters of the Church of God (Anderson, Indiana), a restorationist movement within the Wesleyan tradition. The session featured a summary of a recent dissertation by Luke Keefer, Jr., of Messiah College on the theme of "John Wesley, Disciple of Early Christianity." In part reflecting issues troubling his own denomination, the Brethren in Christ, with its affinities to both the Wesleyan and Anabaptist traditions, Keefer struggled with whether Wesley fits more appropriately among the magisterial "reformation" figures or among the more radical "restitutionists" in his vision and strategy for church renewal, arguing that he stood somewhere in between but would have to be assigned to the latter category if a choice had to be made.

The session then featured three responders with recent dissertations in the area. Free Methodist Howard Snyder, author of the recent Inter-Varsity Press volume on *The Radical Wesley* and several books on church renewal, basically agreed but placed greater emphasis on the ecclesiological rather than the soteriological character of Wesley's thought. Wesleyan Clarence Bence of Marion College challenged the "primitivistic" orientation of other responders and argued that the "eschatological kingdom" was the determinative motif in Wesley's thought. Merle Strege, young professor of historical theology at Anderson School of Theology, dealt with the question from the viewpoint of the Church of God and their ambivalent attitude toward Wesley, having been deeply influenced by Wesleyan soteriology but having major reservations about Wesleyan ecclesiology.

After a brief break the society reconvened to another experiment in format when John Howard Yoder, prominent Mennonite scholar, was invited to open up the plenary discussions as an outside guest. Yoder applied his formidable skills at theological analysis to the discussion, raising questions about the usefulness and clarity of the concept of "primitivism," about the difficulties of working helpfully with a figure like Wesley (or Luther or Calvin or whomever) and how to relate to such a "theological canon" in a creative way without falling to a slavish "hagiography," and opening up other angles of access to the questions being discussed.

Other papers at the meeting tended to pick up issues from earlier years. A continuing theme in Wesleyan Theological Society discussions has been the extent to which Wesleyan theology should be articulated in the style of the more "Reformed" theologies that dominate the evangelical world. This question had come to a head with a paper by Free Methodist Stanley Johnson of Western Evangelical Seminary that gave a more "catholic" reading to Wesley by emphasizing the theme of the "love for God." This had led to a call for a study of the atonement from a Wesleyan perspective, and R. Larry Shelton, Director of the School of Religion of Seattle Pacific University, responded with a paper interpreting the atonement from the concept of "covenant" and inter-personal categories and over against the "juridical, penal, and legal" metaphors of other traditions.

Johns Hopkins professor Timothy L. Smith of the Church of the Nazarene presented another in a series of reports of his recent research into the classical figures of the eighteenth century "evangelical revival" in England. This paper consisted of a study of the relationship between John Wesley and the more Calvinistically-oriented George Whitefield. Smith expressed surprise at the common themes that he found, especially in their understandings of the "new birth," biblical authority, and evangelism, and argued that the splits that occurred were later developments.

Albert Truesdale, professor of philosophy of religion at the Nazarene Theological Seminary, presented a paper on the extent to which

the concept of "systemic evil" was consistent with the Wesleyan tradition with its emphasis on personal holiness. He admitted some tension but argued that Wesleyan thought had resources that could be brought to bear on the question: a view of cosmic salvation that included redemption of the social order, the understanding of "social holiness" and the history of social concern in the Wesleyan tradition, and related anthropological and soteriological themes.

Wesleyan David Thompson, who recently left an Old Testament position at Asbury Theological Seminary to return to the pastorate, brought the discussions down to earth with a charming and well received presidential address on "reflections for over-serious theologians" that spoke to recent controversies in the society. Thompson appropriated from the history of science the idea of a "paradigm shift" and argued that the society had been experiencing such in recent controversies about how to articulate the distinctively Wesleyan doctrine of "entire sanctification." He used the analogy to suggest why it is difficult to communicate in the midst of shifts and to assure the various parties of the good intentions of their critics.

Business was more extensive than has been usual at the meetings. There had been continuing discussions about how the Society should be related to other theological currents and movements. The society had been independently founded but accepted a decade or so ago "commission status" and formal relationship with the Christian Holiness Association (CHA), the interdenominational co-ordinating body that serves Wesleyan churches in a way that the National Association of Evangelicals serves the more evangelically-oriented churches and groups. At issue was whether the work of the society should be limited to this arena or whether a broader agenda was intended.

These questions were not resolved. A step toward greater interaction with the larger Methodist bodies was symbolized by the acceptance of an invitation from Emory University to meet next year in Atlanta for a joint celebration of the bicentennial of American Methodism and the twentieth anniversary of the founding of the Wesleyan Theological Society. Along the same line, an executive committee recommendation was passed without floor discussion to send a liaison representative to the Faith and Order Commission of the National Council of Churches of Christ. A recommendation to adopt the CHA article of faith to bring the two organizations under a common statement, however, failed, but largely over editorial reasons. Concern for more long range program planning led to proposals to elect the president and program chairman two years in advance. This will be worked out concretely next year. Larry Shelton of Seattle Pacific University is the new president-elect.

Context and Hermeneutics in the Americas

by Mark Lau Branson

From the start, TSF has taken as a given that the church in any particular country does not exist in isolation from the churches of other peoples. While too often North American Christians still operate under the assumption that churches in other (non-European) nations are "mission churches," we must learn new ways to support and learn from the indigenous churches which God has built elsewhere. Understanding must flow both ways.

Early in the life of *TSF Bulletin* the editors decided that, in light of limitations, we should concentrate on one other major group of nations—Latin America, our closest neighbors. We have therefore featured articles on theology, ministry and the cultural context in those nations. As a sideline, we have also looked at issues affecting Hispanic Americans in the North. Several articles have been provided by members of the Latin American Theological Fraternity, a professional society of evangelical theologians from many nations who are concerned with issues facing Hispanic churches in the Americas. The LATF has held over 200 conferences and seminars

during the 10 years of its existence. They publish journals in Spanish, Portuguese and English. They work toward improving theological education in Latin America. In light of these concerns, it seemed appropriate for TSF to explore cooperative activities. During Urbana '81, the Inter-Varsity Christian Fellowship Missions Convention, TSF's seminars on the church in Latin America included a major presentation by Dr. Pedro Savage, the Coordinator of LATF ("Doing Theology in a Latin American Context," *TSF Bulletin*, March/April, 1982). Our conversations at that time paved the way for a co-sponsored conference on biblical hermeneutics.

How does a church's cultural context affect its interpreting of the Bible? What impact does this have on basic theological concepts like christology, soteriology and ecclesiology? How can such culturally-conditioned insights be a strength not only for that church, but also for churches in other contexts? What dangers exist in contextual hermeneutics? What checks can be helpful? These and many other issues set the stage for a five-day working conference called "Context and Hermeneutics in the Americas," held near Cuernavaca, Mexico during November. Papers on major theological issues were provided by Samuel Escobar, Gerald Sheppard, Clark Pinnoch, Rene Padilla and David Lowes Watson. Respondents included Linda Mercadante, George Cummings, Emilio Nunez, John Howard Yoder, Orlando Costas, J. Deotis Roberts, John Stam and Douglas Webster. The thirty participants were also active in one of five Bible study groups, working with passages in Exodus, Isaiah, Luke (the Magnificat), I Corinthians and Galatians. In addition to the times for presentations and discussions, singing often helped us worship together, and a Sunday was spent in churches throughout Mexico City. J. Deotis Roberts provided a closing sermon.

As the sessions progressed, it became obvious that the larger issues could not receive definitive treatment prior to further clarification of cultural issues. We needed to work for a better understanding of our own cultural baggage. And because the conference was a multi-, rather than a bi-cultural event, the process was at once more complicated and more profound. The normal process of this understanding, of self-definition, involves explaining oneself "over against" another group. With numerous groups represented (Black, Hispanic, Amerindian, Asian-American, pentecostal, women, mainline evangelical, etc.), numerous distinctions were necessary. Each of these contexts offers a different perspective on the world and on the gospel. But, in order to make those distinctions, one had to acquire a sufficient understanding of one's own culture and that of the others. Stereotypes fell rapidly as several facts became obvious: there are more than two cultures in the Americas; none of the cultures has a monopoly on either radical or conservative politics/economics; women, while under-represented in the North, were unrepresented from the South; theologians attending the conference were all middle-class (and now that is common knowledge); "evangelicals" from the North are not necessarily involved in the mainstream of American Evangelicalism; liberation theologies vary depending on roots (e.g., Europe, Africa, South America, North America) and occupation of the theologian (e.g., pastor, academic theologian, bureaucrat); power struggles within American Evangelicalism affect hermeneutics; paternalism from earlier missionary relationships is still present in many church and para-church structures.

As preconceptions gave way to new information concerning Latin American realities, TSF delegates also gained a new respect for their Latin colleagues. Many of them are active as both pastors and professors. They, more than the majority of the U.S. and Canada participants, are ministering in situations immersed in poverty and tried by the frustrations of revolutionary situations. Their theological abilities have been strengthened by years of corroborating, arguing, writing, responding, worshipping, praying and fellowshiping. Their differences are sharp at times, but their unity is also remarkable.

As discussions explored papers and cultural issues, it became clear that we would not issue a consensus document on hermeneutics. We were only beginning to grasp relevant concerns, and could not hope to offer much in the way of guidelines for others. Instead, under the leadership of Rene Padilla, we spent the closing days focusing on those topics which seemed most crucial in light of our discoveries. When the conversation turned to practical needs, a unique

camaraderie developed as we discussed problems regarding the lack of dialogue partners, funding for research, and willing publishers. Everyone present could understand these professional needs. The work of doing theology is difficult, and the lack of such resources too often discourages the best efforts. The evaluations from participants almost universally called for further similar consultations,

both within the North American context as well as with Latin American nations. Several professors commented on how this experience will help them as they prepare students for pastoring and teaching. That was the goal of TSF—perhaps, at least partially, realized.

Review Essay

The Books of Ezra and Nehemiah (NICOT)
by F. Charles Fensham (Eerdmans, 1983,
288 pp., \$12.95). Reviewed by Dewey M. Beegle,
Professor of Old Testament, Wesley Theological Seminary.

In the "Introduction" (pp. 1–37) Fensham sets forth his understanding of Jewish history from the Edict of Cyrus (558 B.C.) to the end of Nehemiah's ministry (ca. 430 B.C.). He discusses issues, problems, and pertinent data under eight topics: original unity, authorship, sources, historical background, theology, text, language, and personal and family names. Closing the chapter is an "Analysis of Contents" and then a "Select Bibliography." The bulk of the book consists of Fensham's translation and commentary (pp. 41–268). The value of the book is enhanced by nine indexes (pp. 269–288): subjects, authors, persons, places, scripture references, nonbiblical texts, Hebrew words, Aramaic words, and words of other languages. The accuracy of the text is quite good, considering its complexity, but some errors slipped through.

Fensham expresses admiration for William F. Albright and acknowledges the "profound influence" which his teacher had on him (p. vii). This influence is evident in Fensham's careful use of linguistic and archaeological data to support the accuracy of the narrative. Moreover, he is sensitive to the theological meaning of the story for our time. In matters critical, however, Albright's influence is very slight.

One of the first issues in Ezra is the relation between Sheshbazzar and Zerubbabel. The Hebrew text is not explicit at this point. A number of scholars claim that Zerubbabel came later, but Fensham accepts the theory that both came at the same time "because it eliminates most of the problems" (p. 49). The question is, "Whose problems?" In the difficult, sometimes insolvable, issues in Ezra–Nehemiah there are no *absolutely* convincing theories. Accordingly, two basic approaches arise: (1) harmonistic theories which attempt to defend the text as it is; and (2) critical revisions which reconstruct the text on the basis of *both internal and external* data. Fensham shies away from critical reconstructions and tends to opt for harmonization theories, even though he admits that they too are reconstructions. As an older student of Albright I share Fensham's feelings about our teacher, but I am convinced that some of the critical views have merit and should be set forth as alternatives with genuine probability of being true.

A prime example involves the disappearance of Zerubbabel. The prophets Haggai and Zechariah spurred Zerubbabel and Joshua to complete the building of the temple. Zechariah notes that Zerubbabel, whom he calls "the Branch" (3:8), has laid the foundation of the temple and predicts that "his hands shall also complete it" (4:9). Although Zerubbabel is not named, the same ideas are expressed in 6:12, "Behold, the man whose name is the Branch: for he shall grow up in his place, and he shall build the temple of the LORD." Then Zechariah comments that Zerubbabel "shall bear royal honor, and shall sit and rule upon his throne. And there shall be a priest by his throne, and peaceful understanding

shall be between them both" (6:13). The unit 6:11–13 seems to predict that Zerubbabel and Joshua will rule as a secular-religious diarchy, but only the name of Joshua has survived. This messianic hope is even more explicit in Haggai's final oracle: "Speak to Zerubbabel, governor of Judah, saying, I am about to shake the heavens and the earth, and to overthrow the throne of kingdoms. . . . On that day, says the LORD of hosts, I will take you, O Zerubbabel my servant . . . and make you like a signet ring. . . ." (2:21–23). Jeremiah had used the removal of "the signet ring" (22:24) as a symbol of Yahweh's punishment of Jehoiachin. Then he predicted, "None of his offspring shall succeed in sitting on the throne of David, and ruling in Judah" (22:30). Apparently Haggai reversed Jeremiah's oracles by predicting that Zerubbabel, the grandson of Jehoiachin, would be "like a signet ring," i.e., ruling as a king in Judah.

Fensham recognizes that some of Zechariah's oracles have "clear messianic overtones" (p. 78), but he rejects the theory of Rudolf Kittel that they resulted in a revolt against the Persians. "All that we can say," he claims, "is that Zerubbabel disappeared. He could have died from natural causes" (pp. 78–79). As his rebuttal Fensham states, "Haggai's reference to Zerubbabel as governor of Judah, i.e., as a high official of the Persian empire and not as king (as we would expect if he was regarded as the Son of David, the Messiah), testifies against the surmise of Kittel" (p. 79). I would concur with Fensham that the biblical data do *not* support the theory of a revolution, but *discounting Kittel does not validate the traditional claim.*

Haggai's last oracle occurred in 520 B.C. when it appeared that Darius I and the Persian empire would be overthrown. The depressed Jews probably understood the oracle as a prediction that soon Zerubbabel would be promoted from governor to king. Such a hope, which must have had the Jews singing and dancing with joy, could not be kept a secret for long because Jewish enemies were watching for chances to report them to the Persian authorities. It is clear from the Behistun Inscription and other Persian records that Darius survived and reorganized the empire with an extensive spy system to pick up any warnings of new revolts. It is doubtful that Zerubbabel was killed, but the greater possibility is that he, as the object of the seemingly seditious oracles, was removed from Judah. Be that as it may, one thing is certain: *Zerubbabel never became king.* The last time we hear of him is Zech. 6:13 (Feb. 519 B.C.), and Ezra 6:14 notes, as Fensham admits (p. 92), that "the elders of the Jews," *not* Zerubbabel, completed the temple. In fact, then, *Jeremiah was correct after all!*

With respect to the implications of the oracles of Haggai and Zechariah, Fensham comments, "From their prophecies it is clear that the rebuilding of the temple was regarded as the only priority for the Jews" (p. 78). "These prophecies," he claims, "made no direct pronouncement against the Persian

authorities. Their prophecies are mainly of a religious nature, emphasizing a change of heart in the Jewish community (cf. Zech. 1:3–6)" (p. 79).

The question is whether Fensham's claims have the support of all the biblical evidence pertaining to this period. For Ezekiel, the reconstructed temple, served by Zadokite priests (44:15), was to be the center of Jerusalem (45:1, 3) after the return from exile. Also he predicted that David, Yahweh's servant, would rule over a reunited Israel as prince and king (34:23–24; 37:24). It seems highly probable that Haggai and Zechariah understood Joshua, high priest from the Zadokite line, and Zerubbabel, the legitimate heir to the throne of David, as fulfillments of Ezekiel's predictions.

The theology of the Davidic covenant, which dominated the religious understanding of pre-exilic Jerusalem and Judah, *combined temple and state.* This was just as true after the exile; therefore, a correct interpretation of the Haggai-Zechariah oracles involves a religious-civil combination. Fensham is one-eyed when he highlights only the "religious" and "a change of heart." Haggai's oracle (2:23), a direct result of Davidic theology, was *hardly intended* as a direct attack on the Persian authorities, but in the context of Darius' struggle to retain power the prediction *would be understood* as an act of treachery.

For Haggai, the completion of the temples was the *precondition* for Yahweh's dwelling among them (1:8), blessing them (1:9–10), and restoring the kingdom of David under Zerubbabel (2:23). The same is true in Zechariah (2:11–12; 4:6–9; 6:13; 8:12). John Bright, an even older Albright student, is on target when he declares, "It is clear that Haggai and Zechariah affirmed the fulfillment of hopes inherent in the official theology of the pre-exilic state, based upon Yahweh's choice of Zion and the Davidic dynasty. They regarded the little community as the true remnant of Israel . . . spoken of by Isaiah, and Zerubbabel as the awaited Davidide who would rule over it" (*A History of Israel*, 3rd edition, p. 371).

The crux of the issue is the *accuracy* of the predictions made by Haggai and Zechariah. While Fensham attempts to solve the problem by a "religious" interpretation, most conservatives have considered the prophecies as eschatological; that is, still to be fulfilled. But *scriptural data* point to *historical realities* around 520 B.C. In Zech. 6:11–13 the prophet discusses the dual reign of Joshua and Zerubbabel with the instructions to make "crowns" (according to the Hebrew text), implying that there was to be a double coronation, one as priest and the other as king. Because only the name of Joshua appears in these verses, most translations read "crown," following the Septuagint, to make sense.

Because some scribes and translators were inclined to clarify difficult texts and words, it is helpful in such cases to see if the original text can be restored. In this process one rule of thumb is, "The harder reading is to be preferred." Another criterion

is, "Which reading best explains how the other came to be?" "Crowns" is clearly the harder reading because Joshua, the high priest, wears a turban (Zech. 3:5) as prescribed in Lev. 8:9. One would hardly expect him to wear a double crown. On the other hand, "crowns" may indicate that originally Zerubbabel, who figures so prominently in 6:12-13, was named in the text. Although it is impossible to prove that Zechariah's oracle was revised after Zerubbabel disappeared, the complexity of the passage points that way. The fact that only Joshua was named probably explains why "crown" appeared in the Septuagint or the Hebrew text from which it translated.

As noted earlier Zerubbabel is mentioned last in Zechariah's prophecy dating from 519 B.C., and in Ezra 6:14 he is *not* given credit for completing the temple. *Another biblical fact* is that in the book of Ezra, the narrative about the returning Jews, there is a blackout of information from the dedication of the reconstructed temple in 516/15 B.C. (6:16-22) until the mission of Ezra, beginning in 458 B.C. (7:1-9). While some scholars think that certain negative passages in the latter part of Isaiah and Zechariah come from this period, it is certain that the prophet Malachi was active during this 57-year blank, probably shortly before Ezra's ministry. The sorry state of the priesthood and temple worship, described by Malachi, is more closely related to weariness and loss of hope than to the joy and expectation anticipated by Haggai and Zechariah.

"Hope deferred makes the heart sick" (Prov. 13:13) is an incisive psychological truth. Haggai's hearers could hardly have understood his conviction other than its literal meaning that Zerubbabel would be promoted from governor to king. But that joyous prospect was dashed when the heir to David's throne disappeared not long afterward. It is ironic that it was Haggai's prediction which led to the negation of Zechariah's conviction (4:9; 6:12-13) that Zerubbabel would complete the temple. In all likelihood, despair set in because of the deferred hopes.

Furthermore, there is nothing in the biblical data to support the view that the predictions of Haggai and Zechariah actually occurred in the period following 520 B.C. Why has traditional Christianity been so reluctant to accept the historical realities noted in the Bible? To do so would be to admit that predictions made in the name of Yahweh missed their mark. That is unthinkable for one whose head and heart have been nurtured in the conviction that God's prophets never missed. But is one to give priority to a long-standing tradition when it runs counter to biblical data? On the contrary, our theories should be based on objective consideration of all the data. The "harder" interpretation for more conservative Christians is most likely the correct one: Haggai and Zechariah did not realize that their dreams would set in motion forces which would negate their hopes.

The tendency in evangelical Christianity to understand these predictions as referring to Jesus or end times fails to stand in the sandals of the returning Jews and hear Haggai and Zechariah with expectant ears. Why would God excite his faithful remnant in 520 B.C. with hopes which were to be actualized hundreds or thousands of years in the future? This method of skirting the problem is an armchair approach which is more faithful to human theories than to the historical data in Scripture.

While Fensham does not go this far, his "religious" understanding of Ezra, Haggai, and Zechariah indicates that some deductive presuppositions have blunted the thrust of the inductive evidence presented in the Bible. Aside from such deductive lapses, however, Fensham's commentary is well done and very helpful in clarifying the historical and religious context of the struggles confronting the Jewish remnant for 125 years after returning from the exile.

Biblical Words and their Meaning: An Introduction to Lexical Semantics
by Moisés Silva (Zondervan, 1983, 201 pp., \$7.95). Reviewed by Richard J. Erickson, pastor, Triumph Lutheran Brethren Church, Moorhead, Minnesota.

Silva has given us here a simplified (but not simple) and readable introduction to the science of biblical lexicography as it looks after a radical revamping along the lines of structural linguistics. In more practical terms, Silva equips us to evaluate what we find in the lexicons and shows us how to investigate the meanings of biblical words ourselves in linguistically responsible ways.

The two parts of the book, devoted to "historical semantics" and "descriptive semantics," reflect the fundamental distinction between diachronic and synchronic approaches to language study. The former, which traces linguistic changes over the passing of time, is dependent upon and secondary to the latter, which describes the state of a language at some particular stage of its development. In the first two chapters, Silva focuses our attention on the usefulness of such "historical" tools as etymology and the language of the LXX, and warns us of their susceptibility to misuse.

The third chapter deals with semantic change in the NT. Changes are categorized according to whether word meanings expand to cover more "territory" or contract to become more technical or specialized (with various subcategories discussed). The phenomenon of semantic borrowing, common in bilingual situations such as existed in first-century Palestine, is analyzed as well.

Descriptive (synchronic) semantics, the heart of "real" lexicography, is the subject of Part Two. Again, as in the first half of the book, two chapters are given over to laying out foundational concepts. Silva distinguishes between meaning as denotation, where a word is defined in terms of the extralingual entity it refers to, and meaning as a function of the place occupied within a complex system or structure of many related meanings. While denotation is obviously important in lexicography, especially where technical terms are concerned, structural semantics is a more truly *linguistic*, language-based, approach.

In fact, the statement of a word's combinability with other words (syntax) and its interchangeability in a given "syntagm" with still other words (all such interchangeable words forming a "paradigm")—that is, a word's syntagmatic and paradigmatic relationships—is an important part of its meaning. This notion constitutes one of the major advances in lexicographical theory: namely word meanings are best handled not by matching single words with definitions but by describing the interrelations of the meanings of many different but related words.

Chapter 5 treats various kinds of "paradigmatic" relations which words, or rather the meanings or senses of words, can contract with one another. These sense relations fall into two major types for his purposes: those based on similarity of meaning and those based on oppositeness. Semantic similarity among words is due to the overlapping of sense (true synonymy), contiguity (improper synonymy), and inclusiveness (hyponymy). Oppositeness can be either a binary relationship (true antonymy) or a multiple one (incompatibility).

But here Silva appears to have combined two methods of semantic analysis in a confusing way. His relationship of multiple oppositeness is based on John Lyons's method of establishing sense relations according to implications of assertion and denial holding between sentences. But his category of contiguous (yet incompatible!) similarity is justified by the theory of componential analysis (championed by E. Nida and E. Coseriu, e.g.) whereby "components" of sense are factored out of word

meanings. Words sharing certain sense components are grouped together and then distinguished according to their nonshared (distinctive) components. The terms contiguity and incompatibility are actually Nida's and Lyons's respective names for what is essentially an identical relationship. This criticism, if accurate, would be serious for a book with the primary purpose of developing a theory of biblical lexicology. But that is not Silva's intent, and therefore the criticism does no great damage to the value of the work. Silva has a much less ambitious goal, and a much more practical one.

The practicality appears in the final chapter where we are led step-by-step through the process of investigating the meanings of biblical words. We are taught to pay close attention to context, in various successive levels of importance, like concentric circles, from immediate syntax to the presuppositions of the modern interpreter. We are taught to distinguish between deliberate and unintended ambiguity. The former must be left to stand ambiguous, but the latter is illuminated to varying degrees by the consideration of the contextual circles surrounding it.

Silva also includes a discussion of style. Based in the phenomenon of synonymy (overlapping similarity), style becomes a particularly important consideration for exegesis. How many extravagant claims have been made by exegetes about the appearance of synonymous terms in a given context? Much of what has been considered semantically (and thus exegetically) important is merely an instance of stylistic variation, where the semantic distinctions of synonyms have been neutralized.

The book concludes with a useful appreciation and critique of W. Bauer's lexicographical method and a summary of the steps to determining word meanings.

As an attempt to incorporate modern linguistics with lexicography, this book is highly recommended. It ought to become required reading for courses both in biblical languages and in exegesis and hermeneutics. Zondervan is to be congratulated for taking an interest in this fascinating "new" field (see J. H. Greenlee's recent Zondervan publication on NT Greek morphemes). We trust we will soon see more from the pen of Moisés Silva.

Jesus Christ in Matthew, Mark and Luke
by Jack Dean Kingsbury (Fortress, 1981, 134 pp., \$4.25 pb.).

Interpreting the Gospels
James Luther Mays, ed. (Fortress, 1981, 307 pp., \$13.50 pb.).
Reviewed by Boyd Reese, Ph.D. candidate in Religion and Society at Temple University.

These two volumes together make up an excellent introduction to contemporary thinking about the Synoptic Gospels. Kingsbury's volume, while designed as a supplement to Fortress' Proclamation Commentaries on the new lectionary, is in fact the best short introduction to theologies of the Synoptics currently available.

Kingsbury bases his work on common assumptions of source and redaction criticism, and his book is a good example of these disciplines at work. In common with most evangelical scholars, Kingsbury assumes that a "Q" source document can be reconstructed from Matthew and Luke. In working from a redaction-critical approach, he assumes that each evangelist wrote from a distinct theological perspective, and shaped the story of Jesus accordingly. While this seems to me to be undoubtedly the case, this is an assumption that some evangelical students will find challenging.

Each chapter examines the particular theological accomplishment of the evangelist, and then focuses

on the figure of Jesus, his ministry, the perspective on discipleship, and the soteriology that each lays out. His singling out of discipleship and soteriology for special consideration is not only true to the intent of the writings, but also helps focus questions of particular importance for today's student of the Gospels.

While the existence of a "Q" source, whether oral or written, is a common assumption among evangelical scholars, Kingsbury's treatment of it raises several important issues that evangelicals have tended to let slide by in the past. First, it forces us to grapple with critical questions, particularly those raised by redaction criticism. Secondly, it makes questions of the immediacy and delay of the parousia inescapable. The relation between the normativeness of Scripture and the apparently common expectation in NT communities of the return of Jesus in glory within one generation are crucial issues for those of us who are attempting to construct a theology of the Kingdom that can serve as a basis for discipleship today. Finally, separating out "Q" and examining its perspectives confronts us in a new way with the radical nature of the discipleship that the Gospel message presents. It is easy to become lulled into complacency by familiarity with the story of Jesus, especially for those of us who are engaged in the academic study of religion. My reading of Kingsbury's analysis of "Q" was a jolting reminder of the radical nature of the Gospel message that confronts us in Scripture.

The essays in the volume Mays edits appeared in *Interpretation* over the past several years. *Interpretation* is published by the faculty of Union Theological Seminary in Virginia. It grew out of the Biblical Theology movement, and is concerned to make the resources of scholarship available to the preacher. This particular set of essays represents a cross-section of the best in contemporary thinking about the four Gospels, Protestant and Catholic. There is one introductory essay on the Gospel in Paul and three on the significance of four Gospels; and then four essays on each of the four Gospels. While some of the essays focus on trends in critical study of the Gospels, most of them are concerned directly with issues relating to interpreting the particular Evangelist's message. The essays not only provide an introduction to critical scholarship, but enable the student to penetrate more deeply into the meaning of the text through fuller understanding of the evangelist's overall perspective.

These two books should be part of the library of every student of the Gospels.

***Paul's Faith and the Power of the Gospel: A Structural Introduction to the Pauline Letters* by Daniel Patte (Fortress, 1982, 432 pp., \$21.95). Reviewed by Douglas Geyer, a student at the U. of Chicago Divinity School.**

This book is self-described as an introduction, a work to prod the reader to ask questions about selected letters and pursue reading them on her/his own. Patte, with a minimum of discussion, chooses the Pauline "Authentic Seven" as his representation of Paul (Romans, 1 and 2 Corinthians, Galatians, Philippians, Philemon, 1 Thessalonians) and draws upon them as phenomena that disclose the faith, the system of convictions, or "semantic universe" of the apostle. Patte takes great care to point out the difference between theology (logic of argumentation) and faith (logic of convictions), showing how the latter precedes and formulates the expressions of the former. The letters themselves, as artifacts, demonstrate the relationship between Paul's faith and the various vocabularies and ways he used to spell it out in certain situations. In this regard Patte sets up several "readings" of each letter, the first being a "historical reading" for the purpose of placing the letter and identifying the various actors and

groups in it, the second and others being "structural readings" for the purpose of disclosing Paul's "semantic universe."

For the historical readings Patte is heavily dependent on past and current scholarship, e.g., Betz for Galatians, but on occasion does offer his own views, e.g., positions and opinions that Paul's opponents in Corinth themselves held. In this reading Patte occasionally depends on ideas or terms, e.g., *gnosis* in 1 Corinthians 13, to deliver very broad theological significance, notions that can support his own ideas about Paul's "convictional logic." However, Patte is also fully aware of Paul's use of contemporary types, such as the Diatribe form or Hellenistic lists of sins and virtues. Patte includes in his comparison of Paul, the Apostle of Jesus Christ, to Paul, the Pharisee, much of his work from his 1975 dissertation, *Early Jewish Hermeneutic in Palestine*. Thus his historical reading of the forms of Judaism is intriguing, especially in conclusions about Pharisaic Judaism's views of election, covenant, and vocation (of sanctifying the Name).

The structural readings are heavily dependent on Greimas and Courtes, *Semiotics and Language: An Analytical Dictionary* (1982), though Patte does refine and revise some of the material. Key words in his method, such as Wanting, Knowing, Discourse, Axiology, Model, and Paradigm are listed. Patte uses these to build his description of Paul's faith, in distinction from his "theology," and to lay out the primary postulate that, even through a variety of theological and significant expressions, the "convictional logic" of Paul remains the same. These readings are by far the most insightful that Patte offers. Some of the conclusions are strikingly stated; e.g., Paul's view of Jesus Christ as opening, not closing, sacred history and not being an absolute in himself; Jesus' dying "for our sins" as misunderstood as a "vicarious death" by Paul's opponents in Corinth; Paul's use of Jesus Christ as a "normative type" for Christians, as well as his own apostleship and the experience of earlier Christian churches. These descriptions are fully stated by Patte and need to be read in his full explanation. They offer genuine new meaning from the letters of Paul.

The structure that Patte uses to bring forward each of the seven letters is in itself intriguing. Starting with Galatians (where, in the ferment of this emotional discourse, convictional systems are markedly distinguished), then to 1 Thessalonians, Philemon, and Philippians (where the lack of Christ's life and person in Paul's theology are clearly seen), then to Romans (emphasizing Paul's idea of sin) and 1 and 2 Corinthians (Paul's instructions for daily life) Patte develops his models of Paul's convictional logic, tests them, and illustrates with them, especially in Romans and 1 and 2 Corinthians. Typically, broad passages of each letter are used for exegesis, and not all aspects of Paul's ideas are touched on, a fact that Patte admits and uses to show the reader the need for further reading and exegesis. Only a few passages are exegeted in some detail (e.g., Phil. 2:1-11 and Rom. 1:18-24). These letters are expressions of the coherence of Paul's system of convictions. Although they appear in unique, specific situations, they are not merely fragmented pieces of artifacts, either for historical or theological archaeology, but are representations of one man's semantic universe as it appears in different concrete instances.

This is Patte's vision. Evangelicals especially, by their very namesake as "people of the *euangelion*," will be interested in the kind of meaning that Patte makes of these seven Pauline epistles and that he expresses from the Gospel as Paul expressed it. Patte cannot be read for more than he intends, and he explicitly states that his work is only for asking questions and for leading into further reading. Whether the model he proposes can be kept is then only answered by further work on Paul. In this case

Patte offers a challenge to himself, for all models are modified in time. But the creativity of that process seems to be what Patte himself holds as a fundamental conviction.

***The Epistles of John* by Raymond E. Brown (Anchor Bible, Doubleday, 1982, xxviii+812 pp, \$18.00). Reviewed by Daniel H. Schmidt, student, Princeton Theological Seminary.**

Technical (as distinct from devotional) commentaries are not meant to be read from cover to cover non-stop. Rather, they function as reference tools, designed to provide the reader with exegetical data and secondary interpretations. Raymond Brown's recent commentary on the Johannine Epistles admirably fulfills both of these functions.

Professor Brown, a Roman Catholic priest and NT scholar who teaches at Union Seminary in New York, is well-known for his influential writings. To this volume of the Anchor Bible series he brings expertise from considerable study of the Johannine corpus.

Remarkably, this massive tome depends on many conclusions drawn by the author in his earlier Anchor Bible commentary on the Gospel of John, and thus is abbreviated to a degree. While the contemporary tendency to carry out exhaustive interaction with past and present scholars shows a growing appreciation for the complexity of Scripture, the approach has certain drawbacks. The present work is simply hard going because of its length and detail.

Rewards, however, await the reader who slogs through this work. These come primarily in Brown's analysis of past interpretations and his attention to textual detail. With respect to the latter, Brown studies every phrase and many significant words in the Epistles. He avoids "atomistic" exegesis by constantly tying his study to the context.

The Introduction warrants reading even if the rest of the commentary is left for another time. It offers Brown's treatment of prolegomena (matters of authorship, provenance, and structure) for the Epistles. In several places, Brown's conclusions are not unexpected: 1 John is not technically an "Epistle," although Brown uses this term for convenience; 1 John, like 2 John, is aware of problems in the emerging Church; 1 John is difficult to outline; and, the letters come from a metropolitan center of Christianity, probably Ephesus.

Other of Brown's conclusions may be unacceptable for some evangelicals. He affirms, for example, that the Epistles and the Gospel are the products of a Johannine "School" composed of at least four persons: the beloved disciple who was the source for the fourth Gospel, the evangelist who wrote that Gospel, the 'Presbyter' who wrote the Epistles, and the final redactor of the Gospel. Brown sees all three Epistles coming from one hand, a hand different from that which wrote the fourth Gospel.

Certain of Brown's points make terrific sense of the evidence before us. 1 and 2 John, for instance, recognize a single group of adversaries who were previous members of the Johannine Community, and seek to offer corrections to their teachings. This group had—so the epistle—distorted the original tradition which "was from the beginning" (1 John 1:1). Brown is careful here to keep from attributing to this group an "incipient Gnosticism." Instead he cites points of similarity between their error and the later heresy expounded by confirmed Gnostics. He suggests that the persistently aberrant element of John's adversaries was eventually incorporated into what became Gnosticism, just as the Johannine Community was swallowed up by what Brown calls the "Great Church" (p. 102). Brown has further insight here: the Epistles were written not so

much to combat the adversaries (i.e. as apologetics) as to provide encouragement for those in the Community (p. 91).

Of particular interest in this struggle are the possible ways of reading the Gospel of John. The care Brown takes throughout the commentary in exploring this question is reflected in his introductory remarks: "The resultant two groups, consisting of the epistolary author's adherents and his adversaries, both accepted the proclamation of Christianity known to us through John (the Gospel), but they interpreted it differently. . . . One must be wary of arguing that John led inevitably either to the position of the epistolary author or to that of his adversaries; nor is it clear that either position is a total distortion of John. Rather the Johannine tradition enshrined in John, as it came to both the author and to his adversaries, was relatively "neutral" on some points that had now come into dispute" (p. 69).

Brown strives to present every available rational argument on each unit of the text, and follows his extensive Notes with Comments which show his own bias. Along the way he remains sensitive to OT backgrounds and the contributions of Intertestamental literature (e.g. his treatment of 1 John 3:18-21). The book contains extensive bibliographies, both general and specific. Various charts show Brown's working papers on which he bases certain conclusions (e.g. Chart 2 shows the similarities between 1 John and the Gospel of John).

This Commentary is not geared toward practical application. Thus the author can identify the "goal of the whole revelatory process described in the Prologue" as communion (or fellowship) and joy (p. 187) without drawing further implications. Likewise, the hospitality encouraged in 3 John receives no discussion regarding implementation for the modern.

Still, there is little to fault here. Brown delivers a sober, balanced work which displays an obvious reverence for the text. His appreciation of the role of tradition in the early Church and even the canon is only one of several areas which should prod thought. While the pastor may prefer commentaries on the Epistles by Stott or Marshall, any student of John's letters should be aware of, if not familiar with, this book.

Disputed Questions: On Being a Christian
by Rosemary Radford Ruether (Abingdon Press, 1982, 142 pp., \$9.95).

Sexism and God-Talk: Toward a Feminist Theology
by Rosemary Radford Ruether (Beacon Press, 1983, 289 pp., \$16.95). Reviewed by Nancy A. Hardesty, writer and church historian, Atlanta, Ga.

Rosemary Radford Ruether has been working "toward a feminist theology" for a number of years in such books as *Liberation Theology* (1972), *Religion and Sexism* (1974), *New Woman/New Earth* (1975), *From Machismo to Mutuality* (1976), *Mary—The Feminine Face of the Church* (1977), *Women of Spirit* (1979), *Women & Religion in America* (1981).

In *Disputed Questions* she traces her journey and in *Sexism and God-Talk* she offers at last a constructive feminist theology. It is appropriate to review the two books together since she defines a feminist theology as one which "draws on women's experience as a basic source of content as well as a criterion of truth" (*Sexism*, p. 12). Lest anyone charge special pleading, she reminds us that all of the so-called "objective sources" of traditional theology are also simply codified collective human experience. As evangelicals we certainly affirm the necessity of an experiential faith.

The critical principle for Ruether's feminist the-

ology is "the promotion of the full humanity of women." The corollary is that "whatever denies, diminishes, or distorts the full humanity of women" is not redemptive (*Sexism*, p. 18). While this may sound radical, it is simply another way of affirming the classical theological assertion that the *imago dei* is found in all people and that redemption is the restoration of that image. Only this time women too are making that claim for themselves.

Ruether rejects all claims to exclusivity. Her Virginia Anglican father having died when she was twelve, Ruether was reared in a community of women surrounding her liberal Roman Catholic mother. She attended a private rather than parochial Catholic school and imbibed a strong sense of tradition and rootedness without the narrowness of pre-Vatican II stagnation. In her theology she draws not only on traditional sources but also on those labeled heretical by the theological victors.

At Scripps College in California, a strong liberal arts humanities base lured her into a classics major. Her B.A. thesis was a study of intertestamental apocalyptic, a theme which recurs in her work (see *The Radical Kingdom*, 1970). Her M.A. was in classics and Roman history, her Ph.D. at Claremont in patristics. Her dissertation was on Gregory of Nazianzus, rhetor and theologian. Her most monumental work, as yet unpublished in its entirety but evident throughout her writings, is a study of how the Jewish understanding of the Messiah and the self-understanding of the historical Jesus as revealed in the Gospels was transmogrified into creedal christology. The study heightened and deepened her understanding of the anti-Semitism underlying historic Christianity (see *Faith and Fratricide*, 1974).

In *Sexism and God-Talk*, Ruether continues her return to biblical sources, but she notes that "feminism must not use the critical prophetic principles of Biblical religion to apologize for or cover up patriarchal ideology" (p. 22). Instead, "patriarchy itself must fall under the Biblical denunciations of idolatry and blasphemy, the idolizing of the male as representative of divinity" (p. 23). She lifts up four biblical themes: God's defense and vindication of the oppressed, the Bible's critique of dominant power systems, the vision of the kingdom, and the prophetic critique of all religious ideologies which justify and sanctify unjust social orders. Evangelicals who take pride in their adherence to Scripture will find her analyses and applications challenging.

Topics covered in the book include the nature of God, creation, anthropology, Christology, Mariology, ministry and community, sin, redemption, and eschatology.

At every level she critiques patterns of dominance based on patriarchal assumptions. Always working not only with Christian theology but also with its cultural milieu, she notes how Christian thinkers have conformed the faith to worldly patterns and incorporated misogyny into formulations of the faith. Particularly revealing are her discussions of romanticism, liberalism, and Marxism. She continually rejects all dualisms.

While evangelicals will find many points at which they might want to disagree, Ruether's theological formulations deserve careful attention. Ignoring the sexism, racism, anti-semitism which are woven into our biblical and theological sources will not remedy the situation. Her careful yet critical use of biblical and traditional theological resources plus her use of those resources usually rejected by official orthodoxy offer an instructive model for doing theology. Ruether offers alternatives to the dilemma of either accepting traditional misogynist formulations or rejecting Christianity in its entirety as Mary Daly has done. To those sensitive to the theological difficulties which both she and Daly see with such clarity, her help is welcome.

Particularly helpful is her analysis of sexism as sin, centering on distorted relationality. She notes that what often passes for "relationship" is really

an "interdependence of masks and roles." She speaks of ministry as "mutual empowerment" in communities of liberation. She offers a vision of hope and an example of Christian commitment to change that are inviting.

Models of Jesus

by John F. O'Grady (Doubleday, 1982, 220 pp., \$4.50 paper). Reviewed by Dr. Donald K. McKim, Assistant Professor of Theology, University of Dubuque Theological Seminary.

In 1974, Avery Dulles' book *Models of the Church* was published. It was a helpful volume for pointing out the strengths and weaknesses of varying ecclesiological positions labeled "models."

Now John F. Grady has applied Dulles' "model" to Christology. This is a fine book which succinctly considers six contemporary views of Jesus: as the Incarnation of the Second Person of the Blessed Trinity, the Mythological Christ, the Ethical Liberator, the Human Face of God, the Man for Others and Personal Savior. In each chapter O'Grady states the position with ample quotations from leading advocates, both Protestant and Roman Catholic. He then assesses the strengths and weaknesses of the view.

O'Grady's lead essay on "The Present State of Christology" admirably sets forth the value of the models approach and argues that no one model captures the full panoply of New Testament images of Jesus. Thus, O'Grady claims that in the Church, "an acceptance of many models within a dominant paradigm is the only rational and responsible approach. Only further confusion will result from an effort to convert a single model into a final and eschatological one. . . . It is healthy for the Christian community to recognize the plurality and celebrate the complementarity of the models." His "Search for a Biblical Christology" fleshes out early Christological formulae especially as they evolved in the New Testament Gospels.

Finally O'Grady gives his own evaluation of the models. He enumerates seven criteria for assessing the theological adequacy of Christological models: firm basis in Scripture, compatibility with the Christian tradition, capacity to help Christians in their efforts to believe in Jesus, to direct believers to fulfill their mission as Church members, correspondence with the Christian religious experience today, theological fruitfulness and the ability to foster a good sense of Christian anthropology. O'Grady opts in the end for the model of Jesus as the human face of God as offering "the greatest possibilities" for a viable contemporary Christology.

This book is most readable, written in gender-inclusive language and provides a stimulating way of sorting out and evaluating current views of Jesus Christ. Not all will be drawn to share the author's final evaluation. But this is a quite minor point in the overall book. We can admire the clarity of his approach, his view of theology as faith seeking understanding and his vital concern that present-day people make "a response to that haunting question of Jesus himself: 'Who do you say that I am?'"

Understanding Catholicism

by Monika K. Hellwig (Paulist, 1981, 200 pp., \$4.95). Reviewed by Robert V. Rakestraw, Ph.D. candidate, Drew University.

Monika Hellwig, assistant professor of theology at Georgetown University, is a popular Catholic writer with the goal of making official Church teaching intelligible and palatable to the lay Catholic. She writes here for Catholics who are bothered "when they have questions about their faith, or when they begin to realize that the old explanations, which were good enough before, no longer seem to offer coherent meaning." The epistemological

tone of the book is indicated in the introduction: "There are really no statements or formulations in which God has given us a final answer or explanation in words." Even the most solemn statement of a council or Pope is more of a starting point than a final answer.

In the first main division Hellwig deals with revelation, creation, and sin. The language of theology is considered to be at best only analogical and suggestive of far higher realities. The biblical creation stories, "couched in the language of myth," leave the question of evolution wide open. The "sin of Adam" is "the general state of sin in the world by which the whole human situation is set awry."

The book's second division treats Christology. Jesus plays the role of a second Adam by reversing the damage done through sin, incorporating us into himself, turning sin and death into true life and immortality, and restoring God's image and likeness in the human community. Such a recapitulative view of Christ's work is held to be far superior to explanations of the atonement which stress Christ's satisfaction for sin or (considered to be even worse) his substitutionary death for humankind. As to the question of *why* the death of Jesus is redemptive, there can never be one correct and universally valid response "because we are here so definitely in the realm in which explanations must be by analogies, images, stories, and the hinting language of poetry, and myth." The resurrection of Jesus "does not offer proof of anything because it is not a publicly event testified by neutral observers." To ask whether Christ's tomb was really found empty is to "trivialize" the mystery of the resurrection and to turn attention toward the satisfying of idle curiosity.

Part three is a fairly traditional statement and defense of Catholic teaching on the Church, the sacraments, and the Christian life. Hellwig upholds Church authority even though a clear rationale for that authority is not given. Yet in the everyday struggles of Catholics to give intelligent obedience to their Church, particularly in areas of morality, one's conscience is the final arbiter in the process of deciding right or wrong in a particular situation. Prayers for the dead and auricular confession are defended, and personal conversion is seen as a "painful and laborious process."

The final division deals with eschatology and trinity. Salvation of the individual means "liberation from oppressive fears, harmful desires, (and) self-destructive tendencies," while salvation of the world refers to the inevitable transformation of societal structures, laws, and distribution of goods. The book closes with a brief but insightful discussion of the trinity.

Understanding Catholicism will leave most lay Catholic readers with a fair sense of peace about their Church. Because of the author's pastoral purpose the serious nature of the disagreements among present-day Catholic theologians and churchmen is not brought out. Hellwig attempts to steer a middle course between traditional and contemporary Catholic thought, although she leans to the left on matters of dogmatics and to the right on ecclesiastical matters.

Because of its overall balance and helpful subject index, the work may be used with profit by evangelical readers in their study of Catholicism and dialogue with Catholics. Numerous positions in the book, such as those concerning Christ's resurrection and Church authority, will be opposed by most evangelicals. However, there is much that can be appreciated, such as Hellwig's stress on the unity and purpose of all life in God and her strong sense of community in the developing and practicing of Christian faith. In addition, her irenic and skillful manner of portraying the theological developments and controversies of the patristic period, while necessarily quite simplified, serves as a model for readers who desire to communicate historical theology in a way that is both interesting and edifying.

A Matter of Hope: A Theologian's Reflections on the Thought of Karl Marx

by Nicholas Lash (University of Notre Dame Press, 1982, 312 pp., \$19.95). Reviewed by James W. Skillen, Executive Director of the Association for Public Justice, Washington, D.C.

This fine book is just what the subtitle says it is. The serious student of theology and contemporary social thought will find it most rewarding and provocative. But the reading will require hard work and a willingness to follow the author from start to finish because of the peculiar style he uses.

A Matter of Hope is thorough and highly organized, but it unfolds in a seemingly unsystematic fashion. Lash begins with certain "preliminaries" (Part I) about debates within Marx scholarship over such things as the "early" and the "later" Marx. He concludes Part I with an exposition of the preface and first chapter of Marx's *The German Ideology* in order "to indicate something of the way in which most of the themes which we shall discuss in subsequent chapters are related in Marx's thought."

Part II (the main body of the book) then picks through a variety of "themes"—appearance and reality, the meaning of history, materialism, base and superstructure, alienation and redemption, and matters related to utopianism, optimism, eschatology, and so forth. Lash deals with these themes in such a way that each new chapter benefits from the accumulated insights that have emerged along the way. A "big picture" is almost in view when Lash arrives at his concluding Part III, but this he titles a "Postface" and indicates that he will not be making any final judgments.

Though one might be disappointed that Lash has not "packaged" Marx for easy approval or rejection in the context of a "Christian-Marxist Dialogue," one should be pleased with having received something better—an intense, serious exposition of Marx in a careful hermeneutical fashion which raises questions never asked by economists, political scientists, and most philosophers. In style it reminds me of the equally fine (though smaller) book by Johan van der Hoeven, *Karl Marx: The Roots of His Thought* (Toronto: Wedge Publishing Foundation, 1976).

The author makes clear that he does not see himself standing in the Marxist tradition, but this only makes more impressive the way he deals so carefully and justly with Marx's writings and the writings of those who do claim to stand in the Marxist tradition.

Lash is at his best, it seems to me, when he is unveiling the structure and assumptions of Marx's thought. He sheds important light on Marx's narrow and inadequate view of both science and religion. He shows how Marx's rejection of "idealist" religion could not do justice to those dimensions of Christian experience and understanding which are not qualified first of all by theoretical conceptualization.

My criticism of Lash would focus on some of his own unexamined assumptions and presuppositions. He seems to accept too uncritically the old Greek dialectic of appearance and reality, practice and theory, material and ideal. (See for example, pp. 77, 133, 135 ff.) Both in exploring his Christian perspective and in evaluating Marx, Lash is always trying to go beyond false polarizations to get at the unity of life, and thus he regularly puts the words "materialism" and "idealism," "theory" and "practice" in quotation marks. Nonetheless, his language leaves the reader within the framework of the old dialectic: "... Christians have affirmed and continue to affirm their belief in the coincidence, in Jesus, of 'flesh' and 'Word,' fact and significance, reality and appearance"; "... I have not attempted to disguise my personal conviction that it is the 'materialist'

rather than the 'idealist' forms of Christianity which conform most closely to the demands of obedience to the gospel"; "... the question of God is more fundamentally a practical than a theoretical matter." What I would like to see is a future book from Lash that would deal as carefully and critically with Platonic, Aristotelian, Augustinian, and Thomistic texts as he has done here with Marx.

Perhaps the most intriguing part of the book is that which is connected to the main title: a matter of hope. Marxism hangs on its view of a fulfilled future—a culmination of the historical dialectic of human alienation. Christianity hangs on the expectation of the fulfillment of the kingdom of God in Christ. Lash avoids all simple slogans about Marxism being a secularization of Christianity, and of Christianity expecting final divine action rather than human revolutionary action, etc. But he digs deeply into the problems of Marx's thought on this matter, and probes with equal intensity into the problems that Christians manifest in the way they miss and misuse the meaning of their hope. This is the most exciting part of the book for me, and in place of a longer essay (which this review does not allow), I will simply refer the reader to my brief study for comparative consideration: "Human Freedom and Social Justice: A Christian Response to the Marxist Challenge," in John C. Vander Stelt, ed., *The Challenge of Marxist and Neo-Marxist Ideologies for Christian Scholarship* (Sioux Center, IA: Dordt College Press, 1982), pp. 23–53.

Beyond the Post-Modern Mind

by Huston Smith (Crossroad, 1982, 201 pp., \$14.95). Reviewed by James W. Sire, Editor of InterVarsity Press.

Huston Smith, professor of philosophy at Syracuse University, presents eleven of his own essays collected from many times (1961-82) and places, assuming audiences as varied as educators, theologians and the populace in general. One essay, for example, appeared first in *The Saturday Evening Post*; another in *Process and Divinity: The Hartshorne Festschrift*. This results in both a lack of unity and far more repetition of ideas and illustrations than make for convenient reading. The author did not work, so the reader must.

His general theme is intellectual history, presented to help us transcend the present malaise and adopt a new religious paradigm beyond the post-modern mind. Christian theism was replaced by *the modern world view*. Here reality is seen as ordered, human reason as capable of discerning this order, and human fulfillment as a result of discovering these laws. But this in turn was replaced by the *post-modern mind*, which questions confidence in human reason and majors in skepticism from physics and philosophy to literature and music.

One of Smith's most interesting suggestions is that world views develop from motivation—one might say "a project"—which leads in turn to epistemology, ontology and anthropology. The modern world view developed from our desire to control; this led to empiricism as an epistemology, naturalism as an ontology, and ultimately alienation as an anthropology. Modern science has reduced the mystery and grandeur of reality to mechanics. To get beyond this he suggests we begin from the motivation of participation with nature and others. This will lead, he believes, to an epistemology of intuitive discernment, an ontology of transcendence and an anthropology of fulfillment.

The post-modern world view which he elaborates, all too inadequately I believe, is an eclectic combination of themes out of both the East and the West. In ontology he sees a four-tiered hierarchy of being beginning at the bottom with the visible world, then the invisible world (mind, for example), then God manifest (the personal God of

theism), and finally God unmanifest (Brahman and Tillich's God above God). Smith rejects orthodox theism, especially of the Christian variety because the "scandal of particularity" is "too monstrous to abide." A God who revealed himself fully only once leaves too many people in the dark. Moreover, Smith rejects (primarily by ignoring) almost all of the revelation that claims to come either from the Logos made flesh or from the biblical prophets. In its place comes his epistemology of intuition, which he admits is open to the problem of individual subjectivity.

Smith's anthropology most resembles the Hindu Upanishads; he describes the "I" as "the divine, the final Reality," the "All-Self beyond all selfishness; spirit enwombed in matter and wrapped round with psychic traces." Elsewhere he refers to the "sacred unconscious" and the *jivamukti* (the enlightened soul). Jesus was, by the way, one of these.

It is evident that Smith is not so much taking us beyond the post-modern mind as back to a pre-Christian mind or over to an Eastern mind. He would seem to be one of the new gnostics, for whom there has been not so much a moral Fall (separating us from God and requiring his salvation acts) as an epistemological and ontological shift (requiring us merely to adjust our world view). His treatment of orthodox Christianity is all too scanty; he treats it primarily as a grab bag of ideas which he dips into once in a while in the hopes, it would appear, of showing that his perennial philosophy (in Aldous Huxley's, not the Thomist, sense) is more comprehensive than any particular religion or philosophy. Still, there is much truth in Smith's critique of the modern world view and reductionist science.

As dissatisfied as I am with the overall thrust of Smith's book, I do find one of his observations suggestive. What would happen if instead of starting our developing world view with the motivation of either control or participation, we began with what I think is far more biblical—worship? Might not worship, with its desire to know God, lead to an epistemology of revelation, an ontology of an infinite personal God who brought the universe into being by creative fiat and on to an anthropology of human beings made in the image of God and finding fellowship with him through the redeeming power of the crucified and resurrected Word made flesh? If it did, the result would be much closer to biblical Christianity than is Smith's post-modern world view.

The New Charismatics II
by Richard Quebedeaux (Harper & Row, 1983,
272 pp., \$8.95). Reviewed by Cecil M. Robeck,
Jr., Director of Student Services, Fuller Theological Seminary.

The New Charismatics II is a newly revised and updated version of Richard Quebedeaux's earlier work *The New Charismatics* (Doubleday, 1976). It is easily the most comprehensive semi-popular survey of neo-pentecostalism in print today. Its style is descriptive, weaving together the significant persons, events, and institutions of the movement into a readable and informative picture of charismatic renewal in the mainline churches.

Like its earlier counterpart, the present volume is not based upon significant first-hand involvement with the movement, nor does it reflect particularly original research by the author. Rather it provides summaries of and interaction with a large number of primary and secondary source materials. I know of nowhere else where such a perspective on the movement is available to this extent.

This volume is helpful too, because it provides us with one of the best annotated bibliographies available on the subject. Coupled with its extensive indexing, this volume constitutes a basic hand-

book for anyone who wishes to begin the study of the interrelations of the various facets of an extremely complex, yet very important renewal movement in our day.

The current edition is an interesting study as much for what has been deleted from the previous edition as for what has been added. New are Quebedeaux's assessments of the "Shepherding" movement and the Josephine Ford controversy which rocked large parts of the renewal in the mid-seventies. Also new is a summary of dispensationalist John MacArthur's critique of the charismatic renewal, and Quebedeaux's brief assessment of that critique. To the list of who's who in charismatic leadership has been added the name of CBN's Pat Robertson. The life and ministry of Kathryn Kuhlman has been summarily brought to its conclusion, and interesting new information has been given on the life and ministry of Oral Roberts. The section on the theological differences which separate classical Pentecostalism from mainline charismatic renewal has been substantially rewritten. Statistics on the Pentecostal and charismatic movements have for the most part been brought up to date, with the notable exception of those found on page 51 which are nearly 15 years out of date. Finally, Quebedeaux has written a new and insightful introduction.

By way of contrast, the space afforded the role and function of the Fountain Trust, a significant renewal agency in Great Britain until 1981, has been somewhat reduced. Similarly, the significance which Melodyland and her pastor, Ralph Wilkerson, held in the late sixties following the demise of the Blessed Trinity Society is now given little more than passing mention. While the Fountain Trust has chosen to dissolve, and while Wilkerson and Melodyland have had their share of problems in recent years thereby decreasing their current significance, it would seem that their influence was such that their original place within the first edition might have been maintained.

Of more critical importance to Quebedeaux's over all interest, however, is his conclusion that the charismatic renewal as we know it is over. It has "run out of steam." He ascribes this fact to the movement's success. It has done what it and classical Pentecostalism before it had set out to do. It achieved recognition and respect within the Church and society, it made real to the Church the life available in the Spirit, and as such it also contributed to a positive experimental ecumenism. Whether this assessment is accurate remains to be seen. It is true that the visibility of charismatic renewal has been assuaged, but it may merely be getting its second wind. The evidence in David B. Barrett's *World Christian Encyclopedia* seems to indicate that the movement is still very much alive and growing worldwide. If anything, the movement seems to be maturing.

One of the most laudable additions to the new edition of Quebedeaux's book is the heightened attention he gives to the contributions of the black constituency of classical Pentecostalism. It is a story told all too poorly to date, a story worth the telling, and undoubtedly Quebedeaux's work has been most significantly influenced by Gerald Sheppard of Union Theological Seminary and James Tinney of Howard University at precisely this point.

Yet, his efforts at racial sensitivity do not come without a price. Sacrificed is the historical accuracy of his report on the Pentecostal work prior to the establishment of the Apostolic Faith Mission on Azusa Street in downtown Los Angeles in 1906. In his earlier edition, Quebedeaux noted that "The beginnings of the modern Pentecostal movement can be traced back to 1901." In the present edition he has replaced 1901 with 1906 (p. 3). In the earlier edition, he had estimated that by the beginning of 1905 "Texas alone had twenty-five thousand Pentecostal believers . . ." He has replaced

this claim in the new edition with the insight that "the movement slowly gained adherents in scattered parts of the Midwest . . ." We wonder which account is true, for no new evidence is set forth to explain this change, a change which runs counter to the predominant evidence on the subject.

Why this change is necessary to Quebedeaux's case becomes clearer when we note that Charles Parham is associated with the leadership of the movement in 1901 and William Seymour appears to be at the helm in 1906. Quebedeaux's assessment indicates that "Charles Fox Parham was white, but the pioneer leader of pentecostalism—as a full fledged movement—was a black man . . . named William Joseph Seymour, who was one of Parham's students in Houston." It is true that Parham later disclaimed further association with Seymour's work because of what he saw to be "excesses," behaviours which Tinney and Quebedeaux have described as "Africanisms." Yet to call such things as "shouting" and "exorcism," or even "speaking in tongues" or "emotive worship" "Africanisms" seems to interpret activities which have been present in numerous revival and renewal movements in church history as though they were all derived from African tribal religion. At this point, racial sensitivity appears to have degenerated into racial slander as Quebedeaux accuses charismatics of premeditated "suppression" of these "African liturgical forms." It is a shame that his objectivity has been hampered in his quest to set the record straight. The Black contribution to Pentecostalism is a very significant one, but to identify it merely in this way is to lose that significance in rhetoric.

Reincarnation: A Christian Appraisal
by Mark Albrecht (Inter-Varsity Press, 1982,
132 pp., \$4.95). Reviewed by Mark R. Mullins,
Ph.D. candidate in the Sociology of Religion,
McMaster University, Hamilton, Ontario.

This brief study, written by a former co-director of the Spiritual Counterfeits Project in Berkeley, is an attempt to provide a critical analysis of "reincarnation" from the perspective of Christian orthodoxy. The author considers syncretism to be a recurring challenge to authentic Christianity and with some twenty-three percent of the U.S. population believing in some form of reincarnation (1982 Gallup Poll) it is a belief system that needs to be addressed by the Christian community.

Albrecht begins by sketching the Eastern roots of reincarnation. These first few pages are the weakest section of the book, containing several unfortunate generalizations. The author fails to move beyond the monolithic comparisons of the "Eastern" and "Western" perspectives on life, which are clearly inadequate. For example, Albrecht writes: "The Asian view often sees life as a dreary burden, a state of affairs to be endured"; and again: "Instead of viewing life as an eternal treadmill of sorrow, boredom and drudgery, as those in the Orient viewed it, Western reincarnations extolled the joys of life on earth with optimistic pronouncements." These kinds of statements are clearly misleading and a distortion of the diversity which exists in the religious traditions of Asia. The somewhat pessimistic outlook on life found in early Theravada Buddhism, for example, was significantly transformed with the development of Mahayana Buddhism and its reinterpretation in the context of Chinese and Japanese culture. (For a helpful corrective to these inaccurate generalizations, see Hajime Nakamura, *Ways of Thinking of Eastern Peoples: India, China, Tibet, Japan* (University of Hawaii Press, 1971).

Following three chapters of background material on the development of reincarnation and the larger pantheistic worldview in which it is situated,

Albrecht discusses the relationship of this teaching to the Bible and the early Church. The author capably argues that attempts to read reincarnation into certain New Testament passages distort the obvious meaning of the texts.

Chapters five and six consider the key argument for reincarnation: Past-life recall. Reviewing the major research which has been conducted in this area, Albrecht concludes that the majority of cases can be explained naturally, i.e., hypnotic regression techniques simply induce past-life recall, fulfilling the directives of the hypnotist. The remainder of past-life recall experiences which cannot be explained naturally, Albrecht relates to spiritism and demon possession.

The final three chapters provide a critique of reincarnation and the pantheistic worldview. Philosophical, moral, and theological objections are brought forward in his argument against this competing worldview. Readers of earlier Inter-Varsity publications, such as *The Dust of Death* (Os Guinness) or *The Universe Next Door* (James Sire), will already be familiar with most of the criticisms advanced here.

Social Ministry

by Dieter T. Hessel (Westminster Press, 1982, 228 pp., \$10.95 pb.). Reviewed by David Boumgarden, Minister of the Old Stone Presbyterian Church, Delaware, Ohio.

Socially-aware seminarians will tend to find the perceptions and preoccupations of the typical parish foreign to their deepest concerns. Parishioners may be more concerned with family stress or conventional values than with seeing justice roll down like a river. A critical question then facing would-be ministers is how to help a privately-oriented congregation develop a socially-conscious ministry.

Few persons are better qualified to answer this question than Dieter T. Hessel, author of *Social Ministry* and a long-time social ministry consultant for the United Presbyterian Church in the U.S.A. Hessel has other books on social ministry to his credit and builds this work in particular upon a series of essays he edited in 1980, *Rethinking Social Ministry*.

Hessel attempts here to narrow the gap between social concerns and the general practice of ministry. A theoretical framework for wholistic social ministry is developed in Section I. Hessel defines the overriding purpose of ministry as the enabling of both "individuals and institutions to move from idolatry to repentance and responsible freedom in a community that embodies the loving justice of Jesus Christ." The Church in the post-industrial West has become immobilized in private egoistic and psychological pursuits, a luxurious possibility in overdeveloped societies secured at the expense of underdeveloped societies. In order to break free of this idolatrous captivity, Hessel urges the Church to open its eyes to the presence of God within the realities of the world's suffering. The locus of God's activity is in the world and hence is radically social. The Church then must move beyond its idolatrous privatism to share in God's ongoing social ministry. As the Church lives in solidarity with the world's sufferers, bridging the sinful economic divisions, it will express the wholeness of shalom. When the social purpose of ministry is clear, then each mode of ministry can be seen to serve God's liberating purpose in the world. In Section II Hessel turns to this more practical task.

Hessel devotes four chapters to the ministry roles often perceived to be non-social (liturgy, preaching/Bible study, and pastoral care/lay ministry). He attempts to resocialize each mode by asking how this function of ministry can move beyond its privatized captivity toward a liberating social purpose. Hessel relates prayer and action by showing how

corporate worship develops the inner discipline and confidence to work for social justice. Subsequently he shows how use of a social hermeneutic of "exegetical suspicion" which seeks to uncover social meaning hidden by dominant privatized interpretations can empower preaching and Bible study for social ministry. Modelling which aims to develop ethical action is recommended as an educational strategy. The liberating focus of social ministry is also evident in the chapter on pastoral care where commitment to moral action through mission groups is identified as an unheralded resource for personal growth.

In the latter part of Section II Hessel turns to the more socially active modes of ministry: social service, community development, and public policy action. While these modes often exist independently, Hessel attempts to reappropriate them for the local congregation. Each mode is highlighted with many practical tasks and strategies to aid in empowering the powerless and humanizing dehumanized structures and damaging policies.

The concluding chapter provides guidance for those planning to take the first steps in developing a social ministry strategy utilizing all ministry modes. Here the reader will also find weighty statistical evidence to counteract popular misconceptions that social action contributes to church decline or damages a congregation's health.

Social Ministry has many strengths. Hessel's experience is broad and diversified. He writes with the local congregation in mind, making the book a goldmine of practical strategies for social ministry. Many common mistakes can be avoided by consulting the book in advance of action. The book's resource value for strategies and practical tasks is its greatest strength.

I also found Hessel's concern for a wholistic mission/ministry strategy very challenging. More than once I detected my own blind spots and privatistic attitudes. If social ministry is to be effective it must pervade every dimension of a congregation's ministry. *Social Ministry* helps us in this journey.

The ambitious attempt to bridge the public/private split by establishing a comprehensive theory of social ministry is less successful. Hessel's primary failure lies in his lack of appreciation for the validity of ministry's personal dimensions. This lacuna leads him to replace a privatistic faith which disregards society with a corporate faith which neglects the role of personal response. Hessel seems to consider personal conversion, discipleship and private devotion as expressions of idolatrous faith to be transcended.

Ministry, however, is both personal and social. Moral transformation needs the spiritual power generated by personal conversion. While evangelism is not the same as social action and while personal conversions alone cannot effect transformation of sinful social structures, these expressions of personal action complement social action as interdependent parts of the same mission.

The Church's role in God's liberating activity is also underemphasized in the book despite Hessel's focus on the nature of ministry. Hessel wants the modes of ministry to move members beyond a churchly focus to their true center of ministry amidst the public sufferings of God. But such a this-worldly focus runs the risk of allowing the secular culture to set the Church's agenda. In contrast, the biblical emphasis centers upon the Church as the principal arena in which the signs of the new age are manifest. Therefore, activities which build the life of the congregation to manifest God's glory are legitimate in themselves. Redemptive realities are not limited to the Church, and Hessel's secular focus, though overemphasized, is a strong reminder that the Church is also called to serve the world. Despite these weaknesses, Hessel's book is an important tool to assist congregations to grow in social obedience.

Christian Ethics: The Historical Development by R. E. O. White (Atlanta: John Knox Press, 1981, 442 pp., \$10.95). Reviewed by John F. Kilner, Asst. Prof. of the Church in Society, Asbury Theological Seminary.

"How is it possible to change, so continuing to be relevant, while remaining the same, so continuing to be Christian?" According to R. E. O. White, this is the pressing and persistent question confronting Christian ethics. White does a very good job of historically chronicling the change—devoting separate chapters to Augustine, Abelard, Aquinas, Erasmus, Luther, and Calvin as well as individual attention to a host of others. Meanwhile, he persuasively identifies "the one constant, the one unvarying compass bearing of Christian morality" as "the imitation of Christ."

Given the quality of White's work, it is unfortunate that he follows the custom of so many Christian historical surveys in examining European and U.S. developments to the near exclusion of, e.g., those in South American and Africa. This pattern culminates in a final chapter on "situation ethics" which makes no mention of liberation theology (though White does intend only to bring the reader "reasonably equipped to the threshold of the current debate"). In other ways his analysis is more perceptive than most—for instance, when he exposes the "persistent but inexcusable blunder" which "identifies evangelical piety with neglect of social problems." His entire analyses of evangelical and social ethics in the broader context of Christian ethics, in fact, are worthy of special note.

Several other features also set White's study apart from the various histories of Christian ethics, and these features will prove attractive to some, distracting to others. One such feature is his thematic approach. As suggested by the original British title (*The Changing Continuity of Christian Ethics: The Insights of History*), White finds it enlightening to explore ways that leading writers have contributed to certain common topics, "even though the result does less than justice to individual leaders." This approach proves particularly fruitful in his analysis of how the early church wrestled with problems, like wealth and slavery, for which biblical guidance was insufficiently detailed. Yet, some may miss a comprehensive treatment of a particular important Christian ethicist in a certain historical setting.

Other distinctive features of White's book include strings of quotations from various historical commentators and small-print excursions on ideas immediately following their initial mention in the text. While both forms of documentation are valuable, many readers may wish that both were at least occasionally relegated to the notes. Others may wish that primary sources were quoted more often and secondary sources less often in certain chapters. However, the primary documentation is generally quite good. Moreover, the various extensive forms of documentation taken together constitute a gold mine for the person desiring to investigate Christian ethics beyond the reading of this book. Over 1300 source-notes, a useful bibliography, and four good indices (Scripture references, other ancient sources, modern authors, and subjects) are a true delight.

One further aspect of the book also warrants notice. Having first written a volume entitled *Biblical Ethics* as a companion text, White has reached conclusions concerning the proper interpretation of certain biblical texts. Where he is convinced that a Christian person or group has misunderstood a pivotal biblical passage and thereby has constructed a mistaken ethic, he says so. Some will appreciate such evaluative comments, though others might have preferred the simple raising of questions rather than authoritative judgments. In the end, nearly everyone may have certain quibbles with White over his approach to Christian

ethics, but these should be kept in perspective. White has amassed an unparalleled research tool and constructed a thoughtfully unified account of a vast array of diverse materials. *Christian Ethics* stands as one of the better histories of Christian ethics written to date.

BOOK COMMENTS

***The Workings of Old Testament Narrative* by Peter D. Miscall (Fortress Press and Scholars Press, 1983, 160 pp., \$8.95).**

In an earlier impressive study (*Semeia* 15:27-44) Miscall used a close reading of Old Testament texts (an enlarged set of "wife-sister" stories) as a basis for identifying a number of theological themes. In this study Miscall, schooled by the deconstructionists ("Writing and language do not produce full and essential meanings because of their own nature") uses the same close reading to argue that the Abraham and David (1 Sam 16:22) stories do not support what he now terms "essentialist" readings. Miscall is thus both engaged in interpreting particular texts and in pursuing a hermeneutical agenda. One of his primary tools (a tool seeing increasing use) in the first task is what we might call the thesis of implicit commentary: texts which have a number of elements in common may be used to interpret each other. (Note: the tool may be employed whether or not one assumes that the parallels are intentional at some level.) Thus Laban's use of darkness to trick Jacob (Gen 29:23) may function as commentary on Jacob's use of darkness (blindness) to trick Isaac (Gen 27:18f). But the tool often points in a variety of ways, and it is this indeterminacy which Miscall highlights here. On the methodological level, Miscall promises, "My work on the OT will continue to stress its indeterminateness and will attempt to demonstrate the latter in even more radical and far-reaching senses." Others, predictably, will be arguing for determinateness, and as long as the argument stays wedded—as it is here—to a close study of particular texts, it should bear much fruit for pastor and scholar alike.

—Thomas H. McAlpine

***Love Lyrics from the Bible: A Translation and Literary Study of the Song of Songs* by Marcia Falk (Almond Press, 1982, 142 pp., \$9.95).**

Falk's translation, which first appeared in 1977, is one of the stronger arguments around for the "dynamic equivalence" approach to translating. It takes the receptor language (English) seriously, and is a delight to read. Simultaneously, it demonstrates the weakness of this approach, as the historical specificity of the text tends to be blurred (place names dropped, most "Solomon" occurrences translated by "the king"). And the commitment to a strong English text seems to have motivated some imaginative leaps in translation (e.g., the treatment of *bmsbw*, 1:12). Use with caution. Again, the scope of the literary studies is well indicated by the title. Falk surveys the familiar interpretive options (allegory about God's love for Israel/the Church, a drama, a fertility cult liturgy, a wedding song cycle, a more or less unified collection of love poetry) and champions the last. The strength of the studies is the literary set of questions Falk brings; the chapter "Contexts, Themes, Motifs" is particularly helpful in increasing our ability to hear the texts more clearly. But it is a study of love lyrics *from*, i.e., apart from, the Bible. Those facing the delightful task of explaining what the Song of Songs is doing in the Bible will need to look elsewhere.

—Thomas H. McAlpine

***Structuralism and Hermeneutics* by T. K. Seung (Columbia University Press, 1982, 310 pp., \$22.50).**

This is not a book for beginners, but an in-depth critique of structuralism. Seung, professor of philosophy at the University of Texas, Austin, wants to describe all types of structuralism, but deals almost exclusively with the French structuralists Claude Levi-Strauss and Jacques Derrida. Other structuralists and phenomenologists are described in relation to their thought. Seung focuses on the transition from classical structuralism (Levi-Strauss) to post-structuralism (Derrida), as well as describing the basic thought and interpretive program of these two men.

The book not only describes, but critiques these French thinkers. I could find no fault with Seung's work, as he points out the contradictions and confusions, along with the important insights, of these French structuralists. Seung focuses in his description upon their presuppositions, their philosophy of language, and their hermeneutic.

Classical structuralism is criticized for its oversimplification of complex phenomena into binary oppositions, its a-historical universalism, and its rationalism. Post-structuralism is criticized for its relativism, its anti-science stance, and its irrationalism (although these are in general provoked by the excesses of structuralism). Seung gives the general impression that structuralism has brought to light many important areas of study, and insights into human culture and its products (linguistics, synchronic analysis, semiotics, etc.). In the end, though, it has not attained its goal of providing an adequate, comprehensive, and cohesive means of interpreting human culture (hermeneutics).

This is a commendable book. Those knowledgeable in Biblical studies realize that structuralist thought and methods are seeping into the American scene (witness the recent *Semeia* issue devoted to Derrida). Seung's description and critique will be helpful to evangelicals in assessing this movement. Moreover, evangelicals should carefully consider the lasting value and important insights and methods of the structuralist program, rather than reject the movement out of hand. Those who wish to build a viable Christian philosophy, in conversation with modern thought, would do well to read this book.

— Alan Padgett

***The Divine Feminine: The Biblical Imagery of God as Female* by Virginia Ramey Mollenkott (Crossroad, 1983, 119 pp., \$10.95).**

Building on a series of Bible studies first published in *Daughters Of Sarah*, Mollenkott offers a wealth of scriptural insights. In addition to such now-familiar images of God as a mother giving birth, a nursing mother, and a midwife, Mollenkott reminds us of such images as the female pelican, the mother bear, the bakerwoman, mother eagle, Dame Wisdom, and the shekinah. Her exegesis is enriched by her vast knowledge of the religious and literary classics.

A member of the National Council of Churches committee which recently released its inclusive language lectionary, Mollenkott reminds us that if we are to be truly biblical people we must take seriously the totality of divine revelation and not simply that which patriarchal self-interest and repetitive familiarity have made more obvious. Too many would close their eyes to the feminine images in Scripture and elevate masculine ones to levels of idolatry. Mollenkott in her work offers us the opportunity to find the balance the Bible offers, to enrich our understanding of and devotion to the God who

transcends and undergirds all human imagining and yearning.

—Nancy A. Hardesty

***General Revelation: Historical Views and Contemporary Issues* by Bruce A. Demarest (Zondervan, 1982, 301 pp., \$12.95).**

It is refreshing to find an evangelical writing about general revelation, since current controversy on inspiration has led to serious neglect of this area. So this volume is to be heartily welcomed.

Demarest has written a splendid book which deserves to be widely used. He has organized his material economically and has argued his case agreeably. His own position is Augustinian. God is known first intuitively and innately. This knowledge is then supplemented by acquired knowledge inferred from the universe. Hence natural theology is viable. Through sin, however, this knowledge has been suppressed (not eliminated); it is now imperfect and cannot bring salvation. The latter, but for exceptional cases, comes through special revelation mediated exclusively in the Christian tradition.

Demarest skillfully weaves this thesis into a survey of past and present theology, focusing on how God is said to be known. Ranging from Augustine down to modern Asian theology, the survey uncovers most of the issues related to general revelation and gives depth and perspective to the discussion. It is sensitively and irenicly presented, yet there are telling criticisms of opposing positions. He ends by arguing his thesis on exegetical grounds.

I have, however, several reservations. The material up to the Reformation is much too brief. I find some of the exegesis, e.g., of Gen. 1, forced and unconvincing as a proof of Augustine's and Demarest's epistemology. More generally, the difficulties in deriving any epistemology from Scripture are greater than Demarest indicates. Thus, finally and most importantly, the epistemology presented here needs to be more rigorously articulated and presented, taking into account the recent work of Plantinga, Mitchell and Swinburne. Too much is assumed, e.g., general revelation is equated with natural theology, and too much remains obscure, e.g., the role of inference in moving from the world to God. But despite this, I think students will benefit enormously from this book.

— William J. Abraham

***An Introduction to Protestant Theology* by Helmut Gollwitzer, Trans. David Cairns (Westminster Press, 1982, 240 pp., \$12.95).**

Gollwitzer, who has served for many years as Professor of Theology at the Free University of Berlin, gives us a concise and stimulating introduction to evangelical theology, as Barthians understand this. While upholding the normativeness of the Bible, he rejects verbal inspiration. With the Barmen Declaration he affirms Jesus Christ as the one Word of God and the Bible as the primary witness to this.

Gollwitzer opposes both free-will Pelagianism and the Calvinistic doctrine of irresistible grace. Grace alone procures our salvation, but our response, made possible by the liberating power of grace, is one of gratitude for a salvation already accomplished on our behalf.

Following Barth, Gollwitzer holds that the whole world has been reconciled to God through his redemptive act in Jesus Christ. Our obligation is not to receive in faith a divine offer of forgiveness but instead to live in obedience to the imperatives that accompany the divine declaration of forgiveness.

Against liberationist theology Gollwitzer is ada-

mant that we cannot bring in the kingdom of God through human effort. We cannot even achieve an approximation of this kingdom. We can, however, set up parables to this kingdom. Our task is to work for a greater measure of justice in the social order in which we live. But the social justice we can attain is not to be confused with the higher righteousness of the kingdom, which is an eschatological gift.

Gollwitzer blames capitalism for producing inequities in human life. Socialism, on the other hand, is regarded as being in agreement with the ideals of the kingdom of God. Recognizing that modern secular humanism has Christian roots, he sees a possible basis for cooperation with such humanism.

My chief criticism of Gollwitzer is that he underplays if not denies the need for a decision of faith that results in concrete salvation. I am also troubled by his seeming inability to discern the inequities and loss of freedom which socialism as a monolithic statism tends to foster.

Nonetheless, this book can be heartily recommended as a forthright statement of the Christian faith by a theologian who engages in constant dialogue with the world behind the Iron Curtain and who affirms that the sanctification of the earth belongs to the Christian hope as much as to the Jewish hope.

— Donald G. Bloesch

Toward Theology

by Jerry H. Gill (University Press of America, 1982, x+118 pp., \$8.00 paper).

Jerry Gill, professor of philosophy at Eastern College, writes to help lay people move toward a theology of their own. He wants them to reflect upon their Christian experience, and develop their own doctrines. I would place the book at an advanced adult Sunday school level. A few footnotes, an index, and/or a suggested reading list would have been helpful.

The book is in two parts. First Gill briefly describes and criticizes several viewpoints on the Bible, God, human nature, the atonement, ethics, and eschatology. Second, he gives his perspective on these doctrines from an "organic" viewpoint, as opposed to a systematic one, which places Christ in the center. Gill focuses on the incarnation and atonement as these relate to other doctrines.

It is important that lay people in the churches take up the theological task. Gill's book is important, since it addresses this issue. It is flowing, and fairly easy to read. I liked the format of the work, and Gill's arguments for views normally rejected or ignored by evangelicals.

My complaint with the book is in the area of theological method. For a book that wants to put Christ in the center of theology, Gill has strangely failed to place the Word of God at the center of his thinking. Again and again, it is his reasoning that forms the basis for accepting and rejecting a doctrine. The Bible becomes a mere source of ideas in such a method, or at least this is the danger. Another weakness is in the brief sketches of other positions. Gill sometimes caricatures conservative positions he rejects, rather than critically interact with them. A little more careful theological reasoning, and this might have been an excellent work.

—Alan Padgett

What is Secular Humanism?

by James Hitchcock (Servant Books, 1982, 158 pp., \$6.95).

Hitchcock, a conservative Catholic journalist and professor of history at St. Louis University, has set for himself a noble goal in this book. He seeks to define and historically trace secular humanism, a

term which is becoming popular and needs such definition. The author presents some penetrating insights and criticisms concerning, for example, American culture from 1945 to 1965 and the role of television. There are good, lucid points here.

Nevertheless, it rests fundamentally upon a logical fallacy: equivocation. Hitchcock does a good job of defining secular humanism in Chapter One, identifying it mainly with the Humanist Manifestos and *The Humanist* magazine. In the main body of the text, however, secular humanism becomes a ubiquitous enemy. We discover it, and its cohorts, to include all of the following: nominal Christians who allow themselves to become secularized, those who oppose traditional morality, the Founding Fathers, the recent Supreme Courts, humanistic psychology, the 1960's youth movement, the 1970's "me-decade," the new cults, the mass media, liberal and radical theology, rock 'n' roll, abortion, the sexual revolution, adultery, the rising divorce rate, nihilism, homosexuality, existentialism, Women's Liberation, and (yes!) Vatican II. The only label covering all of these phenomena might be "enemies of conservative Catholicism."

In short, while there are things to be learned from this book, they are so mixed with dubious and offensive matter that it may not be worth the effort to sift them out.

— Alan Padgett

Treatises Against the Anabaptists and Against the Libertines

by John Calvin; Benjamin Wirt Farley, translator and editor (Baker, 1982, 336 pp., \$16.95).

Farley's translation makes available to the English reader two of Calvin's polemical pieces against radicals of the Reformation era. The *Treatise Against the Anabaptists* is his major piece directed against

them, written in 1544 in response to inroads Anabaptists were making in Reformed congregations. Calvin structured his treatise as a response to the Schleithem Confession, also known as the Seven Articles, along with chapters refuting the Christology of Melchior Hoffmann and the doctrine of soul-sleep that Calvin thought that Anabaptists held. Farley's twenty-two-page introduction of a model of interaction with contemporary scholarship on Anabaptists and the situation to which Calvin was responding. The introduction to *Against the Libertines* is likewise competent (the Libertines are the group better known today as the Spiritualizers due to the work of F. H. Littell and G. H. Williams). Farley's translation of the two treatises is smooth and readable. This volume not only brings to the student of the Reformation translations of two important primary sources dealing with a magisterial response to radicalism, but also an up-to-date discussion of the scholarship in the area.

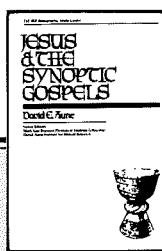
—Boyd Reese

Morality, Halakha and the Jewish Tradition by Shubert Spero (Ktav Publishing House, 1983, 381 pp., n.p.).

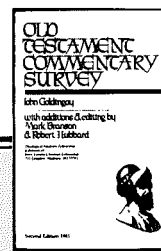
This ponderous but readable book is not only full of insights into Old Testament morality, but will help Christian students and pastors fathom how indebted the Christian tradition still is to those "outsiders on the inside," the Jews. Rabbi Spero lectures on Jewish philosophy at the Cleveland College of Jewish Studies, and his book is the ninth volume in the impressive Library of Jewish Law and Ethics edited by Yeshiva University President Norman Lamm.

In recent years, Jewish and non-Jewish scholars have come to appreciate the central role of *Halakha* in Judaism. Derived from the word "halak" ("to walk"), *Halakha* encompasses not only

Earn 2 free books, by obtaining subscribers for TSF BULLETIN.



Jesus and the Synoptic Gospels: A Bibliographic Study Guide by David Aune. An annotated guide to 900 books; the outline format and author index make it convenient for researchers, the introductory comments are essential for beginning students. (retail \$2.95)



Old Testament Commentary Survey by John Goldingay (with update by Robert Hubbard). An excellent guide to study tools with a focus on commentaries providing evaluations and recommendations on hundreds of books. (retail \$2.95)

Just send us the names and addresses of 2 new subscribers, along with full payments (2 x \$15 = \$30 U.S.) to **TSF Subscriptions, Box 3901, 233 Langdon, Madison, WI 53703**. Include your name and address, and instruct us to send *JSG* and *OTCS* to you. Please indicate if the renewal notices should be sent to you. Add \$2/yr. on subscriptions outside the U.S.A. This offer expires June 30, 1984.

Jewish law in the juridical sense, but also the way the commandments should be interpreted and applied in ordinary life. The considerable body of Halakic literature remains largely unknown to the non-Hebrew-speaking public, and Rabbi Spero performs a great service in exposing the ethical depth and richness of both his literature and the sacred text it elucidates.

Spero's work is a *comprehensive* study of the morality of Judaism, and will draw Christian readers closer to that portion of Scripture we share with the Jews. Unfortunately, the volume contains no index to Scripture references, a feature which would increase the book's value considerably.

—Wayne G. Boulton

The Causes of World Hunger

edited by William Byron (Paulist, 1982, vi + 256 pp., \$8.95).

One of the more significant developments in the area of social justice over the past few years has been the emergence of analyses of world hunger which do more than hand-wringing and/or offering a mere cup of soup. Just a few examples are books by Christians such as Ron Sider's *Rich Christians in an Age of Hunger* and Jack Nelson's *Hunger for Justice* and activities by Christian groups like World Vision and Bread for the World.

This latter organization has put together an informative collection of essays entitled *The Causes of World Hunger*. The contributors are all past or present members of Bread for the World's Board of Directors.

These essays are all readable, and they encompass a wide range of issues—poverty, colonialism, resource abuse, refugees, the arms race, overconsumption in the developed world, and twelve more.

Though few of the essays make the Christian viewpoint explicit in their argument, all are definitely concerned with moral issues. The selection of authors is diverse, including Catholics (e.g., William Byron, J. Bryan Hehir, and Thomas Gumbleton), mainline Protestants (Richard John Neuhaus, C. Dean Freudenberger, Eugene Carson Blake), and Evangelicals (Arthur Simon, Mark Hatfield, Myron Augsburger).

While serving as a good, wide-ranging introduction, this book is hampered by a lack of bibliographies or other guides to further research. And the one article explicitly dealing with theological concerns is quite mediocre.

—Ted Grimsrud

Organizing: A Guide for Grassroots Leaders

by Si Kahn (McGraw-Hill, 1982, 387 pp., \$7.95).

These are days in which Christian groups of various political persuasions are attempting to influence public policy. Some groups are large enough and organized enough to have the power, for better or worse, to advance their interests. How do the powerless and oppressed create the power necessary to protect their rightful interests or fight for justice in our structurally unjust society? Kahn's answer: Organize!

His book is a "How-to-do-it" manual for community organizing analogous to the automobile guides for weekend mechanics. Kahn leads the would-be organizer from the initial stages of organizing to many of the foreseeable dimensions and problems of community organizations and organizers. The book has an appearance of being exhaustive in its discussion of pitfalls, with the most significant chapters being on leaders, organizations, constituencies, issues, strategy, research, media,

coalitions and politics. Professional organizers may lament Kahn's lack of rigorous systemization to the "science" of organizing and his simplistic answers to a complicated professions, but I find these criticisms to be the virtues of his work. Many evangelicals have all too recently begun to see the impotence of a discipleship that excludes working for social justice and change. Because *Organizing* is written at an understandable level, it will be helpful in showing us the *how* for our parishes, parachurch groups and secular organizations that share in portions of the Lord's agenda.

—Charles Van Patten

Human Rights in Religious Traditions

edited by Arlene Swidler (The Pilgrim Press, 1982, viii + 114 pp., \$8.95 pb.).

To have a woman edit this collection of studies seems particularly appropriate, since women constitute a majority of all humans, a majority which men—even religious men—consistently deprive of important human rights.

For use in a somewhat nontraditional unit of an undergraduate introduction-to-religion or history-of-religion course, this small paperback could focus attention effectively on a set of socioethical considerations and would do so by providing thoughtful, concise perspectives on human rights rather than dense, theoretical argumentation. A creative church discussion group should also find it seminal.

It is necessary, however, to understand what this book is *not*. It is not a survey of the status of human rights in *all* religious traditions. Only Islam, Buddhism, Hinduism, Judaism, and Christianity receive specific treatment. Even at that, the proportion of the book devoted to the three Christian sub-traditions (40 of 122 pages) makes the reader wonder how perceptively the writers appreciate the immense diversity of other peoples' religious experience(s).

Furthermore, additional chapters by a social historian, an engineer, an economist, and a psychiatrist—while of value—explode the apparent sense of "religious" as formulated in the title. Certainly, it is not "religious" from a merely traditional point of view.

Finally, prospective readers must note that the basis for human rights as conceived throughout the volume rises out of the UN's Universal Declaration of Human Rights adopted December 10, 1948. Not a Jeremiah or a Socratic enquiry, but a prophetic vision nonetheless.

—Raymond W. Brock

PRE-PUBLICATION SPECIAL!

PAUL & HIS INTERPRETERS

Gerald L. Borchert

THE INTERTESTAMENTAL PERIOD

Stephen F. Noll

Two new volumes in the *TSF-IBR Bibliographic Study Guides* series, edited by David E. Aune and Mark Lau Branson. Thorough coverage of the field. Hundreds of volumes receive comments, and an outline format make these research tools easily accessible. Introductory paragraphs help the beginning student, and the best entry-level books are indicated. Here are comments on the first volume of the series:

"an excellent and concise introduction to the whole field of Gospel criticism."
—Christian Scholars Review

"an excellent tool for introducing the student to the issues, terminology and bibliography of critical study . . ."
—Journal of the Evangelical Theological Society

The retail price will be \$3.25 per volume. By ordering now, you can receive both volumes for \$5! (Send U.S. funds only; we will pay postage.) We will ship each volume to you as soon as it is ready. Orders must be postmarked by March 30, 1984. Send your name, address and payment (no credit orders) to TSF Research, 233 Langdon, Madison, WI 53703.

BOOK COMMENT CONTRIBUTORS

In addition to regular *TSF Bulletin* editors and contributors (listed on the front cover), the following reviewers have contributed book comments in this issue: **William Abrahams** (Methodist Manse, Cullybackey, N. Ireland), **Donald Bloesch** (Professor of Theology, University of Dubuque Theological Seminary), **Wayne G. Boulton** (Associate Professor of Religion, Hope College), **Raymond W. Brock** (Physician assistant in nephrology, VA Medical Center, Camp Hampton, Virginia), **Ted Grimsrud** (graduate of Goshen Biblical Seminary, now living in Phoenix, Arizona), **Alan Padgett** (Pastor, United Methodist Church, California), **Charles Van Patten** (MATS student, Gordon-Conwell Theological Seminary).

An International Dialogue On Evangelical Social Ethics

Transformation is a lively journal focusing on Christian social ethics, featuring contributors from around the world. *Transformation* is published quarterly, starting in January, 1984, by the Unit on Ethics and Society of the World Evangelical Fellowship, an international body representing evangelicals in over 50 countries.

Transformation grapples with ethical issues from a biblical perspective. Each issue features helpful, provocative articles designed to help you analyze ethical issues and then act faithfully.

Transformation

As a subscriber to *Transformation*, you'll be informed and stimulated by articles such as:

The Bible

A series of articles examining biblical roots for social ethics. Contributors include John Goldingay, Christopher Wright and Stephen Mott.

Economics

"North-South Economics": A forum featuring Brian Griffiths and Everett Van der Heid.

"Case Study: Nicaragua" by Gustavo Parajon

"Case Study: Bread for the World," by Arthur Simon

The Family

"Family Counseling in Francophone Africa" by Andre Massaki

"Polygamy in the Church" by David Gitari

Human Rights

"Human Rights in the USSR" by Philip Walters

"The Reformed Ecumenical Synod's Study on Human Rights" by Paul Schrottenboer

Theology

"An Agenda for Global Ethical Theology" by John Howard Yoder

"The Kingdom and the World" by Rene Padilla

"Consultation on the Relationship Between Evangelism and Social Responsibility" by John R. W. Stott

"The Theological Basis for Social Ethics" by Klaus Bochmuhl

Transformation addresses a vital need in the evangelical community unmet by any other periodical. Christian leaders who have been longing for an impartial, biblically grounded source of information and opinion on issues of social justice throughout the world will rejoice at the appearance of this journal.

Dr. Richard Lovelace
Professor of Church History
Gordon-Conwell Theological Seminary

Editorial Board

Lois McKinney (Professor of Missions, Wheaton College)

Kenneth Kantzer (Advisory Editor, *Christianity Today*)

Bong Rin Ro (President, Asian Association of Theological Schools)

Samuel Escobar (Latin American Director, International Fellowship of Evangelical Students)

John R. W. Stott (British pastor and author)

James M. Dunn (Executive Director, Baptist Joint Committee on Public Affairs)

If the resurgence of Christian social concern is not to lead to rending controversy and destructive division, we evangelicals need to listen more carefully to each other across all of our geographical and ideological barriers. Transformation wants to enable us with a humble submission to the Scriptures. In anticipation of its important prophetic and healing function, I recommend Transformation enthusiastically.

Mark. O. Hatfield
U.S. Senator

Any evangelical publication on social ethics with the title Transformation deserves to be read, even more so when it is blessed with such a reputable editorial staff. I have great expectations for this new publication!

Orlando Costas
Professor of Missiology
and Hispanic Studies
Eastern Baptist
Theological Seminary

Senior Editors

Ronald J. Sider (USA)

Tokunboh Adeyemo (Nigeria)

Vinay K. Samuel (India)

Assistant Editors

Mark Lau Branson

Chris Sugden

Andrew Kirk

Stephen Neill:

"How My Mind Has Changed about Mission"



A week with the senior missiologist of Christian worldwide witness. March 27-30, at Ventnor, New Jersey. Join us for walks by the sea, inspiration for mission, worship and fellowship. Space limited, apply early. Registration \$30.



for medical personnel, missionaries and other overseas workers—led by Drs. Jean and James Morehead

The Church's Role in Healing:

Challenges and Opportunities in Community Based Primary Health Care, April 2-6, 1984.

Co-sponsored by American Leprosy Missions, BMMF Int'l, Christian Medical Society, and OMSC. Registration \$45



Clockwise: Bakke, Fung, Greenway, Haynes, Escobar



Join us!

Two full weeks—come either or both weeks

The Gospel and Urbanization:

• April 23-27—Contemporary Issues in Urban Evangelization—a Global Perspective

• April 30-May 4—Your Ministry as Pastor, Evangelist and Catalyst for Change

Leaders: April 23-27, Raymond Bakke and Raymond Fung. April 30-May 4, Roger Greenway, Samuel Escobar, and Michael Haynes.

Co-sponsored by: Inter-Varsity Evangelism, Latin America Mission, Overseas Ministries Study Center, Theological Students Fellowship, World Evangelical Fellowship, and World Vision. Registration, \$45 per week. Includes pre-seminar workbook/syllabus.



OVERSEAS MINISTRIES
STUDY CENTER

Box 2057, Ventnor, NJ 08406

Please send more information:

- How My Mind Has Changed about Mission, March 27-30, Stephen Neill
- The Church's Role in Healing, April 2-6, Jean and James Morehead
- The Gospel and Urbanization, April 23-27, April 30-May 4, Bakke, Greenway, et al.

Name _____

Address _____

City _____

State _____

Zip _____

If you subscribe now, you will receive 20% off the regular one-year subscription price of \$12.

YES, I want to subscribe to *Transformation* at the special charter subscription rate of \$9.60 for a one-year subscription. Please rush me the first issue as soon as it's off the press. The *no-risk* offer allows me to evaluate the first issue, then if I am not fully satisfied, I can request refund or return the invoice with "cancel" written on it. Check one: Payment enclosed Bill me

Name _____

City _____

State or Province/Country _____

Postal Code _____

In Europe: *Transformation*, Paternoster Press, 3 Mount Radford Crescent, Exeter, UK EX2 4JW. Introductory rate—(U.K.) £6.40/year.
In North America: *Transformation*, P.O. Box 1308-EQ, Fort Lee, NJ 07024. Introductory rate—(U.S.) \$9.60/year

30 0 1

BOOK REVIEWS

<i>The Books of Ezra and Nehemiah</i> by F. Charles Fensham	25	Dewey M. Beegle
<i>Biblical Words and Their Meaning: An Introduction to Lexical Semantics</i> by Moises Silva	26	Richard J. Erickson
<i>Jesus Christ in Matthew, Mark and Luke</i> by Jack Dean Kingsbury; <i>Interpreting the Gospels</i> by James Luther Mays (ed)	26	Boyd Reese
<i>Paul's Faith and the Power of the Gospel: A Structural Introduction to the Pauline Letters</i> by Daniel Patte	27	Douglas Geyer
<i>The Epistles of John</i> by Raymond E. Brown	27	Daniel H. Schmidt
<i>Disputed Questions: On Being a Christian and Sexism and God-talk</i> by Rosemary R. Ruether	28	Nancy A. Hardesty
<i>Models of Jesus</i> by John F. O'Grady	28	Donald K. McKim
<i>Understanding Catholicism</i> by Monika K. Hellwig	28	Robert V. Rakestraw
<i>A Matter of Hope</i> by Nicholas Lash	29	James W. Skillen
<i>Beyond the Post-Modern Mind</i> by Huston Smith	29	James W. Sire
<i>The New Charismatics II</i> by Richard Quebedeaux	30	Cecil M. Robeck
<i>Reincarnation: A Christian Appraisal</i> by Mark Albrecht	30	Mark R. Mullins
<i>Social Ministry</i> by Dieter T. Hessel	31	David Boumgarden
<i>Christian Ethics: The Historical Development</i> by R. E. O. White	31	John F. Kilner

BOOK COMMENTS

<i>The Workings of Old Testament Narrative</i> by Peter D. Miscall	32	Thomas H. McAlpine
<i>Love Lyrics from the Bible</i> by Marcie Falk	32	Thomas H. McAlpine
<i>Structuralism and Hermeneutics</i> by T. K. Seung	32	Alan Padgett
<i>The Divine Feminine: The Biblical Imagery of God as Female</i> by Virginia Ramey Mollenkott	32	Nancy Hardesty
<i>General Revelation: Historical Views and Contemporary Issues</i> by Bruce A. Demarest	32	William Abrahams
<i>An Introduction to Protestant Theology: In the Tradition of Barth & Bonhoeffer</i> by Helmut Gollwitzer	32	Donald Bloesch
<i>Toward Theology</i> by Jerry H. Gill	33	Alan Padgett
<i>What is Secular Humanism?</i> by James Hitchcock	33	Alan Padgett
<i>Treatises Against the Anabaptists and Against the Libertines</i> by John Calvin	33	Boyd Reese
<i>Morality, Halakha and the Jewish Tradition</i> by Shubert Spero	33	Wayne G. Boulton
<i>The Causes of World Hunger</i> William J. Byron (ed)	34	Ted Grimsrud
<i>Organizing: A Guide for Grass-Roots Leaders</i> by Si Kahn	34	Charles Van Patten
<i>Human Rights in Religious Traditions</i> Arlene Swidler (ed)	34	Raymond W. Brock