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TSF BULLETIN
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An Introduction and A Welcome


Gordon MacDonald

Just the other day a professor from a well-known southeastern university stepped out of a crowd to which I'd been speaking and said, "Whatever you do, keep the *TSF BULLETIN* coming." And that's exactly what Inter-Varsity is doing.

I am delighted to introduce to our readership one of the very best friends I have ever had: Dr. Vernon Grounds. He is more than a friend; he is a mentor to me. And scores of men and women across the nation would quickly say the same thing.

Vernon Grounds joins our TSF team as the editor of the *Bulletin.* He builds on the foundation laid by Mark Lau Branson who has done a remarkable job in establishing TSF and to whom we all owe a great sense of apprecation.

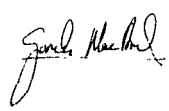
As I have talked with the people who make TSF work, I have shared three specific burdens for the future that God has placed on my heart. First, I am hoping that TSF will provide a "connection" with university undergraduates, helping them to appreciate the meaning of God's call to ministry and to the work of His church. Hopefully, we will encourage many worthy students to seek a theological education.

Second, my hope is that TSF will enlarge its ministry of encouragement and facilitation to seminary students, especially those who find themselves in graduate schools where an evangelical perspective may not enjoy a fair hearing among the theological traditions and persuasions.

Finally, I am hoping that TSF will have something to say to men and women already in ministry who seek personal spiritual and intellectual growth and insight.

My friend, Vernon Grounds, is wonderfully equipped to pursue those burdens through the pages of the *Bulletin.* I expect that you will quickly see why I esteem him so highly.

WELCOME, DEAR FRIEND.



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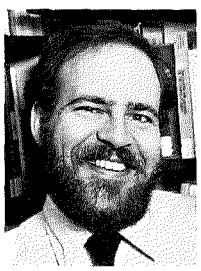

Mark Lau Branson

After Clark Pinnock started the *TSF Newsletter* in 1974, a handful of us joined him to help produce it. Before long the *Newsletter* became *TSF News and Reviews.* None of us anticipated the scope and influence which grew as we took on the more demanding work of publishing the *TSF Bulletin.* Those early associates included Grant Osborne, Robert Hubbard, Paul Mickey and Steve Davis, who were soon joined by Don Dayton and Jerry Sheppard. They shared a common concern, and all of them have continued to work together for the sake of the seminary world. The editorial team grew to include those currently listed on the masthead. To that list, I would add John Duff and Leiko Yamamoto who served in the administrative work at the Madison office. I am grateful to all of them for their labors and encouragement. During the last four years, Tom McAlpine has been an invaluable colleague in the work of creative thinking and editorial labors. To him goes a special word of thanks.

The original goal of serving mainline schools dominated my own thinking. I am a product of such a tradition, and we attempted to understand and serve effectively in places where traditional spiritual resources were often lacking and the best work by evangelicals in ethics, theology and biblical studies was conveniently ignored. Student groups have been at the center of TSF's work, and professors have provided encouragement and guidance for TSF chapters and publications. In that process we also sought to rearrange the furniture a bit in contemporary theology/ecclesiology discussions. A few critics faulted us for not continuing the fundamentalist-modernist debate, but many students, professors and clergy expressed appreciation and support as they encountered our work. While several journals within evangelicalism provide forums for scholarship and in-house dialog, the *Bulletin,* as it engaged in evangelical ecumenical conversations, proved to be exciting and stimulating.

I am convinced, based on what I have learned from campus visits, letters, and phone calls, that the seminary world has been revitalized during these years—and I feel safe in assuming that TSF has been one of the elements which God has used to shake things up, "kingdomly" speaking. For that I am grateful.

As the new editor of *TSF Bulletin,* Vernon Grounds brings to this ministry many parallel commitments. He is the President of Evangelicals for Social Action, which I believe to be one of the most important organizations serving the church today. Also, as the former president of Denver Seminary, Dr. Grounds is deeply committed to training future pastors and church educators.

It is an exciting day. The General Secretary of the World Council of Churches is recognized as an evangelical churchman; the chairman of the World Evangelical Fellowship's Theological Commission is a vice-moderator for the WCC Commission on World Mission and Evangelism; and the Director of the National Council of Church's Faith and Order Commission is a member of the National Assocation of Evangelicals! In contemporary publishing books and articles which draw on excellent biblical studies, helpful theological perspectives and faithful ministry agendas are far more available now than they were ten years ago.

By analyzing these resources and relationships, TSF can serve as a catalyst for a seminary education that is less provincial (whether "liberal" or "evangelical") and hopefully more aware of the Bible's challenge to the churches.

With a word of gratefulness to all who have helped launch TSF, I now offer my prayers for its continued ministry.

Mark Lau Branson is now Dean of Fellowship Bible Institute in San Francisco and continues to work editorially with Radix *and* Transformation: An international dialogue on evangelical social ethics.

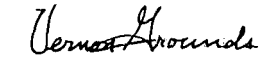
A Pledge Concerning Policy


Vernon Grounds

From a modest in-group newsletter to a highly respected, eagerly read journal—in eleven years that has been the development of *TSF Bulletin* chiefly through the creative efforts of Mark Lau Branson and, more recently, assisted by Thomas McAlpine. With the unpaid help of distinguished editorial associates and outstanding contributors, they made the *Bulletin* an important resource for the American theological community. Deeply grateful, we applaud their achievement.

It will be difficult indeed to maintain the standard of excellence which they have set. But we will prayerfully do our utmost to keep the *Bulletin* a vital voice in the ongoing conversation regarding the whole range of issues that are of Christian concern. Our focus, however, will continue to be on the interests, needs, and problems of seminarians, their spiritual formation and cultural orientation, as well as their more narrowly academic pursuits.

As IVCF's president, Gordon MacDonald brings to his strategic position a rich pastoral background. He has articulated his desire to make Inter-Varsity, including TSF, strongly church-related, preparing men and women to serve our Lord in the world-embracing fellowship of His Body. Let me assure you that the *TSF Bulletin* in its own orbit will be dedicated to the same purpose.



Toward a Curriculum of Forgiveness

by Carnegie
Samuel Calian

"What do you learn in seminary?" a college student recently asked me. I could have answered that we master Hebrew and Greek, analyze the Bible and theological dogmatics from cover to cover, become prophets in the pulpit, and finely hone our counseling skills!

But our conversation covered a more realistic range of subjects. The student noted that various graduate schools are easily categorized by their intended mission—for instance, a medical school is associated with healing and acquiring diagnostic skills; a law school is interested in interpreting regulations and the rights of citizens within due process; business schools are concerned with profit-making and management; and an engineering school with precision calculations and projects. But what is the main thrust of the seminary?

Theological seminaries are schools of interpretation. The seminary is a hermeneutical center based upon a traditional fourfold curricular structure featuring the disciplines of Bible, theology, church history, and practical theology. Variations and sub-specialties are built around this basic fourfold structure called a "theological encyclopedia."

Only forgiveness will enable us to be touched with the healing realities of our hymns as we encounter the real world of daily events.

Theologian Edward Farley of Vanderbilt University, in his recent book *Theologia*, charges that seminary education under this fourfold paradigm has lost any semblance of theological coherence. There is no common theological understanding among the various disciplines of a seminary faculty. There doesn't seem to be any common end or purpose which unifies theological education today. Like many congregations, seminary faculties are polite, congenial, and seek to avoid conflict; thus, most faculty members tend to work in isolation from each other. Farley makes a plea for dialogue and theological coherence, but does not suggest what the content of this theological unity might be. This is a task for every seminary community to struggle, discuss, and debate. Such an exercise can be healthy for theological education seeking a clear self image as a graduate professional school.

The question, "What do we learn in seminary?" finds its answer through the curriculum. Developing a curriculum is primarily a responsibility of the faculty, but input is also needed from others interested in the future of the seminary and the church. The objective of the curriculum is to graduate persons for a learned pastoral ministry, which in turn presupposes a learned faculty.

Unfortunately, there continues to be a gap between learning and doing in seminary life. Both are essential, but frankly, we sometimes try to practice before proper study and are guilty of pastoral malpractice. No professional can practice in the field without knowing the basic anatomy of their discipline. The seminary is more than a "how-to" school; it is primarily a school of interpretation of the Gospel message. One of the effective ways to combat church decline is to reduce theological malpractice, by becoming well prepared practitioners laboring within the Body of Christ.

However, to be a learned clergy dependent upon a learned faculty is not enough. We need a unifying purpose to fuse our intellect and piety together for action. We need to recover a common theological base for reflection and action as believers. The college student I mentioned earlier was really asking me a fundamental question when he inquired, "What do you learn in seminary?" To state it another way, what does theological education offer society? What unique skills are acquired from the seminary that have credibility within secular society? What are we proposing to accomplish in theological education? What can the faculty, administration, and trustees promise seminarians and supporters? Only a curriculum with clear intention will prepare our graduates for their practice of ministry. Choosing and defining this intention ought to be an exciting concern on every seminary campus.

Some observers wonder if theological education under any theme is designed to cope with the real world. Theological communities have found theological language inadequate; they sometimes adopt the terms and causes of current events such as liberation, feminization, democratic socialism, democratic capitalism, individualism, communitarianism, self-actualization, etc. In the marketplace of ideas, theological insight is often buried under a bushel of ideologies; the social pronouncements of ecclesiastical organizations simply echo modified versions of the Democratic and Republican party platforms.

The uniqueness of the church's witness is lost among the prevailing moods of society. As a consequence, the seminary plays a game of "curriculum change"; it is often bombarded to add courses reflecting various deficiencies in society. In our efforts to be relevant, we sometimes trade off basic subjects in order to provide band-aids for the wounds of society.

Ironically, our attempt to solve problems by adding courses to the curriculum still leaves us with an insufficient number of "right" courses. At the same time, so few students are able to sign up for the elective courses offered, that faculty feel it is time for another curriculum revision. The process of adding courses fosters a dispersed curriculum, pushing many seminary faculty members into their specific interests and causing them to become strangers to one another.

One seminary dean is urging each faculty member to read the books of colleagues so that dialogue within the academic halls might take place again. A sense of cohesive structure cannot be relegated to a congenial atmosphere of uncritical tolerance.

Seminary Focus: Forgiveness

You may be asking whether a theological curriculum ought to have a single focus. I propose that the seminary curriculum find its sense of theological coherence within the theme of "forgiveness." The end goal of a theological curriculum is to graduate seminarians who have a realistic grasp on what the

Carnegie Samuel Calian is President and Professor of Theology at Pittsburgh Theological Seminary.

power of forgiveness can do in an unforgiving society. Herein lies our unique contribution among the graduate schools of academia. The factor of forgiveness is a missing ingredient in a world bent on narrow self-interest and the capacity for self-destruction. The practice of forgiveness enhances the quality of all life and rehumanizes our existence with dignity.

Perhaps we ought to bestow graduates with a master's degree in forgiveness rather than divinity. This might more accurately describe what our daily objective as Christians ought to be. How can you and I go through a week of living without being a part of the forgiving process—bringing renewal and reconciliation to our fragmented society? The essence of the Christian faith is forgiveness. Christ is forgiveness in the flesh; can there be a more satisfying explanation of the incarnation than that? Forgiving one another is the human way of loving; it is a liberating means of experiencing fulfillment and joy.

From my perspective, forgiveness is the necessary premise for any sustaining effort at peacemaking. There is no shalom without forgiveness. To live by the forgiveness of God without forgiving one's enemy is inconceivable. This is true for persons, organizations, and nations. Forgiveness is not only a substantive matter in Christian theology; it can be the most durable thread from which theological education receives unity and strength. God's forgiveness and human forgiveness are intimately interwoven (Matt. 5 and Matt. 18). Baptism, eucharist, and penance are mediating channels by which divine forgiveness is expressed. The climactic prayer of Jesus on the cross for the forgiveness of his enemies (Lk. 23:34) highlights divine power and human need at the same time. Forgiveness comes from God and has the power to reconcile not only persons, but also classes, nations, and races. We have only experienced a glimpse of the potential that comes in power and reconciliation through forgiveness.

Forgiveness and the "Real World"

Yet the question persists: will a focus on forgiveness educate us for the "real world"? Sometimes, our desire to be in the real world is only a position of rhetoric; we tend actually to favor those examples and leaders which reinforce our biases and prejudices based upon earlier notions and myths that are no longer relevant. We nurture romantic illusions of the past and challenge new viewpoints. Leadership directed toward reality is today's need and a specific challenge for us in theological education. In his recent book, *The American Disease*, George C. Lodge claims that the American predisposition to deny reality is the American disease. We create a fictional existence by living yesterday's formulations in a changing world. We become creatures of contradiction, singing out lustily the hymns of the past, while cheating to survive in a world that we don't acknowledge.

Only forgiveness will enable us to be touched with the healing realities of our hymns as we encounter the real world of daily events. Forgiveness accepts the reality of sin, a reality often denied in our sophisticated but disillusioned society. We try to lessen the sting of sin and dilute our need for forgiveness. We search for an endless list of panaceas to rationalize our shortcomings, while society continues to be suspicious, vengeful and unforgiving. The Divine prescription of forgiveness has yet to be adopted by the majority. We often reject the painful struggle necessary before genuine forgiveness and renewal can be a vital part of our lives and communities.

How can we get this message across? The seminary can begin by providing leadership educated for reality, by integrating forgiveness into the curiculum and into our community life. We must realize at the same time that forgiveness involves a price of pain. The seminary is more than a sanctuary for scholarship; it is also a center for the practice of forgiveness.

During the student's first year of study, a conscious effort could be made to exegete the theme of forgiveness in biblical courses as well as introductory studies in other disciplines. There are many dimensions to forgiveness that need to be studied and digested. In the second year, a field-based course could be proposed to integrate the history, theology, ethics, and spirituality of forgiveness with emphasis on how local churches can become centers of forgiveness. In the life of the parish, problems of forgiveness are not separated into courses, but come in complex and unexpected packages. In the senior year, small group seminars under faculty leadership could focus on probing the enemies of forgiveness—such as power, property, pluralism, and pride—through case studies. Unchecked political power denies its own blindness and dehumanizes life; turf issues and questions of property have torn up more families, businesses, and nations than we can recount; uncritical pluralism can ultimately deny the goal for human unity and become demonic under the guise of tolerance; and pride, national and personal, can cause us to lose our objective perspective on our weaknesses and need for interdependence.

A three-year core curriculum on forgiveness is one way to restore the needed theological coherence within our historic fourfold curricular structure. This would enable us to become disciples of forgiveness for a fragmented world. I've presented this theme on forgiveness as a stimulus for our seminary communities. As we study and discuss curricular changes and themes, let us focus on a singular thrust of direction and meaning for theological education.

Perhaps we ought to bestow graduates with a master's degree in forgiveness rather than divinity. This might more accurately describe what our daily objective as Christians ought to be.

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William Tyndale: A Review of the Literature

by Donald Dean Smeeton

Fall 1986 marks the three hundred and fiftieth anniversary of the martyrdom of pioneer Bible translator William Tyndale. There will be some notice of this in the popular religious press, and therefore it seems wise to suggest some sources by which the reader can filter the myth and the hagiography of William Tyndale from the historical record.

The quality of Tyndale's life and the significance of his contribution is remarkable enough that it does not need to be "puffed" by polemical or sectarian motives. Although his name—and thus, by implication, his mantle—are claimed by a number of evangelical enterprises, there have been few serious investigations of Tyndale's life and theology. Of course, he is associated with the translation and production of the first printed New Testament; but beyond that many Christians seem to know very little about the man who gave his generation access to the Bible and gave all generations such words as "longsuffering," "scapegoat," and "peacemaker." Additionally, C. S. Lewis (who established his credentials as a *literati* long before he became an evangelical cult guru) credits Tyndale with such phrases as "die the death" and "a land flowing with milk and honey." It is almost ironical that Tyndale has been given more serious consideration for his linguistic contribution than for the cause which cost him his life, namely, his faith.

Popular biographies of Tyndale such as those by Edwards (1976), Vernon (1967), and Loane (1954) make exciting reading, but the authors usually use J. F. Mozley as their main source. Mozley's *William Tyndale* remains the only option for the serious reader. In fact, it would be difficult to challenge the assertion that there has not been an original scholarly biography of Tyndale published since Mozley released his study in 1937. This fact probably explains why this work has recently been reprinted (1971) by Greenwood Press of Westport, Connecticut. Mozley complemented his analysis of Tyndale by studies of John Foxe (1940) and Coverdale (1953), so it is impossible to read much in this field without confronting Mozley. The word *confronting* is a deliberate choice because he is usually partisan and sometimes inaccurate. A more penalizing disability, however, is Mozley's lack of an adequate footnoting apparatus; but he does sometimes explain his methodology, and thus allows the reader to look over the historian's shoulder and draw independent conclusions. Unlike many biographers, Mozley revealed himself to be more of a detective examining evidence than a romantic telling a story.

Mozley benefited from earlier studies by Richard Demaus (1871) and Christopher Anderson (1862). However, beyond general references and a few academic articles, the contemporary investigator of Tyndale's life will have to study the original sources. *Letters and Papers*, John Foxe, and Edward Halle continue to be important sources that probably have not surrendered all their clues. One also should not overlook current studies of the early English Reformation, for our understanding of this period has changed considerably since the pre-war years of Mozley.

Although C. S. Williams leans heavily on Mozley for biographical detail, his study of Tyndale (1969) provides a sound evaluation and a *status quaestionis* of investigations up to that period. It is unfortunate that this succinct and splendid book does not enjoy wider availability.

Tyndale's own writings yield few biographical passages, but are foundational to any investigation. During the middle of the last century, the Parker Society prepared three volumes of Tyndale's collected works. The volumes, entitled *Doctrinal Treatises* (PS I), *Expositions and Notes* (PS II), and *An Answer to Sir Thomas More's Dialogue* (PS III), remain standard, accessible sources suitable for most purposes. The purists will have to wait for an editor and publisher with enough vision to tackle the creation of a "complete works" series comparable to what Yale University Press has done for the writings of Tyndale's nemesis, Thomas More. If such a possibility is judged to be attractive, the editor would find that critical editions of several of Tyndale's works have already been prepared as Yale dissertations. The dissertations include *First John* by Donald J. Millus in 1973, *Wicked Mammon* by John Alexander Dick in 1974, *Matthew* by Stephen James Mayer in 1975, and *Obedience* by Anne Maureen Richardson in 1976. The existence of these editions might not only be an encouragement for future publication but already provide an authoritative text for the scholar.

There appears to be little hope of discovering additional original documents about Tyndale's early life or his study at Magdalen in Oxford, if indeed they are not the same. It is more realistic to hope for a clearer picture of his life between the time he left Oxford in 1516 and when he arrived at Little Sodbury Manor in 1522. The assertion that he studied at Cambridge hangs on very weak evidence and the theory that he was part of the crowd at the White Horse Inn on no evidence at all. What then was Tyndale doing during those years when the storm of reformation brewed over the Empire, and the thunder from Wittenberg was first heard in the universities and pubs of England? Where was he ordained and what was the nature of his ministry? Why did he go to Little Sodbury, and why did he leave within a year? Tyndale's stay in London is documented because his host was later charged with heresy. But what was Tyndale's motivation for lingering in England after his appeal for help from Bishop Tunstall was refused? What was the nature of Tyndale's experience in Germany? How did the English heretic with his sober lifestyle attach himself to the capitalistic English merchants in Antwerp? These lingering questions are crucial to tracing Tyndale's life and comprehending his contribution. Is it too much to hope that whatever archival sources remain unexplored in England or on the continent might yet yield additional information concerning Tyndale's life?

If much of Tyndale's life is irremediably hidden in the historical darkness, it is probably because that is what he chose. He was a fugitive most of his adult life. A record of his activities or a trail of his movements would have meant almost certain death. Yet, there is something in Tyndale's temperament itself that may have motivated an unobtrusive entry on the stage of life. He confessed that, after having produced the first parts of the English Bible translated from the original languages at great personal sacrifice, he had only done his "duty."

Perhaps Tyndale would have wanted the focus on his writings rather than on his life; yet at one time, he vowed that he would not compose one more piece on the condition that the vernacular Bible would be allowed free circulation in his native

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land. Although there has been much discussion about Tyndale's theological orientation, all sides agree that the Bible was foundational to Tyndale's thought, and his enduring fame rests on his role as a Bible translator. Studies of Tyndale's skills as a translator usually give him exceptionally high marks considering the tools and knowledge of his period. The dated, but still authoritative, judgment of B. F. Westcott in *A General View of the History of the English Bible* (1868) has been verified by others. Required reading would also include S. L. Greenslade's contribution to *The Cambridge History of the Bible* (1963), H. W. Robinson's *The Bible in its Ancient and English Versions* (1940), and C. C. Butterworth's *The Literary Lineage of the King James Bible 1340-1611* (1941).

Concerning the relationship between Bible translation and Renaissance values, one should read the somewhat dated (1955) study by W. S. Schwarz, *Principles and Problems of Biblical Translation: Some Reformation Controversies and Their Background.* Heinz Holeczek (*Humanistische Bibelphilologie als Reformproblem bei Erasmus von Rotterdam, Thomas More und William Tyndale,* 1975) used the same categories as Schwarz and updated the earlier work, but his analysis of Tyndale is less than satisfactory.

The fact that Tyndale knew Hebrew well enough to translate from that language does not need to be challenged, but there have been few extensive investigations of this aspect of his work. One notable exception is *A Study of Tindale's Genesis* by E. W. Cleaveland, which was first published in 1911 but reprinted by Archon Books in 1972. Non-Jewish knowledge of Hebrew was so primitive in Tyndale's time that a detailed analysis of Tyndale's work might reveal which of the available linguistic tools he used, how he set about his task, or even where or under whom he studied. Tyndale's movements about the continent, covering a period of about two years (1522-24), cannot be traced, but one might assume that some of this time was invested in the study of Hebrew. Although neither Luther nor Tyndale refer to any personal contact with each other, the evidence indicates that Tyndale visited Wittenberg during this period. Hebrew was known by Luther and certain of his colleagues, but it is equally possible that Tyndale acquired a knowledge of the language in some non-university setting elsewhere in the Empire.

Although theological summaries and evaluations of Tyndale's views can be found in virtually all studies of the early English Reformation, these statements usually reflect the author's assumptions about Tyndale's theological orientation and thus provide widely differing conclusions. (One of the best compendia of Tyndale's theology, especially his soteriology and ecclesiology, is the Marquette University dissertation of Judith Moberly Mayotte, 1976.) Until the middle of this century, few challenged the assumption that Tyndale's theology was essentially Luther's thought converted to English idiom. This position originated in the polemics of the sixteenth century and were restated by H. E. Jacobs (1892) and A. Hauck (1917). Even Gordon Rupp, in *Studies in the Making of the English Protestant Tradition* (1949), said "Tyndale was concerned to make known the teaching of Luther in English dress. He had to walk delicately for the works of Luther were everywhere proscribed, but he succeeded so well that down to our time the full extent of his debt to Luther has not been made apparent." The view that Tyndale was essentially a translator of Luther was not difficult to support for some of Tyndale's writings show obvious borrowing from Luther's texts. This view, which still finds supporters (e.g., J. E. McGoldrick, 1979), judges Tyndale to be an uncreative imitator of marginal originality.

A re-interpretation of Tyndale challenged this alleged dependence on Luther and credited Tyndale with a major contribution to later puritanism. M. M. Knappen's "William Tindale—the First Puritan" (*Church History,* 1936) and L. J. Trinterud's "The Origins of Puritanism" (*Church History,* 1950) and "A Reappraisal of William Tyndale's Debt to Martin Luther" (*Church History,* 1962) did much to establish this new view. This interpretation posits that Tyndale was dominated by a law-covenant scheme originating with the so-called "Rhineland theologians" which include Zwingli, Bullinger, Oecolampadius, Bucer, and Capito. In his provocative *England's Earliest Protestants* (1964), William Clebsch combined the two interpretations by claiming that Tyndale underwent a radical conversion from Lutheranism to covenantalism about 1530. According to Clebsch, Tyndale became disenchanted with justification by faith alone and, in its place, incorporated a scheme of good works and law keeping for the Christian. Even if many scholars, like Mayotte and C. H. Williams (*William Tyndale,* 1969), have taken issue with Clebsch on one point or another of his work, one cannot ignore his research and conclusions.

Tyndale deserves to be remembered as a translator and a theologian, as a polemical tractarian and a political theorist, as a coiner of words, and above all, a Christian.

A third interpretation was pioneered by J. Yost in his Duke dissertation (1965) and popularized in several journal articles. Rather than seeing Tyndale in theological terms, Yost understood the English reformer's orientation to be moralistic. According to this view, the formative influence came from Christian humanism rather than from the Reformation, so that Tyndale's mentor was Erasmus, not Luther. Yost points out that there is no evidence to demonstrate Tyndale's borrowing from the Rhineland theologians. Although Yost's research showed the weakness of the previous conclusions, his alternative has not found wide acceptance.

By extensive textual comparison in her University of London dissertation (1961), Anthea Hume demonstrates that Tyndale's textual dependence on Luther is much less than has commonly been assumed. Topical studies of specific areas of Tyndale's theology have also tended to distance the Englishman from both Luther and Erasmus. Generally the result of such studies has been a greater appreciation for Tyndale's independence and for the creative synthesis in his thought. Because of the centrality of Scripture in Tyndale's thinking, one should not overlook a 1959 article in the *Nederlands Archief voor Kerkgeschiedenis* in which E. Flesseman-van Leer published his analysis of the use of Scripture in the Tyndale-More debate. The next year he published an equally helpful article, "The Controversy about Scripture and Tradition Between Thomas More and William Tyndale," in the same journal. Tyndale's soteriology was the center of Paul Alan Laughlin's dissertation (Emory University, 1975) entitled, "The Brightness of Moses' Face: Law and Gospel, Covenant and Hermeneutics in the Theology of William Tyndale." Also important in this field is Dewey D. Wallace's study, "The Doctrine of Predestination in the Early English Reformation"

(*Church History*, 1974). Although other writers have noted the contribution of other reformers (especially Calvin, Luther, and Bucer) to an evangelical pneumatology, Tyndale's pneumatological emphasis has been overlooked. Elsewhere I have tried to fill this lacuna (*Pneuma*, 1981).

Although this review of the literature has focused on theology, Tyndale's work in other fields is also important. Because Tyndale applied his theological premises to political realities, his contribution in this area should not be overlooked. The student should start with *Political Thought in England: Tyndale to Hooker* (1953) by Christopher Morris. An extensive study of Tyndale's political thought is contained in Bernard Emile La Berge's University of Tennessee dissertation (1972).

It would be worthwhile to investigate Tyndale's continuing theological influence on Anglo-Saxon Christianity in general and on Anglicanism in particular. In the 1530s, Tyndale's writings appear frequently in the court records and are listed in almost every prohibition; but the Elizabethan theologians, including the Puritan divines, only rarely mention him and seldom, if ever, cite him. In fact, Tyndale was essentially overlooked until he was rediscovered during the nineteenth century by those interested in the history of the English Bible. Such an attempt to define Tyndale's theological influence would be an interesting contribution to English historiography as well as to historical theology.

Tyndale deserves to be remembered as a translator and a theologian, as a polemical tractarian and a political theorist, as a coiner of words and, above all, a Christian. During 1986, when we recall his great sacrifice, his translations, and his contribution to our language, we could do no greater justice to the English exile than to rediscover—perhaps even discover—the essence of this thought.

Evangelical Theology in the Two Thirds World

by Orlando E. Costas

The last decades have witnessed a resurgence of evangelical theology and action. Indeed, one could argue that evangelicals have ceased to be a marginal sector of Protestant Christianity, and have moved into the mainstream of contemporary society. However, we err if we assume that the so-called "evangelical renaissance" (Bloesch) is just a Euro-American phenomenon, or that it is theologically, culturally and socially homogeneous. As Emilio Castro, General Secretary of the WCC, has stated in a recent essay on "ecumenism and evangelicalism": "In the past . . . evangelical perspectives on spirituality and [theology] came basically from theologians in the North Atlantic region"; today they are coming from all over the world (p. 9). He also points out that evangelicalism is going through the same process and change which the ecumenical movement has experienced in the last decades, because of the diverse socio-cultural settings of its adherents. Castro's comment is verified by the published reports of several world gatherings during the last decades and by a growing body of publications.

It is my contention that while evangelicals around the world share a common heritage, their theological articulation is by no means homogeneous. To be sure, evangelicals in the North Atlantic world have had an enormous influence in what I like to call the "two thirds world"—that planetary space which is the habitat of most of the poor, powerless and oppressed people on earth, which are to be found in Africa, Asia, the Pacific, the Caribbean and continental Latin America. One cannot deny the strong presence and pressures exercised by Euro-American evangelicalism on the Two Thirds World through the missionary movement, literature, the electronic media and theological institutions. Notwithstanding this reality, however, there seems to be developing in the Two Thirds World a different kind of evangelical theology which not only addresses questions not usually dealt with by evangelical mainstream theologians in Euro-America, but also employs a different methodology and draws out other conclusions.

To argue my case, I propose, first, to outline briefly, as I understand it, the nature of evangelicalism and its leading theological tenets, especially as it has developed in the United States. I shall then proceed to analyze the emerging evangelical theological discourse in the Two Thirds World, taking as reference representative statements from several theological conferences held within the last five years. I shall conclude with some observations on the mutual challenges of evangelical theology north and south and east and west.

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Evangelical Theology in the One Third World

If there is one single characteristic of evangelical theology, it is its missionary intent. Evangelicalism, as its name suggests, has a burning passion for the communication of the Gospel, especially in those areas where it has not yet been proclaimed. It is not surprising that the Wesleyan Movement, which made such a dramatic impact in the British Isles during the 18th century and in many ways became the basis for Britain's world mission in the 19th century, has been described as "the evangelical awakening." Nor is it accidental that Joan Jacobs Brumberg's scholarly study of the life, career and family of Adoniram Judson, the American Baptist pioneer foreign missionary, is used as the key to her analysis of "evangelical religion" in the U.S. during the 19th century. Wesleyan and Baptist preachers, evangelists and missionaries aptly demonstrate the burning passion of the evangelical movement for world mission and evangelism.

This missiological characteristic is undergirded by four theological distinctives: the authority of Scripture; salvation by grace through faith; conversion as a distinct experience of faith and a landmark of Christian identity; and the demonstration of "the new life" through piety and moral discipline. The first two are derived from the Protestant Reformation; they are the formal and material principles of the Reformation. The other two are tied to the so-called Second Reformation (the Pietist Movement, including the Evangelical Awakening, which sought to complete the First [or theological] Reformation by advocating the reformation of life). The last two principles are also connected with American Revivalism and the Holiness movement.

These four theological distinctives have in various ways affected the historical development of the evangelical move-

ment. Thus, European Protestant confessional families, like the Lutherans and the Reformed (including Congregationalists and Presbyterians), define their evangelicalism in terms of the first two distinctives. But for their "pietist" adherents particularly in Lutheranism (who claim to be *with* their churches but never *under* them), it is especially the latter two that really matter (at least in practice, though not necessarily in theory). Likewise in North America, those churches and Christians who want to stress the orthodox nature of evangelicalism will point to the Lutheran and Calvinist Reformation and those who stress its practical and experiential side will focus on Pietism and Revivalism.

Gabriel Fackre has developed a five-fold typology of contemporary North American evangelicalism, using the four distinctives mentioned above as criteria. He classifies evangelicals into the following groups: (1) Fundamentalists, (2) Old Evangelicals, (3) New Evangelicals, (4) Justice and Peace Evangelicals, and (5) Charismatic Evangelicals. In Fackre's view, *Fundamentalists* are characterized both by their view of the authority of Scripture ("plenary verbal inspiration of the original autographs"), their separatist ecclesiology and their doctrinal militancy against all foes. *Old Evangelicals* are those "who stress the conversion experience and holiness of life and seek to nourish these in the revival tradition and in congregations of fervent piety." *New Evangelicals* "insist on the ethical and political relevance of faith as articulated by broad guidelines, stress the intellectual viability of a born-again faith and of orthodox theology, and seek to work out their point of view within, as well as alongside, traditional denominations." Fackre identifies as *Justice and Peace Evangelicals* the new generation of Christians who "express their faith in more radical political and ecclesiastical idiom," who come from an Anabaptist, Wesleyan or high Calvinist stock, and "call into question the accommodation of today's culture and churches to affluence, militarism, and unjust social and economic structures." *Charismatic Evangelicals* are identified by their experiential faith, reaching out "for highly visible signs of the Spirit, primarily the gifts of tongue-speaking (glossolalia) and healing, and intensity of prayer, mercy and communal life" (pp. 5-7).

All of these groups, and their corresponding theological articulations, have made their way, in one form or another, into the Two Thirds World. In terms of *theological production*, the most significant group is the New Evangelicals, and in a lesser way, the Justice and Peace group. The fact that Fackre associates the New Evangelicals with *Christianity Today* (and, one might add, other theologically similar periodicals, publishing houses and schools), and links the Justice and Peace Evangelicals with journals like *Sojourners* and *The Other Side*, is an indication of the theological influence of these two groups.

The New Evangelicals, by and large, represent the North American leadership of the Lausanne Movement, the World Evangelical Fellowship (and its North American counterpart, the National Association of Evangelicals), as well as the two large missionary consortia, the Independent Foreign Missions Association (IFMA) and the Evangelical Foreign Missions Association (EFMA). They also have the most visible presence in theological (and missiological) educational institutions. During the last several decades they have been the largest exporters of North American evangelical theology.

On the other hand, the Justice and Peace Evangelicals represent a new generation of scholars and critics with special interests in and ties to the Two Thirds World. Their criticism of North American religious culture and socio-economic policies, their commitment to a radical discipleship, and their solidarity with the Two Thirds World have made them natural allies of some of the most theologically articulate evangelical voices in that part of the globe. Given the leadership and influence of New Evangelicals in mainstream North American church and society, however, I shall limit my analysis to them.

New Evangelicals and Biblical Authority

For the New Evangelicals, the heart of evangelicalism is its faithfulness to the Reformation's formal principle of biblical authority, as well as its material or content principle of salvation in Christ through faith. But as Kenneth Kantzer (former editor of *Christianity Today*) has stated in an essay on "Unity and Diversity in Evangelical Faith":

> The formal principle of biblical authority is the watershed between most other movements within the broad stream of contemporary Protestantism and the movement (or movements) of twentiety-century Protestantism known as fundamentalism, which is a term often poorly used for the purpose it is intended to serve, or evangelicalism or conservative Protestantism. (p. 39)

Put in other terms, though the New Evangelicals have claimed both principles of the Reformation, their primary principle has been that of biblical authority. This formalistic emphasis does not bypass the need to do theology from the text of Scripture. As Kantzer has also stated: "The evangelical . . . seeks to construct his theology on the teaching of the Bible, the whole Bible, and nothing but the Bible; and the formative principle represents a basic unifying factor throughout the whole of contemporary evangelicalism" (p. 52).

. . . While evangelicals around the world share a common heritage, their theological articulation is by no means homogenous.

In actual practice, nonetheless, the greater energies of evangelical theological formulations, during the last decade at least, has been focused on the formal question of the authority and inspiration of Scripture rather than on its teachings. It is no surprise that the most widely published representative of this brand of evangelicalism, Carl F.H. Henry (another former editor of *Christianity Today*), entitled his six-volume *magnus opus*, *God, Revelation and Authority*. Nor is it any surprise that Kantzer, in the same essay previously quoted, likens the debate over the authority and inspiration of Scripture to the debates over the doctrines of the Trinity and of Christ's person in earlier periods of Christian history.

Evangelical Theology in the Two Thirds World

Recognizing that many contemporary evangelical theologians in the Two Thirds World have been formed and informed (and sometimes even deformed!) by New Evangelical theologians, they do not appear to be as concerned over the formal authority question as they are over the material principle. To be sure, one can find evangelical theological formulations in the Two Thirds World that reveal a similar concern over the authority of Scripture. However, such formulations are neither the most authentic expression of evangelical theology in the Two Thirds World, nor the most numerous. To validate this assertion, I will turn to the con-

cluding statements from three major theological conferences on Evangelical theology in the Two Thirds World held in Thailand (March 1982), Korea (August 1982) and Mexico (June 1984).

The Thailand and Mexico meetings had a missiological thrust and a theological content. They were sponsored by a loose fellowship of Evangelical mission theologians from the Two Thirds World. The Thailand conference revolved around "The Proclamation of Christ in the Two Thirds World." It produced a final document ("Towards a Missiological Christology in the Two Thirds World") and a book (*Sharing Jesus in the Two Thirds World*), published first in India and most recently in the United States. The Mexico meeting focused on the Holy Spirit and evangelical spirituality. It also produced a final statement ("Life in the Holy Spirit") which will be part of the book soon to be published with the conference papers. The Korean Third World Theologians Consultation was sponsored by the Theological Commission of the Association of Evangelicals in Africa and Madagascar, the Asia Theological Association, the Latin American Theological Fraternity and the Theological Commission of the World Evangelical Fellowship. Working with the theme "Theology and Bible in Context," it produced the Seoul Declaration ("Toward an Evangelical Theology for the Third World").

All three documents express a clear commitment to Scripture as the source and norm of theology. They express an unambiguous commitment to its authority, not only in terms of the content of the faith and the nature of its practice, but also in the approach to its interpretation. The Scriptures are normative in the understanding of the faith, the lifestyle of God's people, and the way Christians go about their theological reflection. Yet the Scriptures are not to be heard and obeyed unhistorically. Indeed, the normative and formative roles of Scripture are mediated by our respective contexts. These contexts are, generally speaking, characterized in these documents as a reality of poverty, powerlessness and oppression on the one hand, and on the other, as religiously and ideologically pluralistic spaces. Thus a contextual hermeneutic appears as a *sine qua non* of evangelical theology in the Two Thirds World.

Thailand, for example, reported that the participants "worked with a common commitment to Scripture as the norm . . . but . . . were also . . . deeply aware that the agenda for . . . theological activity . . . must be given . . . by [the] respective contexts" (Samuel and Sugden, p. 409). Nevertheless, such a contextual reading of the Scripture should be equally informed by "the biblical passion for justice, the biblical concern for the 'wholeness' of salvation, and the biblical concept of the universality of Christ" (Ibid.). In other words, the Bible has its own contexts and passionate concerns which must be taken seriously into account in the movement from our socio-religious situation to the Scriptures. The text is equally active in the setting of the theological agenda. One does not simply come to it with any issue that arises out of reality but especially with those that coincide with the concerns of biblical faith. One must also bear in mind those issues that arise out of the text itself and pose questions to one's socio-historical situation.

Thailand's central concern was Christology and its relevance for the proclamation of the gospel in the Two Thirds World. It underscores "the historical reality of Jesus . . . in his concrete socio-economic, political, racial and religious context." It also acknowledges that he is "the Incarnate Word of God" and affirms his "universal lordship." Thus while expressing "solidarity with the poor, the powerless and the oppressed . . . , with those who are followers of other religions and with all people everywhere," it also recognizes the universality of sin and the universal significance of Christ's saving work for all people. "We are all under the sovereignty of the Lord Jesus Christ, whom we are committed to proclaim to all, especially our brothers and sisters in the Two Thirds World" (Ibid., p. 412). Thailand's Christological concern was, therefore, informed by the historic evangelical passion for the communication of the gospel.

Mexico followed the pattern and perspective of Thailand. It assumed what Thailand had said about Scripture, context and hermeneutics, affirming the Bible as the fundamental source of knowledge concerning the person and work of the Holy Spirit. Beyond this formal statement, the final report was limited to a summary of how the Conference understood what the Bible teaches about the Holy Spirit. It demonstrates an overwhelming interest in the *content* of the Scriptures rather than on its formal authority.

The purpose of the Mexico Conference was "to understand how the person and work of the Holy Spirit relates to the context of other religious traditions and movements for social transformation. . . ." With regard to other religious traditions, the final document states:

> No religion is totally devoid of the Spirit's witness. But no religion is totally receptive to the Spirit's promptings. . . . The Gospel . . . provides a measure to evaluate all religious traditions, that measure being Christ himself (and not any form of Christianity). The encounter of Christian revelation with other religions is therefore not that of mutually exclusive systems. Persons of other faiths have been known to discover in Christ the answer to questions raised within their own traditions. We believe that such experiences indicate the sovereign activity of the Holy Spirit with other religions (Acts 14:14-18; 17:22-31; Rom. 1:18-25; 2:7-16).
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> Thus, when we bear witness to Christ in dialogue with persons of other faiths, we can accept their integrity whilst we also affirm the ultimacy of Christ.

This posture reflects a positive attitude toward people of other religions. At the same time, it retains a distinctive Christian character and the evangelistic edge so characteristic of evangelical theology.

The Mexico Report points to the category of "justice" as the criterion for evaluating the Spirit's work in movements for social transformation. It states that the Spirit is discerned to be at work in such movements when the transformation they help bring about "results in justice with and on behalf of the poor." The document goes on to assert that

> To be faithful bearers of the Spirit who "comes alongside," we are called to "come alongside" such movements not with unqualified acceptance of their agenda, but with the agenda of the Spirit.

This agenda is described in terms of "democratisation, the socialization of power and the just distribution of wealth." The Spirit calls us as followers of Christ, "to serve as witnesses against the self-interests among those involved in . . . struggles for power, and as channels of communication for rival factions having common goals." However, our witness must also "retain its distinctive Christian character and its evangelistic edge" (Ibid., p. 4).

The Korea Consultation, with a much larger participation and external (Euro-American) influence, does reflect a concern for the formal aspects of biblical authority. It states emphatically:

> We unequivocably uphold the primacy and authority of the Scriptures. . . . We have concertedly committed our-

selves to building our theology on the inspired and infallible Word of God, under the authority of our Lord Jesus Christ, through the illumination of the Holy Spirit. No other sources stand alongside. Despite our varying approaches to doing theology, we wholeheartedly and unanimously subscribe to the primacy of the Scriptures. . . . (p. 3)

Yet the Seoul Declaration also states that the commitment to the authority of Scripture "takes seriously the historical and the cultural contexts of the biblical writings." Moreover, it asserts: "For us, to know is to do, to love is to obey. Evangelical theology must root itself in a life of obedience to the Word of God and submission to the lordship of Jesus Christ" (Ibid.). Finally, the Declaration argues that

> A biblical foundation for theology presupposes the church as a hermeneutical community, the witness of the Holy Spirit as the key to the comprehension of the Word of God, and contextualization as the New Testament pattern for transposing the Gospel into different historical situations. We affirm that theology as a purely academic discipline is something we must neither pursue nor import. To be biblical, Evangelical theology must depend on sound exegesis, seek to edify the body of Christ, and motivate it for mission. Biblical theology has to be actualized in the servanthood of a worshipping and witnessing community called to make the Word of God live in our contemporary situations. (p. 3)

Even in those passages where the Seoul Declaration uses formal authority language, it checks it against a contextual and communal hermeneutic, and a Christological and pneumatological underpinning: the Scriptures are under the authority of Christ and depend on the Holy Spirit for the communication of its message. Furthermore, the Declaration balances its authority language with its emphasis on Christian obedience, faithfulness to the biblical message and the imperative of mission in the life of the church.

This "material" check and balance helps us understand the two-fold theological critique of the Declaration—against Western (by which is meant mainstream Euro-American) and Third World theologies, respectively. Western theology, "whether liberal or evangelical, conservative or progressive," is criticized for being, by and large, obsessed with problems of "faith and reason."

> All too often, it has reduced the Christian faith to abastract concepts which may have answered the questions of the past, but which fail to grapple with the issues of today. It has consciously or unconsciously been conformed to the secularistic worldview associated with the Enlightenment. Sometimes it has been utilized as a means to justify colonialism, exploitation, and oppression, or it has done little or nothing to change these situations. Furthermore, having been wrought within Christendom, it hardly addresses the questions of people living in situations characterized by religious pluralism, secularism, resurgent Islam or Marxist totalitarianism. (p. 2)

This statement may lack precision. However, it does articulate a well-known criticism of Western theologies from both the Two Thirds World and minority voices in Europe and North America. Moreover, it has the merit of including the Evangelical critique of Euro-American mainstream theologies. This makes all the more meaningful the call for liberation "from [the] captivity to individualism and rationalism of Western theology in order to allow the Word of God to work with full power." (p. 2)

The Seoul Declaration also criticizes some of the emerging theologies of the Two Thirds World, though it does recognize similarities in their respective socio-historical struggles. Both have suffered under colonialism and oppression, are currently struggling against injustice and poverty in situations of religious pluralism, and acknowledge the need "to articulate the Gospel in words and deeds" in their respective contexts (p. 3). Yet, the Seoul Declaration is equally uneasy with some of the basic premises of these theologies. It is particularly critical of some liberation theologies. While heartily admitting that liberation theologies have raised vital questions which cannot be ignored by Evangelicals, the Declaration nevertheless rejects the tendency "to give primacy to a praxis which is not biblically informed . . ." Likewise, it objects "to the use of a socio-economic analysis as the hermeneutical key to the Scriptures." And finally, it rejects "any ideology which under the guise of science and technology is used as an historical mediation of the Christian faith" (Ibid.).

The positive yet critical posture reflected in the final documents of these three meetings demonstrates the authenicity of the Evangelical theological reflection which is currently taking place in the Two Thirds World.

The positive yet critical posture reflected in the final documents of these three meetings demonstrates the authenticity of the Evangelical theological reflection which is currently taking place in the Two Thirds World. Evangelical theologians in these parts of the world are appropriating the best of their spiritual tradition and are putting it to use in a constructive critical dialogue with their interlocutors in and outside of their historical space. For them the Evangelical tradition is not locked into the socio-cultural experience of the West. They insist that they have the right to articulate theologically the evangelical tradition in their own terms and in light of their own issues.

Evangelicals North and South, East and West

So far, I have argued that though Evangelical theology emerges out of European and North American Protestant Christianity and has been carried to the Two Thirds World by the missionary movement, theological institutions and publications, there is an identifiable difference between its most influential and visible contemporary expression (New Evangelical theology) and the emerging Evangelical theological discourse in the Two Thirds World. This difference lies in the latter's concern with the formal principle of Protestant theology. The emphasis on the content of the gospel and the teaching of the biblical text rather than on formal questions of authority and the philosophical presuppositions behind a particular doctrine of inspiration, is freeing Evangelical theology in the Two Thirds World to employ a contextual hermeneutics patterned after the transpositional method witnessed throughout the New Testament. This also explains why Evangelicals in the Two Thirds World are more willing to deal with questions of religious pluralism and social, economic and political oppression than most Evangelical theologians in the One Third World.

Without putting all mainstream Evangelicals in the One

Third World in the same bag, it seems quite clear to me that mainstream Evangelical theologians are too obsessed with the Enlightenment and not enough with the explosive social, economic, political, cultural and religious reality of most people in the world. As Bernard Ramm has stated quite candidly in the opening pages of his book, *After Fundamentalism: The Future of Evangelical Theology*:

> The Enlightenment sent shock waves through Christian theology as nothing did before or after. Theology has never been the same since the Enlightenment. And therefore each and every theology, evangelical included, must assess its relationship to the Enlightenment. (p. 4)

It should be pointed out that this obsession with the Enlightenment as an intellectual challenge to the faith pertains basically to its seventeenth and eighteenth century phase which revolved around the issue of freedom from authority through reason. This obsession is shared by practially all Euro-American theologies. Indeed it can be argued that all mainstream theologies in Western Europe and North America, "from Immanuel Kant to Carl F.H. Henry," have been, by and large, discourses on the reasonableness of faith. Their primary concern has been the skeptic, atheist, materialist-heathen—the non-religious person. This is why the second phase of the Enlightenment, associated with the nineteenth century movement of freedom from political, cultural, economic and social oppression, has been on the main a peripheral issue in Euro-American theology, including Evangelical theology. Yet, this is one issue of fundamental importance in the theological agenda of the Two Thirds World. For all its missionary passion and experience, mainstream Evangelical theology in North America has yet to learn from its missionary heritage how to ask more central questions to the destiny of humankind, the future of the world, even the central concerns of the Scriptures.

In airing this criticism I do not mean to belittle the fact that there are always two sides to the problem of unbelief: (1) the absence of faith, and (2) the denial (practical or theoretical) of faith. Theology in North America and Western Europe has been generally concerned with the absence of faith and its theoretical denial. But it must be acknowledged that from the Evangelical Awakening to the present, there have been mainstream Euro-American theologies and theological movements that have sought to address the problem of the practical denial of faith in the unjust treatment of the weak and downtrodden. This is the case with the theology of the Wesley brothers, the Oberlin theology of George Finney, the theology of the Social Gospel, the practical theology of the early Reinhold Niebuhr, the political theology of Jurgen Moltmann and J. B. Metz, and the prophetic theologies of mainstream ecumenical theologians, like Robert McAfee Brown and the Peace and Justice Evangelicals. These theologies have attempted, in varying degrees and in their own peculiar ways, to deal with the problem of social oppression and alienation. In so doing they have built a modest bridge toward a fundamental concern of any theology in the Two Thirds World, namely, the cry of the oppressed and its disclosure of the practical "unbelief" of professing Christians who oppress their neighbors.

My critique is, furthermore, not intended to obliterate the modest dialogue which has been taking place during the last several years around the question of poverty, powerlessness, oppression, and religious pluralism between some mainstream Evangelical theologians and their counterparts in the Two Thirds World. Indeed, during the Thailand meeting there were two theologians representing European and North American Evangelical thought. And while they came to the meeting with questions pertaining to traditional theological issues of the North Atlantic,[1] they had to cope with other theological agendas (and did so positively and constructively). They realized that their particular agenda was pertinent to a rather small sector of humankind. They also acknowledged that their agenda was even different from that of the two "minority" participants from North America for whom North American Evangelical theology had dealt especially with the truth of God's justice.[2] As one of them commented:

> The issue that divides me from mainstream white evangelicals is not whether I believe the Bible to be the Word of God which I do, but . . . that I want to . . . read [it] from my situation . . . of oppression. . . .
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> I stand in a dialectical tension with the system which has kept my people in oppression. . . . I coincide . . . with mainstream white evangelicals . . . about belief in Jesus Christ. We . . . are committed to Jesus Christ [as] . . . Lord and . . . Savior. We . . . are judged by the same Word. But when we [ask] what does it mean to believe in Jesus Christ, and . . . "who is this Jesus that we confess as . . . Lord and . . . Savior and what does [he] command us to do?" at that precise point we start departing from one another.[3]

I submit that the ultimate test of any theological discourse is not erudite precision but transformative power.

In March 1983, a consultation was held in Tlayacapan, Mexico, between several types of Evangelical theologians from North America, and their counterparts in Latin America and the minority communities of the U.S. This consultation focused on "Context and Hermeneutics in the Americas" and established a methodology that permitted Evangelical scholars to wrestle with concrete biblical texts and debate such questions as whether our interlocutor is really the "atheist" (as Evangelical theologians who wrestle with the questions of the first phase of the Enlightenment argue) or the alienated (*i.e.*, the non-person who may be religious but has been exploited, marginated and dehumanized by religious institutions, as many theologians in the Two Thirds World and North American minority communities would argue). The latter issue was not resolved, but the hermeneutical exercises were very fruitful. Afterwards, Grant Osborne, from Trinity Evangelical Divinity School, wrote in *TSF Bulletin*:

> Everyone present felt that the conference . . . was extremely beneficial. Ways of extending the dialogue were suggested. . . . All in all, it was felt that North Americans need to enter a Latin American setting and do theological reflection in the context of poverty. Those from the North, before passing judgment, should be willing to enter a Nicaragua or an El Salvador and experience those realities from the inside. (p. 22)

(One might add that this could apply just as well to the urban ghettoes of North America.)

Lest I be misunderstood, let me conclude by saying that it has not been my intention to idealize Evangelical theology in

the Two Thirds World nor endorse the tendency to generalize, avoid precision and even belittle the significance of Western theological debates. It is readily admitted that Evangelical theology in the Two Thirds World is represented by many voices with divergent views. Indeed, it has a long way to go, and in the process it will have a lot to learn from its counterpart in the One Third World.

However, I submit that the ultimate test of any theological discourse is not erudite precision but transformative power. It is a question of whether or not theology can articulate the faith in a way that it is not only intellectually sound but spiritually energizing, and therefore, capable of leading the people of God to be transformed in their way of life and to commit themselves to God's mission in the world. As the Apostle Paul reminded the Corinthian church many years ago, "the kingdom of God is not talk but power" (I Cor. 4:20).

[1] Ronald Sider (USA) presented a paper on "Miracles, Methodology and Modern Western Christology" and David Cook on "Significant Trends in Western Christological Debate." Cf. Samuel and Sugden, pp. 351ff, 371ff.
[2] Cf. George Cummings, "Who Do You Say That I Am? A North American Minority Answer to the Christological Question," in Samuel and Sugden, pp. 319-337.
[3] Comment by a minority North American participant in the discussion with George Cummings, in Samuel and Sugden, p. 347.

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Antony of Coma: Spiritual Formation in the Egyptian Wilderness

by Stephen Brachlow

The lives and spiritual heroics of the fourth-century desert fathers and mothers have often exercised a peculiar fascination over the church, especially among those who have sought to live their lives wholly devoted to God.

This was certainly true for Thomas a Kempis, the late medieval author of one of the most widely read books in Christian devotional literature, *The Imitation of Christ*. Dazzled by the ascetic feats of the desert monks, a Kempis exclaimed with the highest admiration in the *Imitation*: "What a life of strict self-denial the fathers lived in the desert!" But it was not simply their radical self-renunciation that so enamored a Kempis; he was also deeply aware of the marvelous fruit produced by their painful austerities in the wilderness wastes of Egypt, through which these early Christian ascetics became "filled with patience and love," imbued with "virtue in plenty," and "enriched by the grace and comfort of God."[1]

In this same way, our fascination with those early fourth-century monks Luther once affectionately termed "the holy fathers of old in the desert,"[2] has at the deepest level had less to do with their seemingly bizarre religious observances (while stationed atop sixty-foot poles or entombed in dreary, dark caves) than it does with a paradox that lies very near the heart of Christian spiritual formation. It is that strange principle of inversion found in the gospels in which renunciation of life leads somehow by the Spirit of Christ into fullness of life. The desert tradition captures this mysterious movement by the way the desert is transformed by Christ from a place of demonic disorder, desolation, and death into a wellspring of life and a provisional haven of paradisal bliss for those who in faith are led by the Spirit into it.[3]

This curious movement is one of the prominent themes in Athanasius' famous biography of the first desert monk, *The Life of Antony*. Written while Athanasius was Bishop of Alexandria, the book records the amazing story of how Antony of Coma, in middle Egypt at the end of the third century, gradually made his way alone into the depths of the Egyptian desert, where he gave himself to a life of solitary prayer for more than twenty years, a life of prayer that was nurtured by a daily, almost continual exposure to holy Scripture. A recognized classic of the spiritual life in our day, Athanasius' biography of Antony became the centerpiece of the vast lit-

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erature that sprang out of the desert tradition. As Gregory of Nazianzen observed near the end of the fourth century, Athanasius' *Life* provided "the *Charakter*, that is, the imprint, the mold, of the primitive monastic life."[4] So impressive was its impact upon contemporary Christians, that the book inspired literally thousands of lay men and women to embrace the solitary life exemplified in Antony's story. Like Antony, they felt called to flee the degenerative allurements of secular Roman society and seek the salvation of their souls in the *eramos*, the desert wilderness, of Egypt, Syria and Palestine. Athanasius' biography also exerted its magnetic influence in the personal histories of many who rose to places of prominence in the post-Constantinian ecclesiastical hierarchy, as it did in Augustine's celebrated conversion to Christianity. Having heard the dramatic story of Antony's decision to follow Christ into the desert, Augustine explained in his *Confessions* how he felt himself somehow prepared by Antony's story for the sudden transformation of his own life that occurred one day while reading from Paul's epistle to the Romans.[5]

When, after these many years of seclusion, Antony once again emerged into public view, he did so as a changed person. According to Athanasius, he stepped from the fortress "as though from some shrine, having been led into divine mysteries and inspired by God."[8] Significantly, it was at this point in Athanasius' narrative that Antony, now in his mid-fifties, was finally prepared for ministry in the world. His reputation as an ascetic quickly spread and hundreds of admirers surged into the desert to be near him. Having survived the rigors of his lonely trials in the fortress, Antony no longer needed to cling to his solitude. He was now free to give himself to healing the sick, casting out demons, comforting the sorrowful and reconciling enemies among the many people who came out into the desert to see him. In the year 306, when the last great persecution of Christians broke out in the city of Alexandria under the Roman emperor Diocletian, Antony left the safety of the desert and went resolutely to Alexandria in order to encourage and minister to the Christian martyrs suffering in prison, thus exposing himself to arrest.

"Solitude is a terrible trial," Louis Bouyer has said in reference to Antony's experience, "for it serves to crack open and burst apart the shell of our superficial securities. It opens out to us the unknown abyss that we all carry within us."

Antony's Spiritual Transformation

The strange story of Antony's spiritual transformation begins in the year 271, in Antony's home village. He was a young, comfortably off peasant of about twenty, left with the responsibility of raising his younger sister after the premature death of his parents. One Sunday in the church at Coma, Antony listened to the gospel lesson from Matthew 19:21 urging total detachment: "If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven."[6]

Antony took these words as a personal summons. He at once gave away his possessions, arranged care for his sister, and withdrew to a small hut on the outskirts of Coma where he joined an old, solitary person who for many years had observed a life of prayer. Having simplified his own life by reducing his personal needs to the bare minimum, Antony identified with the poor and disadvantaged of his village community; he gave himself to manual labor weaving rush mats and baskets while devoting his mind and heart in a spirit of unceasing prayer to the Scriptures which his older companion in solitude read aloud. Antony became so attentive in this practice to the words he heard that, as Athanasius relates, "nothing from Scripture did he fail to take in—rather he grasped everything, and in him the memory took the place of books."[7]

Unencumbered by the responsibilities as well as the many diversions of life in society, and increasingly centered in the deepening rhythms of solitary prayer and work, Antony found himself gradually but inexorably drawn toward the deep solitude that lay in the vast, empty reaches of the surrounding desert. Driven by his longing for purity of heart and an inexplicable desire to face directly, like Christ in the desert, the struggles of demonic temptations, Antony proceeded further and further into the very soul of the Egyptian wilderness. He first took up residence among the tombs of a graveyard outside the village. Then, after crossing the Nile, he barricaded himself for twenty years in an old, abandoned military fortress where he experienced a dreadful confrontation with Satan and underwent demonic temptations of extreme severity.

In 313, after peace came to the Christian community under Constantine, Antony's fame mushroomed across the empire. Fleeing the adulation of the growing crowds of admirers and longing to remain true to the solitary life, this now aging religious celebrity journeyed with an Arabian caravan even further into the desert wilderness, this time to what Athanasius called "The Interior Mountain." There Antony lived out his remaining years, tilling a small patch of grain for sustenance and devoting himself to a continual observance of prayer. Yet even in this remote outpost, while seeking to avoid fame and public acclaim, the reputation of Antony continued to spread. His simple, quiet life acted in a powerful way as a sign of contradiction to the ways of the world, as a strange symbol of hope to those who knew of his devotion, and as a mysterious source of healing and compassion for those who sought him in the furthest corner of the Egyptian desert.

In this way, Athanasius' biography narrates the story of Antony, the first desert monk. What unfolds is a magnificent portrait of a fourth-century Christian eccentric in which the wilderness provides the context for an inner, spiritual metamorphosis that renewed not only Antony's own life, but also the lives of those who knew him. Three characteristics emerge from Athanasius' biography as fundamental components of this desert transformation: first, the wilderness is a place that generates inner clarity; second, it is a place for spiritual growth; and third, the barren wilderness becomes a place from which fruitful ministry begins.

In The Desert

Evagrius of Pontus, a second generation Egyptian monk, once explained that in the isolation of the desert, the eyes of those at prayer are opened and they come to see the true nature of things.[9]

For the desert ascetic like Antony, stripped of the many occupations that absorb a life engaged in the obligations and diversions of society, life in the desert brought a riveting clarity to existence in which he perceived, sometimes with alarming vividness, the emptiness of everything. Antony's many and often noisy bouts with Satan and a wide range of demonic

adversaries while alone in his desert fortress were as often confrontations with the poverty of his own soul as they were encounters with the chaotic spirits that rampaged through the vacant chambers of his heart. Alone in the desert, the eyes of Antony were opened to the interior bankruptcy that is uncovered when the social props upon which we so often depend for a sense of security and personal identity—the careers, titles and social roles we play—are removed and we stand alone and naked before existence. "Solitude is a terrible trial," Louis Bouyer has said in reference to Antony's experience of isolation, "for it serves to crack open and burst apart the shell of our superficial securities. It opens out to us the unknown abyss that we all carry within us."[10] In the featureless desert, Antony came to see with inescapable clarity the transitory and illusory nature of all things that do not have Christ as their source; there he recognized that "by its very nature, life is uncertain" and, at best, "ephemeral."[11] Devoid of all the familiar comforts of home and community, Antony found himself peering headlong into a vast chasm of interior darkness and dread, of the fear and emptiness of death, and of the drastic nature of human sinfulness.

At the same time, in a strange and wonderful way, for Antony the desert also became a place for grace and freedom, where the vision of divine reality burned so vividly in the waiting heart of this lonely ascetic that the demonic horrors he confronted in isolation gradually receded and eventually lost their torturous hold over him. Alone at prayer in his cell, Antony came to see that all the fearful and debilitating thoughts which haunted his psyche were, in light of God's reality, mere "apparitions,"[12] or, in the words of the psalmist, "they are like a dream when one awakes, on awakening, you despise their phantoms."[13] In this moment of clarity, like the click of a film coming into sync, Antony came to recognize not only that the hermitage. Rather than a place of soothing retreat, Antony's isolation became a place of painful confrontation with obscure forces and disturbing conflicts that roamed through his heart; but these very confrontations also gave birth to a radical reorientation of his life when illumined by the light of Christ.

Fired by flames of the Spirit while enduring the assaults of the Enemy, the desert became for Antony what Henri Nouwen has described as "the furnace of transformation."[16] In the dizzy, oppressive heat of the Egyptian wastes, Christ slowly forged Antony into a new person, one who was whole, healthy and fully natural, freed from the enslaving compulsions of his "old self." He entered his desert cell a bent, fragmented individual, only to emerge more fully human and integrated, as God originally intended. Athanasius describes the transformed monk as one who had become "beautiful and perfectly straight, . . . according to nature, as it was created."[17]

In the desert experience of Antony, there is this other side of asceticism, which is the abundance and fruitfulness of life that flows from the Spirit through a life given to ascetic discipline. While the initial lesson for the desert monk is a recognition of one's inner brokenness and sinfulness, the ultimate statement of the desert solitary is, as Benedicta Ward has said, not one's "own worthlessness but the everlasting faithfulness of God." Thus, there arises in the desert literature wonderful images of light and joy, visions of angels and the sounds of laughter. The monks who live out their lives exposed to the harsh and cheerless landscape of the Egyptian wilderness are not encountered in the literature as gloomy legalists, but as integrated people who have found freedom. Even their physical appearance shows signs of the new life that is being born within them.[18] Following the trials he endured while in his cell, the transformed Antony is depicted by Athanasius as the renewed Adam restored to wholeness not only in spirit but

For Antony, the desert became a place of clarity, transformation, and the beginning of meaningful ministry, as it has functioned throughout the history of the church.

temptations and lures of the world have no authority over the person who in faith flees from them, but that, as Athanasius has Satan rather poignantly confess to Antony, the demonic torments experienced by the desert monks were, in the end, self-generated and, therefore, illusory: "I am not the one tormenting them," Satan admits to Antony, "but they disturb themselves, for I have become weak. Haven't they read that *the swords of the enemy have failed utterly, and that you have destroyed their cities*?" Thus, with an eye of faith, Antony came to see the true nature of reality while in his wilderness solitude. There is no need, as he says, to "be plunged into despair . . . nor contemplate horrors in the soul, nor invent fears for ourselves" because Christ has "routed them and reduced them to idleness."[14]

The Furnace of Transformation

This mysterious movement from despair to hope, from what Thomas Merton called "opaqueness to transparency,"[15] in a life given to prayer makes the solitude of the desert not only a place that generates inner clarity, but also a place for spiritual growth. When Antony first entered his desert fortress for twenty years of solitude, it was not for the purpose of self-gratifying leisure or peaceful repose. If anything, Antony found that the interior chaos and clamor of the demonic was louder—all the more intense—while living in the stark silence of his desert physically: "And when they beheld him, they were amazed to see that his body had maintained its former condition, neither fat from lack of exercise, nor emaciated from fasting." The rich inner life of Antony became so pervasive that it quite naturally overflowed into the actions of his external life "so that from the soul's joy his face was cheerful as well, and from the movements of the body it was possible to sense and perceive the stable condition of his soul."[19]

However, these amazing reports of Antony's renewed life should not be taken to mean that Athanasius believed Antony had achieved a state of heavenly perfection. Athanasius also explains that even after Antony spent his twenty years in seclusion where he discovered "the divine mysteries," that was only a beginning; his transformation in the cell, while contributing to a radical change of heart, did not raise the monk to ever higher levels of mystic perfection, but simply set him "on the way."[20] Furthermore, Athanasius was careful to point out—and this is of great significance for understanding the theology behind the desert tradition—that Antony's metamorphosis was not exclusively a product of his strict asceticism or the wilderness environment. While both were indispensible, Athanasius labors to make plain the primacy of grace in the sanctification of Antony the Great.[21] Later ascetics continued to emphasize this dimension of grace, without which the place of asceticism in the spirituality of the desert tradition is easily misunderstood as the epitome of "works righteous-

ness." Some twenty years after Antony died in 356, Rufinius of Aquileia, who founded a monastery at Jerusalem on the Mount of Olives, exhorted the heirs of Antony to "pray that the grace of our Lord Jesus Christ may be with us, for it is by his power that all the good works of the Egyptian monks have been performed."[22]

Nevertheless, when viewed through modern eyes, the strict regimen of fourth-century ascetics like Antony often elicits images of emaciated religious fanatics, half-crazed from the boiling desert sun and psychologically deranged by sexual repression and social isolation. By contrast, the desert experience, according to Athanasius, served to transform Antony into a tolerant, humble, cheerful and eminently stable individual, whose interior life was "free of confusion," and whose "face had a great and marvelous grace."[23] Thus, the story of Antony reveals the strange ambiguity and the mysterious movement of desert spirituality. The desert is at once a place of encounter with darkness and a place for the revelation of light, a place of death and a place of life. The person who in faith enters this bewildering terrain of spiritual paradoxes begins a journey that leads from confusion and uncertainty to clarity and discernment, a kind of baptismal journey in which the "old self" dies and a "new, true self"is born.

The Emergence From Solitude

Finally, it was through the change wrought in this desert crucible that Antony was transformed by Christ into a wise, loving and compassionate individual who was to provide hospitality for weary travellers and minister to the broken and needy. In this respect, desert spirituality also becomes a discipline from which authentic ministry begins. Given Athanasius' own ecclesiastical and pastoral concerns as bishop of Alexandria, it is not surprising to find that ministry is a major theme in his treament of the monk's bold experiment in the desert. Much of the *Life of Antony* is devoted to underscoring an irony in Antony's life: by seeking, as Athanasius writes, to "conceal" himself from others and retire from the public, Antony actually became more accessible to others and effective in ministry. What flowed from his solitude was not a self-satisfying, individualistic form of piety but, as Louis Bouyer has observed, "the most realistic kind of charity."[24]

When Antony emerged from his cell, people recognized a new, transformed individual who embodied the gospel in his very person, and they flocked to him by the thousands. Liberated from insecurity by eschewing the illusory securities of the world and freed from the selfish compulsions of a life devoted to social attainment, Antony was transformed from one who was merely "God-loved" into the one Athanasius describes as the "physician given to Egypt by God."[25] He who had renounced society and who had suffered torments in the desert was now able, like Christ, to identify compassionately with those who stood alone in society, those who grieved, victims of poverty and injustice, others who were discouraged, as well as with the many martyrs who languished in the prisons of Alexandria.[26]

At the same time, Antony was able to minister without compromise to the pressing needs of the wealthy and those in positions of power, persuading emperors, judges, and military officials throughout the empire to seek justice and serve the poor. In addition, Athanasius also portrays Antony as a clear-minded champion of orthodoxy against the Arians; the wise apologist confronting pagan philosophers; a reconciler of bitter enemies; and the generous dispenser of hospitality who warmly welcomed and entertained those who came to visit him.[27] Wherever Antony went, it seems that he carried in himself a ministerial spirit of compassion and healing. Athanasius indicates that even for those who survived him, their memory of Antony's quiet, grace-filled life serve as a source of comfort to them.[28]

Antony's astonishing success in ministry among his contemporaries after his twenty years of solitude did not, however, turn the hermit into a compulsive activist, as if the practice of solitude represented a kind of preparatory phase that, once complete, could be dispensed with for the more important work of ministry. Athanasius explains that even after Antony began his ministry, "he loved more than everything else his way of life in the mountain."[29] Without first centering his life in prayer, Antony knew that all his attempts at good works would communicate, as Thomas Merton once said about an activism not grounded in contemplation, "nothing but the contagion of his own obsessions, his aggressiveness, his ego-centered ambitions."[30]

For Antony, the desert became a place of clarity, transformation, and the beginning of meaningful ministry, as it has functioned throughout the history of the church. Even though Martin Luther was a vehement critic of sixteenth-century monasticism,[31] he nevertheless, like Antony, understood something of the clarifying and transforming power of desert spirituality for ministry. Near the end of his own fruitful ministry, Luther wrote, "no one is taught through much reading and thinking. There is a much higher school where one learns God's Word. One must go into the desert. Then Christ comes and one becomes able to judge the world."[32] Antony knew this to be true from his own long sojourn in the desert. It was because he sought first to glorify Christ in this way that Antony, near the end of the *Life*, politely refused to be drawn too far from his cell into the world of action by well-intentioned admirers. He explained to them: "Just as fish perish when they lie exposed for a while on dry land, so also the monks relax their discipline when they linger and pass time with you. Therefore, we must rush back to the mountain, like fish to the sea—so that we might not, by remaining among you, forget the things within us."[33]

Antony sought first the kingdom of God in solitude. It was only then that true, active love for others followed as a fruit of the Holy Spirit. In turn, Antony was glorified by Christ and became a revolutionary source of renewal for the church in his day.

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[1] Thomas a Kempis, *The Imitation of Christ* (London, 1974), p. 60-61.
[2] Martin Luther, *Three Treatises* (Philadelphia, 1970), p. 143.
[3] G. H. Williams, *Wilderness and Paradise in Christian Thought* (New York, 1962), pp. 10-28.
[4] Louis Bouyer, *A History of Christian Spirituality* (New York, 1982), i, 307.
[5] Augustine, *Confessions*, trans. R. S. Pine-Coffin (London, 1970), pp. 167; 177-8.
[6] Athanasius, *The Life of Antony*, trans. Robert C. Gregg (Paulist Press, 1980), p. 31.
[7] Ibid., p. 32.
[8] Ibid., p. 46.
[9] Henri Nouwen, *Clowning in Rome* (Garden City, NY, 1979), p. 88.
[10] Bouyer, *History of Christian Spirituality*, i, 313.
[11] Athanasius, *Life*,, pp. 44-5; 65.
[12] Ibid., p. 53.
[13] Psalm 73:20.
[14] Athanasius, *Life*, pp. 62-3.
[15] Quoted in Nouwen, *Clowning in Rome*, p. 89.
[16] Henri Nouwen, *The Way of the Heart* (New York, 1981), p. 25.
[17] Athanasius, *Life*, p. 46.
[18] *The Lives of the Desert Fathers*, trans. Norman Russell (London, 1980), p. 35.
[19] Athanasius, *Life*, pp. 41; 87.
[20] Ibid., p. 46.
[21] Ibid., p. 99.
[22] *Lives of the Desert Fathers*, p. 141.
[23] Athanasius, *Life*, p. 87.
[24] Bouyer, *History of Christian Spirituality*, i, 309.
[25] Athanasius, *Life*, pp. 33; 94.
[26] Ibid., pp. 94; 66.
[27] Ibid., pp. 42; 69; 81; 84-90; 94.
[28] Ibid., p. 95.
[29] Ibid., p. 92.
[30] Thomas Merton, *Contemplation in a World of Action* (New York, 1971), p. 164.
[31] Claude Peifer, "The Biblical Foundations of Monasticism," *Cistercian Studies*, (1966), i, 7-8.
[32] Quoted in Roland Bainton, *Here I Stand* (Philadelphia, 1950), p. 224.
[33] Athanasius, *Life*, p. 93.

Houston '85: Views from Two Students

Houston '85, "Evangelizing Ethnic America," was a major conference sponsored by the Lausanne Committee for World Evangelization. Approximately 600 attended, representing 63 ethnic groups. At the conference was a class from Northern Baptist Theological Seminary, under the direction of Dr. Raymond Bakke. Here are reports from two of the students who attended. John B. Newson, Jr., is an M.Div. candidate, specializing in Missiology and Pastoral Care and Counseling. Chris Robles is an M.A.Ths. Candidate.

Tremendous Conference—Misleading Title
by John B. Newson, Jr.

Houston '85 was a tremendous vehicle by which the need for revitalizing home missions in the context of Ethnic America could be conceptualized. Houston '85 also served as a laboratory; this was the first time in North American Protestant history that this type of integrated meeting, centering on unevangelized ethnic groups in America, has been achieved.

The general arrangement of the convocation was structured to focus on ethnic groups with languages and/or cultures other than English and American. This was facilitated by a program that consisted of Bible studies, model presentations, workshops and lectures. The model presentations introduced strategies for evangelizing new immigrants and building churches. The workshops were designed to focus on the following general groups: Asian, Caribbean, Deaf, European, Gypsies, Hispanic/Latino, Internationals, Middle Easterners, Native American, Pacific Islanders, Refugees and New Immigrants. Within these workshops, resource materials were given out along with strategies for evangelizing.

The conference was well planned and its structure was sound, but the title was misleading. I agree that the connotation and/or definition of "ethnic" contains linguistic groups. Nevertheless, when this term is used in a general sense it embraces a multitude of groups that manifest themselves in the dominant as well as the minority populations of our society. Therefore when one reads the title, "National Convocation on Evangelizing Ethnic America," one may logically reason that the conference would be concerning all ethnic Americans. Because this was not the case, there were ethnic groups who felt excluded. This caused misunderstandings and uneasiness about a tremendous conference with a misleading title.

As a participant in the conference, I felt excluded. However, after I bypassed the title and learned what the general intent of the conference was, I was enriched with knowledge and new perspectives in relation to linguistic groups and their struggles and need of evangelization in America.

Christians—Black, White, Red, Brown, and Yellow—must come together in peace and harmony, for this is the dream and symbolism of America, the land of the free!

Houston '85: Refining the Vision
by Chris Robles

At the opening Plenary session, Dr. C. Peter Wagner (Fuller Theological Seminary) made a presentation titled, "A Vision For Evangelizing The Real America."[1] In it, he outlined and addressed three basic components such an effort would entail. First, there was "The Social Vision," which was inclusive of the American ideal of the so-called melting pot theory. In a subsequent section, subtitled, "The Spiritual Vision," he addressed relevant biblical data, particularly Acts 2.

Lastly, Wagner discussed what he terms, "The Strategic Mission." Here he addressed four primary themes or aspects of the strategic task of ethnic evangelization: motivation, mobilization, contextualization and Kingdom ministry. This last section will be the subject of this paper. Of particular interest will be comments made regarding motivation and contextualization. Specifically, I will address leadership and ordination.

Making Room for Ethnic Leadership

On page twelve of his manuscript, Dr. Wagner (accurately) observes that:

> A great amount of responsibility lies on the Anglo churches because, even though Anglos are a numerical minority, they still control the key structures of American society.

In view of the vast amount of social-scientific data supporting this premise, it should not be too surprising that the same dominance is found in one of society's three[2] most fundamental socialization factors, the Church.[3] Hence, in order to embark upon an efficacious ethnic evangelization program, these structural imbalances must first be addressed.

Although it can be said that local, regional and national Church structures, decision-making, policy-setting, and hierarchies enjoy the participation of ethnics, it does not follow that the plans, decisions, policies and strategies are congruent with ethnic realities. Often those ethnics who have secured positions within such bodies either come from middle or upper strata within their ethnic groups, or have assimilated (in the traditional sense) rather than adapted with regard to the dominant social structure or system. Hence, even their plans, policies and methods may not be congruent with their original ethnic identity.

What is needed, then, is the inclusion of those ethnics who retain more than the linguistic heritage of the culture they once were part of. Just as planning is reflective of the planner(s), planning structures are reflective of those being planned for. For example, if a particular group was intent on evangelizing middle and upper strata Hispanics, the planning would best be conducted by the same type of individual(s). On the other hand, if one were interested in reaching urban Chicanos, then the planning conducted by the Hispanic would not be relevant to their socio-cultural milieu.

However, this problem of paternalistic planning and decision-making will probably remain the dominant motif until the Church addresses another of the issues which Dr. Wagner presented. In his discussion regarding contextualization, Wagner intimated that there is a need for significant change regarding ordination practices in the American church. He stated:

> Leadership selection and training is a crucial area which has hindered many denominations from undertaking successful ethnic evangelism. Denominations which require college and seminary for ordination will not be able to move ahead rapidly in planting churches in most ethnic groups. Ordination requirements, like all other aspects of Church life, should be contextualized to fit the culture; they should not be superimposed by the Anglo churches. (p. 14ff)

As far as I am concerned, Dr. Wagner has identified a very sensitive issue for many of us in the Church. Speaking from experience, I find this to be critically important, not only to evangelization, but to every aspect of Church ministry. I have experienced the exclusion which results from such unrealistic policies. Although having been totally immersed in pastoral

and evangelistic ministry for a number of years, I still have not "arrived" professionally, since I do not have certain initials after my name from the "right" institution(s). It seems to be totally irrelevant that I maintained an uncommonly successful ministry among an extremely complex and sometimes difficult population.[4] Although I am now in seminary, most of what I learned on the street was so much more advanced that at times I feel as though I may be wasting my time—or, more importantly, God's time. That is not to say the school I attend lacks academic integrity. Rather, it seems to be a gross injustice to the person, and an insult to God, that our conferring or ordaining bodies fail to see the value of experiential competence over academic-cerebral gymnastics. This is not to say that seminaries have no significant place in the Church—they do! But it seems imperative that if the Church of Christ our Savior is to accomplish that which He has entrusted to us, we must discern instead of cognate, trust in Him rather than our own institutions, and most importantly, be willing to cast off old ways of operating when necessary.

[1] Paper presented at the National Convocation on Evangelizing Ethnic America, Houston, Texas, April 15, 1985.
[2] The other two are the family and the schools.
[3] For example, see Chalfant and Peek, "Religious Affiliation and Racial Prejudice: A New Look at Old Relationships," *RRR*, 25:155-161 (1983); Gorsuch and Aleshire, "Christian Faith and Ethnic Prejudice: An Interpretation of Research," *JSSR*, 13:281-307 (1974); Roozen, *The Churched and the Unchurched in America*, 1978.
[4] For approximately eight years I worked with Chicano gangs and heroin addicts as well as former state prisoners.

BOOK REVIEWS

Scripture and Truth
edited by D. A. Carson and John D. Woodbridge (Zondervan, 1983, 446 pp.). Reviewed by Clark H. Pinnock, Professor of Theology, McMaster Divinity College.

This book is a collection of essays on aspects of the doctrine of Scripture. They are all original pieces, and reflect a high level of scholarship for the most part. The volume is a spin-off of the International Council on Biblical Inerrancy, one of many forthcoming in which conservative evangelicals will try to make a good account of their belief about the Bible. The best way to review it would be to comment on a number of the chapters.

The book resembles a scholarly evangelical journal in that it does not pursue a thesis but presents assorted articles tied together by the fact that they relate to the Bible and come from the conservative perspective. My favorite chapter is the last one by Jim Packer where he develops a biblical hermeneutic against the background of neo-liberal views which would cut away the normativeness of the cognitive truth of revelation. Packer performs the roles of biblical and systematic theologian admirably.

Three essays concern themselves with the history of the doctrine of inspiration. Obviously Rogers and McKim have stirred up the waters, and have gotten conservatives newly interested in historical theology! Bromiley's essay, as one would expect, is a moderate piece which does not try to toe anybody's line but tells us plainly what the early fathers believed about the Bible. The most fruitful point which he makes in this context is the fact that orthodoxy has consistently neglected the human aspect of the Bible, a point which has not ceased to bear relevance today. Two additional essays by Robert Godfrey and John Woodbridge are out to prove that our modern concern for inerrancy was indeed shared by the Reformers and their successors, and that Princeton did develop a theology worth following even now.

Many of the essays could be called incidental. They are good and interesting, but they could be replaced by other topics just as well. Longenecker writes on the epistolary form, Silva on the use of the OT text by NT writers, Carson on the problem of unity and diversity and redaction criticism. The capable philosopher Paul Helm discusses the role of evidences alongside faith in the Bible. He sounds like a moderate evidentialist, holding that Christian faith is "a rationally preferred theory" among the cafeteria of options. In his essay on the problem of historical relativity, Phillip Hughes shows his discomfort with being identified with the narrowminded inerrantists by insisting that the present Bible is God's Word (not just the originals), that inerrancy is most ambiguous of definition, and that the Scriptures partake of human weakness. This is clearly not a party line book.

Two essays which I found weaker than the rest were written by Roger Nicole and Wayne Grudem. Nicole devotes ten pages to a discussion of the biblical idea of truth. His bibliography shows that he knows a lot more about what must be said, but evidently he did not to choose to write a credible paper himself. Grudem's essay is serious and extensive, and falls short, to my mind, for a different reason. He discusses the self-attestation of the Bible, and how to move from that to a doctrine of Scripture. Like most conservatives he gravitates to the claims in the Bible for verbal divine communication, and applies them to the whole Bible even though they originally referred to something less than that. Apparently all the biblical writers ought to be read as if they were prophets even though all of them were not. Little or no attention is paid to the critical reading of the OT done by the NT, or to the paucity of evidence supporting the verbal inspiration of most of the NT itself. Grudem is determined to milk every drop of support he can find from the Bible in defense of verbal inspiration, and to be fair, he comes up with a cup full. But he seems to operate with blinders on as regards certain factors which make the issue more complex.

The Naked Public Square
by Richard John Neuhaus (Eerdmans, 1984, 280 pp., $16.95). Reviewed by Winston Johnson, Assistant Professor and Chair, Sociology Dept., The King's College, Briarcliff Manor, NY.

The Naked Public Square is one of the most important books anyone could read about the underlying "spirit" that has informed American society. Neuhaus has eloquently articulated the central crisis of our history: the refusal to permit faith to fill "the naked public square." To deny this heritage of faith, says Neuhaus, is to ignore that America was established as an experiment depending on faith—largely influenced in its public life by Christianity. Neuhaus believes we have set that tradition aside and consequently have reconciled ourselves to accepting an amoral public philosophy. Such amorality in the public arena is intolerable, if not impossible. If it continues, he maintains, it will result in the death of democracy and the end of the Great Experiment.

Today's most popular solution to this problem has been to return to the past—to recapture our heritage and blame the "liberals" for losing it, a solution enthusiastically endorsed by evangelicals and fundamentalists alike. But Neuhaus argues persuasively that, although hints for reconstruction lie in

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the past, the substance of a new public ethic lies in our "acknowledgement that God has distributed conscience a good deal more liberally, so to speak, than we have sometimes allowed" (p. 53). This means engaging in discourse cognizant of the morality of compromise. He contends that compromise asks of the actors a willingness to accept the decision of the "Arbiter Absolute." This act of trust creates an atmosphere in which public morality flourishes and democracy remains secure.

This book offers profound insight into a very complex public issue. It is not light reading but will be appreciated by serious students of theology and society. Neuhaus has drawn his insights primarily from traditional thought in social ethics, which prove very useful in supporting arguments for America's heritage of public morality. However, his keenest intellectual insights emerge from a careful integration of theology and sociology. This is particularly clear in his accurate affirmation that the people of America have a genuine and deep-rooted commitment to the necessity for a public morality and seek direction from religious institutions to affirm that morality. He is equally accurate when he states that theological ambiguity has created "the naked public square." Even more critical is the thought that "the people" have demanded that this public morality be lived up to, even though they have themselves frequently fallen far short of it.

Neuhaus' thesis rests on a common assumption about America: it was and is an experiment in public morality. As an experiment, it is vulnerable to disintegration because of unforeseen variables. To prevent this disintegration, Neuhaus proposes that "mainline" Christians, evangelicals and fundamentalists engage in serious debates which acknowledge the Judeo-Christian heritage which still perdures, and that they attempt to articulate a moral framework in which "the experiment" can continue.

***Cherokees and Missionaries, 1789-1839* by William G. McLoughlin (Yale University Press, 1984, 375 pp., $32.50);**
***American Protestantism and United States Indian Policy, 1869-1882* by Robert H. Keller, Jr. (University of Nebraska Press, 1983, 359 pp., $27.95). Reviewed by Richard W. Pointer, Assistant Professor of History, Trinity College (Illinois).**

Few stories within American history are more tragic than the treatment of American Indians in the nineteenth century. First forced to relocate west of the Mississippi River and then restricted to ever-shrinking plots of marginal land, the Indians suffered enormous physical and cultural loss at the hands of land-hungry settlers, greedy businessmen, short-sighted politicians, and ethnocentric humanitarians.

Yet, as Robert Keller suggests in the introduction to his book, to understand Indian-white relations primarily as a morality play pitting the "good Indian" versus the "evil white" is an oversimplification which misses the complexity of Indian-white history and obscures the real reason for seeing those relations as tragic. Both his book and William McLoughlin's book help illumine that history by providing detailed descriptions of American missionary involvement in different phases of United States Indian Policy in the late eighteenth and nineteenth centuries.

In 1789 President Washington announced that American Indians would receive equal citiizenship once they were "civilized and Christianized." Federal policymakers assumed that Protestant missionaries would play a pivotal role in Indian religious conversion and cultural assimilation. *Cherokees and Missionaries* traces the rise and fall of this policy through a skillful analysis of the cultural interaction between the missionaries and those Cherokees with whom they had the greatest contact. William McLoughlin, professor of history at Brown University and a distinguished religious historian, describes the varying methods and strategies employed by Moravian, Presbyterian, Congregationalist, Baptist, and Methodist ministers to evangelize and educate the Cherokees.

McLoughlin concludes that, on the whole, few Indians became the kind of "civilized Christians" the missionaries sought. Most Cherokees either ignored Christianity and retained their traditional ways or blended elements of the new faith with their inherited beliefs in a syncretic religion designed to satisfy Cherokee needs (rather than missionary expectations) during a time of profound cultural transformation and revitalization in the life of the Cherokee nation. Similar to works on antebellum slave religion, McLoughlin's book demonstrates that a large gap usually existed between what the missionaries said and how they were understood, for the Indians interpreted the ministers' message in light of their own cultural heritage and past conflicts with whites.

Because cultural influence flows in both directions when two cultures meet, McLoughlin insists that missionary attitudes were changed as a result of sustained contact with the Cherokees. While few missionaries overcame their Anglo-Saxon ethnocentrism, most rejected the prevailing view among frontier whites that Indians were racially inferior and became convinced that "potentially... there was nothing a white man could do that an Indian could not" (p. 5). As a result, when during the 1820s and '30s Andrew Jackson and his political followers openly doubted the feasibility of integration and agitated for Cherokee removal, several missionaries defied the government and their mission boards alike by defending Cherokee rights to their homeland in the East, even to the point of civil disobedience and imprisonment. Such efforts demonstrated that at least in some missionary minds "there was a direct connection between the salvation of Cherokee souls and a concern for the welfare of the Cherokee community" (p. 291).

In the long run, however, most missionaries and denominational leaders "had too many reasons for siding with their white

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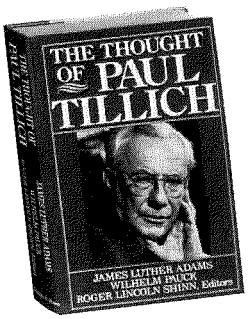

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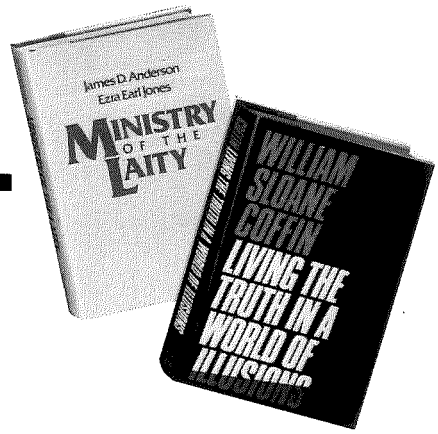

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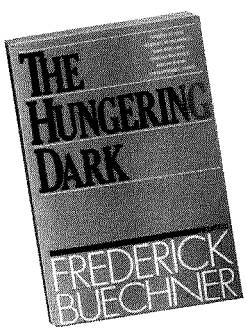

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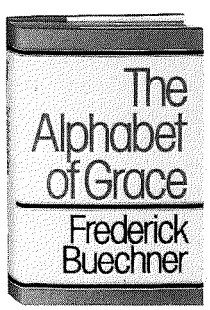

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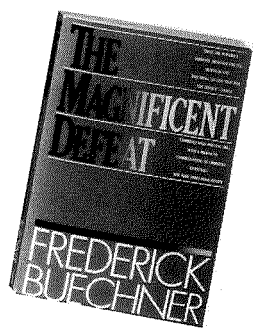

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brethren to persist in defense of their red brethren" (p. 299). Attachment to the dominant culture's myths about manifest destiny and national greatness simply proved stronger than commitment to social justice. Hence, after 1839, any future attempts to civilize and Christianize the Cherokees had to take place west of the Mississippi at the end of their infamous Trail of Tears.

Robert Keller's book examines the churches' role in another futile Indian policy of the federal government. His subject is the so-called Peace Policy initiated in 1869 by President Grant. In an effort to reform the maladministration of Indian affairs, Grant took three steps that "effectively placed Indian reservations under Church control" (pp. 1-2): he gave thirteen denominations (including Roman Catholics) the right to nominate federal agents for seventy Indian reservations; he sanctioned and financially aided Indian missions and Christian schools; and he established the Board of Indian Commissioners, an advisory panel on Indian policy comprised of Christian laymen.

Founded upon the twin assumptions that the Indian wars of the 1860s would only cease when American Indians became civilized and that Christian missionaries could best accomplish that task, the Peace Policy lasted twelve turbulent years during which it provoked far more political infighting and denominational squabbling than grass-roots support from the evangelical rank-and-file. A number of agents and missionaries nevertheless labored sacrifically under its auspices to bring about what Grant and a few church leaders hoped would be fairer and more humane treatment of the Indians.

In practice, the policy's impact on the Indians was mixed, producing varying levels of assimilation and resistance. Where it was "successful," it contributed to the destruction of native culture through a process Keller calls "gentle genocide." Where it was not, Indians often became susceptible to more brutal attacks upon their religious and cultural beliefs. In the end, the Peace Policy's demise flowed from its naive religious idealism, the lack of denominational support, the desire of politicians to regain control over Indian affairs for patronage purposes, and the powerful forces of human greed and territorial expansion.

These books share a number of strengths. Both authors resist the temptation to treat missionaries monolithically; they show a keen sensitivity to how different Christian theologies and ecclesiastical customs led to diverse missionary attitudes and tactics. McLoughlin and Keller also succeed in unraveling the complex interrelationships between missionaries, mission boards, Indian tribes, and national and state governments. Their works make clear that nineteenth-century efforts at Indian evangelization and civilization must be understood in the large contexts of federal policy goals, Indian cultural development, and national myths, images, and ideals. They likewise demonstrate that close government-missionary cooperation was the norm in Indian affairs throughout the century, notions of an absolute separation of church and state notwithstanding.

Where these books are less helpful is in revealing the character of Indian Christianity. McLoughlin whets our appetite in a highly suggestive epilogue about how the Cherokees made Christianity their own, but no clear portrait is drawn of the public or private spirituality of those Indians receptive (to one degree or another) to the Gospel. Keller's focus is so heavily upon the white men who played roles in the Peace Policy that he pays scant attention to the specifically religious, as opposed to the more broadly cultural, impact of the policy upon Native American communities.

Despite these shortcomings, these works add considerably to our understanding of the missionary role in nineteenth-century Indian-white relations. Together they show that there were American Christians in and out of government genuinely committed to providing more just and humane treatment for the Indians. Unfortunately, their good intentions and devoted efforts were simply inadequate to withstand the overpowering forces of technological advancement, racial pride, and economic acquisitiveness; they were unable to close the vast gulf between white and Indian cultures. Herein, then, lies the real tragedy of Indian-white history.

Daniel
by John G. Gammie (Knox Preaching Guides; John Knox Press, 1983, 116 pp., $5.95);
Daniel
by W. Sibley Towner (Interpretation; John Knox Press, 1984, 186 pp., $16.95). Reviewed by Edwin Yamauchi, Professor of History, Miami University, Oxford, OH.

Professor Gammie of the University of Tulsa and Professor Towner of Union Theological Seminary in Richmond, Virginia, have produced two remarkably similar expositions of Daniel for preachers. The main difference is that Gammie's shorter work is highly compressed, often in epigrammatic form, as though designed for hard-pressed pastors with little time for preparation. Towner's work offers theological assessments of each chapter of Daniel for evaluating the value of the text for today. From time to time he makes some stimulating comparisons with the New Testament. He summarizes the message of the apocalyptic as: "Do not settle for the status quo. Do not settle for the world as it is being presented to us. . . . We can hope for more than this. God will triumph."

Both authors assume the common critical position of a late date and a pseudonymous composition for the book in view of the explicit correspondences of the prophecies with historical events of the Maccabean Revolt against Antiochus IV. (For critiques of these positions see: Joyce G. Baldwin, "Is There Pseudonymity in the Old Testament," *Themelios* 4.1 [1978] 6-11; David W. Gooding, "The Literary Structure of the Book of Daniel and Its Implications," *TB* 32 [1981] 43-80.)

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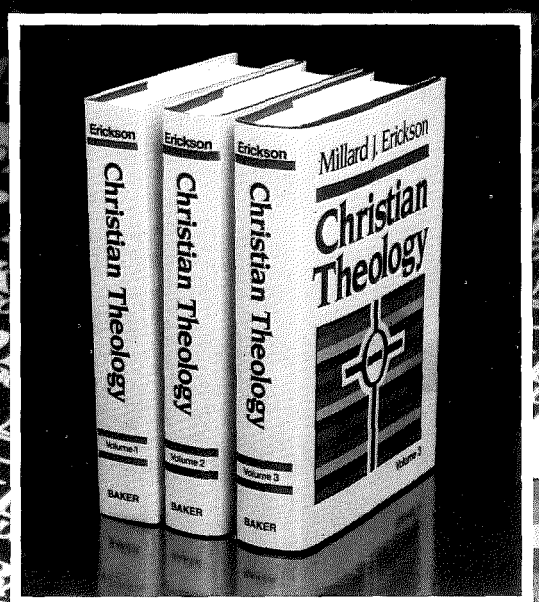

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That is, both Gammie and Towner regard Daniel as "prophecy after the event" rather than as historical and prophetic. Towner flatly denies the possibility that human beings can make explicit predictions centuries in advance of the events (p. 115). They both interpret the four kingdoms of Daniel as: 1) Babylonian, 2) Median, 3) Persian, and 4) Greek. Towner believes that the knowledge that Daniel is fiction is liberating as it frees us "from the problem of who the real Daniel was and from undue concern about evident chronological anachronisms and narrative flaws to ask the important questions" (p. 31; cf. p. 71).

They believe that such a genre of apocalyptic literature can provide us with messages for an "interim" ethic. Gammie advises that the pastor should not tell the congregation "all he/she knows about the apocalyptic literature" (p. 4). He quotes Henry Sloan Coffin's dictum, "The ability of a person to accept and assimilate the findings of the Higher Criticism of the Bible will vary directly in proportion to his education and sophistication" (p. 36).

Both authors list the alternative interpretations of such complex topics as the "Son of Man" in Daniel, Gammie quite concisely and Towner more extensively (pp. 103-107).

At numerous points Towner expresses his disagreement with what he construes as a fatalistic view of history on the part of the author(s) of Daniel, and at other points seeks to discover in Daniel hints of his own universalistic vision of redemption, e.g., Daniel 2 teaches us that God loves even Nebuchadnezzar.

Gammie offers a brief bibliography of 16 titles for further reading. Towner offers a more extensive three page bibliography and some helpful chronological charts. In addition, in the text itself both authors make frequent suggestions of relevant titles.

The value of these works for the evangelical is quite limited: 1) because of the brief compass of these works, 2) because of differing hermeneutical attitudes (E. Yamauchi, "Hermeneutical Issues in the Book of Daniel," *JETS* 23 [1980] 13-21), and 3) because of a dependence upon a limited repertoire of scholarship in Daniel.

Both authors suggest that Daniel was based on the "ancient worthy" mentioned by Ezekiel 14:14, evidently referring without further discussion to the Ugaritic Daniel (H.H.P. Dressler, "The Identification of the Ugaritic DNIL with the Daniel of Ezekiel," *VT* 29 [1979] 152-61).

Gammie suggests that the names Shadrach, Meshach, and Abednego given to Daniel's companions have hidden Hebrew meanings, but does not deal adequately with the Akkadian etymologies (P.R. Berger, "Der Kyros-Zylinder . . . und die akkadischen Personennamen im Danielbuch," *ZAW* 64 [1975] 224-34). His implication that these youths were made into eunuchs is a speculation based on late interpretations (E. Yamauchi, "Was Nehemiah the Cupbearer a Eunuch?" *ZAW* 92 [1980] 132-42).

According to Towner's calculations (p. 144) the chronological data in Daniel 9 indicate that the "anointed one" who is cut off is the high priest Onias III in the reign of Antiochus IV. But the interpretation current among the Pharisees and Essenes placed the fulfilment of these predictions in the time of Jesus (R.T. Beckwith, "Daniel 9 and the Date of Messiah's Coming in Essene, Hellenistic, Pharisaic, Zealot, and Early Christian Computation," *RQ* 10 [1981-82] 521-42; H.H. Hoehner, "Daniel's Seventy Weeks and New Testament Chronology," *BS* 132 [1975] 47-65).

Both authors suggest that the reference to Susa in Daniel 8 is anachronistic since the Assyrians destroyed the city in 645 and it was not rebuilt until 521 under Darius (Gammie p. 84; Towner p. 116). Towner moreover avers: "No river runs through or near the ruins of Susa. . . ." As a matter of fact, the area of Susa is watered by several rivers such as the Kerkha (Choaspes), the Ab-e-Diz, and the Karun. Susa itself is located on the Sha'ur, an affluent which flows from the Kerkha and back into it. Though Ashurbanipal did indeed ravage the city, destroying its ziggurat and sowing its fields with salts, there was certainly a city there during the Neo-Babylonian and early Persian eras as both Nabopolassar and Cyrus restored idols to it (see E. Yamauchi, "Susa," *The New International Dictionary of Biblical Archaeology*, ed. E.M. Blaiklock and R.K. Harrison [Grand Rapids: Zondervan, 1983] pp. 426-30).

Towner asserts that the evidence of Persia and Greek loan words suggest that the story of Daniel came into existence "probably after the rise of strong Hellenistic influence in the Middle East had begun, perhaps even after Alexander's conquest in 332 B.C." (p. 46). This, however, ignores the massive archaeological evidence for contacts between the Aegean and the Near East long before Alexander (see E. Yamauchi, *Greece and Babylon* [Grand Rapids: Baker Book House, 1967]; idem, "Daniel and Contacts between the Aegean and the Near East before Alexander," *EQ* [1981] 37-47). Furthermore he alleges that Greece is mentioned only in late apocalyptic materials, citing Joel 3:6, Zech 9:13, Dan 10:20 and 11:2. But he ignores the appearance of Javan(ffonia) in Gen 10:2 and 4, and in Ezek 27:13 (P.J. Riis, *Sukas I: The North-East Sanctuary and the First Settling of Greeks in Syria and Palestine* [Copenhagen: Munksgaard, 1970] p. 134, believes that the word Yawan was adopted into the Semitic languages before 1000 B.C.). As Joel is probably pre-Exilic it should not be used to support a Hellenistic date for Daniel (J.M. Myers, "Some Considerations Bearing on the Date of Joel," *ZAW* 74 [1962] 177-95).

Following Rowley, Towner denies that Daniel 5 is historical, because "Nebuchadnezzar had no son named Belshazzar . . . Nor was Babylon captured and its king slain by anyone named 'Darius the Mede.'" But it is quite plausible to believe that Nabonidus may have been a "son-in-law" of Nebuchadnezzar through a marriage to his daughter as maintained by R. Dougherty and D.J. Wiseman. As to the controversial "Darius the Mede," neither Towner nor Gammie betray any knowledge of important proposed identifications (J.C. Whitcomb, *Darius the Mede*

[Grand Rapids: Eerdmans, 1959]; D.J. Wiseman, et. al., *Notes on Some Problems in the Book of Daniel* [London: Tyndale Press, 1965] pp. 12-16; J.M. Bulman, "The Identification of Darius the Mede," *WTJ* 35 [1973] 267ff; E. Yamauchi, "The Archaeological Background of Daniel," 137 [1980] 8-9; W.H. Shea, "Darius the Mede: An Update," *AUSS* [1982] 229-48).

Will Campbell and the Soul of the South
by Thomas L. Connelly (Continuum, 1982, 157 pp., $10.95). Reviewed by David James, a native of the South and an Episcopal priest in Hellertown, PA, and Kathy James, social worker and mother.

Thomas L. Connelly, an eminent Civil War historian and distinguished academician, was planning to write a book about the culture of country music. Instead he became captivated by the completeness with which Will Campbell symbolized and embodied southern culture, and so wove his socio-theological essay around the life of Will Campbell.

Connelly began with country music and ended with Campbell because he discovered that country music is the thread which pulls together the patchwork pieces of the southern soul. Campbell was ordained a Baptist minister at age 17 and describes himself as "just a preacher." He uses country music and an occasional swear word in his sermons, wears a habit of denim, and carries a walking stick, Bible, and guitar case replete with an old guitar and a bottle of bourbon.

Country music, Connelly argues, is the voice of the civil religion which is unique to the South, one centered upon the paradox and the acceptance of good and evil. He describes this civil religion as one based tridimensionally upon God, humanity, and Satan, where God pales beside the others but is always present and to be reckoned with.

Will Campbell is an enigma to many Christians, especially the Bible-belt variety which surround him in his native Tennessee. He is a devout disciple of Christ who loves people on both sides of social issues, and is somewhat proud of the fact that he is probably the only person on whom the FBI has a file because of both his civil rights activities (he helped found the Southern Christian Leadership Conference) and his informal status as part time "chaplain" to the Ku Klux Klan.

"Just a preacher" Will Campbell was educated at Yale Divinity School and spent many years after seminary in the forefront of civil rights activities in the deep south representing various institutions such as the National Council of Churches. He describes himself as a full time follower of the truth who now views institutions as an impediment to attaining basic human kindness and personal religion.

Connelly's thesis is that the South has never really recovered from the disaster of its surrender under their hero General Robert E. Lee. The South has a uniqueness born of tragedy and thus lives outside the American heritage of success, and the fabric of the Southern soul is a tight weave of alienation, duality and tragedy. Perhaps this is the reason that the "health and wealth" preachers are so successful in the South.

Campbell says that he was wrong to have chosen sides in the past as he has come to realize that both sides of any important issue involve tragedy. There really is no human enemy, he believes. "We are all sinners, but God loves us anyway." Campbell is a folk hero to some and a traitor to others. His life and theology are not easily categorized. He publishes a journal, *Katallagete*, which is a Greek word meaning "be reconciled," and this is his central message. He preaches a union of things spiritual and things earthy, as he practices his primitive religion among the poor while continuing his guerrilla ministry against the institutions which crush the human spirit.

Campbell's autobiographical book, *Brother To a Dragonfly*, won him a national book award and propelled him into national prominence. It was through that book, which so poignantly revealed the agony and pain of the Southern Christian psyche, that Connelly came to see in Campbell the seeming contradictions and paradoxes in his life and ministry, and realized that "just a preacher" Will Campbell is the South's Everyman.

Will Campbell and the Soul of the South is an important book, for no other work to date will so elucidate what it means to be a Southern Christian.

Faith and Rationality: Reason and Belief in God
edited by Alvin Plantinga and Nicholas Wolterstorff (University of Notre Dame Press, 1983, 321 pp., $12.15). Reviewed by Terry R. Mathis, Assistant Professor, Rosemead School of Psychology, Biola University.

This collection of essays is important. Authored by some of the most respected philosophers of religion currently writing, it will be used as a textbook in numerous universities and seminaries.

One of the primary aims of this work is to defend the rationality of religious belief. As representatives of the Calvinist tradition, the authors suppose that it is usually awareness of either God or God's effects in the world that provides grounds for rational theistic belief, though such religious experience is not a focus of their consideration. Questions having to do with how it is that belief in God can be properly grounded are generally not at issue. The strategy of this book is rather to attack those accounts of knowledge that pose a threat to theism, the main thrust directed against the view that legitimate knowledge claims require an evidential foundation. Both the atheist and the theist come under scrutiny. Against the atheist foundationalist, it is argued that the rationality of religious belief does not depend on evidence as typically construed, and, likewise, that those theists who attempt to accommodate the atheist foundationalist are

also mistaken. Within the give and take of these arguments arise some of the most engaging concerns of religious epistemology.

The nature of the discussion is varied in scope and intent. In the lead essay, Alvin Plantinga squares off with several well known evidentialists, including Antony Flew, Michael Scriven, and, as the theistic counterpart, Thomas Aquinas. Nicholas Wolterstorff contributes a similar article in which the epistemological assumptions associated with John Locke are carefully evaluated and challenged. Sandwiched between these two articles are two others that both illustrate and clarify the same type of issues. One is a delightful story by George Mavrodes on the role of experience and belief in apologetic arguments, the other a comparison of religious and ordinary experience by William Alston. While Alston admits that the checking procedures and similarities involved in ordinary perception of the physical environment do not obtain in the case of religious experience, he concludes that the absence of these factors does not provide adequate reason to think that religious experience is unreliable. Mavrodes' stories (there are two in this volume) support this conclusion, but he seems a bit more concerned than any of the others to support theistic claims by way of positive argument. Mavrodes in fact provides the only article in this volume that is critical of Reformed epistemology. Not only does he touch upon what ought to count as reason to believe in God, as does Alston, but in the process of doing this, Mavrodes uncovers several weaknesses in the views of Plantinga and Wolterstorff. The last two essays, by an historian, George Marsden, and a theologian, David Holwerda, are more loosely tied to the rest of the book. Marsden maintains that it was the ideals of evidentialism that caused nineteenth century evangelical academicians to believe that there must be a static relationship between the truths of science and the Bible. This belief is seen to have had disastrous consequences in light of the theories that developed in science. Holwerda, on a different tack, tries to show that Wolfhart Pannenberg's attempt to use the resurrection of Christ to meet the evidentialist challenge to Christianity is untenable.

Reformed anti-evidentialism generates its own share of problems, some in the form of irritation. Unbelievers who are without awareness of God are told this is so because they are driven by sin to resist God. No purpose is served in giving these people evidence in that they are thought already to have all the evidence they need. Were it not for sin, they would somehow see the hand of God in nature. The secularist to whom this response is given, however, will no doubt find it troublesome. The notion that people are kept from God by a sort of cognitive defect may seem to be little more than a psychological ploy to draw them into a Sunday morning occult practice or the like.

Of the various contributors to this volume who deal with this problem explicitly, Mavrodes says, "... we want to hold that it is plausible to meet the charge of insufficient evidence 'head-on' by trying to make the available evidence plainer and more explicit." Even though this task would not be undertaken by traditional Reformed thinkers, what the book sets out to accomplish does have apologetic value and is carried through clearly and forcefully. Anyone who understands the evidentialist objections to theistic belief will be interested, if not impressed, by this work. Moreover, as Mavrodes points out, if there are Christians who are unsure of their faith, thinking it is irrational due to lack of evidence, they may overcome this barrier through reading Plantinga and Wolterstorff.

Intimations of Reality: Critical Realism in Science and Religion
by Arthur Peacocke (Notre Dame Press, 1984, 94 pp., $4.95). Reviewed by Richard H. Bube, Professor of Materials Science and Electrical Engineering, Stanford University.

This little book contains the text of the 1983 Mendenhall Lectures at DePauw University, delivered by Arthur R. Peacocke, Dean of Clare College, Cambridge University, and well-known biochemist and author on topics relating to science and religion. As indicated by the subtitle, the book develops the concept of "critical realism" as an appropriate perspective for the Christian scientist to hold in both the scientific and theological areas. There are two principle lectures: "Ways to the Real World," and "God's Action in the Real World."

Addressing himself to the fundamental question of whether science and/or religion tell us about a world that is real to us, Peacocke first surveys the various perspectives that have developed in the scientific field: naive realism, logical positivism (which the author calls the "received view" or "standard account"), a socially-contextualized view of scientific theories (a paradigmatic view), and the sociology of scientific knowledge. Finding all of these lacking, he then introduces the concept of "critical realism" as one based on the idea "that the long-term success of a scientific theory gives reason to believe that something like the entities and structure postulated in the theory actually exist." Theories and models are regarded as "candidates for reality." This leads him to a discussion of the meaning and use of models and metaphors in science; the use of complementary models reminds us that we do not have a literal description of reality.

Next Peacocke turns to the theological endeavor and shows how models and metaphors are also the form of expression in this area, indicating that a critical realism is appropriate for both areas. He concludes his first lecture by restating the observation that there is a hierarchy of order in the natural world, and that we may see "the scientific and theological enterprises as interacting and mutually illuminating approaches to reality."

In his second lecture, Peacocke explores the relevance of our scientific understanding of the world to the account we give of God's relation to the world, arguing that any theological description of God's relationship to the world cannot be given in an intellectual vacuum, but must take account of the best that we understand from scientific investigations. The most outstanding inputs to theology from science are seen to be: (1) many different sciences indicate that the world is in the process of evolution, "a seamless . . . web which has been spun on the loom of time," which makes extremely unwise any attempt to base theology on a god-of-the-gaps; (2) our awareness of our ignorance engenders in us a "sense of mystery at the quality of the known and the quantity of the unknown"; (3) our awareness of our dependence on and involvement in the whole cosmic process is heightened, "indicative of a far greater degree of man's total involvement with the universe" than ever imagined; we recognize that the cosmic order is "a necessary prerequisite of conscious personal existence."

These scientific developments have certain additional implications for theology: (1) a reinforcement of the sense of God's transcendence; (2) time itself as part of the created order, joining with matter-energy-space-time to form the character of this order; (3) the sense of God's immanence in his creative activity in the natural order, a continuing process from beginning to end, bringing forth new emergent forms of matter; (4) questioning of the concept of God as the deterministic Law-Giver in view of the constant appearance of change, development and emergence.

Whether the metaphor of "panentheism" proposed by Peacocke is an adequate one for the biblical revelation of God is a question to which considerable thought may well be given. Peacocke argues:

> we could say that the world is *in God*, there is nothing in the world not in God. This understanding of God's relation to the world is sometimes called "panentheism," which has been defined as the belief that the Being of God includes and penetrates the whole universe, so that every part of it exists in him, but that his Being is more than, and is not exhausted by, the universe. . . . God creates a world that is, in principle and in origin, other than "himself" but creates it, the world, within "herself."

It is conceivable that this model might be used to describe the creative and sustaining activities of God, but it is not clear whether it is at all adequate for a description of the domain of personal interactions between God and man: sin, salvation, etc.

Peacocke adds additional insights from the world of biology, which he believes are significant for the development of an informed theological position: (1) the continuity of the biological processes of evolution; (2) the open-ended character of biological evolution in which chance and law combine to produce new forms of matter; (3) the recognition of the principle that new life occurs only through the death of the old, suggesting perhaps that God is involved in whatever suffering is necessary (creative suffering) for the fulfillment

of his creation; (4) the interpretation of "chance" as "creative agent."

Peacocke searches for new metaphors more adequate to describe the perspectives given to us by science that deal with the relationship between God and the world. He suggests that we might view the Creator as composer, or that we might view the relationship between God and the world to be analogous to the relationship between the human mind and body. In all of these Peacocke recogizes that the transcendence of God is of a higher order than any human agency/action transcendence can convey.

In giving human beings the freedom to act independently of the intentions of their Creator, God incurs a cost to himself, the cost of love. Peacocke draws the parallel with human experience: "risking love on behalf of another who remains free always entails suffering in the human experience of love."

This little book is packed with stimulating thoughts and ideas of immense importance to those who believe that it is a worthwhile project to seek for models of God that are consistent with the totality of his revelation in Word and Work. No models are bound to be completely adequate, else they would describe all the aspects of reality, a goal beyond achievement. Peacocke struggles with the inputs from science and seeks to understand how these inputs can be expressed in the framework of biblical theology. In his recent publications (*Creation and the World of Science* and this book) Peacocke has limited himself to an exploration of God as Creator; the reader cannot help but hope for a more complete exploration in which we may see God as Creator *and* Redeemer.

(This review was initially prepared for the Journal of the American Scientific Affiliation*).*

A History of Pastoral Care in America: From Salvation to Self-Realization
by E. Brooks Holifield (Abingdon, 1983, 416 pp., $16.95). Reviewed by R. D. Hudgens, Special Student, Wheaton College Graduate School.

Imagine Jonathan Edwards and Robert Schuller debating the importance of self-esteem and you have some idea of the vast changes that have occurred in the history of American pastoral theology. E. Brooks Holifield, professor of church history at the Candler School of Theology, Emory University, tries to interpret those changes. Those familiar with Holifield's previous work in the history of American theology will expect this to be a thorough and illuminating work. They will not be disappointed.

The title of this volume promises both more and less than the book delivers. Holifield has not written a detailed history of pastoral practice in America; instead, he focuses on the changing ideals of pastoral theory. Yet he has done much more than provide a history of ideas, and in that "much more" lies this book's true value, delight, and greatness.

Holifield's ultimate aim is to provide an understanding of the interrelated development of Protestantism and American culture. As his subtitle indicates, he believes that each era of American history can be characterized by a dominant pattern of ideals about the self. These patterns form a movement from self-denial to self-love to self-culture to self-mastery to self-realization. Holifield uses the development of pastoral theology as a measure of these changing cultural attitudes, both shaping them and being shaped by them.

He devotes a chapter to each main era tracing the patterns that ascended and descended within it. Three chapters are given to the twentieth-century and the narrative ends with the 1960s. Holifield's argument can be summarized as follows:

Seventeenth-century pastoral care was structured by a world view that saw the cosmos in a hierarchical arrangement. Disagreements arose within this cultural consensus concerning the nature of human personality, in particular the relationship between the understanding and the will. In the eighteenth century these tensions shaped the theological conflicts that developed during the Great Awakening (e.g., Edwards and Charles Chauncy).

In the antebellum period, pastoral theologians tried to move beyond these conflicts by promoting an ideal of balance among the faculties. Holifield points to Ichabod Spencer as a representative of this "rational orthodoxy." This shift of emphasis reflected broader societal changes, especially in the nature of the ministry and the function of the church.

The post-Civil War era set the climate for twentieth-century developments and marks the "first crucial turning point in the history of American pastoral theology" (p. 161). A new ideal of self-mastery mirrored a cultural consensus that saw power and vitality at the center of things. The simultaneous rise of a new theology and a new psychology provided a more positive view of the "emergent self" and led to the abandonment of traditional pastoral ideals. Twentieth-century pastoral theorists embarked on a new quest for self-realization.

Holifield divides this era into distinct periods based on differing interpretations of the social context in which self-realization took place. Early twentieth-century theorists saw social institutions as basically trustworthy guides and promoters of individual growth. Psychology was a means of adjustment to and success within the social world. John Dewey and George Albert Coe were the major thinkers of this period which saw the birth of Clinical Pastoral Education.

Later twentieth-century theorists, influenced by a new understanding of sin from Neo-orthodox theology, saw self-realization in tension with the social conventions and structures of American society. The social context could inhibit human freedom and dignity. Erich Fromm and Carl Rogers were the major influences among pastoral theologians.

By the end of the 1960s, America was awash in therapeutic theories and techniques. Pastoral theologians began searching for their distinctives. As these theorists began to suspect that self-realization and spiritual growth were not identical, there were clear signs of the end of another era in the history of American pastoral care.

Holifield presents a careful and comprehensive treatment of each era and movement. The amount of material he has utilized is impressive. He is as adept with the intricacies of eighteenth-century mental philosophy as he is with Freud, Fromm & company.

We are still lacking an examination of pastoral practice in America. Holifield points out that all pastors adopt some theory of pastoral counseling and locate themselves within a specifiable tradition and history. American pastoral practice remains pluralistic, and representatives of each historical era can still be found.

Although Holifield refers to the eighteen centuries of literature devoted to the cure of souls, he does not investigate the twentieth-century's (intentional?) neglect of that tradition. This reviewer would have liked more interaction on this topic. But this was not Holifield's self-appointed task. And what he has done has been done exceedingly well.

Foundations of Dogmatics
by Otto Weber, tr. by D. L. Guder (Wm. B. Eerdmans; vol. I, 1981, 659 pp., $25.00; vol. II, 1983, 721 pp., $31.00). Reviewed by Alan Padgett, Pastor, United Methodist Church, San Jacinto, CA.

Weber's work is what I call a "medium" dogmatics. It is about twice as long as the introductory works of (e.g.) Don Bloesch, Dale Moody, or Geoffrey Wainwright. On the other hand, it is not a comprehensive dogmatics such as that of Karl Barth, G. C. Berkouwer, or Carl Henry. It is a large, two volume work that can be compared in length and breadth to other Germans and their dogmatics: Helmut Thielicke's *The Evangelical Faith*, Emil Brunner's *Dogmatics*, or Gerhard Ebeling's *Dogmatik des Christlichen Glaubens*. Weber means for this to be a seminary textbook and includes numerous references to primary and the best secondary literature (alas, mostly dated and German).

What does one desire from such a textbook? Ideally it will (a) dialogue with contemporary thought, (b) reap the rich crop of tradition, sifting the wheat from the tares, (c) be readable and short enough for use, and (d) be long enough to be comprehensive. From my own point of view, it would be nice if it were (e) evangelical and (f) Wesleyan. Weber meets all of these requirements except (f) and possibly (a). Weber is the best seminary-level dogmatics in English—for the present, at least. Other texts are not as comprehensive, or are too philosophical or idiosyncratic. If you are a seminarian looking for a sound survey of dogmatics, or a professor looking for a text, this is it.

The translation by Darrell Guder is excellent. He (1) adds a few informative notes, (2) translates all Latin terms and includes them in an index, (3) refers to English translations where possible, and (4) adds full bibliographic information to the footnotes. This obviously took a lot of extra work, but it makes

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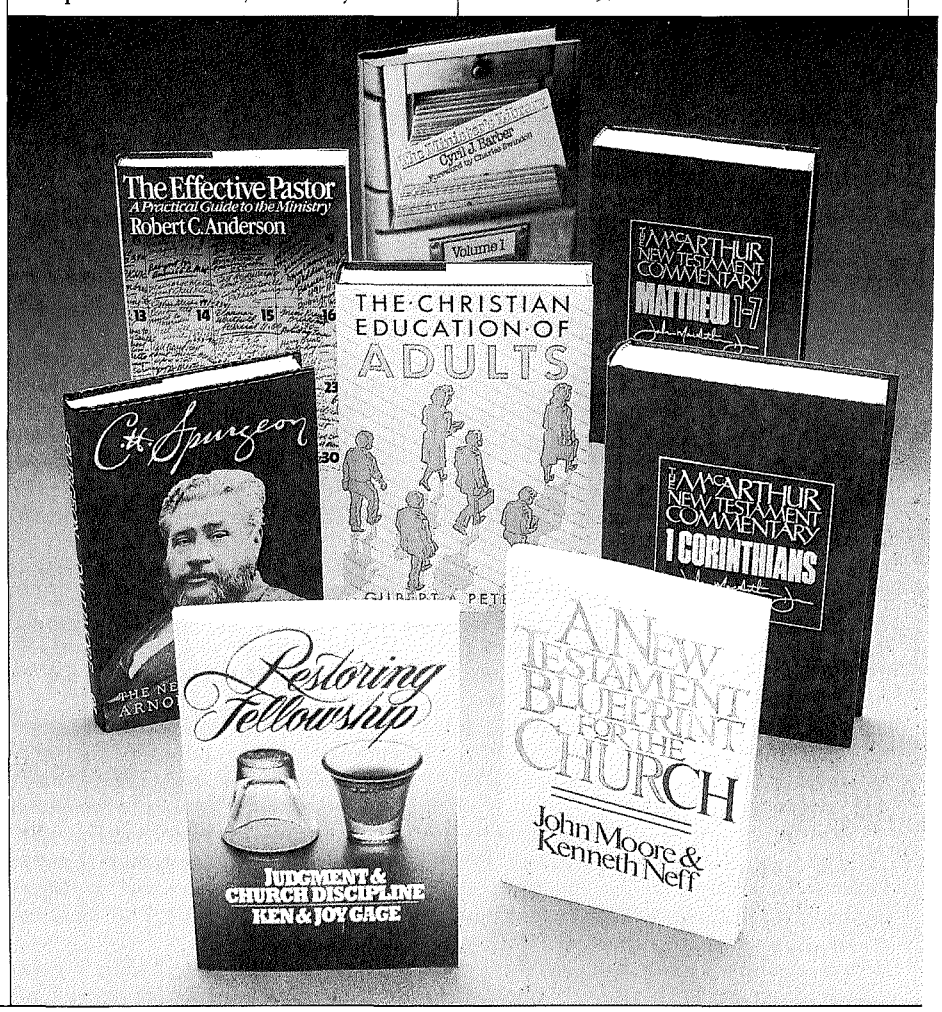

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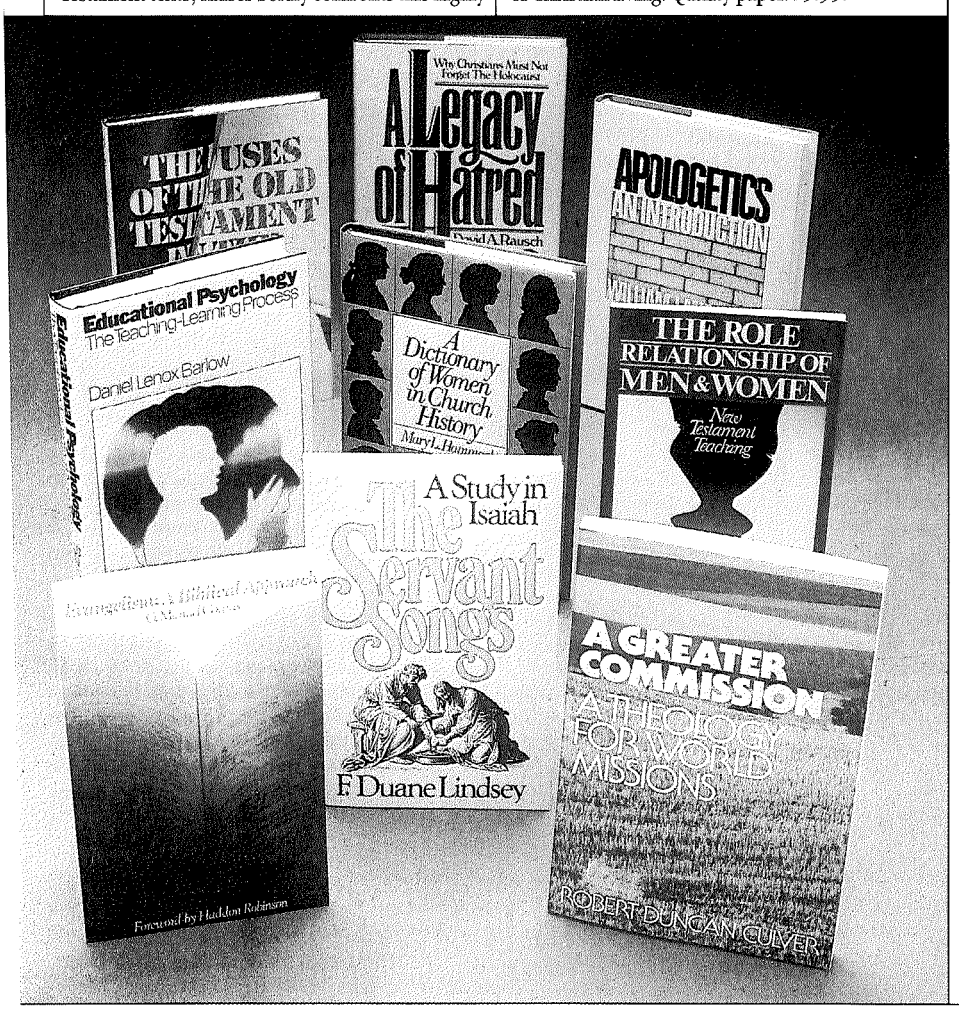

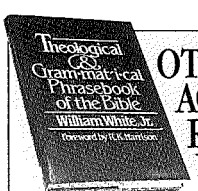

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the book so much better! My only complaint is that Guder has retained Weber's sexist language, which could have been corrected, given modern sensitivities.

This brings up the greatest weakness of the work: it is dated. The entire section on gnosticism, for example, needs complete revision in the light of current discoveries. I missed interaction with Vatican II, not to mention process and liberation theologies and a whole host of books written since the 1950s. The second major difficulty for seminary students is the narrow Teutonic focus of the book. The greatest Reformed theologian between Calvin and Barth—Jonathan Edwards—appears only once, as the opponent of John Wesley. And this is a Reformed dogmatics!

The strengths of the book outweigh the weaknesses, especially for the student. Weber carries on a constant, critical dialogue with the history of dogmatics. He provides a good sketch of this history, especially fine on German 19th century theology—a feature completely missing from the dogmatics of Tillich, Thielicke, Brunner, or Ebeling. This dialogue with the tradition is very important for students in American seminaries today, since we suffer so much from "chronocentricity." Weber also supplies a good model of *critical* interaction with the past. And since he is up-to-date until about 1960 or so, the work is more current than many American texts I have read! Other strengths are his comprehensiveness and his sound theological judgment. Weber has obviously read long and deep in Barth. This is (in my opinion) a strength. American theology today is still pre-Barth. I hope Weber is widely used as a textbook in seminaries, if for no other reason than to correct this fault.

I highly recommend this work to all students, teachers, scholars, and preachers (yes, *especially* preachers!). Enjoy!

The Legend and the Apostle: The Battle for Paul in Story and Canon
by Dennis Ronald MacDonald (Westminster, 1983, 144 pp., $9.95). Reviewed by David Meade, Professor of New Testament, Houghton College, Houghton, NY.

Though the pseudonymity of the Pastoral Epistles is rarely questioned among contemporary scholars, the precise relationship between the Pastorals and the Paul of the authentic letters is hotly debated. Is the writer of the Pastorals merely using Paul as a foil to sell his variety of early catholicism, or at least attempting to domesticate him? Or is he representative of "authentic" (i.e. mainstream) Paulinism? Usually these questions have been answered by making comparisons between Paul and the Pastorals, but the issue is usually clouded by our modern conceptions of what exactly Paul taught. A refreshing alternative to this approach has been developed by Dennis Ronald MacDonald, Assistant Professor of New Testament and Christian Origins at the Iliff School of Theology.

MacDonald has put the focus of debate precisely where it belongs, that is, back in the second century when the issue first arose. He argues that this century witnessed a drastic polarization between the interpreters of Paul, a tug-of-war between social conservatives and apocalyptic sectarians. MacDonald's thesis is that the Pastorals are a fruit of this struggle, and that specifically they were written (at least in part) to counteract the "old wives tales" (I Tim. 4:7) or legends about Paul that were later recorded in the radically sectarian Acts of Paul and Thecla. Like Walter Baur's *Orthodoxy and Heresy in the Early Church*, MacDonald seeks to demonstrate that orthodoxy is defined by the winners of the hermeneutical struggle (see chap. 5, "The Victory of the Pastorals"), and that "the interpretation of Paul in the Pastoral Epistles was not the only one permissible within the Pauline heritage" (p. 98).

To make his thesis viable, MacDonald must establish that the legends about Paul recorded in the Acts of Paul (AD 150-190) were not invented by an aberrant Asian presbyter (as Tertullian asserts), but actually circulated independently for many decades, and thus were contemporaneous with the Pastorals. This he does convincingly in chapter one, with the creative use of folkloristics. The author restricts his investigation to the Thecla story, the Ephesus story (Paul and the baptized lion), and the martyrdom story, and uses folklorist laws of oral narrative developed mostly by Alex Okik.

In chapter two, MacDonald's methodology bears rich fruit when he turns from the form of the narratives to investigate the social phenomenon behind the legends. Since oral narrative is more dependent on sympathetic transmitters (storytellers) and audiences for survival, these legends may tell us much about

the communities that treasured them. He identifies the storytellers and their audiences as women living in the more libertarian Asia Minor, who because of their apocalyptic sectarianism are opposed to the Roman Empire, renounce sex and marriage, and consider the church to be in opposition to the conventional social institutions of city and household. The legends about Paul are the main vehicle for advocating their theological outlook.

In chapter three, MacDonald seeks to demonstrate how the Pastorals arose as a reaction to the use of these legends about Paul, and use Paul himself to refute them! While recognizing that there are a number of "heresies" that the Pastorals attack (p. 56), the author suggests one that has been overlooked: the "old wives tales" of the legends. Generally, the Pastorals condemn those who upset households (2 Tim. 3:6-7), forbid marriage (1 Tim. 4:3), and promote assertiveness of women (1 Tim. 2:11-15). MacDonald tries to tie the legends more specifically to the Pastorals by demonstrating that the author of the Pastorals was aware of them. He notes shared names (e.g., Hermogenes, Onesiphorus) and shared incidents (e.g., the lion), and argues that this shared material is best explained by oral tradition, not literary dependence. He then seeks to show how the Pastorals tried to counteract the Paul of the legends. The most prominent method was the affirmation and promotion of social conventions, especially the household as the strength of the church, not its competitor. Perhaps the most interesting suggestion of MacDonald is that in seeking to restrict and reduce the order of widows (1 Tim. 5:3-16), the author of the Pastorals was trying to circumscribe the main vehicle of the legends: independent women, some who may not have been "real" widows, but virgins devoted to celibacy after the order of Thecla.

In chapter four, MacDonald steps back from the Pastorals and places the use of this corpus in the context of the struggles of social conservatism of the bishops of the second century with the resurgency of apocalyptic radicalism in such movements as the "New Prophecy." In short, the bishops and the Pastorals won the battle for Paul in the canon. However, in chapter five, MacDonald shows that the legends found in the Acts of Paul also had a victory of sorts, in the arena of popular religion. Thecla was canonized, and became a major model for the development of monasticism in the later church.

MacDonald has written a captivating book with a creative thesis that is well documented and supported. One could certainly quibble with the author's interpretation of certain texts, but this is the minor result of the nearly universal tendency to account for all of the facts from the single perspective of one's hermeneutical construct. The major flaw of the book, however, lies less with the thesis than with the conclusions that MacDonald tries to draw from it. The author recognizes that the complexity of Paul's own teaching is the source for a good deal of the interpretive traditions in both the Pastorals and the Acts of Paul. However, in trying to trace some of this development from Paul in his sweeping statements and texts cited in a few brief, concluding pages, he raises a host of unanswered questions and objections. Furthermore, he concludes by virtually identifying the charismatic image of Paul in the Acts of Paul with the image of Paul in the genuine Paulines, and demands that the reader choose between this image and the image of Paul in the Pastorals. Naturally he chooses the Paul of the genuine epistles, but isn't this precisely the false alternative that his thesis disproves? Why can't we be enriched by the dialectical perspectives of both streams of Pauline tradition?

The Future of Evangelical Christianity: A Call for Unity Amid Diversity
by Donald G. Bloesch. (Doubleday, 1983, 202 pp., $12.95). Reviewed by Dale Sanders, Pastor of First United Presbyterian Church, Caldwell, KS.

Donald Bloesch, Professor of Theology at the University of Dubuque (Iowa) Theological Seminary, again demonstrates his amazing grasp of the plethora of Christian theologies and lifestyles in this latest addition to a long list of books. An unusual yet welcome feature is his use of the pronoun "I," giving this book a more earnest and personal cast than the others.

Dr. Bloesch is open to the contributions Pentecostals and Charismatics have to offer Protestant, Catholic, and Orthodox traditions. Yet this is not without qualification. He believes the movement of the Holy Spirit has more depth and breadth than that which is spilling over from the recent outbreak of old enthusiasts. The Holy Spirit's "centripetal power" is drawing evangelical Christians from all communions into a closer unity, despite the three "centrifugal forces" of restorationism, separatism, and accommodationism. These three forces are the special threats to the developing "evangelical catholic church," which is Bloesch's term for his vision of what the future church should be.

Bloesch discusses, from within a Reformed frame of reference, what it means to be *evangelical*—the claimants to the title, the rivalry, the dream. This is accomplished by fingering evangelicalism's present identity crisis, finally putting his thumb on the problem: it is more than fundamentalism, but it is not a return to unreformed orthodoxy.

There is a growing climate of conservatism in this country, and a rash of theological movements out to capitalize on it, even if the bewildering variety of churches and sects preclude capture on a massive scale. Among them is Bloesch's own hope for "catholic evangelicalism." While noting that Rome is not catholic enough, he feels it is better to err on the side of enthusiasm than on the side of formalism.

The observation of this reviewer is that Dr. Bloesch appears to be part of that stream which is beginning to empty into an American version of England's 19th century, Tractarian river; and his interest in sacramentalism seems to indicate paddling rather than floating in that direction.

That this is so can be cited by the recent adhesion of the *New Oxford Review* (or at least its editor, Dale Vree) to Roman Catholicism, a periodical Bloesch names as one of several representative of "catholic evangelicalism." Vree's conversion occurred after *The Future of Evangelical Christianity* was published. I am further surprised by Dr. Bloesch's willingness to err so much on the side of enthusiasm, when he lists Klara Schlink (Mother Basilea) as among the "catholic evangelical" luminaries whose light he shares.

Dr. Bloesch's personal comments, throughout the text and into the footnotes, are enlightening of himself and his opinions—for instance, the opinion that the Presbyterian Church, USA, is probably headed for a major schism. All in all, the book is stimulating and provocative by turns, and is well worth the price for the pithy quotes alone.

(Originally published in Reformed Review, *Autumn 1984; reprinted by permission.)*

BOOK COMMENTS

The Thought of Jacques Ellul: A Systematic Exposition
by Darrell J. Fasching (Toronto Studies in Theology, Volume 7, Edwin Mellen Press, 1982, 225 pp., $39.95).

This book is very helpful for understanding Jacques Ellul. Its purpose is to bring together elements from all his published works in order to present Ellul's thesis concerning technology, faith and freedom. The book is organized into three chapters on Ellul's sociology and three on his theology, with a summary critique and guide on how to read Ellul.

Although not uncritical of Ellul, the chief criticism of the book would seem to be a failure to challenge Ellul on certain points. Fasching's main departure from Ellul is in his demonstration of how Ellul's method logically leads one to utopianism, in spite of Ellul's adamant renunciation of all utopianism. However, Fasching does not view this as a significant problem in that conceivably Ellul could agree with Fasching's use of the word *utopian*. More significantly, Fasching fails to question seriously Ellul's elevation of individual freedom. He does say that Ellul's insistence that social ethics must always be individual ethics is an overstatement. But he leaves unchallenged Ellul's fundamental contradiction between individual freedom and social order (whether a new or old social order). What Ellul espouses is the typical existentialist dichotomy between individual freedom and necessity. Ellul's definition of freedom as a revolt against necessity is strictly negative and reactionary, contrary to the biblical understanding of freedom, which is relative to obedience to God and love of humanity. Unchallenged is Ellul's assertion that the Bible gives no social values, as well as his assertion that the Bible gives no indication that Christians are to have any consensus on such matters. Surely any treatment of

Ellul should question these assertions.

—Ralph Loomis

The Messianic Secret
edited by Christopher Tuckett (Fortress, 1983, 176 pp., $6.95);
The Interpretation of Matthew
edited by Graham Stanton (Fortress, 1983, 176 pp., $6.95);
The Kingdom of God
edited by Bruce Chilton (Fortress, 1984, 192 pp., $6.95).

As a student I was confronted with the extremely divergent interpretations of the above topics. Fortress has initiated a valuable series, *Issues in Religion and Theology,* which offers a collection of some major short treatments on a particularly difficult theme. Each volume also offers an introductory essay sketching the history and relationships of the various essays. What is especially of profit is that many of these essays were either tucked away in some rather obscure publication or unavailable to English readers. Now we have a valuable, relatively inexpensive, collection of primary essays on a given topic.

In *The Messianic Secret* we have, in addition to the valuable introduction, essays by J. B. Tyson, G. Strecker, U. Luz, J. D. G. Dunn and H. Räisänen. All of these provide answers to the difficult question, especially prominent in Mark, "Why did Jesus demand silence regarding himself when he was to be the universal Savior of man?" Although no one could agree with all of the views, each in its own way makes a singular contribution to the discussion and deserves reading. As with all of the volumes in this series, there is no better way to begin studying this topic.

The choice of Professor Stanton to present a survey of scholarship on Matthew was particularly fortunate: he has also presented a lengthy analysis elsewhere. Besides providing translations of several significant essays (those of von Dübschutz, Michel, Strecker, and Luz), this volume resurrects two articles which were notoriously difficult to obtain: von Dübschutz's article on the rabbinical nature of Matthew and Michel's far-reaching essay on Matthew 28:16-20. Though much remains to be read, those who read this volume will better understand most of the recent trends in Matthew studies.

Of particular value for teachers will be B. D. Chilton's editing of essays on the Kingdom of God. Because the topic is so large, Chilton has a thorough survey of the literature which ranges well beyond the essays presented. Though American evangelicals may be disappointed at the exclusion of something by G. E. Ladd, one cannot argue with Chilton's general choice of essays. As with the other volumes in this series, we applaud the efforts of the editors/publishers for providing students with these helpful introductions to both the primary essays as well as careful essays on the history of interpretation.

—Scot McKnight

Of Love and War,
by Dorothee Söelle (Orbis, 1983, 172 pp., $7.95).
The Arms Race Kills, Even Without War
by Dorothee Söelle (Fortress, 1983, pp., $6.95).

In *Of Love and War,* Dorothee Söelle, a West German who teaches theology at Union Seminary in New York and at Hamburg, tries to speak to both our minds and our hearts. She's preaching to the already-converted in the sense that she offers few attempts to convince through argumentation. She offers instead an inspiring call to act and to support others who are acting.

The two issues she focuses on are the arms race as seen from western Europe and human rights in Latin America. With regard to the former, she speaks to our minds through insightful analysis of the dynamics which fuel modern-day nuclearism, and she speaks to our hearts through powerful poetry. The poems remain powerful in the second part of the book, but the analysis loses some force—perhaps due to her not really being a part of the situation in Latin America.

I was moved and challenged by this book and would highly recommend it. Especially welcome are the European insider's perspective, the creative mixing of poetry and prose, and the call to combine peacemaking with spirituality. I share the sense of outrage which permeates Söelle's writing here, though I wish she spoke more of the love the title mentions.

The Arms Race Kills is a much less substantial book—both intellectually and emotionally. It is a collection of speeches and articles concerning the arms race from a European perspective; especially the moral aspects of it. For me, this book fit more in the category of "interesting" than "moving" or "challenging." The articles are superficial, though they provide helpful information as to how things look to the religious wing of the European peace movement.

—Ted Grimsrud

God as the Mystery of the World
by Eberhard Jüngel, translated by Darrell L. Guder (Eerdmans, 1983, 428 pp., $20.95).

This translation of Eberhard Jüngel's *Gott als Geheimnis der Welt* reaffirms Jüngel's standing as a major contemporary creative theologian. Following Karl Barth, his goal is to demonstrate the thinkability of God on the basis of the self-disclosure of God. However, Jüngel's contribution is to relate the self-disclosure of God more directly to "the death of God" as expressed in the cross of Jesus. In this death, the love of God is expressed as a union with "perishability," the "perishability" which is found in worldly existence.

The first three-fourths of the book consists of lengthy and in depth philosophic discussions concerning the roots of speaking of the "death of God," the possibility of thinking God, and the speakability of God. Jüngel's villain is the western philosophic tradition of the "necessity" of God's existence, which then is separated from the question of God's essence. This has been found to be easy prey for the penetrating critiques of Nietzsche, Fichte, and Feuerbach. In addition, this view presented a false sense of security as well as denying the possibility of being addressed by God. According to Jüngel, God is the mystery of the world who is only known through his address. This discussion includes a detailed and interesting treatment of the problem of analogy.

The dogmatic theme of "The Humanity of God" is developed out of the argument that the death of God is identified with the cross of Jesus. The author identifies himself with the contemporary "narrative theology" movement, but in a distinctly dogmatic and trinitarian sense. Building upon his previous work on Barth's view of the Trinity, Jüngel stresses the dynamic of "God's being in becoming" as expressed in the Trinity, and more particularly, the Incarnation, as a manifestation of the "self-relatedness" and "selfishlessness" in the love of God. The humanity of God means not only that "God comes from God," but also that "God comes to God" and "God comes as God." In this "mystery" there is the basis for genuinely thinking and speaking about God.

In this work Jüngel effectively builds upon the tradition of Karl Barth, while going beyond him by wrestling with the crucial issues in the history of philosophy and theology concerning the "death of God" and the cross, as well as drawing out provocative implications of such a theology. It may be asked of him whether his argument is convincing that "perishability" does not necessarily mean an end of being, as it relates to the "death of God" and the cross. In this, Jüngel goes even beyond Moltmann's idea of "death *in* God" in the cross, to speak explicitly of the "death *of* God." However, his discussion does open

up a crucial issue for theological epistemologies which claim affinity with the crucified Jesus of the Gospels. This work is not for beginners, by any means; but for those who would like to jump into the "deep end" of the contemporary theological swimming pool, it is indeed both an education and a challenge.

—Christian D. Kettler

Peace Thinking in a Warring World
by Edward LeRoy Long, Jr. (Westminster Press, 1983, 118 pp., $6.95).

This is a brief, popular work intended to prod its readers to a more serious consideration of the call of Christians to be peacemakers. Long's contention is that in the current world situation of nuclear escalation we need desperately to change our ways of thinking about international affairs. He offers here a first attempt in describing "peace thinking" and in suggesting steps toward this way of thinking. There is little that is new or intellectually stimulating in this work. Nevertheless, the book should be most helpful in provoking an adult church school class to thinking about war and peace in a Christian manner and this, surely, is long overdue.

—T.D. Kennedy

The Schillebeeckx Case
ed., with introduction and notes, by Ted Schoof (Paulist Press, 1984, 158 pp., $7.95).

This is undoubtedly a book for the specialist. But if one is a specialist, that is, familiar with the fine points of theology, then this book makes fascinating reading. It is, as the title indicates, a compilation of letters and documents exchanged between Edward Schillebeeckx, the Dutch Roman Catholic theologian, and the Sacred Congregation for the Doctrine of the Faith. The subject is Schillebeeckx' Christology. The issue is whether or not his efforts to interpret the traditional doctrine (Chalcedon) in a way that will appeal to the marginal believer and even, perhaps, the unbeliever, is simply a matter of semantics or whether the doctrine is changed in its essential core. No one who tries to do theology for herself or with and for others can avoid this issue. How do we say old truths in a new way? The light which the Schillebeeckx case book sheds on this question is both instructive and sobering. Schillebeeckx, by the way, has the better of the argument, in this reviewer's opinion. The method used to examine him makes one glad to be a Protestant. The seriousness of the debate makes a Protestant who is evangelical want to be a Catholic.

—Paul K. Jewett

Doctrine and Word: Theology in the Pulpit
by Mark Ellingsen (John Knox, 1983, 192 pp., $8.95).

This is a lively attempt to relate theology to preaching. First, Ellingsen gives us a brief summary of the theological consensus and key questions surrounding a Christian doctrine (from a Reformed perspective), then he offers a sermon on that doctrine. The sermons are written for a variety of congregational settings. Here is doctrinal preaching that is theologically sound without being dull, and pastorally sensitive without sacrificing theological depth. The book should be of interest to pastors and seminarians who take the linkage between word and doctrine seriously.

—William H. Willimon

Book Comment Contributors

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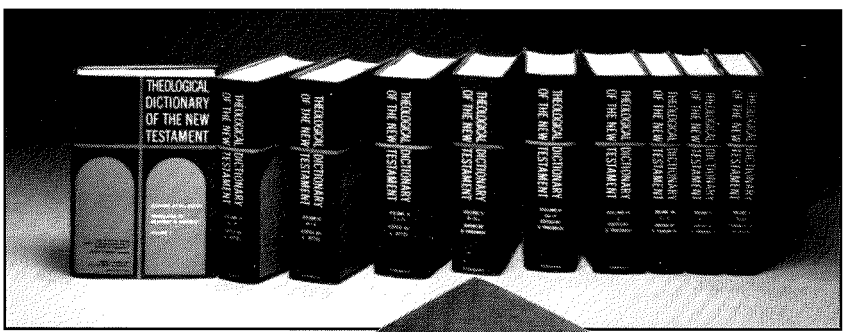

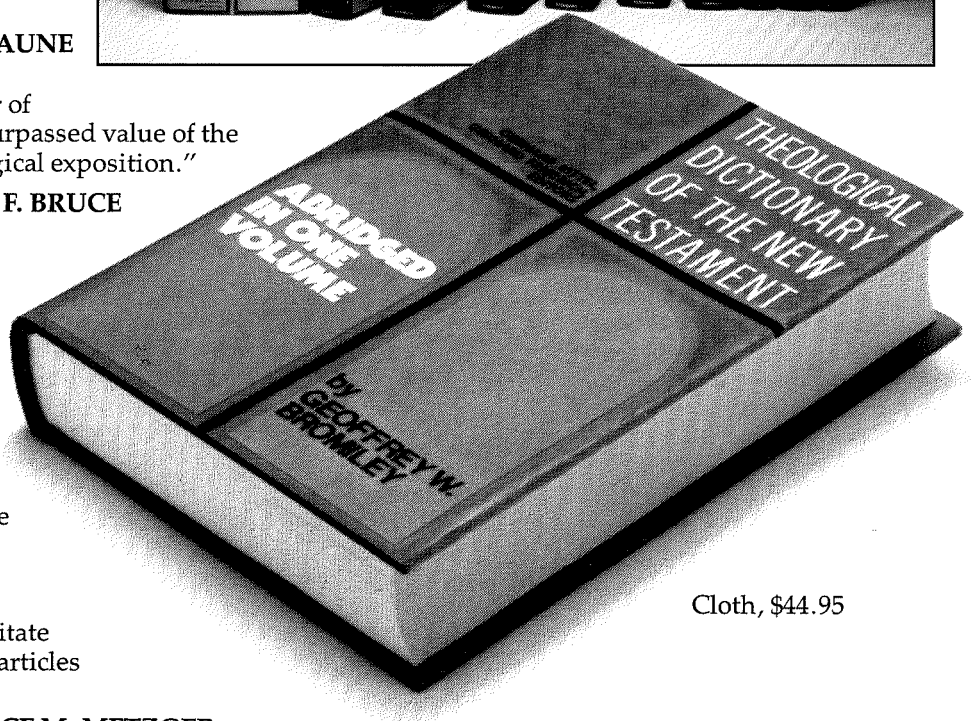

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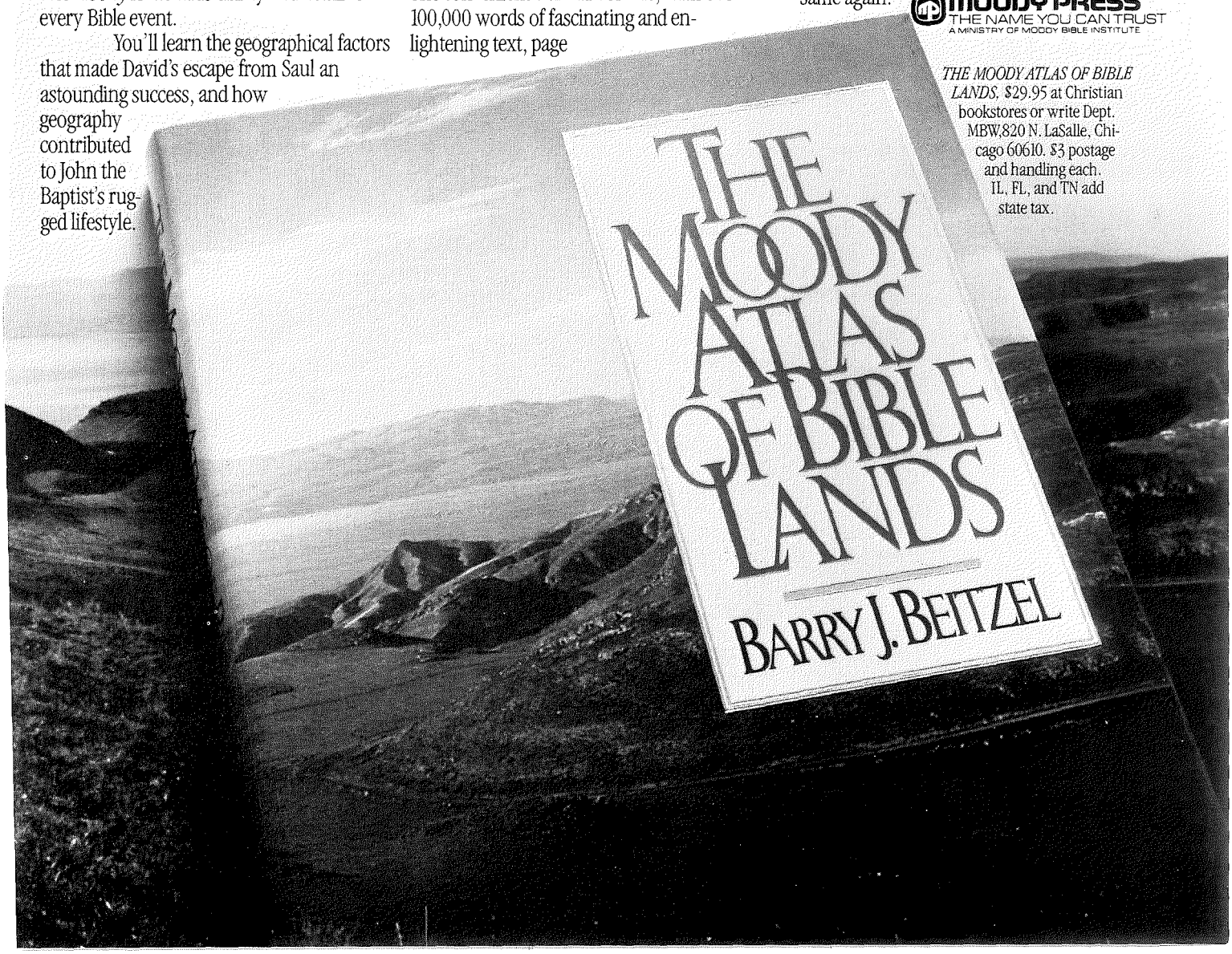

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BOOK COMMENTS

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Introducing This Issue

When I was in high school years ago editing a typically adolescent publication, I never dreamed that late in life I would have the privilege of serving on the staff of a scholarly journal like *TSF Bulletin*. But perhaps that youthful experience was one phase of providential preparation for this new responsibility. At least it taught me early on that, though an editor's chair is not even remotely akin to the papal see, it does afford an opportunity to exert a limited degree of influence. After all, an editor decides what articles will appear in his magazine, what issues will be highlighted or ignored, and what policies will be pursued. So let me once again assure *Bulletin* readers and subscribers (ah, if only every reader were a subscriber!) that I intend to continue the irenic approach of my predecessors, Mark Lau Branson and Thomas McAlpine. Through the *Bulletin* they enabled diverse traditions within the orbit of theological education to engage in bridge-building, dialogue, and mutual edification. I will follow that policy to the best of my ability.

Despite the repeated canards about the ivory tower that academicians are accused of inhabiting, theological education does not take place in a spiritual vacuum. We who are professors and students in seminaries or the religion departments of universities are subject to the same struggles, pressures, and temptations as our fellow mortals. We are not some semi-angelic species of terrestrial beings immunized against the traumas of ordinary human life. "Elijah," says the Apostle James, "was a man just like us." That applies equally to men and women who major in what was once called divinity. We know—I for one certainly know—that increasing expertise in God-talk does not of itself guarantee a deepening relationship with God. That is why, I am sure, Manfred Brauch's article on "Theological Education: The Glory and the Agony" (p. 3) will prove a relevant word for all of us who carry on our specialized kinds of academic pursuits.

We, too, are caught up in the swirling currents of our time, the social and political forces which buffet people everywhere, even people who may be living on cloistered campuses and spending long hours in quiet libraries. T.V., radio, and newspapers keep us apprised of events as they occur locally or half a planet away. No doubt there are some individuals so engrossed in pious learning that they give scant heed to mundane affairs. The threat of nuclear war or the bloody violence of the Middle East strikes them as inconsequential over against such timeless issues as supralapsarianism or the precise routes of Paul's missionary journeys (matters which have their own importance, to be sure, in an academic context). But indifference to mundane affairs is impossible for Christians who view existence from a biblical perspective and who have an incarnational viewpoint. Moreover, indifference is a luxury no citizen of this global village can afford today—certainly no believer in the caring God self-disclosed in the Jesus of the Gospels. Regardless, then, of our perhaps radically divergent opinions concerning national defense, we will agree with Carole Fontaine that nuclear weaponry raises profound theological questions (p. 5).

Less volatile than the nuclear question are those questions concerning the role and status of women which Christians have debated off and on across the centuries with, as a rule, foregone conclusions being stoutly reaffirmed. Rather recently, however, those questions have moved to the forefront of theological and ecclesiastical discussion. With intensity, persistence, and highest level scholarship, the taken-for-granted chauvinism of male-oriented and male-dominated Christianity has been effectively challenged. Yet the debate goes on. What is the teaching of Scripture on this whole subject—as exactly as objective exegesis can determine? Since Galatians 3:28 is a pivotal text, Daniel Fuller's discussion (p. 9) will stimulate reflection even when it does not elicit agreement.

Regardless also of our religious backgrounds and commitments, we recognize the imperative need for Christians to understand our Jewish neighbors far more discerningly and charitably than is ordinarily the case. Marc Saperstein's essay, "Points of Dialogue Between Evangelicals and Jews" (p. 13), will help foster that true tolerance which springs from a respectful apprehension of what another faith-community believes and practices. To destroy caricatures and stereotypes is to serve the cause of Him who declared, "I am the truth."

In this "maddening maze of things" where we are "tossed by storm and flood," as John Greenleaf Whittier put it, how can we do more than simply maintain our equilibrium? How can we develop a God-relationship which will give us the discernment of mind, the strength of soul, and the elasticity of spirit needed for a redemptive ministry of healing and reconciliation? Taize, that intentional community which models a disciplined life-style, has suggested a program for personal revitalization (p. 16).

As usual, this issue includes a rich smorgasbord of book reviews and comments (p. 20 onward). I trust that they will whet your bibliophilic appetite without arousing carnal craving or motivating spendthrift over-indulgence!

Bon appetit!

Theological Education: The Glory and The Agony

by Manfred T. Brauch

For those of us who are involved in theological education, both as students and teachers, it is important to be reminded of those core-dimensions which give to this process of preparation for Christian vocation its glory. It is also important to be reminded of the fragmentary nature of the enterprise, to consider its pitfalls and dangers.

In this article I attempt to lift up for renewed consideration and celebration both the glory and the agony of our task.

Theological Education: The Glory

The glory of theological education is centrally related to the fact that it has to do with God. We forget that all too often! We become preoccupied with peddling information; digging through archives; dissecting the human psyche; following ideas and their development across the centuries; analyzing the dynamics of contemporary society; developing communication techniques; oiling institutional mechanisms; and polishing our image for public recognition and applause. All these activities and tasks are an important part of the enterprise. But if they are not consciously, intentionally, and continually related to the central focus of theological education, if they are not energized by a vision of the glory of God, then they become impotent and enslave us in their impotence.

Theological education is centered in the Living God. Not the God of metaphysical speculation or the God of mythical abstraction. Not the God of the philosophers, but the God of Abraham, Isaac, and Jacob. Not the God portrayed in the endless march of soupy religious T.V. shows, nor the God enshrined in wood or stone. Not the God of glass cathedrals and of magnificent monuments ostensibly created in his honor—but in the God of Holy Scripture; the God who weighs us in the balance and finds us wanting; the God who invites His creation into freedom from bondage to decay, and calls His children to participate in that process; the God who takes us seriously enough to enter into relationship with us, who values us enough to suffer with us, and who trusts us enough to place the world at our disposal. He is the God who calls us to faith and to obedience, to piety and to performance; who meets us in grace and demands from us justice; who confronts us in love and challenges us with truth.

Theological education that is not centered in this kind of God does not deserve the investment of our lives, our energies, our gifts of spirit and our intellect. It has lost its glory and is devoid of the power of the Divine Presence.

The glory of theological education is centrally related to the fact that it has to do with us human beings. The psalmist of ancient Israel put it this way: "What is man that you are mindful of him, that you care for him? You have made him but a little less than divine. You have crowned him with glory and honor." Theology is a "word about God." But since it is we—human beings—who are theologizing, theology is always also about us; it has an anthropological orientation. The questions we ask about God, about his nature and his purposes are not asked out of curiosity. They are not just speculative, nor do they emerge out of antiquarian interest. They arise out of our search for meaning, our attempt to grasp reality and to find answers to such questions as: "Who are we? Why are we here? Where are we going?

The glory of theological education resides in the fact that it seeks to understand human beings not only in the context of temporal relations, but also in terms of an ultimate point of reference, in terms of ultimate values that transcend our own.

Not all areas of human inquiry are so oriented. We live in an age that is dominated by relativism and pragmatism. The concern that pervades the marketplace is not of human value and worth but of utility; not of the quality of human life but of productivity. The question, "What is truth?" is not often asked; rather, the question which dominates is, "What is the profit margin?" In such a climate, human worth is relative, and in direct proportion to particular levels of success and achievement. A recent book, entitled *Winning is Everything and Other American Myths,* sticks a probing knife into the side of this all-pervasive view of life. Theological education must be involved in exposing that myth. Theological education which is not guided by a vision of the preciousness and worth of each human being has lost its reason for being and is devoid of glory!

The glory of theological education is grounded in its preoccupation with a unique historical event. Its focus on the Living God on the one hand, and on the human being as the image of God on the other, is not energized by general religious experience, nor by some peculiar esoteric mysticism, nor by some speculative dogma. Rather, the glory of theological education in a self-conscious Christian community lies in relation to that event in which the divine and human intersect, that event in which the glory of God is revealed in human flesh, that event in which the grace and love of God became fleshed out in the Man Jesus of Nazareth, that event in which God erupted into the dilemmas of human history and experience in His Son, Jesus the Christ, our Lord.

Philosophy has its Platos and Aristotles, its Humes and Heideggers. Science has its Hypocrates and Descartes, its Newtons and Einsteins. They operate on the frontiers of intellectual inquiry. They search the microcosm and the macrocosm for clues to the meaning of life and the operation of the systems and organisms of this universe. They touch truth at innumerable places and bring it into the workshop of our lives. We honor them for their achievements. Our lives are enriched by the fragments of truth which they have seen.

But there is no figure who stands out on the human landscape like Jesus of Nazareth: Jesus the human face of God; Jesus the man for others. According to John, his sole purpose was to "bear witness to the truth." And it is that truth about God and humanity, about life and death, about joy and pain, which is the subject matter of theological education.

Who would have ever thought—looking at a tiny child tucked away in a barn in an obscure corner of Palestine two thousand years ago—that his name would be chanted and intoned, day after day, century after century, in towering cathedrals and tiny shanties? That it would be carried to every

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corner of the earth? That it would fill the minds and inflame the hearts of countless men and women, urging them on to fantastic achievements, carrying them on waves of ecstasy up to God's very throne? Energized by the vision of this One, saints like Francis of Assisi joyously and wholeheartedly dedicated their lives to the service of their fellow humans; Bach composed his immortal music; El Greco painted; Bunyan found inspiration for the pilgrim's journey through the wilderness of this world; and Bonhoeffer was enabled to go serenely to his death.

Theological education in a Christian context which is not grounded in the Word made flesh, which does not have its source and continuing inspiration in the God-Man Jesus, has lost its soul and is devoid of glory.

The glory of theological education is further found in its grounding in Holy Scripture, the Magna Charta of Christian Faith. The fact that this book continues to outrank all other human documents on the best-seller lists is irrelevant, since we know that there are many more copies gracing library and other bookshelves than are actually read. What is relevant is the fact that there is no written document which has had a more significant or pervasive impact on the total life of humanity than this book. The words of this book—with all their textual problems and historical and theological ambiguities—have led countless people into encounter with the living Word of God and have thus brought them life and meaning in the midst of death and decay. It is here where the glory emerges!

From the very beginning, the Bible became the source and mirror of the early Church's identity. It turned to the Bible for its self-understanding. Its quest for the proper understanding of the meaning of the divine-human encounter in Jesus of Nazareth was carried on within the parameters of this book. Its collection of the Hebrew Scriptures and early Christian writings into an authoritative canon proceeded from the conviction that here, through the Jewish and Christian experience, they were in touch with authentic and authoritative witness to the nature of God and the meaning of human existence.

Holy Scripture is the cradle in which the Word made flesh continues to be born in our midst. It is, at one and the same time, human word and divine word; breathed by God and uttered by men; word of God in human vocabulary and human vocabulary enveloped by the grace of God. My own experience—shaped during my years as a seminary student and confirmed in years of struggling with the biblical text as a New Testament professor—is that the more I have taken the human dimension of this book seriously, the more it has become for me the vehicle of divine grace.

And yet, there is always the danger of moving to the left or to the right: Of so lifting up the human dimension that we can no longer hear that word which both judges and heals us. Or of so lifting up the divine dimension that the possibility of intersection with our human experience is made extremely difficult. If we begin with the affirmation—as I do—that the biblical revelation is both the result of and the witness to the divine-human encounter experienced in Israel's history and mediated in Jesus of Nazareth, then theological education must be involved in the continuation of this encounter, and always in light of the primary witness to that encounter.

Theological education that is not continually grounded in the Word of Scripture, which does not listen to it, respond to it, dialogue with it, allow itself to be critiqued and judged by it, becomes an exercise in futility! It is like a ship without a compass, a space vehicle without a gyroscope. To the ship without a compass, the glory of the sea can become a treacherous, watery grave. To the space-probe without a gyroscope the glories of a star-studded universe can become a nightmare. Theological education without the guiding and correcting instrument of the Word of Scripture is finally without glory.

The glory of theological education resides in the fact that it is engaged in the shaping of lives for ministry and that it is done in conscious relationship to a people called the church. I cannot imagine a task more glorious than that! I vividly remember how—after I had delivered a series of lectures on the Gospel of John—a student came to me and said: "John has always been my favorite gospel; I have studied it, been encouraged and inspired by it; but I think I heard it today for the first time." To participate in moments of inspiration, in moments of discovery, in moments when the truth you have been struggling to understand and explicate suddenly sets you and others free—*that is glory!* To participate in a community of students and teachers in the quest for truth, in the struggle to relate that truth to the complexities of our modern era, in the search for better ways to allow the divine and the human to intersect—*that is glory!*

Theological education in a Christian context which is not grounded in the Word made Flesh, which does not have its source and continuing inspiration in the God-Man Jesus, has lost its soul and is devoid of glory.

The ultimate focus of that glorious task is a people called the church, and its presence and ministry in the midst of this world. In numerous seminaries and divinity schools around the country where theological education has increasingly become an academic preoccupation, there is a renewed recognition that theological education which is divorced from the life of the church is devoid of power. In some circles you are not really with it in theological education if you cannot launch upon an incisive critique of the church. Shelves of books have been produced dissecting the weaknesses of the church, faulting it for insensitivity to the needs of society, and belaboring its failure to fulfill its mission. Yet for all the truth contained in that critique, there is no more challenging locus for ministry and service to humanity than in and through the church. A colleague of mine put it this way: "If one wants to be where the real action is, where families live, where children are born, where people suffer and die, where they cry, where they dance, rejoice, sing, and where they hurt, then the church is the place to be." Theological education which is not focused toward the needs and ministry of the church has lost its reason for being, and is devoid of glory.

Theological Education: The Agony

There is a shadow side to all of this; theological education is not only glory. One of the rules in photography is that the brighter and more intense the sun, the darker and more prominent are the shadows. So it is precisely when we focus on the glory of theological education that the agony comes into boldest relief.

The agony of theological education is grounded in the fact that we carry the glory in earthen vessels, that we see through a glass darkly, and that we only know in part.

Even as we attempt to center theological education in God, we become painfully aware of the broken, fragmentary nature of the undertaking. We are constantly tempted to identify our doctrines and definitions about God with the Reality which *is God.* But, he is always beyond our grasp; he refuses to be confined to our labels; he does not easily fit into our systems; he will not act in ways we prescribe for him!

Even as we focus theological education on the worth and preciousness of human beings, we become painfully aware that our normal impulses militate against that, and we have a difficult time modeling that commitment. Somehow, programs tend to become more important than persons, success more desired than growth, and statistics more valued than relationships.

Even as we lift up the centrality of Jesus Christ in theological education, we become painfully aware of our tendency to domesticate and tame him; to strip from him the rags of the Suffering Servant and shroud him in the glittering robes of triumphalism; to heap up so much historical and critical knowledge about him, that we are finally prevented from *knowing* Him.

Even as we attempt to ground theological education in the biblical Word, we are painfully aware of the gulf which separates the twentieth century from the time of the writers, and of our faltering attempts to find ways in which that Word can address our time. And so we are tempted to domesticate the book, using it to serve the purposes of our strategies, our agendas, our ideologies and belief systems. Or, we idolize the book, using it as a quarry of eternal truths which we then struggle to understand for our time.

Finally, *even as we attempt to focus theological education toward ministry and the church,* we are painfully aware of our own continuing participation in the failures and weaknesses of its life and ministry; of our clouded vision about its nature and mission; of our fragmentary understanding of the world to which the ministry of the church must be directed.

We carry the glory in earthen vessels. That is the agony of theological education! But we have no viable options. Indeed, as the Evangelist John recognized in his portrait of Jesus, *there is no glory without the agony!* Or, more precisely, it is only as we submit to the agony, as we allow it to be the matrix for growth, that we can fully experience the glory.

Theological Implications of the Arms Race

by Carole Fontaine

Those who speak on the relationship of Scripture to any modern enterprise come with a strong sense of their position's ambivalence. On the one hand, they have been radically confronted with words—words whose sacred character has allowed them to be authentically validated in the lives of believers over the centuries.

On the other hand, they know that Scripture's message to believers over those same centuries is conditioned by time. This is inherent in the very nature of language itself. Scripture came into being within a given historical matrix. Hence, it automatically reflects the character of that socio-economic milieu.

The same kinds of cultural conditioning will exist in modern hearers of the Word. Here we deal with especially insidious biases in the form of the basic presuppositions about life which we, the modern readers, bring to the text. This will be true whether we listen for a literal "truth," a sort of cookbook by which to concoct our lives, or for the finely-honed critical detail which sparks a professional's curiosity. Our modern conditioning is especially dangerous simply because, since it *is* ours, we are less likely to be aware of its influence on our understanding. It is no easy task to "time travel" between the generations without losing one's way.

Yet here I stand as a Christian and a faithful exegete of Hebrew Scripture, calling for the need "to study war no more." I am aware that there are some in my field, who, using the same types of biblical criticism which I employ, might find a very different sort of message coming from Scripture.

Indeed, I suspect we are all too well aware of the picture of the vengeful God of war of the "Old" Testament who is so frequently juxtaposed with the Sunday school portrait of Jesus, the gentle good shepherd. Perhaps all of us have wondered secretly how such a "Father" could produce such a "Son."

Fortunately for most Christians, the dilemma is easily solved by noting that the war god is, after all, located in the "Old" Testament, that rather embarrassingly thick group of pages right before Matthew. The Old has passed away, and we are governed by what is New. So unless we stumble over an improperly edited psalm as we are singing, we are usually all right in disregarding the strident tones of nationalism, racism, militarism and sexism which seem to blare from the pages of the Hebrew Bible like a trumpet's call to worship in a liberal's worst nightmare.

Yet, one must take a stand on such questions somewhere, to speak to one's world with a voice grounded in the lessons and experiences of past generations of the faithful. It was their encounter with the "Living God" which is, after all, the substance of Scripture. I am well aware of the tendency in my field and in me to become so involved over the proper translation of Armageddon that we are able to forget that we stand on its very brink. I wish I could reassure you concerning the military imagery in the depiction of Israel's God, the "might-makes-right" mentality, and the patriarchal orders that reserve important decisions, decisions which are critical to the lives of all, to an elite few. I wish I could tell you that all these things were cultural borrowings from Canaanite warlords. It is tempting indeed to explain away some of those quaint features in the Hebrew Bible war narratives—such as that of the "ban" or holy war in which all that breathes was to be exterminated as an offering to God. References to "primitive" nomadic cultures in which the virtue of "manly honor" tended to produce especially aggressive codes of behavior as the male ideal might alleviate some of our distress over the text. While many of these observations are valid, and *do* bring us more clarification about the concept of war and its relationship to God and God's people, still the fact remains: The Lord is a Man of War. We read this in Exodus 15.

Israel tells us this when singing of a nation of slaves at its greatest moment of triumph: after the crossing of the Red Sea and the subsequent destruction of the chariots of Pharaoh pursuing the band of fleeing slaves. Throughout both Testaments there is an undeniable witness which insists that God "fights" on behalf of God's people. We know too well the

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kind of complacency that such "triumphalist" theology may breed, because it always seems so obvious that we are God's people. Our enemies *must* be wrong, and things will naturally come right for us in the end. God is on our side. We are sure of it.

But who is this God-on-our-side? A God who condones the slaughter of innocent Canaanite children? A god of Auschwitz and Kampuchea? As Christians we may wish to propose here a different theological image as a corrective. We may choose to speak instead of that bleeding, rejected Messiah in Gethsemane, a man whose friends were so faithless that they feared to grieve openly as he died the painful slow death of a convicted criminal.

Yet what is one, twenty, a thousand crucifixions compared to the horrors our century has witnessed? The hideous and immediate threat of extermination of all life on this planet in a nuclear holocaust is a very real possibility which has never existed before. As a popular young comic often concludes his routines, "You've got to be crazy. It's too late to be sane."

Reading the Old Testament

So with the two-edged sword of Scripture—a militaristic image already!—let me offer a different reading of the Word of the Living God which addresses us from the past in Scripture. It claims us now in the outcry against impending nuclear destruction. I would like to suggest some important features which condition an authentic scriptural understanding of what our faith demands as we face threats the like of which no ancient prophet ever dreamed—not the God-on-our-side of popular religion, but a God upon whose side we can take our stand in perfect confidence; a God whose presence with us in the midst of broken, hostile environments has traveled the strange road from Eden to Golgotha. The worship of this God requires us to reject much which is comforting in the popular nationalistic theological assessments of the nuclear madness in which our world is engaged.

Then what do we make of this God whom we are explicitly told is a "man of war"? This deity is called the "Lord of Hosts," usually understood as the "heavenly army" which fights cosmically on behalf of Israel. To understand this God properly, we must give a context to the circumstances from which these characterizations arose.

The people Israel were born out of the Exodus experience; on this almost all critics agree, regardless of their various assessments of the amount of historical truth to be found in the Book of Genesis. Against impossible odds, a tired, hurried band of slaves of many ethnic groups escaped from the control of one of the mightiest states known in the ancient world. Ancient Egyptian records tell us that it was common practice to allow nomadic tribes to settle the Nile delta during famines. Semitic prisoners of war from Syro-Palestine had routinely been used for slave labor throughout the Second Millenium B.C.E. Yet somehow—dare we say, miraculously—"something happened," something which Israel could never forget. The people continued to ratify their commitment to the authenticity of this Exodus experience in covenant renewal ceremonies where they swore their sole allegiance to this Force—"The Holy One," the One who keeps watch over Israel. Literally, the appellation "Holy" meant "the One who is Absolutely Other," radically separate from anything else known in their world.

The people of Israel soon found that alliance with this strange Entity was no easy task, for this was a jealous God, as the God of the oppressed perhaps has the right to be. God demanded justice and equity to be lived out daily in the life of the society of all true worshippers. *This* ultimate demand is the origin of the Torah, often called "the Law," but better thought of as "the Way." Israel's God prescribed a way of life in which the rights and needs of all were to be met.

It is interesting to note that the Holy One seems to have been associated with certain "special interest groups" in the thinking of early Israel, as one scholar has recently put it. Who were they? As we might begin to expect, they were those who had no other protector but Divine Righteousness: widows and orphans (those with no male relatives to maintain them); and resident aliens (those who normally were accorded no rights within the societies in which they resided). This Holy Lord is also especially associated with the "citizen army" of early Israel, since this newly formed people were surrounded on all sides by hostile and imperialistic powers.

This was the "great sin" of Israel's history: thinking that the Holy One, the Redeemer, could be placated and manipulated with ornate worship and empty words instead of deeds of justice.

The Canaanite city-states functioned by means of a military aristocracy and ornate mythological cults. They served the purpose of wasting enormous economic resources on the "worship" of divine fertility and cults of the dead. They also supported the royal house and priesthood. The warlords of Palestine found Israel's new form of egalitarian organization a direct threat. As the Canaanite peasantry began to think about the divine in a new way—that perhaps God, and not the king or the hereditary elite, owned the land—they began to question why their children went hungry as they offered up their produce in the Cult of the Dead. Seeds of change had been planted.

The imperialist powers of Egypt and Mesopotamia felt the presence of this threat less directly. For them, Israel, because of its position as the land bridge between Africa, Europe and Asia, was simply in the way of their continuous attempts to wrest control of the major trade routes from each other. "Har" or Mt. Megiddo in northern Israel guarded the pass of the intersecting roads. It is from the Greek transliteration of this word that the term *Armageddon* comes. Har Megiddo had seen too many bloody struggles for the biblical authors to believe that the end of the world would begin any place but there, where the continents meet and collide.

Now we see the socio-economic and cultural features which undergird the "theology" of the Holy One as a warrior god. The first meaning, that of a great experiment in equality, was subsequently bastardized as Israel's monarchy interpreted this symbolism nationalistically. It is this interpretation which the classical prophets vehemently oppose. The narrow view of the Holy One as a national god constituted Israel's harlotry and running after false gods. This was the "great sin" of Israel's history: thinking that the Holy One, the Redeemer, could be placated and manipulated with ornate worship and empty words instead of deeds of justice. The prophets believed it was for this sin that the two kingdoms of Israel and Judah had been destroyed—and destroyed by the very national God who was to be always on "their" side.

For early Israel it was clear that their God engaged in real struggles to maintain society. God was encountered as a Force that was so "unearthly" as to prefer slaves over pharaohs, a

God who made old women laugh at the thought of becoming mothers of the Promise. This was no God of repressive Canaanite hierarchy, but one who turned young women into judges and heroines in a thoroughly patriarchal society. Israel's affirmation of the Holy One as a "man of war" and patron of the military reflects the people's experiential knowledge that they had *indeed* been saved through more than their own efforts. The metaphor witnesses to the fact that their very existence continued to be threatened by competing social orders with far more resources at their disposal; and yet, somehow, the people continued to exist in a new way, a way which affirmed life instead of death. Israel needed protection in a hostile world—as do we all.

When Israel spoke of the Holy One using the imagery of a war god, it was because of the knowledge that the faithful are *always* engaged in a struggle to survive and preserve the ideals of life and justice in a world that so often chooses death and injustice. Jesus of Nazareth and other rabbis of his time were bearing witness to the great theological truth of Israel's vision in the ambitious summary of the entire Hebrew Bible in two statements: You shall love the Lord your God with all your heart and all your soul and all your might . . . and you shall love others as you love yourself. Here indeed hangs all the teachings of the Law and the Prophets, and the source for modern wisdom.

If we say the Lord is a "man" of war, we must understand the true meaning of this cry: this is a God of power, employed on behalf of the powerless. Here we have a God who is engaged in the great fight against death. Despite later Israel's growing ethnic insularity as a way of preserving that "special" identity as God's people in the midst of foreigners after the fall of the monarchies, here perhaps we can begin to see the continuity between the God of the Old and the New Covenants. The Exodus is reinterpreted in the Way of the Cross: "Immanuel," God among us, suffering with us, God for us, as we challenge the might of death. Here, perhaps, is a God whom we can worship in joy, hope and integrity, working shoulder to shoulder with all those who have gone before us, seeing their dreams unrealized, but trusting in the ultimate victory of the Living God.

When Jesus proclaims to bemused followers, "Do not think I have come to bring peace on earth; I have not come to bring peace, but rather a sword" (Mt. 10:34), we may now see that sword for what it is: a weapon of unflinching resolve which sweeps away the powers of greed and injustice that decree death—whether it be to individuals, society or our fragile planet. The promise of salvation offered in the Resurrection offers us the freedom to work for an "alternate future" here on earth. It is not an "exemption" clause which excuses us from our responsibilities here-and-now because we have been promised our "pie-in-the-sky" later in the "sweet-bye-and-bye."

What Does God Require?

What implications can be drawn for us today from this new context of understanding our traditions' relationship to war? What do we find here to help us understand what Scripture and the God of Life require of us? We stand weak and outnumbered against entrenched and powerful bureaucracies that grind mindlessly on toward a judgment day which will be darkness and not light, as the prophet Amos pointed out centuries ago. Government officials have told us that a nuclear freeze is bad military policy and bad arms control policy. Let us be clear: we know the way of the world and the hearts of those who choose violence. Does not nuclear disarmament spell a greater increase in conventional armaments, more expenditure of resources of life and energy, more illicit intervention on the part of the great powers into the affairs of the small? Nicaragua has already suffered at our hands more than once this century in our invasion and support of the brutal Somoza regime. The spectre of further intervention grows more solid every day, as our President and Defense Department wave the threat of "increased Soviet buildup," like some witch doctors' dead bones rattling in our face, in hope of turning back our purpose. Peace is impossible, they tell us. But what does Scripture tell us?

It is likely that wars, whether deemed holy or just, are more a testament to the human failure to understand God and one another, than to some divine approval of such wasteful enterprises.

First, we may take our position certain of the theological ground on which we stand. Even though others may dispute our readings of sociological issues at points, the Cross stands forever as a living witness to Christ against Culture, liberating us from the perspective that violence is our only choice and death our only end. We are called to say, as Deuteronomy (the book from Hebrew Scripture most quoted in the New Testament) confronts its hearers, "Choose Life!" We must choose as our God and Savior would choose, opting to say a radical "no!" to the acceptance of the violence that culture decrees. Do not be deceived: the price of our "no" to nuclear madness will not be cheap. We commit ourselves to a struggle which will probably not cease in our lifetime—all the more reason why we must begin to raise our outcry *now*. We may not see the end of our work, but, God willing—and on this point I can believe no other than that God *is* willing—we may hope that our efforts will keep us from seeing the end of our planet.

Throughout Scripture, there are poignant references to God's joy in creation, the goodness of matter and the created order, and its deep and abiding relationship to its Creator. Often in the midst of our human-centered arguments against God, Scripture turns our gaze away from ourselves toward the world around us. "Consider the lilies," we are told, in the midst of our plans and confusion. "Those who go down to the sea in ships—*they* have seen the works of the Lord!" we are informed in our land locked, isolated world view which sets human interests precisely in the center of our universe. "Are the trees men that you make war against them?" Deuteronomy (20:19) challenges us, referring to the ancient practice of defoliation of enemy territory during wars.

Genesis makes our position very clear: we were created to "till and to keep watch" over the earth. If we have interpreted our charge to "have dominion and subdue" as meaning to trample, rape and defile our planet as we please in order to suit our often questionable definition of progress, let us not blame Scripture or God, but ourselves, for such errant, greedy readings of the text. Creation suffers from our sins; it must be redeemed through us or it will perish with us. Our two fates are inseparable, but God is concerned for both.

The wicked city Ninevah is "saved" by its repentance at the message of the prophet Jonah (much to his disgust, I might add!). Jonah resisted his call, knowing that the immense compassion of God would probably end in forgiveness of this most hated ancient city, a center of inhumanity and imperialism.

With the kindly intervention of creation in the form of a "great fish" who knows its duty better than the prophet, Jonah nonetheless finds himself preaching words of life to the enemy of his people. Jonah hates his success—he does not believe Ninevah deserves salvation, and probably, by human standards, he is right. We should count ourselves fortunate that our Creator does not share such standards, or rather, feels equally free to dispense "second chances" as well as righteous retribution richly deserved. In a pointed object lesson, the sulking Jonah is taught the value of every living thing, when he laments over the death of the shade tree God has provided overnight to shelter him from the sun. The Holy One chastens the prophet with this sharp comparison:

> You pity the plant for which you did not labor nor did you make it grow, which came into being in a night and perished in a night. And should not I pity Ninevah, that great city, in which there are more than a hundred and twenty thousand persons who do not know their right hand from their left, not to mention many animals? (Jonah 4:10-11)

Ancient Israelite pragmatists may have sought to characterize the Living God as a nationalistic war god, but in so doing, they were guilty of burying traditions of God's goodness to all beings. Ancient Israel may have fought "Holy Wars" under the rubric of this faulty theology, even as the Christian Church has proposed models of "just wars" since its recognition as a state religion, despite this contradiction to the teaching of the Church's first three centuries. However, it is likely that wars, whether deemed holy or just, are more a testament to the human failure to understand God and one another, than to some divine approval of such wasteful enterprises. No matter how we choose to evaluate these past conflicts, it is unthinkable to apply such models of the justification of culturally sanctioned slaughter to a nuclear world.

The arms race and nuclear proliferation constitute a very real modern equivalent of the ancient "Cult of the Dead," which is rejected by both Testaments. While children around the world go hungry, we squander our human, financial and ecological resources to produce items whose sole purpose is to cause death and blight. When political instability caused by the injustices of the use of the world's resources, and the greed of the powerful and the misery of the poor frightens us, we choose to send military aid and design anti-terrorist squads rather than speak of the real source of the problems and their resolution. Our governments condemn us, if not to nuclear holocaust, to a series of Afghanistans and Polands, Chiles, Nicaraguas, El Salvadors, Guatemalas. While the power brokers of this world choose to characterize our dilemmas as "guns or butter," let the people of God, empowered by faith, speak out to name a different reality: the possibility of choosing life for ourselves and our planet, instead of death. The answer is not *more* militarism, but less! More justice and less justification of "business as usual" in foreign policy will serve us better than all the missiles and helicopters on God's earth.

We are no longer faced with the polite dichotomy between spending our resources on shiny, new, "better" guns, rather than on butter, the "high-priced spread" of the well-fed elite. We can no longer afford either guns *or* butter—not when the people have no bread. We cannot offer "cake" while the world starves, creating the very conditions for the outbreak of war which we fear and attempt to hold off by brandishing our arsenals at one another. We must be prepared to sacrifice our high standards of expenditure for higher standards of world equality. We must, lest when we stand for judgment before our Lord, we be forced to ask, "Lord, when did *we* ever see You hungry?" (Mt. 25). We know the answer already: God, in our neighbors, our world, is hungry everywhere. While we continue to support the arms race, we exist in alienating contradiction to the teachings of Torah and Gospel alike. There can be no question of rendering unto Caesar when the survival of all life is at stake, for that is the province of the Holy One, the Living God.

Rarely have the people of God had so great an opportunity to serve God and the world, atoning for past omissions and signalling new possibilities for the future.

Our "call to worship," then, as the faithful bearers of the Judeo-Christian tradition, is a call to dissent—loudly, incessantly, and hopefully, even where there seems to be no hope. Will the rest of the world hear our "religiously" motivated cries against nuclear madness? Perhaps we should not be unduly shocked if we are dismissed as dreamers or viewed cynically in light of our past inability to turn aside from violence—better that we dream of peace and rice rather than of apocalypse and failure.

Rarely have the people of God had so great an opportunity to serve God and the world, atoning for past omissions and signalling new possibilities for the future. But will the Russians, the Pakistanis, Israel, Wall Street or Washington listen? Even cynics are beginning to recognize that *all* our fates are mutually threatened by the potential of nuclear annihilation. World War III will have no winners; a "limited" conflict is not likely to remain limited for long, and there will be only losers. We might suggest a new, more worldly slogan. Perhaps: "Nuclear War is Bad for Business"—or Pan-Islam, or world Marxism, or Zionism, or whatever people believe worthy of dying to support. We must teach each other instead to speak of those things worth *living* for. Let us take heart in our task for here we are taking our place at the throbbing heart of all theology: God's commitment to life. Recall those words, never more meaningful than now: Blessed are the peacemakers, for they shall be called the children of God (Mt. 5).

How shall we proceed then, in serving our God and planet, demanding both reconciliation rather than violence from us, and stewardship of resources rather than reckless criminal waste? We should not think that we are the only "remnant" of those who seek to live the faith for themselves by working for the survival of the greater community. When the Israelites returned from their captivity in Babylon, they were bolstered by the beauty of the promises of the prophet Second Isaiah, but were soon disillusioned. The Palestinian situation was not an easy one for them socially, economically, or theologically as they sought to cope with their changed status in society, now that they were no longer a sovereign state, but a province under foreign rule. The people sought to rebuild the Jerusalem temple at least, but even that proved a difficult and disappointing enterprise. We are told that those who remembered Solomon's temple wept at the sight of the Second Temple because it bore so little of its former glory. Yet though it was not what they remembered, it was built through common struggle to the glory of God, and the Lord of Hosts had a "word" of encouragement to those engaged in the process. It is a word which seems especially apt for us today, as we work

into uncertainty, confident only of the end if we do not work on into the night. The word from Zechariah 4 contains not only censure but hope, as we labor to give birth to a more peaceful world: "Not by might, nor by power, but by my Spirit, says the Lord of Hosts" (Zec. 4:6b).

Let us be encouraged: we do not work alone, though we may often feel we do. Through the Spirit of God all things, even peace, become possible, if we are willing to give them a chance. We know we will lose if we do not. We are ready to risk winning a world back from death and destruction. Let us not be afraid to do so—"by my Spirit," says the Lord of Hosts.

Paul and Galatians 3:28

by Daniel P. Fuller

According to Galatians 3:28, "There is neither Jew nor Greek, there is neither slave nor free; there is neither male nor female, for you are all one in Christ Jesus."

In what sense should we understand these negations? Except in the case of "neither slave nor free," they cannot mean erasing distinctions between groups of people.

Help comes in realizing that Paul borrowed these three statements from the wording of a baptismal ceremony. There are two other places in the Pauline corpus (I Cor. 12:13, Col. 3:11) where there are such formulaic statements declaring an end to the differences between groups that have been opposed to each other. Baptism is explicitly mentioned in the immediate context of two of these statements (I Cor. 12:13, Gal. 3:28) and implicitly in the third.

Concerning Colossians 3:11, Michel Bouttier notes that in its context, there is emphasis upon having died, with Christ, to the elemental spirits (2:20-23), and having been raised up to heaven, with Christ, where one is to foster a set of new affections (3:1-4). Then, because of union with Christ in his death and resurrection, there are exhortations to "put to death" or "put off" the evil practices and affections of the former life (3:5-10), and to "put on" a new set of affections (3:12f.). In between there is an argument with language resembling that of Galatians 3:28: "Here there cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free man, but Christ is all, and in all" (3:11). Since the writer, both before and after 3:11, is echoing Paul's baptismal language of Romans 6:1-13, Bouttier therefore concludes that "the baptismal formula [of Col. 3:11] is enshrined in the development of chapter iii" (Bouttier, 1977).

In each of the three places where this baptismal formula appears, it is emphasized that the great benefits that come from being united with Christ are enjoyed equally by every believer, whatever his or her race, class, or gender. So, in the passage just considered (Col. 3:11), believers from races opposite from the Greek in two directions, the Jew on the one hand, and the Scythian, who is "a particularly uncivilized barbarian" (Windisch, 1964, p. 552) on the other, enjoy the same blessings of being freed from the elemental spirits. I Corinthians 12:13 argues the point of the preceding verse 11, that God apportions all his various spiritual gifts "to each one individually as he wills," by affirming that "by one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit." The third statement, Galatians 3:28, comes between two climactic affirmations of the blessings enjoyed by faith in Christ. "In Christ Jesus you are all sons of God, through faith. For as many of you as were baptized into Christ have put on Christ" (vv. 27f.). Afterwards comes the affirmation, "If you are Christ's, then you are Abraham's offspring, heirs according to the promise" (v. 29). Therefore the negations of v. 28—neither Jew nor Greek, neither bond nor free, neither male nor female—want to deny that the blessings of being united with Christ depend in any way upon race, class, or gender.

So the history of the interpretation of Galatians 3:28 from Chrysostom to the present shows a general agreement that each believer, despite his or her distinctives, should rejoice in the all-sufficiency of God's blessings attained by faith in Christ. However, divergent opinions emerge in understanding how the "neither-nor's" should affect the attitude and behavior of one believer toward an opposite in the pairs of Galatians 3:28. Can a slaveholder own a slave who, like him, is a member of Christ's body? If God dispenses his spiritual gifts "to each one individually as he wills," then should a church be on the lookout, among the women as well as the men, for those having the gifts requisite for official ministry? In this century there is disagreement in many American churches over this question, as in the last century there was disagreement over the application of "neither bond nor free."

Since the affirmation of this baptismal formula was so important for Paul that he (or his school) used a form of it three times, we believe that we should go to his writings to learn what we can of how he wanted the negations of Galatians 3:28 to be applied between believers in the matters of race, class, and gender. Like Michel Bouttier (but with different results), "we would like to review quickly how Paul himself received and lived out those few and various passages, pertinent to Galatians 3:28, by which we catch a glimpse of his thinking" (1977, p. 16).

"Neither Jew nor Greek"

Galatians 2 provides specific information on how Paul applied oneness in Christ to relations between Christian Jews and Gentiles. During his visit to Jerusalem, a certain group of Christian Jews (termed "false brethren"—2:4) sought to have Titus, a baptized Gentile, circumcised. In addition to baptism, they wanted circumcision to comprise the sign of the covenant. Making each Gentile believer submit to circumcision as well as baptism would have greatly impeded Paul's Gentile mission and very possibly stopped it altogether. So Paul resisted all efforts to have Titus circumcised, "that the truth of the Gospel might be preserved for you [Gentiles]" (2:5).

Paul's efforts succeeded, and Christians Jews had to accept the uncircumcised Titus as being fully an heir of the promises to Abraham's seed as any Jew. Paul also required a similarly profound change in a Jew's attitude and behavior toward a Gentile, when the situation arose where a Christian Jew, residing in the Diaspora, belonged to a church comprised of many baptized Gentiles, like that at Antioch (cf. Gal. 2:11–14). Because early Christians ate meals together in their household churches, Paul, Peter, and other Christian Jews joined with Christian Gentiles at these meals and ate whatever was served. However, Christian Jews at Jerusalem were troubled to hear this, so they sent a group to Antioch, apparently to inquire about this matter. As a result, Peter stopped eating

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with the Gentiles, perhaps to avoid the possibility of splitting the Jerusalem church. But Paul understood that Peter, in so acting, was telling the Gentiles that in order to become bona fide Christians, faith in Christ was not enough; they must also submit to Jewish cultural distinctives. For Paul this was not being "straightforward about the truth of the Gospel" (Gal. 2:14). It denied the cardinal affirmation that justification was by faith alone, and it would place such impediments in the way of a Gentile's becoming a Christian that the Great Commission could not be carried out.

Thus Galatians 2 makes it evident that Paul insisted upon a full compliance with the meaning of the affirmation that "in Christ there is neither Jew nor Greek." A refusal to submit to this meaning denied the gospel and destroyed the Gentile mission. So Bouttier, it seems, makes only a start in applying Galatians 3:28 when he says, "The presence, in the congregation, of those by whom one finds himself offended or accused, provides the opportunity for each to express his new freedom [in Christ]; the Jew can do a favor to the Greek and the Greek, to the Jew [and so on for slaves/masters and men/women]" (1977, p. 17). But he seems to stop short of Paul when he says, "Being made one in Christ does not destroy the ties of a Jew with Israel, of a slave with the oppressed, or of a barbarian with the ostracised" (p. 18).

"Neither Bond nor Free"

In his ninety-nine page treatise on Galatians 3:28 (1978), Hartwig Thyen has no difficulty in finding a coherent Pauline teaching regarding the implications of baptism for slaves and masters. For one thing, since he regards the prison epistles (excluding Philemon) and the pastorals as having an author whose outlook sometimes differed from Paul's, he can ignore the instructions for slaves and masters found in Ephesians, Colossians, and I Timothy. He also rejects interpreting I Corinthians 7:21b as saying, "But if you [slaves] can gain your freedom, make use of [your present condition of slavery] rather [than take an opportunity for freedom]" (so Leitzmann, 1910; Hering, 1948; Barrett, 1968; Conzelmann 1969). Indeed, chapter 7 has a dozen commands for people to remain in the state they were in when converted. But Thyen understands Paul to be giving a parenthetical exception to this rule in v. 21b, because he introduces it with a "but" (*alla*) followed by a conditional "if" clause. Furthermore, there are six other places in chapter 7 where Paul enjoins people to change their status under certain circumstances. So Thyen would follow the RSV's translation of v. 21b: "But if you can gain your freedom, avail yourself of the opportunity."

Philemon provides Thyen with a confirmation of this translation. To Philemon, the slaveowner of the runaway Onesimus who had become a Christian, Paul said, "You . . . might have him back forever [if you do not insist on his severe punishment], no longer as a slave but . . . as a beloved brother . . . both in the flesh and in the Lord" (15 f.). Paul also said that he had confidence that Philemon would do "even more than I say" (21). So Thyen concludes that "a necessary inference from Gal. 3:28 in the context of Pauline theology appears to be that at least among Christians there ought to be no more slavery" (p. 166).

This abolitionist stance would then be the necessary implication of "neither bond nor free" in Paul's thinking. Indeed, Hans Dieter Betz argues that this negation "when heard by Christian slaves at the ceremony of their baptism . . . could hardly be misunderstood" (1979, p. 195). There is no evidence, however, that abolitionism ever got a general hearing in the early churches. Instead, Ephesians, Colossians, I Timothy, and I Peter have passages which allow the continuation of slavery, though they seek to mitigate its miseries with injunctions based on the future judgment, Christ's example of suffering wrongfully, and the need for a blameless Christian testimony before the world.

Furthermore, Paul Jewett (1975) would disagree with Thyen that the evidence in Philemon and I Corinthians is sufficient to show that Paul openly and explicitly advocated abolitionism. Jewett remarks that Paul's "polite reserve" in obliquely suggesting that Philemon manumit Onesimus "contrasts with the direct encounter Paul had with Peter over Jewish/Gentile relationships at Antioch (Gal. 2:11f.)" (p. 139). As for I Corinthians 7:21b, Jewett believes that the apostle may well have meant that a slave should take advantage of any opportunity for freedom, but since he does not expand on this at all, "obviously Paul is more interested in one's spiritual status of freedom in Christ than in the social implications of this freedom" (ibid., note).

The evidence, therefore, seems clear that Paul was not concerned with carrying out the baptismal implications of "neither bond nor free." This conclusion would be reinforced to whatever extent the teachings of Ephesians, Colossians, and I Timothy regarding slaves and masters echo the apostle's own teachings. But when we consider the third negation in Galatians 3:28, "neither male nor female," we find from I Corinthians, an uncontested epistle, that Paul was as disinclined to enforce the implications of this negation, as the contested epistles are to enforce "neither bond nor free."

"Neither Male nor Female"

In I Corinthians 11:2-16 Paul teaches that a woman is subordinate to a man, and that in showing this submission she reflects a man's glory, as the man, submitting to Christ, reflects the glory of God. In keeping with this patriarchal submission, 14:33b-35 teaches that women are to keep silence in a church's stated meetings, and are to receive help in understanding Christian teachings from their husbands at home.

Hartwig Thyen, who is concerned to apply the baptismal implications of Galatians 3:28 fully to the churches, is distressed to find Paul teaching patriarchalism and backing it up with theological arguments in these two passages in I Corinthians. He laments how Paul has thus caused his followers "down through the centuries and up to the present to discriminate against women" (1978, p. 180). In these passages Paul argues that since the woman was created *from* the man in Genesis 2, therefore she is subordinate to the man in the very order of creation itself (I Cor. 11:8). Thyen notes that this

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is generally in keeping with the rabbinic idea that women are subordinate to men. For him this means that "[Paul] has given his opinion here 'according to the flesh' . . . and not according to the Spirit," because "his exegesis, in which only the man is made after the image of God, and is the one to represent the divine glory, is unequivocally opposed by Genesis 1:27, which sets the pattern for construing Genesis 2 by explicitly saying that Man [*Mensch*] as man and woman was created in the image of God" (pp. 184f.).

Such a conclusion, which Thyen himself regards as an "unhappy, last resort [*ultima ratio*]" (p. 113), comes as a shock to the reader. In establishing his hermeneutical ground rules at the outset of his essay, he had said that before taking this *ultima ratio* of regarding Paul as being influenced by the pressures of conventional thinking and his own Jewish heritage, "the *repeated attempt* must be made to grasp Paul as a *consistent* thinker and doer" (p. 113, emphasis added). But Thyen makes not even one attempt to show how Paul could have been consistent in supporting patriarchalism in I Corinthians.

Why did he not explore the possibility that Paul was accommodating his teaching, for the time being, to patriarchalism, so as to channel all the church's energies toward the crucial task of bringing the attitude and behavior of Christian Jews and Gentiles into harmony with "neither Jew nor Greek"? Accommodation was a foundation of Paul's ethical theory (I Cor. 9:19-23; 10:32-11:1), and Galatians and Acts provide examples of how Paul used this principle to maintain the integrity of the gospel, the unity of the church, and the ongoing movement of the Gentile mission. Consequently, before concluding that Paul was teaching "according to the flesh" in enforcing patriarchalism, Thyen should have considered whether or not I Corinthians 11:2-16 and 14:33b-35 are not an instance of temporary accommodation to what is less than consistent with the baptismal implication of "neither male nor female."

Like Thyen, Jewett affirms that Paul's teaching about women in I Corinthians finds its roots in rabbinism. Concerning the apostle Paul, Jewett says, "So far as he thought in terms of his Jewish background, he thought of the woman as subordinate to the man for whose sake she was created . . ." (p. 112). But unlike Thyen, he sets forth the outline of a theodicy for why it was necessary for God to accommodate himself, temporarily, to the evil of patriarchalism. To begin with, God was incarnated as a man, says Jewett, not because a man is more like God than a woman, but because God had to come into "a history marked by sin and alienation [involving patriarchalism]" (p. 168). Then in regard to the all-male apostolate, Jewett argues that indeed "our Lord's intent, through the preaching of the apostles, was to redeem mankind and so create a new humanity in which the traditional antagonism of the sexes would be reconciled." But since this redemption could not be accomplished by a "simple confrontation" with patriarchalism, "one can understand, then, why [Jesus] chose only men to herald the truth of the Gospel in the Greco-Roman world of the first century" (p. 169). The third part of this theodicy is the affirmation that "it is from this perspective [of *God's* temporary accommodation to secondary problems in the sinful world] that we must understand the pronouncements of Peter and Paul, leading apostles, to the intent that women should keep silent in the church and not aspire to the teaching office" (p. 166). After analyzing the various arguments Paul used to support patriarchalism, Jewett says, "All of these considerations are viewed by Paul as indicative of the relationship which *God intended* to prevail between men and women" (p. 51, emphasis added). But from God's point of view such patriarchalism was only temporary; someday the churches would come to understand the full implication that "in Christ there is neither male nor female." So Jewett concludes his book by saying, "While Paul went all the way in living out the truth that in Christ there is neither Jew nor Greek, he by no means denied in his life style [of treating individual women as peers] the implications of the further truth that in Christ there is no male and female. . . . But [now] it is high time that the church press on to the full implementation of the apostle's vision concerning the equality of the sexes in Christ" (p. 147).

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Accommodation Ethics

Accommodation is the word best suited in the English language to represent Jewett's understanding of God's strategy in incarnating his only Son as a male, and in appointing an exclusively male apostolate. For Jewett the term *accommodation* would also apply to God's decision to permit Paul and Peter to teach a Christianized version of patriarchalism that was to be valid for a temporary time only. The term represents what people do who have identified themselves with one belief and behavior structure, and "yet . . . employ the language of [another structure], or conform to its patterns of thought and behavior at certain points" (Peter Richardson and Paul Gooch, 1978, p. 100).

The philosopher Gooch notes that "in so far as [these two structures] are themselves inconsistent structures, then whoever accommodates [from one to the other] will be considered inconsistent" (ibid.). For example, the God who created men and women as equal components of humankind could easily appear inconsistent to have ordained an all-male apostolate. Then too, since accommodation stops short of being a conversion in which one leaves behind one belief and behavior structure and espouses the other, then whoever "accommodates without wholeheartedly changing his beliefs about what he ought to do . . . may well be accused of hypocrisy" (p. 111).

So people might well charge God with hypocrisy for creating males and females equally in his image (Gen. 1:27), and then ordaining Paul to command "in all the churches" for women to remain silent in stated meetings because "they are subordinate [to men], even as the law says" (I Cor. 14:33f.). The way Paul's thinking worked in supporting female subordination from the high religious sanction of the law is seen in I Corinthians 11:8f. Since, according to Genesis 2:20f., the woman was made *from* the man and thus *after* him, therefore the "woman [was created] *for* the man."

Gooch observes, however, that "on occasions someone's [accommodatory] actions may appear inconsistent [and hypocritical] only because some reconciling principle is not known to the observer" (p. 112). But we know the loving principle on which God acted in accommodating himself temporarily to patriarchalism. There is ample evidence to show why God, in supporting a Christianized version of patriarchalism, enforced by apparently scriptural sanctions, was not being at all hypocritical but was acting out of concern to do the most benevolent thing for the human race in the long run. What needed most to be done in launching the Great Commission

was to show that Gentile believers enjoyed the same status in Christ as Jewish believers simply on the basis of faith alone. Had this point not been made explicitly and emphatically, Christianity might well have remained an obscure Jewish sect for a few decades, and then disappeared. Then the nations of earth would have been deprived of the blessings of Christ. Surely everyone rejoices that God risked the charge of being hypocritical by temporarily accommodating to patriarchalism and supporting it with plausible, but not persuasive, scriptural arguments. Had he not done this the outworking of redemptive history would have stopped.

So, from the outset, there had to be a direct and protracted confrontation against the Jew/Gentile rift. We have already noted the changes in attitude and behavior that a Jew underwent in order to belong to a church where there were believing Gentiles. Since all this energy had to be expended for a number of decades in order to forge out the full implications that "in Christ there is neither Jew nor Greek," it was essential, then, for God to temporarily enforce upon the fledgling churches a Christianized form of patriarchalism (and slavery). That women had prayed and prophesied during public worship at Corinth (I Cor. 11:5f.) hints at how strongly Christian women felt the urgency also to forge out the full implications of "in Christ there is neither male nor female." But God, in his love, could not let this pressure burst forth just yet and divert energy away from the most vital task of maintaining the unity of the Church composed of Jews and Gentiles.

might save some" (I Cor. 9:22; I Cor. 10:33-11:1). When one understands Paul's application of Galatians 3:28 from this standpoint, then two other clues appear which should have signalled to the church down through the centuries that patriarchalism clashes with the freedom of the gospel.

One such clue is seen in Paul's failure to enforce the rule of I Corinthians 14:34 by rebuking the women who had prayed and prophesied in public. In I Corinthians 11:2-16 he reproved them only for not wearing headgear signifying submission to men. A good explanation for this is that Paul knew perfectly well that God gives his spiritual gifts (including ministry gifts) "to each one, individually, as he wills" (I Cor. 12:11). Consequently, he could not rebuke them for what was done in all probability as a work of the Spirit. So he simply rebuked their unpatriarchal attire, and later on in the book forbids women in general to speak in a meeting. The most loving thing to do at that time was to keep Galatians 3:28 from applying to patriarchalism, so that all the church's energy might be spent in making "neither Jew nor Greek" a reality.

Then there is the clue of Paul's own behavior toward women. Paul greets several women by their own names at the conclusion of Romans (ch. 16), whereas the rabbis spoke of a woman only as the wife of a certain man. Unlike a rabbi, Paul addressed a group of women with no men present (Acts 16:13), and he accepted Lydia's invitation to be a guest in her house (Acts 16:15). He regarded both Priscilla (Rom. 16:3) and Timothy (Rom. 16:21) as "my fellow worker." Since both are

A much simpler way to solve the disparity between Paul's behavior and teaching is to understand his teaching as an example of his explicit practice of accomodation.

So he imposed the highest possible sanctions to enforce accommodation to patriarchalism. But since these sanctions were only to enforce for a time something less than the ideal, they have only the apparent force of a plausible argument, but not the real force of a persuasive one. That women are subordinate to men, because the woman was created *from* the man and *after* the man, has a certain plausibility, but it lacks persuasive force. Although the man was created *from* the ground (Gen. 2:7), no one argues that he is subordinate to it. Then too, what comes *after* is not necessarily inferior. In I Corinthians 15:46, for example, the spiritual which comes after the physical is superior.

Paul Gooch remarks that since biblical accommodation (I Cor. 9:19-23; 10:32–11:1) must be undertaken only temporarily in order finally to move people into the full implications of freedom in Christ, it "has to be accompanied by *additional procedures* . . ." (p. 115, emphasis added). Otherwise accommodation will only confirm people in their substandard way of living. In other words, accommodatory teaching must be accompanied by "additional procedures" in the form of clues indicating that this teaching is being tolerated only temporarily until the true teaching can be established. One such clue could well be the shakiness of Paul's exegetical argument from Genesis 2 in support of patriarchalism.

Another clue comes from understanding why (as stated above) Paul went all the way in enforcing "neither Jew nor Greek" but was accommodatory in handling slavery and patriarchalism. Put this way, this clue implies that Paul himself was consciously practicing accommodation in teaching patriarchalism. This is not difficult to suppose, for Paul forthrightly told how he became "as a Jew" to the Jews (I Cor. 9:20). He also urged his readers to imitate him as he imitated Christ in becoming "all things to all men, in order that he

known as teachers of the Word (Acts 18:26; Phil. 2:20), it is natural to understand that Priscilla labored with Paul in the teaching ministry of the Word.

At this point it seems that a difficulty in Jewett's thinking appears. On the one hand, he believes that the apostle's insight that female subordination was done away with in Christ (Gal. 3:28) led Paul to behave toward women in the very unrabbinic, Christ-like ways enumerated in the preceding paragraph. On the other hand, Jewett declares, as we have seen (p. 112), that "so far as he thought in terms of his Jewish background, he thought of the woman as subordinate to the man for whose sake she was created . . ." Consequently, in those passages where Paul speaks of female subordination to men (I Cor. 11:2-16; 14:33b-35; Col. 3:18; cf. Eph. 5:22-33; and I Tim. 2:11-15) he was unwittingly giving forth an unchristianized teaching, a teaching not yet affected by the marvelous insight of Galatians 3:28 that "in Christ there is neither male nor female." But it is very difficult to understand how this insight could make him so unrabbinic in his behavior toward women without also making him unrabbinic in his teaching about them. A much simpler way to solve the disparity between Paul's behavior and teaching is to understand his teaching as an example of his explicit practice of accommodation, and his behavior toward women as part of the "additional procedures" or clues he was leaving behind to signal to the church that his patriarchal teaching was not timeless, but only a temporary accommodation until the "neither Jew nor Greek" problem had been finally laid to rest.

How, then, did Paul apply Galatians 3:28? We answer that he fully enforced "neither Jew nor Greek." With regard to "neither bond nor free" and "neither male nor female," he supported, by way of accommodation, a Christianized slavery and patriarchalism, but with regard to both he left sufficient

clues for the church to have understood that these teachings no longer applied after the "neither Jew nor Greek" issue had been settled.

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Points of Dialogue Between Evangelicals and Jews

by Marc Saperstein

Our task in solidifying communications between the evangelical and the Jewish communities is a challenging one. Traditional negative stereotypes of Jews and Judaism, which many liberal Protestants and even the Catholic Church have formally repudiated, still linger in some evangelical preaching and education; I have heard them in popular radio broadcasts. On the other side, there is something about evangelical Christians, especially those in the vanguard of the recently revived political activism, that makes many Jews uneasy. Partly it is the lingering suspicion, whether justified or not, that evangelicals view all Jews as highly desirable potential converts. But more important, I would guess, is the widely prevalent assumption among Jews that evangelicals treasure and work for a vision of America fundamentally different from that which most Jews share.

When Jews hear calls to make our country a "Christian nation" once again, we see a host of disturbing images. Our perception is that the evangelical goal is to remold this country into an America that would make Christianity normative and reduce Jews and others who are not "born again Christians" to the position of tolerated dissidents; an America that would see denominational religion intruding into public life to a greater extent than at any time in the past hundred years; an America where freedom of dissent would be radically stifled and restrictive standards would be imposed on literature and the arts; an America where millenarian speculation about an apocalyptic battle could inform our foreign policy; an America in which radical feminists, conscientious supporters of a nuclear weapons freeze, socialists, advocates of free choice on abortion, homosexuals, and even old-fashioned liberals would be branded as anti-God and denied legitimacy. For Jews, the vision of many evangelicals is a frightening apparition, and this often makes a calm discussion of the issues rather difficult. This is further complicated by some misperceptions of what we have in common. Let me touch on two of these.

One frequently hears the assertion made by evangelicals that one thing they share with Jews is a profound commitment to the Bible as the Word of God. Here I would sound a cautionary note. We must not forget that the Hebrew Bible is not the same as the Christian Old Testament, even though it may contain precisely the same books. The old stereotyped Christian reading of Scripture still lingers, contrasting the vengeful, zealous God of the Old Testament with the merciful, loving, gracious God of the New. This is certainly not an image Jews would recognize in the God of our ancestors.

Furthermore, the essential story of the Hebrew Bible as read by Jews is quite different from that of the New Testament as read by most Christians. For Jews, it is the story of the emergence and early history of people in a covenant with God, a people that won its land, built its Temple, lost both because of its failure to live according to the standards God expected, and, having experienced the traumatic catharsis of defeat and exile, was poised to return and rebuild. For Christians, this entire story is a preparation for things to come, essentially important not as history in its own right but as prefigurement and prophecy of a New Dispensation which would to a large extent make the old obsolete. We can be reading the same words, but what we read is not really the same.

And all too frequently, we do not even read the same words. For the Jew, the Bible is always the Hebrew text. While Judaism has never forbidden translation, as did Islam and for some time and for very different reasons the Catholic Church, no serious study of the Bible has ever been separated from the original Hebrew. By contrast, I frequently hear evangelicals quoting "God's Word" as if the text was originally uttered or revealed in King James English. Let us never forget that when we quote an English verse, we are not quoting the Bible; we are quoting one translation of the Bible.

This point is not mere academic pedantry. Translation always entails difficult and sometimes arbitrary decisions. A phrase in one language may have two possible meanings; the translator must usually render one at the expense of the other. What begins as multivalent and suggestive ambiguity emerges in translation as straightforward simplicity. This transformation is especially pronounced in translation from biblical Hebrew, which, as many of you know, has no punctuation, no indications where a quotation ends, hundreds of verbs with unclear subjects and pronouns with unclear referents, an imperfect tense that can mean you must, you may, or you will, and that omnipresent *vav conservive*, which can have at least half a dozen different meanings.

For the Jew, therefore, the Bible read and studied in Hebrew is a very different kind of text from that quoted in English by many evangelicals; it is fraught with ambiguities and obscurities, always open to new and legitimate interpretations, an open-ended text, the meaning of which may be ultimately elusive, which we are left to wrestle with and probe. We are not sure how to translate properly even the first sentence of the book of Genesis. This may be why in theological matters,

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Jews have traditionally had such a marked tolerance for diversity.

Where the Jewish community has tried to impose a measure of conformity upon its members, and this is primarily in the realm of behavior governed by Jewish law, the Bible has been understood and applied through a tradition of rabbinic interpretation. This is also frequently difficult for evangelicals to understand, but there is no model in traditional Jewish life for appealing directly to the Bible as a source of authority over others. *Sola Scriptura* is not a live option in the Jewish context, any more than the Supreme Court today could decide to throw out all the judicial decisions of the past 200 years and adjudicate each case solely on their direct reading of the Constitution. For the traditional Jew, the *meaning* of the Bible is largely open-ended, as I said, but the Bible *functions* as it has been understood by the rabbis over the past 2000 years. All of this, I take it, is quite different from the Bible of the evangelicals.

duction rates, average age, and intermarriage lead many to conclude that the number of Jews in the world will decline significantly over the next few generations. The very existence of a Jewish people 100 years from now is for us an agonizing question mark.

Under such circumstances, we cannot see these groups as contributing toward Jewish survival. With very few exceptions, their agenda does not reflect that of the Jewish community as a whole. They are not involved in the causes of Soviet Jewry, Jewish education or philanthropy; their only cause seems to be the winning of new converts. And their natural loyalties and affinities appear to us to be with evangelical Christians, not with Jews. Given the choice of marrying an evangelical Christian or a non-messianic Jew, most would feel that they have more in common with the Christian. They themselves may believe that they continue to be Jews, but their children will not be. And that for us is a critical touchstone.

The essential story of the Hebrew Bible as read by Jews is quite different from that of the New Testament as read by most Christians . . . We can be reading the same words, but what we read is not really the same.

A second area that evangelicals frequently think of as something we share in common is what might be viewed as the overlap formed by the intersection of our two circles: the Messianic Jews, Jews for Jesus, Hebrew Christians, or any of the other half dozen names by which these groups are known. I hope that no readers will take offense if I attempt to articulate the Jewish perspective on this issue.

I concede that the Jewish position may not be the most rational or consistent. Given the enormous theological diversity readily tolerated in Jewish life, given the fact that a self-proclaimed atheist who never sets foot in a synagogue can be an honored member of the Jewish community, given the fact that there has been a radical rethinking of long-standing traditions (on the role of women, for example) in the Reform and Conservative movements, why should the acceptance of Jesus as Messiah and Savior place an individual beyond the pale of Jewish pluralism? Yet the consensus among Jews is undeniable, and there are few issues today on which it is so strong: the acceptance of Jesus is not a fulfillment of Judaism or even an authentic option within it, but as much a violation and abandonment of Judaism as the repudiation of Jesus would be for Christianity.

How might this consensus be explained? First, there is the power of historical memory among Jews. It is impossible to eradicate the psychic legacy of 16 centuries in which Christians, often backed by the power of the state, exerted various kinds of pressure on Jews to renounce their "blindness" and accept the "true faith"—the legacy of generations of Jews who could have made things so much easier for themselves by succumbing to these pressures, yet refused, sometimes at the cost of their lives. Too much has happened in the relationship between the two communities over the centuries for Jews to consider dispassionately the merits of a compromise version that would somehow have the best of both worlds. Nineteen hundred years ago, Jewish Christianity may have been a real option, but from our perspective, history has long since rendered it obsolete.

Second, the Jewish people today are fighting a demographic battle for their very survival. There are still fewer Jews in the world today than there were in 1939. Statistics about repro-

Finally, there is the problem of tactics that are not always above deception. Publicly disseminated leaflets assert that the only requirement is to accept Jesus as the Jewish Messiah, whereas most of these believers hold to a rather high Christology totally alien to Jewish sensibilities. Instruments of Jewish ritual life—the ram's horn, the matzah—are exploited in a way that even non-religious Jews find highly offensive. It is particularly unfortunate when much of the information about Judaism available to evangelical Christians emanates from these circles, rather than from sources the Jewish community would recognize as authentic. I am certainly not questioning the right of these groups to find their own religious way, or the right of the evangelicals to count them among their own. But they are not a source of commonality between evangelicals and Jews; they are an irritating source of friction.

The issue of Israel is far more complex, and there is considerably less consensus on this among Jews. On two matters there can be little argument.

First, the state of Israel today remains an almost ultimate concern of world Jewry. While the Jewish people and religion were able to survive almost 1900 years in exile without a state of their own, the loss of Israel today, so soon after the Holocaust, would be a trauma from which the entire people might never recover. Therefore, any religious group that could not support the right of Jews to sovereignty over one tiny portion of the earth's surface, or support the threatened state in times of national emergency, could not seem to be an appropriate partner for authentic dialogue. If you hesitate and waver over my brother's right to survive, what is there to discuss?

Second, as a whole, evangelical Christians have been more supportive of Israel, both politically and economically, than either the liberal Protestant denominations or the Catholic Church. Jews recognize this and appreciate it. Figures such as the late G. Douglas Young, a proud Zionist and an eloquent and tireless defender of Israel against the calumnies of its detractors, have been respected, admired and loved throughout the Jewish community. The bleak realities of world politics, in which tiny democracies struggling to live in peace are cast in the role of villains, while "third world" oppressive dictatorships are idealized as heroic, make it clear that evan-

gelical support of Israel in the United States is critical and cannot be casually dismissed.

These two facts make a third one somewhat puzzling: that there is some ambivalence among Jews about the evangelical position on Israel. I cannot analyze this in depth, but these are some of the factors involved. First, many Jews remain distrustful of evangelical motives in their support of Israel. To welcome this support while ignoring the eschatological belief-structure undergirding it strikes some Jews as either cynical or naive. Second, there are suspicions about the links between evangelicals and American oil interests, raising the fear that in a time of critical choices, the economic pressures behind the anti-Israel position will win out. An example of this is the vote of most Congressmen supported by the Religious Right on behalf of the AWACS sale to Saudi Arabia.

Third, many Jews have a sense that evangelicals are not truly concerned about Israel as a reality, but about Israel as a doctrine. The Holy Land tours are of immense economic value to Israel. But when they are limited to the Sea of Galilee, the Church of the Nativity in Bethlehem, and the old City of Jerusalem, overlooking all that the Jewish people have accomplished in that land in the past 100 years, is it truly Israel that they are seeing? Finally, at a time when there is considerable dissent both in Israel itself and within American Jewry about policies taken by the Israeli government, the uncritical support of hawkish positions expressed by some evangelicals, often because of their understanding of eschatological doctrine, is not perceived by all Jews as helpful. All these are issues that deserve to be explored fully in dialogue.

Our perception is that the evangelical goal is to remold this country into an America that would make Christianity normative and reduce Jews and others who are not " born again Christians" to the position of tolerated dissidents.

I would also argue that both Jews and evangelicals need to work together today to define the proper role of religion in public life. There is a danger that the vigorous involvement of evangelicals in the public realm may push Jews into arguing that religion should confine itself to the church or synagogue and not mix into matters that are none of its business.

In my judgment, this would be a serious mistake. While not all Jews would agree, I, for one, am not prepared to abandon the principles of religous social action, or to confine religion in an isolated enclave removed from the great social issues of our time. I defend the right, even the need, for religious people of all confessions to speak out publicly from the perspectives of their faiths. I believe it is entirely proper for religious leaders to urge their people to participate in the political process in order to translate deeply-held values into actuality. Indeed, I would argue that the voice of genuine religious commitment is sometimes desperately needed as a principled critic of a state that claims too much for itself, or cares too little for its people.

However, I argue that when we do so speak out from a religious tradition, we should do so with toleration and respect for the views of others, remembering that we do not have God in our pockets, and that we might possibly be wrong in our understanding of what God wants of us. All of us, Jews and Christians, liberals and conservatives alike, are faced with the task of interpreting and extrapolating from complex traditions, and trying to discover in the accumulated wisdom of the past some light for the present. This is a critical task, but it is one that requires both conviction and humility—a task that is more properly addressed by the art of religious persuasion than by the exercise of religious power.

Perhaps the most important challenge we face in addressing such questions is not to demonize each other, and not to be overly eager to apply the biblical imagery to the world around us by identifying antagonists in an apocalyptic battle between good and evil. We stand only to lose by thinking of each other as the enemy, rather than as sincere human beings, whose perspective on the issues of our day we should try to understand, and may even be able to respect.

This is not always easy. In addition to fundamental political differences, the religious differences are serious, and they should not be underestimated. Jews facing evangelicals will recognize that many of you find your biblical faith committing you to an understanding of Judaism as a religion superseded by the coming of the Messiah, a religion that can provide no salvation or eternal hope for its adherents. This is a harsh judgment for Jewish ears, for we know that the doctrine of Judaism as superseded has in the past spilled over into the assumption that the Jew is expendable.

Evangelicals facing Jews will recognize that here is a group that has heard the "Good News" and rejected it, not out of blindness or perversity but out of the firm conviction that our role in God's covenant requires no redefinition, that we are expected to live up to our duties as Jews, and that we anticipate no new truth to invalidate our way of life. This reality may challenge certain deeply held Christian beliefs.

As Martin Buber once said to a similar audience, "Premessianically, our destinies are divided. To the Christian, the Jew is the incomprehensibly obdurate man, who declines to see what has happened; and to the Jew, the Christian is the incomprehensibly daring man, who affirms in an unredeemed world that its redemption has been accomplished. This is a gulf which no human power can bridge. But it does not prevent the common watch for a unity to come to us from God, which, soaring above all of your imagination and all of our . . . replaces all the creedal truths of earth by the ontological truth of heaven which is one.

"It behooves both you and us," Buber continued, "to hold inviolably fast to our own true faith, that is to our own deepest relationship to truth. It behooves both of us to show a religious respect for the true faith of the other. This is not what is called 'tolerance;' our task is not to tolerate each other's waywardness, but to acknowledge the real relationship in which both stand to the truth. Whenever we both, Christian and Jew, care more for God himself than for our images of God, we are united in the feeling that our Father's house is differently constructed than all our human models take it to be."*

Whether because of the vagaries of historical circumstance, the limitations of human understanding, or the mysteries of Divine Providence, our respective communities have walked widely divergent paths for 1900 years.

No one would suggest that the paths can or even should today be united. But perhaps we can ensure that they will lead us in the same direction.

*Martin Buber, "The Two Foci of the Jewish Soul" in *The Writings of Martin Buber*, ed. Will Herberg, (Cleveland, 1956), p. 276.

Taize-Style Soul Renewal

In 1940 Robert Schutz, a Swiss Reformed theologian, lived in the half-abandoned village of Taize, which is located on a hillsisde in Burgundy, France. God gave him a vision of a community that would be a sign of Christian unity and openness to human need. Eight years later on Easter, 1948, seven men, all sharing Schutz's vision, took life vows and became the nucleus of a monastic fellowship which has exerted a worldwide influence. In oneness of purpose they sought an answer to Brother Robert's original question, "How to break with the individualistic tradition, to make use of the immense possibilities which are liberated when people work together and live in a community?"

Stressing a down-to-earth activism undergirded by a discipline of worship and prayer, Taize has been a mecca for thousands of pilgrims, especially questing students. Schutz once said that he would travel anywhere to proclaim his confidence in what young people are capable of doing. "We have no method, no system. We have one passion: helping them to live creatively with the gifts they possess."

Appropriating its liturgy from the traditions of all branches of Christendom, Taize refuses to dichotomize prayer and action. As one of its leaders explained: "If you dedicate yourself only to activities you are easily submerged by them and you lose the fundamental inspiration and energy... on the other hand the same thing is true for those who lose themselves in contemplation and close their eyes to the suffering around them. The two dimensions keep each other in equilibrium." Soren Kierkegaard perceptively wrote: "Protestantism always needs the monastery... like a lighthouse to gauge where we are." That is the function Taize fulfills.

From this lighthouse on a Burgundy hillside come the following guidelines for personal soul-renewal—Ed.

The Call of God to Retreat

In order that, during your day, labor and rest may be quickened by the Word of God:

Constantly preserve interior silence in order to live in Christ;
Steep yourself in the spirit of the Beatitudes:
Joy — Simplicity — Mercy

God calls you to retreat. You are seeking God, but God has preceded you in your search. He has sought you before you began to seek Him. You heard His voice, and you came. In response to the call that was made to you, you have taken the first step towards making yourself available. You are here. Now is the time to offer yourself in complete submission.

In the very beginning, "unburden yourself and place all your cares upon God, for he cares for you." God knows everything: your physical and spiritual misery, your secret suffering, unacknowledged, your distresses. He understands them and he knows your needs. "He bears our sufferings and takes upon himself our sorrows." He will respond to your prayer; you will hear his voice if you listen faithfully in the silence and in recollection. Then abandon all your cares, your preoccupations, your personal problems. And say to yourself, "I have the time." Everyone complains of not having enough time. This is because everyone looks too much upon his life with human eyes. We always have the time to accomplish what God gives us to do. But it is necessary to be totally aware in all the moments that he gives us. "Have no care for tomorrow. Seek first the Kingdom of God and his righteousness. Abandon yourself, give yourself, and there will be poured into your lap a good measure pressed down, shaken together, running over, for the measure you give will be the measure you get back."

Having detached your attention from yourself, focus it on the Lord Christ. He will enlighten you, for he is the light of the world. He calls you to oneness with himself, you who seek to discover his will by your attention, but who live in a kind of dualism, the source of interior conflict which makes you incapable by yourself of decisive commitment. He wants you to be one with him, for there is within you an adherence—secret but real—to the divine will, but it is in the deep parts of your being that God seeks you and finds you.

Finally, don't encumber yourself with preconceived ideas. Do not try to conduct your retreat according to your predetermined notions, and do not be irritated in not finding immediately and in detail that which you had hoped to discover. Be orderly, of course. Keep as closely as possible to the schedule that you set for yourself. But if this schedule is upset, if you are unable to pray at the time when you want to—to meditate as you had decided ahead of time to do—abandon yourself to the humor of God, and allow yourself to be directed by him.

Solitude and Silence

There are moments when the silence of God culminates in his creatures. In the solitude of retreat, the encounter of intimacy with Christ renews us. (Rule of Taize)

The essential principle of retreat is contained in these two rules: 1) Retire to the solitude of your room, and 2) Constantly preserve interior silence in order to live in Christ. The true retreat is a solitude with God, in the silence.

In addressing his call to you, the Lord wishes to lead you apart into the solitude where he will speak to you. Thus has he done for many others besides you, before you. When God takes aside his servants, or Jesus his disciples, they are separated for the time being from the world, uprooted from the too secular design of their lives in order that they may be molded to true service, and reclothed with the Holy Spirit. His design for you is the same. He attracts you to himself, he leads you into the solitude where he nourishes you by his Word: your solitude is a gift of God. Take good care of it. For this desert where you are led is also the place of temptation and of battle. It is the Holy Spirit who led our Savior into the desert to be tempted by Satan. Let your solitude be union with God, and not some vainglorious solitude where you seek only personal satisfaction—where you only replenish your own spirit. In the difficult hours, when you find yourself ill disposed, bored, indifferent, do not be discouraged. For in the battle you wage, you are not alone. The one who saves from temptation, from sin, and from death battles with you. Have the acute awareness of the presence of Christ in your room. You have called him. He has come. He is here. Find again, then, the one thing necessary, the good part which will not be taken away from you—the only thing which endures in the Kingdom of Heaven: to be at the feet of the Savior, to hear his word, to love him, to contemplate him, to adore him, to render thanks to him, to obey him.

There is true solitude only where God alone speaks. You cannot be quiet and hear what people and the senses say to you. That is why, in retreat, solitude and silence are indissolubly bound together.

Exterior silence you will find here. You have come to a place of silence. And this is what God wishes for you. For what have you come here to seek? Is it contact with people? You will find enough of that outside, in the days of vacation

or of rest. It might seem natural to exchange some words with your neighbor. But you have come to seek quite another thing: the help promised by God when he called you to retreat. And in order to hear his voice—whether it be in meditation on his Word, or in adoration and contemplation—solitude is necessary for you, in the silence. Certainly you have come from noise—from agitation—and you drop into a place of quiet. The contrast runs the risk of seeming brutal, and you will then be tempted to flee from the retreat, to speak to this one and to that one, to break the silence which bothers you. Certainly, also, silence has no value in itself; it can be vain and without significance. There is the silence of the coward (Peter in the courtyard of the high priest); that of the traitor (Judas during the last supper). One can betray the cause of God by his silence, just as one betrays him by his words. Therefore, it is absolutely not a question of fleeing, but on the contrary, of ceasing from flight, ceasing from putting words and things between oneself and the living God.

Be then thankful for and respectful of the exterior silence which is given you here by God, who offers in the interior silence the grace by which the exterior silence will not be heavy for you but will, on the contrary, afford all its worth.

Interior silence demands at first forgetfulness of care, the quieting of discordant voices, and the subduing of tormenting care—in the continual beginning anew of a person who is never discouraged because always pardoned. It makes possible our conversation with Jesus Christ. (Rule of Taize)

Interior silence is the soul recollected in God, in the presence of Christ. It is a silence so full of God that only the things which are true and according to the will of God are imposed upon you, so that you realize that many thoughts that you cherish come from yourself and not from God—that many things have to be burned to ashes in order that you can rise up the new man.

To speak little to creatures and much to God. Silence to the world—silence to news—silence in the community of saints.

Silence in work—in movements. Silence of the whole exterior being, preparatory to listening to God. Exterior silence, symbol of the interior silence without which there is no spiritual life.

Silence of the imagination. Silence of the emotions, of sadness, of the vain noise of thoughts.

Silence of the memory. Silence of the past, the vain regrets, the bitterness. Remember only the mercy of God.

Silence of the heart. Silence of desires, silence of antipathies, silence of love insofar as it is exciting.

Silence of self-love. Silence of the view of one's sin, one's incapacity. Silence of praises. Silence of my human self.

Silence of spirit. Silence of useless thoughts; silence of the subtle reasonings which enfeeble the will and wither love. Silence of personal examination.

Silence of judgment. Silence as to persons. Do not judge.

Silence of the will. Silence of the anguish of the heart, the sadness of the soul. Relinquishment.

Silence of oneself. Don't listen. Don't complain. Don't console. Silence yourself, forget yourself, separate yourself from yourself.

Silence with God. Offer yourself to God, adore him, listen to him, rest in him. This is the silence of eternity. This is the union of the creature with God. And when, in the silence, God does not respond, this again is an effect of his love. He demands of you then the waiting of one who hopes because he loves. "It is good to await in silence the help of the Lord."

Meditation and Contemplation

In your life of prayer and meditation, seek the method that God sends you and put it immediately into practice. Read then a little—but lingeringly. (Rule of Taize)

Meditate on the Word of God as often as you are able to do so, for this should be at the center of your retreat. You have come to learn to read it, to reread it, to meditate on it with a renewed fidelity, to seek that which it commands you. *The Word of God is a gift to you. It gives life.* "All ye who thirst, come to the source of the waters. Lend your ears, and come to me. Listen and your soul shall hear."

The Word of God is received. "Today, if you hear my voice, do not harden your hearts."

The Word of God enlightens you. "Your Word is a lamp to my feet; a light to my path. The revelation of your Word enlightens."

" *The Word of God protects you from evil.* "I lock up your Word in my heart in order not to sin against you."

The Word of God is loved and meditated upon. "Turn my eyes from the sight of vain things. Make me to live in your way."

The Word of God gives peace. "There is great peace for those who love thy law." "The law of the Lord is perfect, comforting to the soul."

In the silence of the retreat, the Word of God penetrates, nourishes and feeds the mind. Meditation is one of the essential acts demanded of him who places himself before God. It reads the Word to his heart, holds it there, as if attached by a continuing attention. One learns, as did the Virgin Mary, to keep and to ponder in one's heart the words received from God.

To meditate is to discern, to contemplate and to remember the truth of the Word of God. It is to say with the disciples of Emmaus: "Remain with us, Lord." Meditation requires time, silence, tranquility—rest of the body, of limbs, then of heart and mind. Meditation is not an intellectual act; it is a seed that should increase in its time, in the silence, the peace of the spirit. Indeed, if the intelligence is submitted to God, it no longer directs itself; it is integrated with the mind of God; it becomes enlightened under the action of the Holy Spirit. Meditation rules the natural instincts, the disturbed sensations, the sympathy and antipathy, the human relations. The natural intelligence takes then a value, a power, and a radiance that come from God. He gives it a creative power. In meditation the intelligence is fortified with new perceptions; it realizes that which results in the thought of God. To meditate, in short, is to be in the presence of God, confronting him alone. Then your meditation brings his instruction, his message, his will for you. "Teach me to do your will, for you are my God."

To meditate is not only to know, it is also to love. By meditation the love of Christ and for Christ becomes real in you. It is the center of your being. This love prevents you from falling back upon your own thoughts; it causes you to think of others, to pray for them. You should say with St. Paul: "It is not I who lives, it is Christ that lives in me." Meditation is the work of the Holy Spirit in you. If you do not resist the Holy Spirit, like the good ground in the parable you will bear much fruit—the fruit of the Spirit which is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control.

Just as there is an intellectual way of reading the Word of God (dissecting, trying the weight of words, looking for contradictions), there is also a contemplative way which sees the Savior, his way of facing his Father, of facing people; and it is this way that helps you in your daily behavior, in your intimacy with God—to contemplate and to believe, to believe and to contemplate, to turn oneself toward the light, to let oneself be enlightened, then silent, motionless, to remain in his presence. "I love you, Lord, you who are my strength."

It is given to certain ones to be called to go up on the Mount

of Transfiguration, and to see Christ glorified. It is the Supreme vision of perfect sanctity. "Yes, it is the wish of my Father, that whoever sees the Son and believes in him has life eternal, and I shall raise him up at the last day." He who, in retreat, is called to contemplate his living Savior recognizes Christ as his only hope and brings his own dimness into the only eternal light in order that his darkness may be dispelled. The Transfiguration is to see the joy of sacrifice offered for the suffering and sinful world; it is the visible redemption of the world. "By your light we see the light." The disciple who is called to contemplate the perfect Light is at first abased, cast to the ground, then enlightened. He remains then, before Christ, seeing only him, his open hands pleading for glory. He asks that the glory of God descend upon him and cover him. He who prays on the Mount of Transfiguration bears with him before the glorified Christ the sinners, the suffering, the tempted, the anxious, the desperate—because the sullied world and all of creation must be recreated in the divine mystery of the Transfiguration in order that all those who are saved may be used for the praise and glory of God.

Praise and Intercession

In the course of the retreat, your praise and intercession are expressed in the common prayer (the services), and in personal prayer.

tercede is a favor and an honor. We are collaborators with God, declares the Apostle Paul. To intercede is to join the ranks of those who cry to him day and night. Intercession forms a bond which unites the community in Christ. Perseverance in intercession is possible because the Spirit himself intercedes for us. Christ lives always in intercession for us.

Do not neglect then to join with the community "to praise, to bless and to sing to Christ your Lord," for the Christian prayer is the prayer of Jesus Christ. Pray for the Church, the Body of Christ, directed by the Holy Spirit; pray for the community. "Where two or three are gathered together in my name, there am I in the midst of them." Consider the service, the sacrifice of praise and intercession that you owe to your Lord in acknowledgement and obedience.

The corporate prayer does not relieve us from personal prayer. One sustains the other. Each day let us take a time to renew ourselves in our intimacy with Jesus Christ. (Rule of Taize)

God communicates his Spirit with those who pray, so that they become "living souls." Those who abandon prayer, this breathing of the soul, die asphyxiated. Account will be required of us concerning our life of prayer as a talent which has been entrusted to us and that we must indeed deserve. Not to deserve this talent is to be submerged in laziness, in indifference, or in activism.

The practice of silence is the discipline par excellence of

Everyone complains of not having enough time. This is because everyone looks too much upon his life with human eyes. We always have the time to accomplish what God gives us to do.

The prayer of the service has its place in the communion of the saints. But to realize this communion with the faithful of all time, we must devote ourselves to ardent intercession for the men of the Church. The Lord can do without our intercession and praise. Nevertheless, it is the secret of God how he requires us, his collaborators, always to pray, without ceasing.

(Rule of Taize)

The morning office prepares us to hear the voice of God. It opens the way for our daily obedience.

The noon office is to recall us, those of us who are in danger of letting ourselves be carried away by daily preoccupations, so that for the Church, to live is to live in Christ in the joy of the Kingdom which comes.

The evening office establishes God in the silence of the night. It gives to rest its true worth. To him who submits body and soul to the Creator, the nocturnal hours bring the renewal which makes a rebirth of awakening.

Be present for all these offices. They are the festival hours of the day. It is a time of joy when God enters into dialogue with the Church gathered together before him. He reveals to it the mystery of his grace through the Scripture, and the Church speaks to him in placing at his feet the offering of praises drawn from his Word. The community prays the Psalms at each office and models its prayer on them. Each day the community is reminded of the biblical revelation in its entirety. It listens to the reading of the Old and the New Testament.

It is not necessary to seek a solution to this or that personal problem. Contemplate rather the greatness and bounty of God, his eternal plan for all people; praise your Savior and open yourself to his Word so that it bears fruit in you. Relate yourself, moreover, to the community, in its acts of obedience to the Word. "Pray for one another." The brother who directs intercession is sustained by the prayer for all, for it is in the name of the whole community that he presents the subjects for intercession gathered together before the service. To intercede is a favor and an honor. We are collaborators with God, declares the Apostle Paul. To intercede is to join the ranks of those who cry to him day and night. Intercession forms a bond which unites the community in Christ. Perseverance in intercession is possible because the Spirit himself intercedes for us. Christ lives always in intercession for us.

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The practice of silence is the discipline par excellence of those who desire to penetrate the sanctuary of prayer. The feeling of "unreality" which obsesses the novice in prayer is due to the fact that he is engaged in a monologue and not in a conversation. For the goal of prayer is not only to express the most profound aspiration of the soul, but to know that God is there. So always begin your prayer by an earnest attention to the presence of God. Then pray this prayer: "Lord, teach us to pray. Who will teach us to pray if not Thou, oh God of prayer. To pray as though seeing Thee, speaking to Thee, listening to Thee, replying to Thee, as though being aware of Thy presence, listening to Thy Word."

Harassed and disturbed people like us do not know how to await the prayer that Christ wishes to formulate in us—that he wishes to pray through us. It is only as we learn to wait patiently in the silence that our prayer ceases to be a long and discouraging monologue, a vain repetition. Between us and the riches of God there is nothing. Between us and the eternal realities there is no barrier—only this silent space where our prayer advances to receive the Spirit who will transform the life. One should pray with a spirit neither troubled nor overwhelmed; not hesitant, defiant, divided, nor forestalling the will of God by some secret passion. It is necessary neither to make effort nor to bind up one's spirit. It is the Spirit of God whom we have known how to await in the silence who prays in us—for God is so great that one is able to pray to him only by his Spirit. The Holy Spirit teaches us to pray. He restores the soul, guides it, illuminates its vision, reveals to it the depth of the infinite riches of the love of Christ. In the deeps of our being he intercedes with inexpressible sighs. It is he who causes us to say to God, "Our Father."

He who prays recollects his soul before God, and this single desire, this effort, prepares for total renunciation; for only he who has a single desire is able to renounce all. He sees his desires—those selfsame desires which he had dared to put into words—blotted out one after the other. He no longer speaks

to God, but prayer becomes the act by which he listens to the Word. It is a silence full of obedience and adoration. Thus, he is ready to throw himself into the struggle with God and to triumph, for the man who prays truly battles in prayer, and triumphs because God triumphs in him.

Do not forget that you are not kneeling alone, but that all Christianity is at your side. A man is united with God only when he is united with his brothers. The Christian who prays is no longer able to be withdrawn. When Christ taught us to say "Our Father," it was with the feeling of human solidarity. No man can consider himself alone before God. In intercession, this feeling of solidarity is expressed—to pray for close relatives, for those who travel along with us, to carry them off, to place them standing in the light of God. On the road where God penetrates souls, we advance also. We no longer see with the eyes of the flesh which understand only the flesh. We perceive in spirit and in truth. The secret of the radiance of the Church is in silent and constant intercession—abandonment to the grace of God which reveals to us simultaneously our sin and his love. He thus keeps us from pride and discouragement. He who intercedes receives again the grace of loving. For one cannot pray for another person without putting oneself in that person's place; one lives with him, from his point of view; one shares his fears; one thrills with his hopes. The prayer of intercession draws us nearer to our neighbor than any other thing. To pray for others is to cause to shine upon their countenances the light of God. It is to understand them and to love them.

Nevertheless, this does not mean that you should be distressed if you are not able to voice long prayers to God. Pray very often. Short and frequent prayers are generally preferable to longer prayers which run the risk of becoming dangerously intellectual. But if the Lord grants you to pray at length with fervor, yield to him joyously with gratitude.

And because, at the feet of the Lord we have chosen the best part, let us abandon ourselves to the living Word of God, there to plumb the most secret depths of our being in order to be in control not only of our spirit but also of our body. Christ, the Word made flesh, gives himself to us visibly in the sacrament. Nourish yourself at the feast, with thanksgiving—at the consecrated Lord's Supper—and do not forget that it is offered for the infirmities of the people of God. It is there for you who are always weak and infirm. (Rule of Taize)

The Struggle of the Retreat

The retreat should be for you the opportunity to take your bearings in your life as a Christian. For this it is necessary to subject yourself to as complete an interior examination as possible, without fear of humiliation, but with the firm desire of attaining by the end of the retreat renewal of your spiritual life. In order to examine yourself with honesty and objectivity, you must ask yourself a certain number of questions which allow you to consider your Christian life from all its aspects.

The following questionnaire (to which it is not intended that reply be made simply by "yes" or "no") is to serve as a guide to aid you to maintain the objectivity necessary for your interior self-examination.

Who am I in relation to God?

1. Are there in me some serious questions—a profound uneasiness which destroys all communion with God?

2. Am I aware of the fact that if I take myself seriously I am not able to take Christ seriously? It is necessary that He increase and I decrease.

3. Have I a feeling of guilt that paralyzes me? Do I know how to see clearly into myself in the moments set aside for this purpose?

4. Do I live under the pardon—under the mercy—of God?

5. Does my Christian life show forth the joy of security?

6. Knowing that the demons love deviousness, do I increasingly simplify everything in my innermost being and also in my daily life?

7. Am I aware of the fact that the older I grow the stronger should joy and Christian freedom be in me?

8. What am I doing *today* to make relevant in my life the Gospel in its freshness?

9. Am I forewarned of the temptation of minimizing in my life the demands of the Gospel (the real Christian life at its minimum)? In order to think straight, let me ask myself: have I secularized my Christian life to the point that I find myself blushing on certain occasions because of my calling as a Christian?

Who is my neighbor?

1. If I live under the mercy and pardon of God, do I give my neighbor the benefit of this reality? "Forgive us as we forgive others."

2. Do I live in a sealed chamber, with a set of secular associates (family circle or circle of friends), or within a selected set of Christian associates? (Take note: there can be a Christian ghetto.)

3. Am I informed concerning the present condition of the world? What am I doing about it? (Reading, sociological information, etc.)

4. Do I so live in the fear of the peril which menaces mankind—war, ideologies, etc.—that I am no longer able to trust myself to the Lordship of Christ in the world?

5. In my quest for the unity of Christians, do I respect certain fixed spiritual demands without which my search might become vain or hypocritical?

6. In the pursuit of my Christian vocation, do I trust *primarily* to the Lord those whom he has entrusted to me, or do I seek *first* a solution with human means?

7. Does my natural timidity—or its opposite, the absence of spiritual perception—afford an excuse for remaining in a state of worldly relationship with my neighbor?

8. Am I alert to break in myself all authoritativeness, yet living without lack of power to sustain those entrusted to me under the plan of God—not forgetting the demands to be imposed, and restoring confidence on every occasion to the weak?

9. Am I consistent according to the commandment of love in fortifying myself with mercy and in asking it of Christ as the most essential gift for my vocation as a Christian?

Your interior examination runs the risk of not "coming off" in solitude, especially if you have scarcely ever before this time had an opportunity to practice it. It has brought to the surface, it has put in full light a wound, a thorn in your flesh, that you have always tried to conceal from all eyes, beginning with your own. And this rediscovery is unbearable for you. If an interior hindrance weighs on you—if you feel the load of a grievous burden which makes you heavy, which raises a screen between you and the light which ought to shine on you and penetrate you with joy—you should be relieved of it. And perhaps it is here that the temptation begins—the temptation to flee, to escape, to refuse to see that this grievous burden is sin. Silence then is unbearable; it is not the silence in which God speaks, but in which he says nothing and in which the discordant voices of the world, of sin, and of the devil are all powerful. But it is important that you do not remain prisoner of your own thoughts, of your own sins. The retreat should deliver you from yourself and permit you to escape yourself—to seek a new way.

Call upon the minister of the Church; he is one of the persons who is charged with listening and keeping secret that

which he has heard. He shares your difficulties, your suffering, and carries them to Christ in intercession. Be then that which you are before God, with all your misery and all your hopes. Submit the problems posed by your intimate life. Humble yourself, allow yourself to be led.

Discharge yourself of your burden; avail yourself of the services of your minister as your confessor. Confession is an integral part of retreat; it is more than an opening of oneself. For he who hears you represents all the Church that you injure—that you endanger—by your sin. To the Apostles the Lord promised to loose him whom the Church loosed. Confessions are the seeking after absolution, the assurance of the pardon of God which does not come from self. Forgiveness is the concrete sign of the pardon of God. It is a grace that only the Lord himself gives. It permits you to receive fully the mercy of God. By it you are cleansed, pure, joyful. It recalls to mind your baptism. Thus healed and renewed you are able in complete freedom to discover again, in the communion of the Church, the will of God for you.

The Call to the Service of God

The plan of God in calling you to retreat is to consecrate you in his service in renewed obedience. It was in retreat that Elijah, who despairingly believed himself to be alone in serving God, heard God say: "I have kept for myself in Israel seven thousand men—all who have not bowed the knee before Baal and whose lips have not kissed him." It was in retreat that the Lord said to him: "Go, take again the road to Damascus. You shall anoint Hazael and Jehu as kings. You shall anoint Elisha as prophet in your place."

God himself sets in order the work of his servants. Zeal without knowledge often appears very disastrous. The more fervent the zeal, the more vehement the inspiration, the more overflowing the love—the more necessary is a watchful knowledge which controls the zeal, tempers the inspiration, directs the love.

Service has been directed in the Church—to some the ministry of the apostles, to others that of prophets. It is important that you be bound one to the other in love and in the unity of the Body of Christ—that which can be produced only if the service has been directed by God. For if each is allowed to be carried away by his own enthusiasm, according to the inspiration he has received, and if each follows haphazardly in accordance with his personal desires his own enthusiasm, he does not go forward according to the will of God for the entire community. If anyone is not content with the function that is assigned to him, but attempts any sort of enterprise without discretion, there will then be not unity but rather confusion. The calling is not a spontaneous spouting forth of our better "me," but an initiative which comes from beyond and above. It is God who calls, and he alone. God models the man before making the man's tool. God leaves to those whom he selects only their absolute poverty in order to enrich them by his grace and to invest them with the power of His Spirit. The calling is to obedience without reservation—not an approval of our whims, of our natural enthusiasms, of our abundant ambitions, or our elevated aspirations. Let us recall how Jesus announced to Peter that his obedience would lead him where he would not want to go. Let us recollect how Paul was led by the Spirit.

You cannot pretend to exercise this function of knowledge, of discernment, by yourself. If you tried, you would most certainly be swept along by your subjectivity. It is the Church which, through her ministers, sets in order her ministry. To know the will of God for you, it is necessary for you to entrust yourself to a minister of the Church. He will be able to distinguish in you that which is truly the call of God to his service from that which grows out of your subjectivity.

Thus, in retreat, after having learned the joy of the community life in adoration and prayer, you will realize that he who goes apart to listen to God receives love for his brothers and is ready to work with them in a common mission where each has his place established by God.

The Return

In retreat, God speaks to you; through his Word his truth has enlightened you, his love has enveloped you, and the road of obedience has opened before you. You are going to leave the silence and peace of this time set apart, and find yourself again in the world of today, in the difficulties of your daily life with its problems and its struggles.

Watch carefully over your own soul all the days of your life in order that you do not forget the things that your eyes have seen. Now it is necessary to go forward; to proceed in the light you have received; to reach to that which you can only catch a glimpse of—and even to that which you do not yet imagine. "To him who has it shall be given, and given in abundance." This is the law of progress in every domain, and particularly in the Kingdom of God. To proceed, to put into practice, to adapt what one has received—this is the only way of possessing it. The Christian life is never static, but always active service, a progression.

From the light which has been lavished upon you, seek that which remains of it in your heart; do not get caught up by one idea, by one memory, but learn to open your heart, to love better, and let the graces received burst forth in work more humbly, more simply accepted in Jesus Christ. Then that which formerly was great in your eyes will become small, that which was small will become great; everything will recover its true value, and Christ will truly be the radiating center of your life. Thus you will be able to be simply and faithfully a witness and to carry the message of grace to the place where God calls you, to live so that his love radiates around you, his joy illumines your home, and his peace comforts the suffering hearts that are entrusted to you.

You have become aware of your calling. The calling makes of you an instrument of God. It puts you under his discipline. It takes you in dependence and total obedience. It renders you powerless by yourself, but it makes you a sharer in the power of God and in his action in the world. It tears you away from yourself and your human place; it records your name in the design of God. It constrains you to live by faith and to depend on the power of God.

"Lord, to whom shall we go? You have the words of eternal life." We have with us Christ, the Living Word, Christ who has said to us, "I am with you always, even to the end of the world."

BOOK REVIEWS

Beyond Fundamentalism
by James Barr (Westminster Press, 1984, 1985 pp., $9.95). Reviewed by Clark H. Pinnock, professor of theology, McMaster Divinity College, Hamilton, Ontario.

Besides being a world-class semitic scholar, James Barr is a tireless critic of fundamentalism. Having been one himself once, given his generous definition of who a fundamentalist is, he is eager to persuade people to move beyond it. The problem as always is *how far* beyond fundamentalism does he want us to move? What theological truths does he want us to confess if any? After all, the area "beyond fundamentalism" includes everything from unitarianism to evangelicalism. I'll bet ninety percent of TSF members want to move beyond fundamentalism and have been working at this for years. But where exactly does he want us to move to?

This book, like the one before, entitled *Fundamentalism*, is basically negative, not positive. Barr is skilled at poking holes in standard conservative positions, especially when it comes to the interpretation of the Bible. He is particularly keen to show that the Bible does not teach the doctrine of inspiration most of us hope it does. I think he is correct in a number of his points, and have in fact incorporated many of them in my own book *The Scripture Principle*. I also agree that we ought to regard Christian traditions other than our own with sympathy and respect and not be so rigidly exclusivistic. Four decades ago Carl Henry told us that, and it is still true. So I always profit from what Barr writes about fundmaentalism.

But I cannot help thinking, too, that whereas Barr's vision is keen on the right side, it is dim and unfocused on the left. Just think of it. There he is teaching in Oxford, with the likes of Maurice Wiles and in a country where the BBC broadcasts the radical unbelief of Don Cuppitt and David Jenkins, bishop of Durham; and he has nothing to say about going *too far* from fundamentalism. It boggles my mind why he cannot give the conservatives a little credit for blowing the whistle on heresy in modern theology. Can we not praise them for their stubborn fidelity to the cognitive authority of the Scriptures *contra mundum*? Is it not possible that God raised them up to take a stand on behalf of the gospel of the Bible and the confessions? True, they may have been too militant, too strident, even too ignorant. But isn't God in the habit of using the foolish of this world to confound the wise? I have to ask Barr this: Can you not see that modern theology has often transmuted divine revelation into the symbols of the human imagination? By all means we will try to respect other people's views, but by no means will we compromise on what we believe are the saving truths of the Bible.

In my edition the book has the subtitle *Biblical Foundations for Evangelical Christianity*. I surmise that the American publisher was eager to present Barr as one who could point fundamentalists to an evangelical position beyond fundamentalism. But that is what Barr does not do. Until he confesses his own faith in the saving gospel of Christ, very few of us are going to regard him as a reliable guide out of fundamentalism. Whether he is one or not, Barr sounds like a sceptic, casting doubt on most of our precious beliefs. He undercuts confidence in the Bible as a norm, belief in Jesus as God incarnate, reliance upon the death of Christ as our substitute, and so on. He is a gadfly on the evangelical rump, but not a constructive voice. To find that we will turn to Abraham, Bloesch, Oden, Erickson, Packer and the like. The book does not deliver what the subtitle promises. We know Barr wants us to move beyond fundamentalism, but where we know not.

To Bigotry, No Sanction: Reverend Sun Myung Moon and the Unification Church
by Mose Durst (Regnery Gateway, 1984, 181 pp., $6.95). Reviewed by Stanley J. Grenz, Assoc. Professor of Systematic Theology and Christian Ethics, North American Baptist Seminary.

In recent years America has proven to be a fertile seedbed for a host of new religions. Many of these have provided a means for personal religious expression for the young and idealistic, while at the same time arousing fear, hostility and even opposition among parents and the larger society. One of the more significant of these religious groups is the Holy Spirit Assocation for the Unification of World Christianity, commonly known as the Moonies. The Unification Church is perhaps in many ways typical of the newer groups in its tactics, in its idealism, in its appeal and in the opposition it has evoked. However, the Unification Church is unique among the new religions in the means it employs in responding to this opposition. The Moonies, backed by immense financial resources, have sought to counteract the adverse publicity they have generated through an intellectual appeal directed toward the academic community.

To Bigotry, No Sanction appears to be part of the Church's response to the tarnished image which a decade of adverse publicity has fostered. The author, Mose Durst, writes as a Church official, the president of its United States branch. The book is pitched to an educated audience, as evidenced by the citing of the author's Ph.D. credentials on the front cover and the parade of laudatory statements from academics found on the back cover and on the first page.

Durst attempts to cover many subjects in few pages. The first third of the work contains the author's spiritual "quest" from pious Jew to radical professor to Moon devotee. This journey was advanced by an acquaintance with and then marriage to one of the early Moonie missionaries to America.

The Church itself is the focus of the middle third of the book. Moon's life and the founding of the Church are outlined in 30 pages. Then the major Church teachings and its various activities are summarized in a short chapter of only 15 pages.

The final third of the book looks at some of the problems encountered during the Church's short history in America. "The Church under Siege" sketches the sources of opposition to the work: members' parents, "Christian heresy hunters," the Jewish community, secular psychologists, and the media. Durst is quick to relate this opposition to that experienced by the early Christians. He also notes that the hostilities directed against the Moonies might forebode problems for fundamental Christian groups in the future.

This summary sets the stage for a discussion of deprogramming ("faith breaking"). After expressing his own views, Durst cites various authorities and religious bodies that have denounced the practice. By including these quotations as well as selected stories of deprogramming involving Christians, Durst attempts to arouse support for the Unificationists' struggle on this front.

Certain mistakes that the Church has made in this country are acknowledged in a separate chapter. The author contends that these were errors of zeal and ignorance, and in no way constituted an attempt to be deceptive or unethical. The volume concludes on a positive note by citing the Church's vision for the world. The Unification vision is linked by Durst to that of the Pilgrim founders and of peace-loving people everywhere.

The entire thrust of the book may be summarized by a single sentence on the last page: "We want to embrace the world as it is, not to curse it, but to bless it." The Moonies have been cursed as satanic deceivers. *To Bigotry, No Sanction* desires to change this image by painting the Unification Church as a group of loving, dedicated, godly people, seeking the betterment of all society. By sidestepping the truly significant question of theology, politics and attrition, and by linking the Church whenever possible with the American religious mainstream, the author has produced a short apologetic for his group. To accomplish this, however, he has sacrificed any academic value that the book might have had.

Between Athens and Jerusalem: Jewish Identity in the Hellenistic Diaspora
by John J. Collins (Crossroad, 1983, 258 pp., $14.95). Reviewed by Douglas Moo, Assistant Professor of New Testament, Trinity Evangelical Divinity School.

While the work of M. Hengel and others has made impossible a rigid demarcation between Hellenistic and Palestinian Judaism, differences in the two undoubtedly existed; and this study of Hellenistic Jewish literature by Loyola University (Chicago) professor John Collins illustrates the most important of these. Put simply, Hellenistic Jews were faced with a far more serious problem of what Collins calls "dissonance" than were residents of Palestine. A minority among a population usually ignorant of, and often hostile to, their peculiar beliefs and customs, Jews in the diaspora were under enormous pressure to ease the tensions between their religion and the societies in which they lived. As Collins demonstrates from the literature they have left, diaspora Jews accomplished this in a variety of ways.

In the first main section of the book, Collins surveys Jewish attitudes toward their own history and the political climate around them. A favorite ploy, he finds, was the recasting of Jewish history into a less "revelatory" and more political mold. By so doing, Jews could claim a heroic background for their people that would merit the approbation of their contemporaries. Generally, Collins' survey shows that Jews remained loyal to the states in which they lived, even while maintaining some degree of lipservice to the doctrine of a politically rejuvenated Israel. Philo, for instance, never surrendered his interest in the national hopes of Judaism, but was more concerned with securing rights for Alexandrian Jews. Messianism, therefore, appeared to play a smaller role in diaspora Judaism than in Palestine. A corollary to this recasting of Jewish history and identity is a shift of focus from the law to the "glory of the Jewish people" (p.51).

A devaluation of the law, at least in its traditional form, is seen even more plainly in what Collins calls the "common ethic" that was an increasingly dominant motif from the time of Philometer (182-146 B.C.). This "common ethic" stressed those elements in the Jewish law that were most compatible with the concerns and interests of the wider Hellenistic population, while shunting into the background the more exclusivistic and "peculiar" elements of the law. Thus, diaspora Jews paraded their monotheism (attractive to a large number of Greeks who were becoming disenchanted with polytheism), strict sexual code and unremitting opposition to idolatry, while downplaying, or ignoring altogether, dietary laws, circumcision and Sabbath observance. In doing so, Collins points out, there is little evidence, outside of exceptional cases, that diaspora Jews failed to observe laws pertaining to circumcision and the like. It is simply that they chose to ignore them in presenting a certain face to the world at large. By accommodating the Jewish law as closely as possible to the prevailing ethic, Jewish apologists were also able to suggest that their law was a pure expression of natural law. The upshot, of course, is that the particularism of the Jewish faith and people as *the* sphere in which salvation can be found is jeopardized. The line between Jew and Gentile becomes blurred, and debates about the place of proselytes become important.

Collins argues that it was in this area of "ethics and piety" that diaspora Jews found their self-identity. Yet, by lessening the "dissonance" between their beliefs and practices and those of the Hellenistic world around them, they were able both to make Judaism more attractive to outsiders and to decrease the pressure on Jews to abandon their faith in the interests of getting on better in the world. Another, far from minor, purpose was to prevent outbreaks of persecution.

The picture of Hellenistic Judaism drawn by Collins is taken from literature that can be plausibly given a diaspora provenance. Granted the elusive nature of much of this material, Collins must spend a considerable amount of space on introductory matters. His discussions are consistently well-informed and generally persuasive. This book is, among other things, a helpful survey and introduction to a significant body of Jewish literature that is frequently given little attention. It is also a gold mine for bibliography having to do with this material: each chapter is extensively footnoted (although, alas, the notes appear at the ends of the chapters).

Two observations, one minor, the other substantive, arise from Collins' study. The minor one has to do with his claim that E. P. Sanders' understanding of "covenantal nomism" may have to be revised. Specifically, Collins claims that the *dominant pattern* that emerges from much of the literature he has studied is not "covenantal nomism," even though elements of that scheme may be present. Could it be that the "pattern of religion" in first century Judaism was not nearly as uniform as Sanders has argued?

My second observation is not a criticism of the book, but a serious question that arises from it. How many accommodations to a surrounding culture can a religion make without losing its identity? What are the elements of the Jewish faith that could not be sacrificed without sacrificing the faith itself? In his concluding paragraph, Collins applauds the endeavor "to find common ground between Athens and Jerusalem" as a means of transcending "national, ethnic, and religious boundaries." While the effort to establish contacts with the surrounding culture is one that any vital religion must be concerned with, it is equally necessary to avoid sacrificing that which is inalienable to that religion in the interests of accommodation. Otherwise, the common ground becomes the current culture, shorn of any religious content or judgment.

Interpreting Jesus
by Gerald O'Collins, S.J. (Geoffrey Chapman/Paulist Press, 1983, 214 pp., $9.95). Reviewed by Dale C. Allison, Research Associate, Texas Christian University.

This volume, the second in a new series, *Introducing Catholic Theology*, is a substantial introduction to Christology by a moderately conservative Jesuit. (The author teaches at the Gregorian University in Rome.) The book contains, in addition to a lengthy opening chapter offering a useful overview of the history of Christology, chapters on the ministry of Jesus, the death of Jesus, the resurrection of Jesus, Jesus as the world's redeemer, Jesus as the Son of God, and, finally, Christology within the context of the religions of the world.

There are several happy features that make this book well worth reading. To begin with, because of his desire to remain faithful to Catholic tradition, O'Collins has taken care to relate his discussion to the creeds, councils, and theologians of the past. This supplies an instructive historical orientation and perspective sometimes missing in other Christologies of recent date.

Secondly, despite the commitment to tradition, O'Collins is comfortably at home in modern scholarship. He frequently draws upon modern theologians (especially Rahner), and his use of recent critical biblical scholarship—he quotes, among others, Bornkamm, Brown, Dunn, Fitzmyer, Hengel, and Moule—supplies him with a firm historical foundation on which to base his reflections on the person and work of Jesus. Rarely has a theologian shown himself to be so sure footed in the discipline of Scripture studies.

Next, the agenda of *Interpreting Jesus* has been dictated not only by the formulations of the past; there is also much here that is in response to important issues of the day, so the book is up to date. To cite two illustrations of this: Schillebeeckx's novel theory for the resurrection appearances is critically reviewed in some detail (and convincingly dismissed), and several pages are given over to considering the authenticity of the Shroud of Turin—O'Collins adds a yes vote—and to the Shroud's meaning for faith.

In the fourth place, each chapter ends with a bibliography intended to guide the reader who is interested in pursuing matters further. While these bibliographies are hardly exhaustive (nowhere, for instance, are the Christologies of J. A. T. Robinson or of J. Cobb mentioned), and while only English works are cited and the emphasis is on Catholic texts, the lists of secondary literature nevertheless remain substantial and would prove to be a good starting point for any student.

Fifth, the chapters on Jesus as the world's redeemer and on Jesus as the Son of God are particularly interesting and suggestive, especially the former, in which O'Collins defends in a fresh manner the notions of expiation and representation and in which a threefold typology of the human condition—oppression, contamination, inner sickness—is matched up with a threefold typology of Christ's achievement—liberation, redemption, transforming love. Lastly, although O'Collins writes as a Roman Catholic (the book bears the Nihil obstat and Imprimatur), few Protestants could find anything objectionable on that score. The Christ of *Interpreting Jesus* is an ecumenical figure.

Until Justice and Peace Embrace
by Nicholas Wolterstorff (Eerdmans, 1983, 197 pp., $13.95). Reviewed by David Boumgarden, Organizing Pastor of the Fox Valley New Church Development Project (River Glen Presbyterian Church; Naperville, IL).

Until Justice and Peace Embrace, the latest book by Nicholas Wolterstorff, professor of philosophy at Calvin College and an editor of *The Reformed Journal*, has made a wide-reaching impact. Praised by Lewis Smedes of Fuller Seminary as "ranking with the works of the Niebuhrs," and winning the Book of the Year award by *The Other Side* for the importance of its contribution to social justice issues, it has also generated heated criticism, especially from Richard John Neuhaus in the Fall '84 issue of *This World*.

Until Justice and Peace Embrace is a compilation of lectures first delivered as the 1981 Kuyper Lectures at the Free University of Amsterdam. The book is dedicated to Allan Boesak, a Christian civil rights activist in South Africa. The occasion and dedication frame the book's direction. In true Reformed fashion, it is a broad-ranging treatise on the Christian's responsibility to humanize the social order. It covers topics as diverse as economics, worship and architecture. In breadth of coverage, it is reminiscent of Abraham Kuyper's 1898 Stone Foundation Lectures at Princeton University. The Boesak dedication italicizes the passion with which Wolterstorff undertakes his analysis. He issues a passionate manifesto which combines theory with praxis, moving the reader to face the world's injustices and to work for change. Throughout, Wolterstorff demonstrates the gift of making complex ideas exceedingly clear—which is one of the book's notable strengths.

The heart of Wolterstorff's analysis comes in the first interlude where the motivating vision of "Shalom," which guides the Church's work in the social order, is dis-

cussed. "Shalom" is an eschatological vision of the blessed peace attained when the demands of justice are met. The Church, whose mission is God's mission, finds its calling in pursuing this peace through the twin tasks of seeking justice (the Exodus mandate) and achieving responsible mastery in the world (the Creation Order mandate). In Chapter four Wolterstorff argues that this twofold mission must be undertaken with an unequivocal commitment to the poor who are deprived of their right to sustenance.

This vision, Wolterstorff contends, is challenged on many fronts by idols masked by supporting ideologies. In Chapter two he identifies the idol of economic growth, produced by a world economy in which the First World core countries must dominate the Third World periphery in order to produce capital expansion. In his opinion, the idolization of growth has bought treasured freedoms at the cost of gross inequalities. In Chapter five he distinguishes between healing nationalism which restores dignity following injury, and idolatrous nationalism in which pride of membership becomes the group's highest loyalty. In our modern world, this virulent nationalism has frequently sought political self-determination, inevitably producing the suppression of rights for minorities within the nation's boundaries. In Chapter six he identifies the idol of high art which values private self-expression while neglecting to share a corporate responsibility for shaping the broader environs of the city in a life-enhancing fashion.

What should a Christian do in the face of such massive idolatries and injustices? Wolterstorff finds hope in the world-formative impulse of the original Calvinist vision (Chapter one). Early Calvinism understood human structures to be creations of sinful people but reformable according to the Word of God. Calvinist social piety, in which obedience is motivated by gratitude and expressed in vocation, is the fuel that today as in the past can fire sustained social change. Wolterstorff also notes that this piety inspires, and perhaps at times even requires, civil disobedience (Chapter seven).

The book is intertwined with images of the New Order for which Christians must work. The vision will build upon the blessings of freedom secured by the mastery of the environment (Chapter two) while it simultaneously motivates efforts to reduce gross inequalities by securing sustenance rights for all people (Chapter four). A transcendent loyalty to the people of God relativizes national loyalties and serves as a vigilant reminder that states are judged by their pursuit of peace and justice for all their citizens; it also gives direction for changes within a nation (Chapter five). As inhabitants of the city, Christians will work to construct an environment of disciplined aesthetic delight which heralds the coming heavenly city where lack of beauty would be considered poverty (Chapter six). Christian intellectuals are challenged to make social commitment the governing interest of their theorizing in contrast to scholars who, disenchanted by the failure of America's enlightenment, pursue knowledge simply for knowledge's sake (Chapter eight). World formative Christians will be sustained in their commitment to change by the renewing power of worship (Chapter seven). When worship is rightly understood, Wolterstorff holds, we apprehend the Lord we worship to be the Lord of our work. This epiphany makes gratitude the well-spring of both work and worship. Furthermore, the sabbatical rhythm of work and worship integrates celebration with praxis, reminding us that both need one another for the truest expression of life.

Wolterstorff's book is graced by clarity of expression and depth of analysis. A refreshing breath of fresh air, so often missing in similar works, is his ability to synthesize polarized concepts. For example, the key insights of both Liberation Theology (the pursuit of justice) and Neo-Calvinism (increased mastery of the world) are acknowledged in his perceptive discussion of both movements in Chapter three. His ability to transcend seeming paradoxes is also evident in the chapters on art and worship in which enjoyment of the world is correlated with a disciplined commitment toward promoting justice.

In his major theses—the unity of the human race as reflected in the present world economy, the rights due the poor, and the centrality of "Shalom"—Wolterstorff is accurate and persuasive. Neuhaus' scathing criticism must be read in light of these premises. Beneath the unwarranted harshness of his review lies a fundamental disagreement over the role America plays in protecting freedom. While Neuhaus elsewhere affirms the importance of America's national destiny as a champion of international peace, Wolterstorff highlights the transnational character of the Church, warns that nationalistic aspirations are potentially cancerous, and recognizes both the weakness and strength of capitalism. So when Neuhaus casts Wolterstorff's analysis in simple liberationist terms—e.g., "the most fundamental Christian proposition is that God is on the side of the poor"—he both misreads him and fails to address the deeper issues between them.

Yet Neuhaus raises perplexing questions. Wolterstorff did not discuss the arms race explicitly in the original lectures. But, if he had, would he have argued that the Soviet Union's totalitarian agenda warrants Western intervention? Even if Communist expansionism is not behind every revolution, what should be our response when it is? Questions like these beg for answers. They arouse a desire for further dialogue with a stimulating author whose book is required reading for all Christians concerned about the world-formative implications of our faith.

The Mystery of the Eucharist
by Max Thurian (Eerdmans, 1984, 83 pp., $4.95). Reviewed by Robert N. Schaper, Dean of the Chapel and Professor of Practical Theology, Fuller Theological Seminary.

"An Ecumenical Approach" is the expected subtitle from the gentle theologian of Taize, and the irenic approach from the Roman to the Reformed also fits the scene of that unusual monastic order. Thurian's exploration of common eucharistic understanding is most welcome and is an appropriate part of the continuing dialog.

His initial discussion is on the Eucharist as the sacrifice of praise and of supplication. Using the Passover as paradigm, he expands this idea to include the Real Presence of the Christ who has been sacrificed for us and today continues his work of saving humankind. No problem here for many Protestants. Then he gets a bit fuzzy as he describes the Eucharist as the "presentation of the sacrifice." He first says it "represents the sacrifice of the Lord's death," but he goes on to suggest "it can be said that in the Last Supper we offer Jesus Christ to God, in that we pray God to receive for us the sacrifice of his death." I think this would give Luther and Calvin great pause. I detect loving spirit in "it can be said." Whether or not it should be said is another matter. Thurian keeps moving back and forth from language of offering to language of anamnesis or remembering. Is Christ present for his people so that he may nurture us with himself and receive our sacrifice of praise and thanksgiving, or is he present so that we may offer him to the Father?

Thurian summarizes historical conceptions of the Real Presence: literalist, metabolist, sacramentalist, realist, substantialist, comcomitance. There is certainly overlap. Thurian sees them as attempts to balance, and suggests that the last two can live together as possible approaches to the same mystery. I think his concern is for Protestants to realize that the Reformers could live with the idea that Christ is present "truly, really and substantially" in the Eucharist. He begs for tolerance and indeed defends theologically that consecrated bread and wine remain the body of Christ and therefore may be reserved in the church and taken to the sick. He also asks for understanding of cultic devotion for the reserved sacrament.

His final section is a collection of Epicleses, prayers invoking the Holy Spirit upon gifts and people. The weakness of the Western tradition and the strength of the Eastern in this matter becomes obvious. The Orthodox Church may well serve as instructor in the understanding of the Eucharist that promises any viable ecumenicity. Thurian helps us move toward that goal.

To Declare God's Forgiveness
by Clark Hyde (Morehead Barlow, 1984, 166 pp., $8.95). Reviewed by Paul Mickey, Associate Professor of Pastoral Theology, Duke Divinity School.

For readers not of an Anglican or Roman Catholic background, the temptation may exist, especially for those of a Wesleyan or Anabaptist background, to dismiss discussion about the sacrament of penance with "That's a Problem for the Catholics." But wait a minute, my free church friends! Pastoral theo-

logians, moral theologians, ministers, and laity everywhere are discussing afresh the institution or expression of forgiveness and reconciliation.

Chapter II, in Hyde's sensitively written volume, covers the ancient history of how the church has formally tried "to declare God's forgiveness to penitent sinners." The right of absolution or penance early on was treated substantively: the wicked repent, the priest—God's vicar—gives penance for forgiveness much like a parent gives spending money to the compliant child. And there are variations, of course, in that tradition. Chapter III shows that contemporary efforts by Roman Catholic, Episcopal, and Lutheran communions took place in penance and forgiveness in the larger ecclesial context (page 46), pastoral care (page 48), conversion (page 51), and reconciliation (page 53), in which repentance, conversion, and growth are seen theologically as inseparably woven together.

Chapter IV endeavors to take the middle ground between a traditional "magical" quality of penance and the naturalistic approach of James Fowler and Lawrence Kohlberg for whom reconciliation and forgiveness emerge out of the previous moral stage and wherein faith is a matter of growth and not specific revelation (page 189). In Chapter V, Hyde rightly argues that if a pastor is to be a good confessor, he must also have a pastor/confessor, or spiritual guide, or whatever. I agree totally. One thing we have learned in pastoral care and clinical pastoral education is the need to submit to supervision. And that's the point of the book: if one is to declare forgiveness one must be sensitive to the moral and faith development location *both* of the recipient *and* the pastor. As pastors we are not in a position to declare more than we are willing to receive. Forgiveness is not a totally private matter; it occurs in some concrete relational context in which both pastor and parishioner are actively open to receiving forgiveness and learning to remember their sins in a new way. Forgiveness and reconciliation are ongoing processes.

Anthropology in Theological Perspective **by Wolfhart Pannenberg, translated by Matthew J. O'Connell (Westminster, 1985, 552 pp.). Reviewed by Ray S. Anderson, Professor of Theology and Ministry, Fuller Theological Seminary.**

The writings of Wolfhart Pannenberg are nothing if not erudite and original. This book is no exception. More than 800 names appear in the index of persons cited, each of whom represents a contribution to the broad spectrum of anthropology from Aristotle to J. Zizioulas. Not only does this impressive list cover the field from "A to Z," but it surveys the significant literature in the field from the 4th century B.C. to the present decade. There is a selectivity, to be sure, and some evidence of a typical Germanic parochialism with regard to a studied avoidance of much of the work done by Anglo Saxon and American scholars. But one will not find a more comprehensive treatment of nor illuminating engagement with the relevant literature in theological anthropology.

Methodologically, Pannenberg might be said to have produced a "theological anthropology from below," much like his earlier "christology from below" (*Jesus, God and Man*, Westminster, 1974). After stating that it is not his intention to produce a dogmatic anthropology, he turns his attention "directly to the phenomena of human existence as investigated in human biology, psychology, cultural anthropology, or sociology and examines the findings of these disciplines with an eye to implications that may be relevant to religion and theology" (p. 21).

The book is divided into three parts. Part One focuses on Persons in Nature as characterized by openness to the world and the image of God in terms of destiny. Here he discusses the formal distinction between the human and non-human in terms of freedom, egocentricity, and a failure of selfhood—i.e., sin.

Part Two focuses on the human person as essentially a social being with the main problem being that of identity, particularly in the tension between the ego, the self, and the instinctual life. Part Three looks at the nature of the human person in terms of the Shared World, analyzing the nature of culture, social institutions, and history. In this section, he discusses the relationship of language to the formation of culture and social institutions, including marriage and family as well as the political order and the role of religion.

In his final chapter on Human Beings and History, Pannenberg shows his indebtedness to Hegel with his emphasis on the creative role of spirit in the formation of personal identity as well as in the meaning of history.

I personally found his careful analysis of the formation of personal identity to be one of the most helpful sections of the book. Tracing the history of the philosophical, theological, and psychological literature on the subject, Pannenberg shows the inherent dilemma of dialogical personalism (Ebner, Buber) as an inability to escape the "idealism of the subjective I," and offers a constructive way forward through an understanding of the self as the result of interaction with both the objective world as well as the objective other. It is the self, not the ego, Pannenberg argues, that constitutes the cohesion and unity of the individual's life history. The determination of the self by society affects both the self and the ego, while the self reveals itself as a personality through the ego (p. 223). Selfhood is then seen as grounded in love by others, with the love of parents (the mother in particular) producing in the infant a trust that is "intrinsically religious" (p. 231).

This analysis of the self, combining a socially determined formation of personal identity with a psychologically differentiated ego, offers, in my judgment, a creative position for further work on the integration of psychology and religion.

One will want to compare this work with the recent theological anthropology offered by Helmut Thielicke, *Being Human—Becoming Human: An Essay in Christian Anthropology* (Doubleday, 1984, 504 pp.). The difference is most notable in the methodology. While Pannenberg develops his theological anthropology "from below" and in a careful and systematic approach, Thielicke moves into his treatment of the human situation from the standpoint of the revealed Word of God. "If God has revealed himself as our God," says Thielicke, ". . . then we cannot speak about him without also speaking about his self-revelation to us. Conversely, we cannot speak about ourselves without constantly understanding ourselves as the work of God" (p. 111).

Thielicke also deals thematically with some of the same issues as Pannenberg, e.g., the crisis of self identity, humanity and history, humanity and society, the self and the psychoanalytic tradition. However, Thielicke approaches these issues more directly as theological and ethical concerns. The richness of some of Thielicke's insights serve more as an apologetic for authentic personhood than as an analytic basis for the formation of self.

Pannenberg's book will serve as the standard textbook and reference work in theological anthropology. If it has shortcomings it is due to the deliberate methodology which the author has chosen. Pannenberg is nothing if not faithful to his epistemological premise that the content of divine revelation is univocal to the essential meaning of history as the core of human experience. He seeks to escape the reductionism and determinism of this formulation by resorting to the "proleptic" aspect of the future as already contained in the present. Thus, the human self is explicable from historical criteria and yet opened up to a destiny (image of God) which is yet to be determined.

In the end, Pannenberg's "anthropology from below" suffers the same limitation as his "christology from below." Choosing not to begin with the incarnation of the Word of God in humanity, but rather with the resurrection as history, Pannenberg is unable to esbalish the significance of the ontological origin of Jesus of Nazareth as the divine Son of God. In somewhat the same way, choosing to begin with the phenomena of the human self as reflecting the divine image primarily in its destiny, he is unable to establish the significance of the human self as grounded originally in the divine summons to be human.

The effect of this, in my judgment, is to lose the contingent relation between the creaturely form of humanity and its true humanity as constituted by an essential, not merely ethical, relation to God. Without contingence, the Word of God dissolves into a historically conditioned truth and human selfhood into a historically conditioned destiny. Granted, Pannenberg does allow for a contingence of events within this open-ended historical continuum. Yet it is the "new human being" which human beings themselves produce which fulfills the promise of the image of God as human destiny (p. 515). What is final and determinative, says Pannenberg, is to be found within the relativity and flow of history (p. 516).

I cannot be as optimistic as Pannenberg about the "openness" of history to possibilities within the human self as the proleptic assurance of our present basis for hope and meaning. Yet this criticism does not diminish my respect for the book and appreciation for the immense contribution it makes to the literature in theological anthropology. If you

are serious about your theological anthropology, you cannot ignore this book.

The Life and Times of Cotton Mather
by Kenneth Silverman (Harper & Row), 1984, 428pp., $29.95). Reviewed by Darryl G. Hart, graduate student in American history, The Johns Hopkins University.

America's interest in its Puritan origins borders on becoming an obsession. According to Yale historian, Edmund S. Morgan, we now know more about Puritanism than any sane person would want to know. It is difficult to imagine that in the first three decades of this century "Puritanism" was a term of opprobrium. Intellectuals, like H. L. Mencken, used Puritanism as the target for their epithets against Victorian moralism and provincialism. But thanks to the yeomanlike work of Perry Miller in the 1930s, the Puritans have been rescued from ignominy and granted a prominent chapter in the story of the American mind.

One Puritan who has eluded such sympathetic treatment is Cotton Mather. Despite the positive assessments of Richard F. Lovelace, Robert Middlekauff (who regards Mather as a forerunner of the Great Awakening), and David Levine (who ranks Mather's *Magnalia Christi Americana* as the first significant contribution to American historiography), the image persists of Mather as bigoted, superstitious, authoritarian, and devious. Even Perry Miller attributed Mather's behavior to neurosis rather than to such Puritan convictions as Federal Theology or Ramism.

A balanced treatment of Mather, therefore, has been a necessity; and it is for this reason that Kenneth Silverman's biography is such a welcome addition to the crowded ranks of Puritan studies. With great care, Silverman chronicles Mather's life, thought, and involvement in New England's social, political, and ecclesiastical affairs. What emerges is a comprehensive and sympathetic portrait of one of the Puritans' greatest clergymen.

Mather's greatness, or at least the larger than life quality of Silverman's portrait, is what makes this such a readable book. Mather lived anything but a dull and cloistered life. While ministering to New England's largest parish, he somehow managed to publish 388 titles, among them a natural history of America which gained him a membership in The Royal Society of London. He also played important roles in the overthrow of the Andros governorship, and in the Salem witch trials. And during the smallpox epidemic of 1721, he advocated inoculation well ahead of its time.

Mather's private life is no less fascinating than his public affairs. The descendent of two generations of prominent Puritan clergy (he was the grandson of John Cotton and Richard Mather and the son of Increase Mather), Cotton suffered a strained relationship with his father. Increase never seemed to accept his son as a colleague even though they shared the same pulpit, nor did he offer any substantial praise. Silverman suggests that this tension might explain Cotton's never ending efforts to do good, which were elaborated in *Bonifacius*. Married three times and the father of 15 children—13 of whom died during his lifetime—Mather reserved an extraordinary fondness for his ne'er do well son, Creasy. He also kept an extensive diary, sometimes edited for the edification of his posterity, in which he recorded his visions of angels, procedures for piety, and his ceaseless introspection.

Aside from documenting the nuts and bolts of Mather's life, Silverman offers an insightful look at the Boston minister's psychological makeup. Mather's most galling trait—what Silverman calls "Matherese"—was a pronounced ambidexterity in the way he handled his public and private affairs. The author describes it as "belligerent courtesy, self-flattering modesty, fretful calm, denigrating compliments, [and] unacceptable offers" (255). This feature is probably what has made Mather such an unattractive figure, but in Silverman's hands it becomes an engaging eccentricity. Silverman might have considered, however, whether this was solely a quirk of Mather's or if it has roots in the Puritan temperament.

Silverman concludes with an alternative to Mather's reputation as an arch-Puritan. He suggests that Mather was the first, in a long line of American intellectuals, who felt isolated from the European mainstream, and aspired to contribute to it by capitalizing on the limits of provincial life. Cotton Mather, therefore, appears as the "first unmistakably American figure in the nation's history" (426). With this, Silverman's portrait of Mather is complete. Though some may find it too flattering, it is still a compelling picture.

The Heart of the Christian Matter: An Ecumenical Approach
by John Carmody (Abingdon Press, 1983, 303 pp., $11.95). Reviewed by Jack Rogers, Professor of Philosophical Theology, Fuller Theological Seminary.

John Carmody is a former priest, a thoroughly modern person, and a deeply believing Christian. Despite his struggles with the church of his youth and early adulthood, he is still very respectful of the Roman Catholic tradition, but is now informed as well by study of and experience with Protestants and Eastern Orthodox. John teaches at a secular university and worships with a small, grass-roots community of modern, secularized people. In this context he still holds to basic Christian beliefs. For example, he affirms the reality of the resurrection saying: "That is the only plausible explanation of the disciples' transformation from shallow cowards to witnesses so steadfast that they spent themselves unto death" (p. 58). In answer to the skeptical response that it is "too good to be true," Carmody replies: "Well, maybe. But consider how good Jesus said his God was, and how good Jesus himself proved that humans can be" (p. 60).

This book was prompted by the experience of several summers as part of a group at the Institute for Ecumenical and Cultural Research in Collegeville, Minnesota, discussing "Confessing Faith in God Today." Women and men in this multi-denominational, multi-ethnic group were asked to speak only in the first person, from the heart, with personal conviction. Each had to write a one paragraph personal creed that cut to the heart of the matter. This book is the expansion of that concise reflection.

The book is divided into three parts: Jesus, Loving God, and Loving Neighbor. In the first part Carmody summarizes biblical material regarding Jesus under topical headings such as sin, grace, healing, etc. In the second part he discusses the distinctive contribution to the ecumenical church of the Protestant, Roman Catholic and Eastern Orthodox traditions. In the final part he issues a call to conversion that would mean taking seriously the marginal people of this world. He deals sensitively with a wide range of social/ethical concerns from steady-state economics to the right to life. Characteristic of his approach is a statement on abortion: "The only fully Christian solution to the abortion controversy, I suspect, would be for all parties to collaborate and so progress toward the day when far fewer unwanted children are conceived" (p. 238).

The heart of the Christian matter for John Carmody is Jesus who provides order for the self and society. This book is written clearly at a level appropriate for collegians and college educated people.

Pastor as Person
by Gary Harbaugh (Augsburg, 1984, 175 pp., $8.95). Reviewed by Paul Mickey, Associate Professor of Pastoral Theology, Duke Divinity School.

Stress in the ministry, the five-year blahs, fear of never being one's own person, drives an increasing number of pastors or would-be pastors from the pulpit, from seminary, and from the so-called professional ministry. One ought not be naive about the stress and vulnerability of being a pastor. On the other hand, we as pastors or would-be pastors use our romantic notion of ministry, the church, being the disciple of Jesus, to play "let's pretend": if I work hard, am faithful to Jesus and my calling—seeking first God's kingdom—then all the stress will be taken care of; it will go away.

Gary Harbaugh knows better. His book *Pastor as Person* helps us to make the important and realistic connections of pastoring: we are physical beings (chapter 2), thinking beings (chapter 3), feeling beings (chapter 4), and relating beings (chapter 5), and most importantly, we are choosing individuals (chapter 6). These various dimensions of our humanity constitute, for Harbaugh, the wholeness of our personhood. How we relate these givens, in large measure, will govern the stress level of ministry, and will govern how available pastors as persons are to minister in general and to specific individual, pastoral care needs.

Well illustrated with brief case studies

about pastors in conflict over one of the four dimensions in their lives, Harbaugh draws upon biblical, social and psychological wisdom to show how pastors may integrate their lives with their ministries. The spiritual and the psychological are inseparable, and for the wise pastor and the caring parishioner—especially laity who are on pulpit committees, pastor parish relations committees, or pastoral care committees—this book is a significant contribution to how Christian ministry can be better integrated and become a more satisfying experience for both pastors and congregation.

The Roots of Anti-Semitism in the Age of Renaissance and Reformation
by Heiko A. Oberman, translated by James I. Porter (Fortress, 1984, 175 pp., $13.95). Reviewed by Stephen G. Burnett, graduate student in Old Testament, University of Wisconsin-Madison.

In this work Professor Oberman addresses the issue of how a twentieth century reader should understand the anti-Jewish views of Martin Luther. Oberman divides his discussion into three parts: an evaluation of the Reuchlin-Pfefferkorn controversy over the right of Jews to keep their own religious books, a brief study of popular attitudes of Christians toward Jews as reflected in pamphlets of the late fifteenth and early sixteenth centuries, and a study of Luther's attitudes toward the Jews. The first two parts reveal something of the depth of anti-Jewish prejudices held by Christians of all levels of society. Even Reuchlin and Erasmus, champions of humanist tolerance, drew the line where Jews were concerned. In this kind of setting, Oberman argues, to call Luther an anti-Semite is neither extraordinary nor particularly illuminating. In a century when "philo-Semitism" as such did not exist (at least in Germany), Oberman argues that "it pays . . . to fine-tune our hearing and to learn to distinguish degrees of harshness and intensities of slander, levels of argumentation and points of attack" (101-102).

Luther's own attitudes reflected popular prejudice, but had a distinctive theological twist to them. Luther saw a continuity between the "Jews" of the Old Testament who defied God and the Jews of his own day, since both clung to their own righteousness and defied even the judgment of God. Unless they became Christians they would continue to be rebels against God. Consequently, according to Oberman, Luther was more concerned about the Jews' "lies" than their hatred toward Christians.

In this book Oberman has raised two important methodological questions in the study of Luther's attitudes toward the Jews: What is mean by the term "anti-Semite" in the context of the sixteenth century, and which of Luther's works are most useful in determining his attitudes toward Jews and Judaism? This second question is especially important since many scholars who have examined this issue study only Luther's five tracts specifically on the Jews (and the relevant parts of his *Table Talk* and letters). Oberman has identified an important theological root to Luther's views which is not generally recognized.

Oberman's discussion is least convincing where he argues that Luther was more worried about the Jews' lies than their hostility. Whatever his fears about the Jews' "lies," Luther cites the standard medieval charges of child murder, well poisoning and the like against the Jews in works such as "On the Jews and their Lies" (1543).

Oberman has not tried to exonerate Luther from his anti-Jewish prejudices. This book is worthwhile reading for both pastors and seminary students because it explains something of why Luther did harbor such hatred toward Jews and Judaism. This is an important first step toward disentangling Luther from the use the Nazis made of his writings against the Jews, as well as disentangling essential Christianity from Luther's own prejudices and failings when we discuss our faith with Jewish people.

He Came Down From Heaven
by Charles Williams (Eerdmans, 1938, 1984, 147 pp., $4.95);
The Forgiveness of Sins
by Charles Williams (Eerdmans, 1942, 1984, 123 pp., $4.95). Reviewed by Nance A. Wabshaw, Education Consultant, The Episcopal Diocese of Chicago; degree candidate in Pastoral Studies, Loyola University of Chicago.

Charles Williams is perhaps known in the popular sense chiefly as one of the famed Inklings, along with such notables as C.S. Lewis, Dorothy Sayers (herself not an "official" Inkling), and J.R.R. Tolkien. To a person, these literati were seemingly compelled to wed their art to their faith; it was all one to them. Charles Williams was no exception. There is no theological idea in any of his imaginative works that is not given explicit treatment in his theological works.

He Came Down From Heaven is an exposition and theological reflection on the nature of the Fall, the development of society as a result of this altered state of knowledge, and the implications and ramifications of the Incarnation, the energy of which made possible the process of retrieving that other, original way of knowing. Stated thus, one might be describing endless numbers of theological works on the Atonement. However, as author Glen Cavaliero has called him, Williams is a *poet* of theology. And therein lies all the difference. There is a certain amount of so-called literary criticism of the Bible in these pages. But with Williams, literary criticism becomes *lectio divina*—sacred reading—which, when read with that intent, quickly leads beyond to meditation, prayer and contemplation.

For all that, it is rather heavy sledding for the partially attentive reader, not the least because Williams employs the language of "yesterday," the ancient intonations of glory: Incarnation, Holy Trinity, Salvation, Holiness. In our time, these are the words which have been sterilized or at least redefined into words belonging to other disciplines (notably, psychology) so that the power has drained from them for even many of the most religious of us. They are words not calculated to ring up big sales even in the religious market. And yet these words are signs of the Christian life. That may be the most important reason to read Williams: to regain a sense of the ringing depths of the mysteries of grace contained within those words.

In *Heaven*, Williams expounds his most fascinating diagram of charity, "the practice of substituted love." For Williams, love is love. You are "in love" with God in the same way (with body and soul) as you are (or perhaps today we need to say, should be) "in love" with a man or a woman. Within that framework, "the experience of communicated humility and goodwill is the experience of the grace of reality and of the kingdom" (H:113). While, on the other hand, sin is "the preference of an immediately satisfying experience of things to the believed pattern of the universe. . . . It has, in the prophets as everywhere, two chief modes of existence: impiety against many and impiety against God—the refusal of others and the insistence on the self" (H:42-3).

The wonder of Williams lies not in the subject matter but in the treatment. He is nowhere rehashing old understandings or reminding us to adhere to a particular worldview. Instead, he is offering a new paradigm of existence, a new mode of perceiving the nature of the Kingdom of God and the attendant actions and attitudes incumbent upon the citizens of that Kingdom and this world itself.

The Forgiveness of Sins perhaps provides the description of the nexus of our dealings with ourselves, others, and God. It is here that Williams describes the very "web of glory"—a portrait of living the forgiven life. All of the exchanges of man need to be predicated on forgiving and being forgiven, for therein lies the reality of our existence as created beings. "The pattern of glory is the pattern of acts" (H:137). *Forgiveness* surveys forgiveness as expressed in literature, Scripture, and today's world. At one point, Williams quotes from Browning's *Ring and the Book* which almost magically sums up Williams' view of the law of exchange, the laid-down life:

> I—pardon him? . . .
> I am saved through him,
> So as by fire; to him, thanks and farewell.

Williams, using the recent experience of World War II, explores even the possibilities and procedures for reconciliation between nations. There is plenty here to fascinate those involved in Church/State deliberations. He does, perhaps, give us the root of the difficulty of achieving a state of pardon between nations when he says, "Many reconciliations have unfortunately broken down because both parties have come prepared to forgive and unprepared to be forgiven" (F:113). And to be unprepared to be forgiven is to be op-

erating at the outskirts of the heavenly kingdom, if even within sight of it at all!

The crowning image—and Williams is a constant employer of images—is not dissimilar to the image in John's Gospel of the vine and branches, or the interpenetration of the blessed spirits in Milton's *Paradise Lost*, or perhaps any number of mystical visions of unity received through the ages. He says: "It is . . . the guilty who forgives and not the innocent; not perhaps the guilty in that one act, but guilty of how much else, of how much that led up to that act, guilty even in the very act of mutual pardon—that is, of mutual reconciled love—of how much of weakness, folly, reluctance, pride, or greed. The guilty repents; the as greatly guilty forgives; there is therefore but one maxim for both: 'make haste.' . . . We are part of him and he of us; that is the centre; by his death there—his death in that repentance—we live, and he by ours: 'dying each other's life, living each other's death.' It is all a question of whether he and we choose or do not choose" (F:121).

Dorothy Sayers sums up well the experience of reading Williams: "The doctrine was traditional and perennial; his apprehension and presentation of it so individual as at a first encounter to disconcert, perplex, or even antagonise those on whom it did not, on the contrary, break as a sudden light to them that had sat in darkness."[1] The "diagram of integrity" which Williams is so compelled to portray for us is for our times a necessary prescription. In not many other writers of our time will we be able to find the old, perhaps tired and thin theologies of our day reborn and transmuted with illuminating visions of caritas and joy.

[1] Shideler, Mary McDermott, *Charles Williams: A Critical Essay* (Grand Rapids, MI: Eerdmans, 1966), p. 41.

The Song of Solomon
by G. Lloyd Carr (Tyndale Old Testament Commentaries, Inter-Varsity Press, 1984, 175 pp., $6.95). Reviewed by Robert L. Alden, Professor of Old Testament, Denver Seminary.

Lloyd Carr, Professor of Biblical and Theological Studies at Gordon College, has written a fine commentary on the Song of Solomon. His contribution to the Tyndale series on the Old Testament helps to make it the worthy series that it is.

About forty percent of the volume is introduction. In addition to the usual subjects (e.g. canon, date, authorship, literary genre, structure), he also has four "subject studies": The Garden Motif, Love, Lover, and Wine. Others of less moment are treated in the course of the commentary itself.

The question most of us ask first about a commentary on this Old Testament book is: What is the author's hermeneutical stance? Does he read it as an allegory, a collection of love poems, a de-mythologized legend, or what? The longest introduction section, the interpretation of the Song, addresses this question and faces the options head-on. After dealing with and dismissing the broad general categories of allegory, typology, and drama, he comes to the view he espouses, viz. natural or literal. In Carr's words, "This approach interprets the Song as what it appears naturally to be—a series of poems which speak clearly and explicitly of the feelings, desires, concerns, hopes, and fears of two young lovers—without any need to allegorize, typologize or dramatize to escape the clear erotic elements present in the text" (p. 34).

Relative to the other most frequently asked questions, the author has this to say about the time of composition: "The position adopted in this commentary is that the poem, essentially complete, probably originated in the time of Solomon or shortly thereafter, and was preserved and updated during the time of the divided monarchy in much the same way as the Proverbs and other Writings were" (p. 18). He rejects the triangle explanation, i.e., two men both in love with the one girl. The leading male figure is the shepherd-lover. While he does not see a clear story line through the book, he does acknowledge "an inner cohesiveness around its central theme of the lovers' mutual longing and surrender" (p. 44). A kind of chiastic arrangement characterizes his overall outline:

Anticipation, 1:2-2:7
Found, and Lost—and Found, 2:8-3:5
Consummation, 3:6-5:1
Lost—and Found, 5:2-8:4
Affirmation, 8:5-14

The pivot or center point of the poem—which, incidentally, is 111 lines from either end of the book—is 4:16-5:1. Everything earlier has been building to this consummation; everything after it is consolidation.

The commentary itself devotes about one page to each verse and contains a nice balance of remarks characteristic of commentaries. We read here of word frequencies, of the ways other Bible versions or commentaries treat a given word or passage, of parallels to ancient near eastern literature, of botanical details, of geographical details, and of the many ways in which the ideas and themes echo or are reflected elsewhere in the book. Carr leaves to the reader matters devotional, spiritual, or homiletical. There are many footnotes citing places where the curious may go for more study on a given matter. We are all indebted to Carr for sifting through this plethora of commentaries and articles and bringing in this relatively brief compass a fine distillation of comments. While not plowing up the whole world as Marvin Pope did in his commentary, Carr leaves almost no stone unturned that is immediately relevant to the Song of Solomon. Both as a resource to answer individual questions that come up in the study of Canticles as well as a sound and sane approach to the origin and intent of the book, I heartily recommend this commentary.

The Formation of the New Testament Canon: An Ecumenical Approach
by William R. Farmer and Denis M. Farkasfalvy (Paulist Press, 1983, 182 pp., $7.95). Reviewed by David Meade, Professor of New Testament, Houghton College, Houghton, NY.

The two essays in this book are the fruit of discussions on "canon criticism" held by the sixteen year old Seminar on the Development of Catholic Christianity, an interdenominational seminar composed of faculty members from seminaries and universities in North Texas. The purpose of this collaboration was to unite the expertise of church historians such as Denis Farkasfalvy, in order to address an issue that lies between their disciplines.

The first essays is entitled, "A Study of the Development of the New Testament Canon," submitted by William Farmer of the faculty of Perkins School of Theology, Southern Methodist University. Best known for his work on the Synoptic problem, Farmer makes a surprising and delightful shift to the role of church historian, and begins his study of the development of the New Testament canon by starting with the closure of the canon and working backward from the time of Eusebius! His central thesis is that a primal force behind the shaping of the canon was the need of the early Christians to find meaning and hope in the midst of terrible persecution. This need led the various communities to isolate and treasure the Christian literature that best por-

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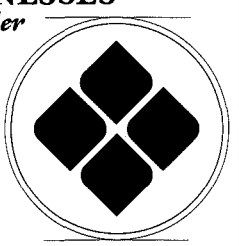

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trayed the gospel origins in these terms, and thus Farmer regards the New Testament as a "martyr's canon" (p. 8). As previously mentioned, Farmer begins his treatment with the "final" phase of the canon, demonstrating that the list of New Testament books established at Chalcedon can be traced in its essentials back through Athanasius and the writings of Eusebius, and into the Alexandrian school of Origen, but that there is a significant rupture in continuity with the earlier, more inclusive canon of the Alexandrian Clement.

Farmer seeks to explain this rupture in the Alexandrian school by calling attention to the diverging perceptions of martyrdom held by Origen. Origen's career spanned a period of unprecedented persecution after a period of relative calm during Clement's era. Farmer proposes that the "harder" view of martyrdom epitomized in Origen's *Exhortations to Martyrdom* is connected to his "leaner," 22 book canon, while Clement's "softer" approach to martyrdom is responsible for his more lenient, 33 or 34 book canon. Farmer thinks that the key to this linkage can be traced to the influence of Hippolytus on Origen. Except for Hebrews, the two figures have a canon in agreement, and Farmer thinks that this key difference demonstrates Origen's primary canonical criterion, since Hebrews plays a key role in his theology of martyrdom. Since apostolicity is defined in terms of the "taking up of one's cross" of martyrdom, this is the principle for reducing the canon he inherited from Clement.

Noting the agreement between Origin and Hippolytus, Farmer next tries to demonstrate that this Western Father's canon was also principally determined by the theology of martyrdom. He does this by noting that Hippolytus was a student of Iranaeus. Turning to the latter, Farmer notes that Iranaeus would have experienced the persecution of Antoninus Verus in A.D. 178. He cites Eusebius' account of this persecution, to depict the martyr's theology of the era, and to assert that the martyrs of Gaul made a connection between the threat of persecution and the threat of heresy. He then turns to Iranaeus, *Against Heresies*, to show that in refuting docetic heretics, Iranaeus was also combating those who refused a theology of the cross or martyrdom.

It is in Farmer's treatment of the "archaic phase" of the canon that the weakness of his thesis and methodology becomes apparent. Realizing that it is difficult to trace a straight line in canonical development back from Iranaeus, he abandons his chronological format, and tries to give a number of cameos, first depicting the formation of the gospel tradition and Paul's use of the apostolic letter genre, linking their preservation to a martyrdom motif. Then he treats the conceptual and historical contribution of Luke-Acts, Basilides and Valentinus, as well as the collector of Paul's letters (Onesimus!) and the author of 2 Peter, again searching for a martyr motif (in the use of the testamentary genre and the response to Marcion, for example). The effect on the reader is a growing sense of unease with the gaps that are left. The question, "What about . . . ?" is apparent even in the earlier portion of Farmer's essay. For example, what about the role of Tertullian in the canon? His theology of martydom is never mentioned. But in the archaic phase the gaps are even wider.

The problem is further exacerbated by Farmer's frequent depiction of phases of canonical development as established fact, often glossing over controversial issues and assuming majority support for minority views. For instance, he reflects Bultmann's position on the development of "words of the risen Lord" with no recognition that this is vigorously disputed (pp. 48-51). Likewise he assumes Matthean priority to Mark without so much as a footnote to concede his decidedly minority opinion (p. 58). At times these "sins of omission" border on the dishonest, as when he says, "When scholars reconstruct the original list of the published collection of Paul's letters, Ephesians stands first" (p. 79). "Scholars" means the Knox/Goodspeed hypothesis, which has been rejected by the majority of "scholars."

It is this breakdown of method that seriously flaws Farmer's essay. Though his thesis remains a creative suggestion, until more complete and impartial treatment is forthcoming, it remains unproven.

The second essay, "The Early Development of the New Testament Canon," by Denis Farkasfalvy, is a studied contrast in method and perspective. Noting that Iranaeus used the same basic books and method of exegesis as the other fathers of his day, he asks how the position developed. Casting doubt on the pivotal role usually accorded to Marcion, Farkasfalvy attempts to trace the idea of canon from the primitive church. He does this by demonstrating the linkage between Scripture and "apostolicity" even in the oral tradition of the kerygma. Though the Old Testament canon was not closed for the Jews or the earliest Christians, it did function as Scripture that needed to be interpreted. Significantly, for the church this meant that the Old Testament was interpreted christologically, a type of interpretation that Jesus himself initiated (e.g., Matt. 5). This means that from the very first, the Jewish sacred writings did not possess the highest and exclusive normativity for the first Christians as they did for other Jews. The "law and prophets" must function in relation to the gospel. Thus the idea of a New Testament canon in the sense of normative interpretation outside the Old Testament is coterminus with the birth of the gospel.

Further, this interpretive tradition is strongly linked with authoritative figures, "prophets and apostles." Though none of these figures intended to write an additional set of Scripture, two factors inherent within their ministry ultimately led to such a development. First, the oral preaching about Christ is done with an authority similar to that of the Old Testament (1 Pet. 1:10-12; 1 Thess. 2:13-15). Second, the oral preaching very quickly stabilized into fixed formulas and accounts. The gospel of Mark is a prime example of the literary fixation of the kerygmatic traditions of the church (cf. Mk. 1:1; Rom. 1:16). The move from dependence on oral to written traditions was probably hastened by the destruction of Jerusalem in A.D., and the New Testament pseudepigrapha such as 2 Peter can be regarded as an attempt to preserve apostolic tradition. Yet within the growth of this normative literature may also be the seeds of its delimitation (Jn. 21:25), i.e., the recognition that written documents would never be comprehensive enough.

Before discussing the move to close the canon, Farkasfalvy surveys the Christian concept of inspiration, and notes that for the earliest church, the "apostles" (a broadly defined term) experienced a similar inspiration and played a role in the history of salvation comparable to that of the Old Testament prophets. He then turns to the development of the canonical principle in the second century, demonstrating that from Clement of Rome onward the exegetical practice of citing the Old Testament in parallel with "words of the Lord" and "teachings of the apostles" reveals an incipient Christian canon of Holy Scriptures. Indeed, this frequent use of "gospel and apostle" in the post-apostolic writings and early fathers casts doubt on the originality of this aspect of Marcion's canon. Likewise, Marcion's use of one gospel and one apostle ought to be regarded as a deviation or delimitation of normal plurality, and not as an initial incentive to list more gospels and apostles, as is often believed. Marcion's impetus toward determining an exclusive list, however, is not eradicated. Farkasfalvy finishes his survey with the anti-Gnostic phase of canonical development from Justin to Iranaeus, and returns to the basic third century synthesis that he noted at the beginning of his essay.

Fr. Farkasfalvy is to be commended for writing a judicious essay. Typical of his balance is his conclusion, where he not only summarizes the results of his survey, but himself raises the unresolved issues that his study presents. This essay should be required reading for students of the New Testament.

Evangelicals and Jews in an Age of Pluralism
edited by M. H. Tanenbaum, M. R. Wilson, and A. J. Rudin (Baker, 1984, 285 pp., $9.95). Reviewed by Donald Hagner, Associate Professor of New Testament, Fuller Theological Seminary

These fifteen essays by Jewish and Christian scholars were originally presented at the Second National Conference held at Trinity Evangelical Divinity School in 1980 (essays from the earlier conference were published in *Evangelicals and Jews in Conversation*, Baker, 1978). This increasing conversation between Jews and Christians is proving to be exceptionally important and beneficial.

Although the editors mention increased candor and speaking "from the heart to the gut issues," only a few essays in this volume seem to reveal that mood. Most of the material presented reflects the usual (and safe) practice at such conferences of attempting to find as much agreement between the two faiths as possible, and the studious avoidance of the confrontative or polemical. It is of course a worthy thing in itself to explore how

much we have in common with each other, and the extent to which we may cooperate in ministering to this sick world of ours. But the real differences between us also need to be examined and discussed with as much openness as possible.

Two excellent introductory articles, by Wilson and Rudin respectively, provide Christian and Jewish views of "current Evangelical-Jewish relations." Both authors regard the question of proselytism as of great importance. Two articles in the realm of ethics are offered by Tanenbaum, "The Concept of the Human Being in Jewish Thought: Some Ethical Implications," and T. L. Smith, "Biblical Social Ethics: An Agenda for the Eighties." These are thoughtful essays and have much in common. But how, one wonders, can Tanenbaum speak so eloquently and in such detail of the worldwide refugee problem without so much as a mention of the Palestinians?

Two articles on the Bible follow, one by E. Rivkin, "A Jewish View of the New Testament," and one by B. K. Waltke, "An Evangelical Christian View of the Hebrew Scriptures." Rivkin's article is interesting and illuminating, but Waltke's essay, though it contains much that is worthy, attempts to do too much and thus does not fulfill its task in this particular volume very well. A third article grouped with these two, A. Finkel's "Jerusalem in Biblical and Theological Tradition: A Jewish Perspective," again seems not to fit particularly well in this collection.

The Christian view of "Sin, Atonement, and Redemption" offered by D. G. Bloesch is one of the more forthright essays in the collection, but unfortunately seems to lack sensitivity to Jewish perspectives on these subjects. The Jewish view represented by S. Siegel, "Sin and Atonement," is in a number of respects similar in content to that of Bloesch. But these two essayists nevertheless pass in the night without engaging one other. If only they had first seen each other's essay and then worked on the common beliefs and the differences between them, both essays would have been enriched.

In my opinion, the outstanding Christian contribution to the volume is found in the candid and courageous article by V. C. Grounds, "The Problem of Proselytization: An Evangelical Perspective." Grounds is aware of and sensitive to Jewish concerns in this area, yet steadfastly refuses to soften or alter the New Testament mandate to evangelize. This is the kind of honesty and faithfulness to the Scriptures that needs to be more in evidence for there to be a truly productive Jewish-Christian dialogue. Two Jewish contributions to this subject provide helpful information about serious Jewish concerns: B. Greenberg, "Mission, Witness, and Proselytism," and S. Seltzer, "Mission, Witness, and Proselytization: A Jewish View." Both authors, like the other Jewish writers in the volume who speak on this subject, are constrained to deny that any Christian proselyting of Jews is legitimate.

The collection closes with three important essays: K. S. Kantzer's sensitive piece, "Six Hard Questions for Evangelicals and Jews" (published also in *Christianity Today*, April 24, 1981), a short but moving essay from D. W. Silverman on a topic that continues rightly to be of very great importance, "The Holocaust and the Reality of Evil," and finally, "Prospective for the Future," by D. A. Rausch.

This volume ranges widely, indeed too widely, to accomplish very much more than suggesting themes and problems that require further investigation. It would have been better to have concentrated on one of the major themes and to have dealt with it more thoroughly, perhaps in keeping with the title of the book, that of "mission and proselytism," clearly the hottest topic among these essays. Nevertheless, this collection does have excellent value as an introduction to important subjects in Jewish-Christian dialogue and is to be recommended highly to both Jewish and Christian readers.

***What the Bible Says About God the Ruler* by Jack Cottrell (College Press Publishing Co., 1984, 465 pp., $14.95). Reviewed by Clark H. Pinnock, professor of theology, McMaster Divinity College, Hamilton, Ontario).**

In the September/October 1984 issue of *TSF Bulletin* I reviewed the first volume in this trilogy on the doctrine of God by Jack

Cottrell. He has moved on in this large but reasonably priced book from creation to providence. Both of these books are well written, thoroughly researched, and comprehensive. They also offer a moderately Arminian perspective on the whole subject. Let me begin by moving through the themes in order, and then raise the large theological issue which Cottrell raises by his approach.

The author begins by correctly noting the pressure which weighs upon the doctrine of providence owing to modern scientific modes of thought. In the course of the book he endeavors to state the doctrine in such a way as to meet the challenges of the hour. I find that he does so very successfully—better than, say, Berkouwer. Calvinist readers will be interested to note that Cottrell has placed them in the second chapter on alternatives to the biblical doctrine of providence, under the heading of "theological determinism." Some will find this refreshing after so many years of seeing the Arminian view placed among the alternatives!

Three substantial chapters are then dedicated to an exposition of the doctrine: God's general providence in preserving the world, God's special providence in relation to history, and the vexed question of providence and human freedom. Cottrell posits a relative autonomy for the created order which allows for natural laws and human liberty. He pauses to refute the modern perversion of God's providence which takes it to mean health and wealth for believers. Of particular interest is the fine way he defends the conditionality of God's decrees as over against the deterministic schemes. He wisely notes how, when Calvinists face up to moral evil, they usually have to resort to some notion of permission, and shows how Arminian they all are at that delicate point. I think he is right: moral evil requires us to think in terms of conditionality in God's plan, and, if we do, classical Calvinism is out the window (that is not to say revised "Calvinism" cannot be devised).

I think Cottrell handles the issue of miracles with real insight, both as it relates to natural law and to answers to prayer. He has obviously written this book with care and devotion, and has picked up on most of the intellectual and practical issues along the way. There is an excellent chapter on prayer in relation to providence, and, of course, one on the problem of evil. You guessed it—the free will defense! I have the feeling that Cottrell the Arminian has a right to it, but how do people like Plantinga manage it? The book ends on a high devotional note, as the author suggests how we ought to respond to God's providence in wonder and praise.

The central theological problem of the book is also its main thesis intellectually: God is timeless in his knowing and knows everything exhaustively, *including* the future free actions of men and women. By means of this very classical belief Cottrell is able to retain belief in a predestination which encompasses everything including the election of individuals from eternity. Thus Cottrell has added Arminian assumptions about freedom to the Augustinian framework, without feeling the need to make more radical revisions in it. The question is, will this work? Both the traditional Calvinist and the more daring Arminian will wonder. Does not the belief in God's exhaustive foreknowledge of the future negate the assumption of human freedom Cottrell is so eager to preserve? Are we not back with the kind of determinism he is keen to avoid at all costs? The irony is superb: Cottrell, in order to arrive at conditional predestination, has posited foreknowledge which might seem to land him back in the Calvinist territory he wishes to flee. Certainly it would seem so to scholars such as Carl Henry on the one hand and Richard Swinburne on the other. They would argue that you cannot have total foreknowledge without at the same time having total predestination in the non-Arminian unconditional sense. Now, Cottrell is well aware of this objection, and works at answering it both in this volume and in the one before it.

It would have been possible for Cottrell, had he chosen to take this step, to have suggested a limitation on the knowledge of God in order to avoid this dilemma. Had he done so, the threat to the reality of human freedom would have been greatly eased. But for Cottrell such a step would go against the full biblical claims for both predestination and foreknowledge, and be a sub-biblical rationalism, well on the way to process theism itself. Is not a limitation upon God's knowledge a key plank in Hartshorne's program? If anyone is interested in this more radically Arminian view, I would recommend Richard Rice, *The Openness of God,* to be reissued by Bethany Fellowship this fall (1985). And, of course, my own essay in *Divine Sovereignty and Human Freedom* (IVP, 1985). The dilemma for me is this: although limiting God's knowledge makes more sense to me, I am not sure it makes better biblical sense. There are passages which at first sight do seem to posit a more total foreknowledge than the more radical solution would allow. Cottrell would certainly agree.

In two years, Lord willing, there will be a third volume on *God the Redeemer.* I am certain it will be good, and that the trilogy will stand for many years, certainly as the best doctrine of God from the Arminian side, and as one of the best from any perspective.

The World At Your Doorstep
by Lawson Lau (Inter-Varsity Press, 1984, 144 pp., $5.95). Reviewed by David Jones, Director of Cross-Cultural Training in Missions, Inter-Varsity Christian Fellowship.

There are one-third of a million key leaders from many nations of the world studying in U.S. colleges and universities. They form one of the most strategic "people groups" needing the Gospel in our country. Yet so few of us American Christians understand the needs of these strangers and how we can befriend them and share Christ with them. Lawson Lau, one of these ex-strangers who came to the U.S. in the late seventies to study at a private Christian college, writes this most helpful handbook based on his own experience. His purpose is to help North American Christians have a clearer understanding of students from overseas—their bewilderment on arrival here, their needs, expectations, desire for friendship—and then to help us prepare to share our faith with these students.

The author takes us first into the insecure and sometimes baffling world of social, economic, academic, and cultural change which a foreign student encounters upon arrival in the U.S. Simply learning how to buy groceries, register for classes or find an apartment may loom as insurmountable barriers for the newcomer. Lau suggests that we may help these strangers make this transition more easily by meeting them upon their arrival in our city and assisting them with the basic necessities. Genuine friendships and honest communication are the first steps to sharing Jesus Christ with these students.

The second half of the book helps us grasp the role of the Christian witness in terms of the verbal communication of our faith to our overseas friend. Again, Lau, from the vantage point of his own experience, shows how vital the friendship foundation is as a prelude or prerequisite to any serious discussion of matters of religious faith. The importance of dialogue is stressed, the open sharing of points of view, our willingness not only to talk about our own ideas, but to listen to our friend's beliefs, opinions and religious ideas. Such dialogue is essential in building a relationship of trust and mutual respect. And as our values and goals come to the surface in our times of open conversation and doing things together, the light of the Gospel will shine through. The brusque, abrupt, high-pressure "pitch" which so often destroys a stranger's perception of true Christianity, says Lau, will not have to be used as we naturally dialogue with our friend and share honestly what we believe.

There is a very natural sequence, in Lau's thinking, which American Christian hosts can appreciate and follow: initial friendship and service, open dialogue mixed with common activities and recreation, invitations to special events at church or Christian groups, deeper sharing of faith. When we understand that we are merely part of a chain of people, events, and relationships which God is preparing for this friend, then we can relax and enjoy our friendship, trusting the Holy Spirit to do his work in his time.

The book closes with a look at a faculty couple from a major university whom Lawson Lau came to know and appreciate. Their loving, simple, yet genuine caring and serving in the name of Christ provide us with a model of all that the author has written to help us understand. Several helpful appendices are found at the end of the volume which give information on international student enrollment at major U.S. universities, the growth of international study here, and various Christian organizations dedicated to reaching international students in the U.S.

Christian Faith and Public Choices: The Social Ethics of Barth, Brunner, and Bonhoeffer

by Robin W. Lovin (Fortress, 1984, 192 pp., $10.95). Reviewed by Esther Byle Bruland, doctoral student in Religion and Society at Drew University and co-author with Stephen Charles Mott of *A Passion for Jesus, A Passion for Justice.*

Making its debut in a year which saw a lot of press on "Religion and Politics," Lovin's book is timely. Many of the questions raised during the election campaign are dealt with in this book: whether and how the Christian faith should relate to public decision-making; how human anatomy and divine sovereignty figure into our private and public decisions; the role of the community of faith in relation to the state and the arena of public discussion. The book addresses these questions from the point of view of Christians struggling to reach faithful conclusions at a time when the stakes were high indeed. The fact that the questions continually arise indicates the enduring value of Lovin's contribution.

Lovin sets the focus early in the book, defining ethics in the modern world as "fundamentally a discipline of giving public reasons for action." While a rather narrow definition, it does state the central concern of the author as he explores the way Barth, Brunner, and Bonhoeffer responded to the challenges of their day. Though this central focus is maintained, the actual treatment has greater breadth and depth. Lovin traces the relation between the theological work and ethical conclusions of each of the three men, as well as the historical context of their work. He also highlights some of the major points of debate among them, and the shifts that took place in their work as they responded to academic and historic challenges.

Lovin does a splendid job of showing how these European theologians addressed larger questions as they sought answers to specific problems. He also indicates the significance of their work for contemporary readers, drawing parallels concerning the problems of living the Christian faith in ambiguous situations and setting forth the theologians' alternatives as they relate to modern choices.

All three men, according to Lovin, sought constraints on human action that could weather wild swings of the political pendulum, such as they experienced in Europe during the first half of the twentieth century. Each one rejected an assimilation of Christianity and culture, seeking direction through "metaethics," wherein good and evil are seen as beginning and ending in the will of God. They hence rejected ethical generalization and universal moral principles, in favor of a Word from God addressed to the human situation from the outside. They diverge, however, on how that Word is received and given expression.

Barth endorsed an "act-deontology" wherein one is obedient regardless of the results of one's action, and where duty can only be known as a requirement to do a specific deed in a specific situation. While one can be certain about God's commandment in obedient action, one cannot speak of it with the same certainty, for God is always subject, not object. Lovin concludes that Barth's position contributes little to public ethics, for it finds verbal expression inappropriate and the public arena out of its bounds. Only in the community of faith is God's Word clearly heard and acted upon. Barth responded to his time through participation in the Confessing Church with its life of separation and its orientation inward and upward. Lovin maintains that Barth's choice is still current as an option, in the historic peace churches and the base communities of liberation theology, for instance though these diverge from Barth's alternative in important ways).

Brunner and Bonhoeffer demonstrated more confidence in the availability of knowledge of God's will to human reason. Speaking of "orders of creation" and "divine mandates" respectively, they saw creation, culture, and reason as still bearing the Creator's likeness as well as the effects of the fall, and hence setting forth both possibilities and limits. They had more hope, therefore, that Christians and non-Christians could agree on matters pertaining to the orders or mandates. They would insist that a Christian ethic is *more* but not *other* than that which is necessary in society for human life to flourish. In their situation, they appealed to the point of agreement between the Christian faith and the public welfare, without collapsing the two.

Lovin expresses a preference for the approach of Brunner and Bonhoeffer, as having more potential for allowing the Christian faith to speak to matters of public concern. He advocates making moral arguments, rather than giving theological reasons, in pluralistic public contexts. If the church fails to speak in the

public arena in a manner that can be heard and understood, the result is a society left to its own direction. He suggests middle axioms as part of a new Christian Realism which seeks to bring Christian principles into the wider public arena, and indicates the potential of Catholic moral theology (and/or a Protestant expression of it) for facilitating this endeavor.

The book could serve as a good introduction to the ethics of Barth, Brunner and Bonhoeffer. It does not assume a familiarity with technical terms and concepts, but gives clear, concise explanations which do not become tedious for the advanced reader. It also provides a brief introduction to some of the works of each man and sketches out the context in which they were written.

Archaeology: The Rabbis and Early Christianity
by Eric M. Meyers and James F. Strange (Abingdon Press, 1981, 207 pp., $7.95).

This book is an impressive historical archaeological study of rabbinic Judaism and Christian origins in Roman Palestine. The authors are both field archaeologists, one Jewish and one Christian. This is a text for the nonspecialist, yet there is plenty of depth to it. Anyone interested in the relationship of Christianity and rabbinic Judaism during the time of early Christianity will find it of interest.

According to the authors, their purpose is not to be exhaustive or definitive. They "have striven to suggest the rich dialogical relation between texts and monuments that exists in Greco-Roman Palestine." They offer "an introduction to a set of themes that [they] believe are crucial for a reliable and faithful understanding of the period." As a professional archaeologist with field work in historical archaeology, I believe that they have accomplished their task. I suspect this will only be the first of such studies using this methodology. Other regions of the world have received this treatment and I hope it becomes the norm in biblical archaeological studies. The more eclectic and holistic we can be in methodology and sources, the less reductionistic our conclusions will be. I have long been disturbed by the narrowness of some of the studies done in biblical studies and the lack of cross-fertilization among disciplines. This problem of narrowness is not confined to any one discipline, but is an endemic problem in most of them as well as in our larger society.

The book begins with a useful chronology. The chapter headings are: "Introduction: The Relevance of Nonliterary Sources"; "The Cultural Setting of Galilee: The Case of Regionalism and Early Palestinian Judaism"; "The Context of Early Christianity and Palestinian Judaism"; "The Languages of Roman Palestine"; "Jewish Burial Practices and Views of Afterlife, and Early Christian Evidence"; "Evidences of Early Christianity: Churches In The Holy Land"; "Synagogues, Art, and the World of the Sages"; "Jewish and Christian Attachment to Palestine"; and "Conclusions." The text also has thirteen maps and drawings that are precise and clear. The chapter headings indicate the wide range of this book. It is a model of a broadening of scholarly interest, and reminds us, in a way, of the generalist.

I highly recommend this book as reading for personal growth or as a secondary text in a variety of courses and levels.

—Charles O. Ellenbaum

Ecclesiastes: An Introduction and Commentary
by Michael A. Eaton (Tyndale Old Testament Commentaries, 16; IVP, 1983, 159pp., $6.95).

Eaton is officially uncommitted on the date of Ecclesiastes' composition, although the majority of relevant commentary references tend toward a later date. Ecclesiastes' author is a single "editor-author," who "is an admirer of Solomon, writing up the lessons of Solomon's life in the tradition of the wisdom for which Solomon was famous." The book is "pessimism literature" whose purpose is to defend "the life of faith in a generous God by pointing to the grimness of the alternative."

Eaton regularly notes organization and relationships between verses and sections. Helpful notes include: "vanity" (pp. 56-57), history (pp. 60-61), 2:24 as a turning point (pp. 72-73), ch. 11 as a commitment to theism (p. 139), and 12:9-14 as a colophon (p. 152). Important translation notes include: 3:15, 3:18, 3:21, 7:16 (righteous = self-righteous), and 8:10 (the only textual emendation which Eaton endorses). Except for a two-page postscript, there is little interaction with modern philosophical and cultural trends. The strength of the book is its verse-by-verse exegesis which draws heavily from study of the Hebrew text, from the context within Ecclesiastes and within the Scriptural canon, and from comparative Ancient Near Eastern materials. Pastors and teachers will find this work of value in understanding and teaching this insightful, though sometimes obscure, book of the Old Testament.

—Richard S. Hess

Faith and the Mystery of God
by Maurice Wiles (Fortress Press, 1982, 146 pp., $6.95).

Faith and the Mystery of God is Maurice Wiles' attempt to explain his view of faith in response to questions concerning his previous works, most notably *The Remaking of Christian Doctrine (SCM).*

Wiles is concerned with developing an understanding of faith which is "traditional" but at the same time able to be expressed in a contemporary, changing world. Thus he contextualizes faith via culturally acceptable religious symbolism and metaphor.

It is through religious symbolism and metaphor that faith becomes operational. However, the symbols of faith must not be taken literally. For instance, in Christianity, the claim "this is my body," made by Jesus, is a metaphor which points us to our identification with Him; it is not to be understood literally. Likewise, the transfiguration story and other tenets of faith such as the bodily resurrection and ascension of Christ, are to be viewed in the same sense as the parables of Jesus: they point us to a greater spiritual reality to which we must be open.

For Wiles, the use of religious symbols in faith is beneficial only as long as the symbols serve their purpose in our particular culture. When it no longer does this, then the symbol must be altered or abandoned. Consequently, Wiles feels that we should discard or make only limited use of the biblical statements which speak of God as Father, because the phrase is too ambiguous; it tends to suggest an individual person and the male character of the term is disadvantageous. Instead, he prefers to speak of God as Spirit.

While one may easily argue with Wiles' presuppositions which begin with a theology from below, given his premises, his carefully developed argument may be compelling. Yet, in the end, we are left with a faith that is contentless and impersonal, relating us to an impersonal Spirit via symbols, which supposedly impels one to do acts of charity among people and promote Christian morality.

—David P. Gilliam

Church Versus State In South Africa
by Peter Walshe (Orbis Press, 1983, 234 pp., $19.95).

In *Church Versus State in South Africa,* Peter Walshe chronicles the evolution of the Christian Institute—formed in 1963, banned by the State in 1977—through the thought processes of its president, Beyers Naude.

Naude started out believing that while it was "not the role of the churches to pursue party politics . . . It was its responsibility to 'test the action of the government according to the criteria of God's Word.'" Naude came to see that his government had justified economic and racial injustice through a "theological position." At this point, Naude took on a prophetic role, calling for the Afrikaners to turn from worshipping the "Gods of Nature" (race, soil, blood, culture), to fulfilling the "churches' mission," which was "the fulfillment of God's love in history." It seemed clear to him that when testing public policy against the biblical value that the State exists for human benefit, apartheid would end up on the graveyard of history. Because Naude saw the country drifting toward civil war, he called for white Christians to consider taking a conscientious objectors' position in the coming battles.

As the Institute faced the inevitable coming confrontation with the State, they "learned to live with hope, while preparing for Calvary." The people in the Christian Institute learned through hard, personal experience that there is no such thing as "painless re-

form." People do not let go of power easily. When Naude's realization that "it was not for the white man to play missionary, but to make way for black thinking," was being put into policy, the Institute lost over a thousand white members. It finally was banned.

Some people will question the book's analysis of capitalism as being intricately connected to racism. Others will object to the lack of sensitivity in regard to sexist language. However, this is a book well worth reading for those who are struggling with the church's role in America at a time when our government's national idols include weapons capable of destroying the entire planet. The members of the Christian Institute have played an important role in showing the church universal how to become salt and light in the midst of a very dark world.

–Judy Boppell Peace

Sacramental Realism
by Coleman E. O'Neill O.N. (Michael Glazier, Inc., 1983, $10.00).

Evangelicals of the Free Church tradition have not been characterized by a strong interest in the sacraments. Even evangelicals of the main line denominations, with the exception of Lutherans and Episcopalians, have not paid a great deal of attention to the sacraments in their seminaries, various publications, and in the local church. However, the growing antipathy toward a Christianity that is unduly subject to intellectual reductionism and the consequent loss of mystery is now stirring evangelicals of all stripes to look once again at the sacraments.

Coleman O'Neill is eminently qualified to point evangelicalism to a new direction of thought. Since 1963 he has been Professor of Systematic Theology at the University of Fribourg, Switzerland, and has written several other books on the sacraments.

The term *sacramental realism* is not easy to grasp. Nevertheless, since it is the central motif of the book, it is necessary to define. It is not to be construed as sacramental symbolism. Rather, as the term *realism* suggests, the intent of the book is to isolate and locate in a tangible way the reality of the "mystery of God in his dealing with human personality." The presuppositon, then, of sacramental realism is that God deals in an objective and real way with his people through the sacraments. Consequently, through the sacraments, the author states, "God can give meaning to human life . . . man does not deny himself by turning to God." With this definition of sacramental realism in mind, the author proceeds to investigate the possible ways in which the mystery of God's grace becomes present to the believer through baptism, the eucharist and other sacraments of the church.

Although the author has written a convincing work, the book is not for everyone. His philosophical concepts, complex style of writing and technical language will discourage the beginner. Nevertheless, this thoughtful work will inspire the seminary student and pastor looking for a deeper understanding of sacramental action.

–Robert Webber

God Has Many Names
by John Hick (Westminster Press, 1982, 140 pp., $7.95). Reviewed by Terry R. Mathis, Assistant Professor, Rosemead School of Psychology, Biola University.

John Hick is Danforth Professor of Religion at the Claremont Graduate School in California. His influence and work in recent years reflect his concern for religious pluralism, the view that more or less adequate accounts of God exist within each of the great world religions. Traditions such as Hinduism, Buddhism, Judaism and Islam are thought to provide paths to God that may be as equally viable as that of Christianity.

In *God Has Many Names,* Hick brings together several previously published lectures and articles to map out his theory of religious pluralism. He hopes to receive critical responses to this work that will help him develop a more adequate theory in a subsequent book, though he is also trying to win acceptance for his views in their current form.

The first chapter is an autobiographical account of his own journey into religious pluralism. He reveals his motives for becoming a pluralist so as to suggest that others should do the same. Two elements of this discussion which continue throughout the book should be of most general interest. One is his modification of religious tradition. In order to see Christianity on the same level as other religions, Hick must play down the significance of the incarnation and substitutionary atonement. The doctrine of Christ as divine incarnation is taken to be a religious metaphor, so that Jesus is much like the historical figures of the other religions. It may be that these other religious traditions are likewise interpreted in a way that facilitates their incorporation into the pluralist scheme. A second element of general interest is Hick's means of assimilating the various religions. He advocates a Kantian thesis according to which the same divine transcendence is witnessed by each of the different world religions as a particular type of divine phenomena. These taken together (the conceptions of God inherent in most world religions he considers) supposedly constitute a more complete representation of God.

Since Hick is one of the leading philosophers of religion in the world today, his work is being carefully evaluated in both philosophical and religious journals. Whether it will withstand this appraisal is yet to be seen, but evangelicals who recognize the importance of religious pluralism will in any event want to be in touch with his views.

Christian Faith and Other Faiths
by Stephen Neill (IVP, 1984, 304 pp., 7.95).

I have yet to read anything from Stephen Neill that wasn't well done. His death is a great loss. In one sense, this book reflects his work in India, his earlier book of the same title, and his work in England since he left India. This is an extensive revision, and is significantly different from his earlier book.

Christian Faith and Other Faiths should help support mission endeavor both within and without the United States. In country after country, we see Christians being attacked (e.g., Israel, Moslem countries, Communist countries) and mission action being slowed for a variety of reasons. One possible reason might be an inability to articulate our faith and practices in the face of sincere believers of other religions. We live in a culture that worries more about a person's sincerity than the truthfulness of their position. This book will help you understand your faith and the faiths of others.

The organization is traditional: The Problem Set, The King of the Jews, Islam in Crisis, Renascent Hinduism, The Doctrine of the Lotus, The Primal World, No Faith and Faith Implicit, A Search for Light, and Christendom. Though this keeps the reader from being shown broad themes such as we find in other books (e.g., *Christianity and World Religions*), it is less confusing to the beginning student of Christianity and other faiths. This book will give you much basic information but also much of the debate concerning our response to other faiths. It is not an introductory book to other religions but an introductory book about Christianity and other religions. I recommend it highly.

–Charles O. Ellenbaum

Psychology and Theology in Western Thought
by Hendrika Vande Kemp (Kraus International Publications, 1984, 367 pp., $65.00).

As an antidote for the massive historical ignorance and consequent shallowness afflicting the majority of recent works seeking to "integrate" theology with psychology, one can do no better than to prescribe this fine, historical, annotated bibliography by Hendrika Vande Kemp, Associate Professor at Fuller Theological Seminary's Graduate School of Psychology. Its assets go far beyond the offering of meticulous publication data and extensive indexes for over a thousand entries, for Dr. Vande Kemp has not conceived her task narrowly. The expected listings for psychologies of religion and pastoral counseling of course appear, but so do sections treating the mind-body relationship, spiritual healing, Christian education and character research, and anxiety and guilt, to name only a few. One's mind is stimulated by the scope of the offerings and the noticeable lack of a trivializing, how-to-do-it bent.

If the various categories fail to hold up perfectly—e.g., Martin Buber's *I and Thou* included under *Christian* personality theories?!—that is a relatively small matter. Where but here will one find him, and Jonathan Edwards, and Cornelius Van Til, and Rudolph Otto, and Charles Hartshorne rubbing elbows with Raymond Cattell and George Trumbell Ladd? Whether one's interest in the functioning of people has a predominantly philosophical, theological, or psychological bent, one will find in this bibliography a rich source of ideas, with sufficient description of each entry to reduce wild goose chases. Happy hunting!

—Marguerite Shuster

Evangelicalism and Modern America
edited by George Marsden (Eerdmans, 1984, 220 pp., $8.95).

"Heave an egg out the window of any Pullman car crossing America," said H. L. Mencken in his famous 1925 obituary of William Jennings Bryan, "and you are sure to hit a fundamentalist in the side of the head." Mencken thought that Fundamentalism had died with Bryan. Instead, Fundamentalism and its evangelical offspring grew to the point where the two major contenders in the 1984 presidential campaign were asked before a national television audience whether they had been "born again."

One of the purposes of this collection of essays is to explain how the defeated Fundamentalism of the '20s became the influential Evangelicalism of the '80s. But that reemergence as a force in American culture did not occur without change in the Evangelical "denomination". The second purpose of the volume is to assess the character of this change and the Evangelicals who have made it.

All of the essays in this volume make important contributions to our knowledge of Evangelicalism at a number of diverse points: politics, the media, biblical studies, the arts, etc. To single out any is perhaps unfair, but editor Marsden's introduction is particularly useful in helping us understand various applications of the term *evangelical*. Leonard Sweet's essay on mainline Protestantism in the '60s offers both an excellent analysis of the period and a warning to Evangelicals in the '80s. Ronald Numbers' essay on Evangelicals and science, that quintessentially modern discipline, may portray most acutely of all the dilemma of contemporary Evangelicals who seek to be modern and Christian, yet continue to experience some uneasiness in their project.

The book achieves its purpose. Those who desire an understanding of contemporary Evangelicalism must read it.

—Merle D. Strege

Prince of Peace
by James Carroll (Little, Brown & Co., 1984, 531 pp., $17.95).

This ambitious novel tells of three young Roman Catholic friends, two men and a woman, who struggle with vocation, celibacy, marriage, jealousy, and the turbulent 1960's and early 70's. It is written from an insider's point of view (the author is an ex-priest) and the novel ranges from a monastery in Israel to memories of the Korean War to the New York Irish Catholic subculture to the Viet Nam War to Washington, with a convincing mastery of setting and recent history. The career of priest Michael McGuire could be patterned in part on the peace activities of Daniel Berrigan, and many actual people appear or are referred to several times: Thomas Merton, Tom Dooley, Cardinal Spellman, Dorothy Day.

The author is clearly on the side of Vatican II Catholic thinking and uneasy about the reactions against Vatican II. Carroll takes on some thorny issues: ecclesiastical obedience, the Church's stand on suicide, the use of acculturated religion by the power structure, the laicizing of clergy. The love triangle story has occasional soap opera touches but serves as a good way of focusing the novel and has some moving moments. *Prince of Peace* is never dull and maintains its energy and momentum right to the end. The author writes from an informed Christian perspective and while some may object to the novel's anger and strong language, it has an artistic unity.

—Corbin S. Carnell

Letters to the Editor

TSF Bulletin welcomes letters to the editor. We especially enjoy those that carry on creative dialogue with material we've published. Send your letters to the Edtior, TSF Bulletin, 233 Langdon St., Madison, WI. 53703.

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Neil Bartlett, *Production Manager*

The Epic of United Methodist Preaching: A Profile in American Social History
by Merrill R. Abbey (University Press of America, 1984, 198 pp., $12.25).

Merrill R. Abbey, Professor Emeritus of Homiletics at Garrett-Evangelical Seminary, has written a book that surveys a preaching tradition that has come to fruition in the United Methodist Church. Spanning two centuries from John Wesley and Francis Asbury to the bicentennial of Methodism in the United States, this slender volume of under 200 pages is based largely upon published and unpublished primary sources—especially journals and sermons.

This book is an original and welcome contribution to knowledge. Indeed, Professor Abbey is the first person who has attempted to analyze two hundred years of Methodist preaching in America. This is, in brief, a history of the homiletical style and sermon themes of the various ecclesiastical bodies that became the United Methodist Church. And this history is woven into a survey of American social history. Dr. Abbey must be commended for undertaking such an ambitious task. Furthermore, he should be applauded for bringing together the homiletical styles and themes of so many preachers representing diverse regions over a score of decades.

The author concludes that despite apparent diversity, there is an American Methodist preaching tradition. Among the elements of unity and continuity from Asbury to Edsel Ammons are practical evangelism, extemporaneous delivery, and a determination to "dialogue" with the "culture" of every generation.

Abbey's determination to find consensus amidst the conflicts is useful and commendable, but not totally convincing. Scant evidence, for example, from one of Bishop James Armstrong's sermons does not convince me that this modernist has much in common with John Wesley besides being an ordained minister. Likewise, some readers might differ with Abbey's assumption that his selection of preachers is representative of the American Methodist tradition, especially when hotly debated topics such as biblical inerrancy and ordination of homosexuals are ignored.

–Lyle W. Dorsett

Psyche and Spirit: Reading in Psychology and Religion, revised edition
edited by John J. Heaney (Paulist, 1984, 252 pp., $10.95).

Heaney is a Catholic theologian with a doctorate from the Institut Catholique in France, currently serving on the faculty at Fordham University. This edited collection is Heaney's response to the need for textbooks in psychology and religion, with excerpts from the works of Sigmund Freud, Hans Küng, John W. Glaser, Viktor Frankl, W. Norris Clarke, Erich Fromm, Paul C. Vitz, James W. Fowler, Regina Bechtle, C. G. Jung, Abraham Maslow, David R. Crownfield, and Thomas Berry. The stated organizational scheme is that of "God and growth," both personal and cultural. Editorial comments and supplementary references are provided for each selection. These extensive bibliographic resources are a definite strength, and a major reason why one might want to own this book.

While the collection is of some interest to the "psychology and religion" professional, I would not recommend it either as an undergraduate textbook or a student reference work. It reflects a narrow view of psychology, excluding such major theories as the interpersonal and object-relational, and contemporary research in the psychology of religion. The theology is a sophisticated Catholicism, which the novice will find difficult. Sexist language is pervasive even in most of the introductory essays. Psychology of religion is not distinguished in any way from the general "dialogue between psychology and theology." Major books are often cited without providing original foreign-language title or translators or previous editions, making it unreliable as a source-book. Thus, the book may be regarded as interesting, but limited.

–Hendrika Vande Kemp

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BOOK REVIEWS

BOOK COMMENTS

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Introducing This Issue

Nothing intrigues me more than to trace the footsteps of a fellow pilgrim, imaginatively reliving his journey, and thus attempting empathically to see the world through his eyes and even feel it with his nerves. When the fellow pilgrim is an esteemed friend like Gordon MacDonald, eagerness to understand the dynamics of his development displaces a mere curiosity. So I hope Bill Mangrum's interview with the new president of Inter-Varsity will stimulate your mind and heart as it has my own.

Ray Anderson has a deserved reputation as a theologian who deals creatively with the weightiest problems of our faith. The second part of his essay on hermeneutics will be published in the next issue of the *Bulletin*. Then in a forthcoming issue there will be several responses including, justly, Dr. Anderson's response to his respondents.

Edward John Carnell, until his death a stellar faculty member at Fuller Theological Seminary, was one of the thinkers who helped spearhead a sort of intellectual renaissance among American evangelicals in the late 1940s and into the '50s and '60s. His approach to ethics is discussed by Kenneth Wozniak, a former student of mine, who did a Ph.D. dissertation at the University of Southern California on "Ethics in the Thought of Edward John Carnell." Dr. Wozniak shares with us the fruit of his academic labor.

Central to our faith is the doctrine of the Trinity. How to formulate our belief has always been a problem for theologians, as we are reminded once again by Thomas Finger's critique of Donald Bloesch's recent book on this profound mystery.

We are including reports on two important conferences that dealt with matters of intense concern to all of us who realize that justice and racism are inextricably intertwined. I urge, therefore, that we read carefully the document produced by the consultation of Black Christians which met at Virginia Union University in Richmond, Virginia, December 14-15, 1984. The reading of that document will underscore the relevance of Wheaton College's 32nd Annual Philosophy Conference which had as its theme, "Applied Ethics: Doing Justice." *Bulletin* book reviews invariably alert us to the appearance of significant works in theology and other disciplines. Yet I think the longer reviews which you will find in this issue do more than mention books we ought to be acquainted with: they enter into provocative dialogue with authors who are having a decisive impact on the late 20th century Church.

Let me mention some matters of interest to you who comprise our readership. First, with sincere regret I announce that Roberta Hestenes will be unable to continue as an associate editor because of her more than demanding responsibilities. We are most grateful for the help and support she has given to the *Bulletin*. Her replacement will be announced in the near future.

Second, subscriptions to *TSF Bulletin* cover less than half of its publication cost. While Bill Mangrum and I raise funds to defray our own expenses, all of our colleagues whose names appear on the masthead of the *Bulletin* are unpaid volunteers. Obviously they believe in the ministry of TSF and this journal. If you wish to become a sustaining subscriber or a donor (yes, such contributions are tax-deductible!), we will be most grateful. Please write or call the TSF office for details.

Third, we invite your reactions to the articles and reviews which appear in the *Bulletin*. Occasionally we will print a selection of your letters, taking the liberty of abbreviating (hopefully not eviscerating) those which are too long. For example, an author, feeling that a reviewer has unfairly criticized or seriously misunderstood his book, may be motivated to engage in rebuttal or clarification. In the same way the contributor of an article may advance ideas and interpretations which you think fallacious, or he may in your opinion be erring factually. Share your corrective comments with our readership.

Fourth, we solicit top quality articles, pointing out regretfully that no remuneration can be provided for them. But if you likewise believe in the value of this ministry, send us those essays which ought not remain unpublished. Only bear in mind, please, that editorial judgment must be exercised in deciding what material is appropriate (or otherwise) for the *Bulletin*.

Have a productive and enjoyable 1986.

Christian Leadership: An Interview with Gordon MacDonald

Gordon MacDonald has twenty years experience pastoring churches. He is a graduate of Denver Seminary, and in January 1985 he was appointed President of Inter-Varsity Christian Fellowship. Among other books, he is the author of Ordering Your Private World *and* If Those Who Reach Could Touch *(with Gail MacDonald). Bill Mangrum recently interviewed him on a wide range of topics, including leadership, preparing for the ministry, mentoring, and doubt.*

TSFB: When did you graduate from seminary?
GM: I graduated in 1966. I took four years to do a three year course, which is by no means unusual these days. I took the four years because during the time I was in seminary, I pastored a church some 175 miles east of Denver and combined practical experience with my theological education.
TSFB: Was seminary a positive experience for you?
GM: I struggled in my earliest days of seminary, trying—like many students—to mix the theoretical and academic with the practical experience that I craved. I sometimes found it frustrating to study under professors who had no pastoral experience and who weren't always able to show me the practical application of the material they were teaching. But I was married when I was in seminary and my wife, Gail, helped me make it a very happy time; and the ministry more than occupied my experience.
TSFB: When you graduated, did you feel you were prepared to assume a pastoral position?
GM: The question is a bit tilted for me because, having grown up in a pastor's home, I knew quite a lot about how to lead a church before I even went to seminary. But was I prepared? I thought I was, but looking back, I see that I wasn't. I'm not sure that seminary can really prepare a student for the ministry. It's one part of a process, and then there are the years that follow. I look back now and realize that the four or five years after seminary were part of the preparation process through which I made a series of classic errors in judgment and leadership as I grew and matured. I'm reminded that in the old, traditional days, a Jew didn't become a spiritual leader until he was in mid-life. I realize that at the age of 26 or 27, I was trying to pastor people of all generations and I had very little insight or experience which enabled me to speak to the needs of mid-life or older people. I don't mean to discourage young pastors, but I think you have to accept the fact that the process of training is much longer than just seminary. It takes a lot of years to understand the nature of ministry.
TSFB: What about the difficulty of some students who feel called to the ministry? They go to seminary, graduate, and then they have to find jobs. The people who have encouraged them to pursue ministry are often not helpful in placing seminary graduates—especially in a mentoring position where they are free to make mistakes and grow under the guidance of one seasoned in the ministry.
GM: If I had a gripe about seminary education as it is today, it would be that it is built too much upon a purely academic model and not upon what I perceive to be the mentoring model in the New Testament. Then there was the notion of the older person leading the younger, not only through a training process, but into the performance of ministry itself. Today we have the view that seminary gives you the degree which opens the doors for ordination. In this system, students receive all the certification they're going to need for a lifetime of ministry before they have really performed. They are certified and ordained in most places simply on the basis of their ability to give a doctrinal defense of their knowledge. We haven't made the young student wait the requisite amount of time to show that he or she is fully experienced in the performance of ministry.

We who come from the Baptistic or Free church tradition are particularly vulnerable to what you stated. We don't have a system that will adequately shepherd us up through the ranks. The process may become political, and often it's connectional. Sometimes I long for the more formal system of the high churches where one is brought through a curacy, then through the process of ministry, deacons, curates, and finally into the priesthood.
TSFB: What do you see when you look at today's seminarians? Are you pleased with the students preparing for ministry?
GM: My answer is probably not going to be helpful, because we who are older always look on the younger generation with a little bit of horror. It's just part of being an older person that you're not quite sure the younger generation is ever going to be ready for all the rigors of life. So it would be easy for me to say that I sometimes wonder whether the seminary generation today really has what it takes for ministry. When I look on the bright side, I rejoice that the education seminary students receive today is deeper and broader than it was 20-25 years ago, especially in the study of Scripture and in the field of practical training. I rejoice that seminary students appear to be brighter and have more knowledge.

But I am worried about today's seminarians. I fear they look at the ministry more as a career than a calling. There is a tendency to think of the ministry as a profession rather than a call to spiritual leadership and suffering. I wonder whether many young seminarians are prepared to pay the real price that deep ministry demands or if they think of it as some kind of vocation very parallel to being a lawyer or doctor. I get disturbed when I ask a student, "What do you want to do in Christian service?" and he or she says, "Well, my spouse and I want to go to a particular state and we want to be in a community of such and such a size and we want to do this and that . . ." I say to myself (now I sound like the grand old man), "That's not the way *we* used to think!" I remember feeling I was very lucky to preach. I would pay to preach. My first preaching was done 300-400 miles away from home. Gail and I would drive all night to get there to preach to thirty people. For three years I preached every Sunday in a tiny church with 28-30 in attendance, and I felt very fortunate to do it. I was amazed when they paid me. Gail and I never thought of a place in the country that we might pick to do ministry. We were just hopeful that somebody, somewhere, would want us. I think that now there is a tendency to pick and choose your own location, to be guaranteed a certain salary level, to make sure the home you're going to be offered is adequate, the insurance policy is nice, the retirement aspects are good, and the right schools are near by. It smacks of a career orientation to me, and an expectation of certain kinds of remuneration that we in our generation knew nothing about. We were just glad that anybody would be willing to accept our leadership.

I also am a little concerned—and I'll get into trouble for saying this—that I don't see married couples as committed to

ministering together. I sense this new emergence of thought that suggests each is an individual, free to pursue his or her own destiny and vocation. There will be many people who violently disagree with me on this, but I believe that in a world with so many broken relationships, we've never needed the pastoral marriage—as a model lived before the parish—more than we need it today. I'm not sure that we will continue to see the powerful modeling in ministry that we've seen previously, when husbands and wives were equally committed to the ministry. They lived on one salary and viewed the modeling of their marriage before the congregation and the community to be as important as the pulpit ministry and the administration of the church.

the church a modeling ministry if both people are pursuing independent careers. I wonder whether in such a marriage there can be the strength and support needed when a pastor is engaged in spiritual warfare. If I hadn't had Gail at my side to help me see my errors in judgment and to critique me when I was up front and with people, if I hadn't had her to encourage me when I was consumed and empty, I don't know what I would have done. If I came home at the end of the day at the time she was arriving home as exhausted from her job as I was from mine, I don't know how we would have helped each other. I'm scared to think of whether I would have cut it in ministry. I don't know whether we could have ministered the way we did if she had her set of friends and her vocation and I had my set of friends and my vocation. I wonder about the modern couple who tries to pursue a bi-vocational marriage, and whether or not they can do the job that I believe ministry is going to demand in the 1980s and '90s.

I'm not sure that seminary can really prepare a student for the ministry. It's one part of a process, and then there are the years that follow. I don't mean to discourage young pastors, but . . . the process of training is much longer than just seminary.

TSFB: Let's pursue this complex issue of pastoral marriages. There is tremendous pressure from outside the church, and growing pressure from within, for women to develop their own greatest potential through careers apart from their husbands' careers. The stage is set for marital conflict. Regarding these difficult issues that face the young couple headed into ministry, do you have any advice?

GM: I struggle with the answer to your question. When you talk about pastoral ministry, you're talking about something that is unlike any other vocation in modern society. You're not talking simply about functioning in administration, or preaching, or Christian education. You're talking about literally laying a life on the line and saying, "Here's how life with Christ at the center is lived"—individually and, if one is married, relationally as well. I believe that if you're going to lay your life out as a model of discipleship, you can't give yourself to two careers. I know there are many who disagree with me. But a congregation needs to see a husband and wife who are living before them in the fulness of pursuing a marriage, a family, intersecting with each other in friendships and relationships. They need to see the pastoral couple under stress. They need to see them in all phases of life. That's discouraging to some younger couples who don't want to put their lives in a fish bowl, but that's how discipleship happens. If a congregation is going to see the wholeness of life in Christ, somebody must willingly pay the price to show that life. I'm an advocate of a pastoral couple hearing the call together. Now, I don't want to put a trip on women, if we are talking about a male as the pastor. There are some women who wouldn't have the kind of vocal or visible ministry that my wife has experienced. She has a certain set of gifts and an aspect of the call that put her out in front of the congregation, especially after our children grew up. There are many spouses, if it's a woman we're talking about, whose ministry of modeling will be in the home—through hospitality and one-on-one relationships.

What worries me is whether or not we can adequately offer

TSFB: How are students today different from when you were in seminary?

GM: I think the male student is a little less macho than we were. We were captivated by that typical American male image of the past, which demanded that you show strength. Leadership was very authoritarian. We didn't show gentleness, tenderness, and other emotions which are positive traits and necessary for the whole person. We were not taught to come to grips with our feelings and the wholeness of life. This is the good side of today's seminary student. He or she is much more of a whole person. I envy the young man or woman today who has these opportunities and can deal with their wholeness in life.

The down side may be that the seminary student today, on the average, tends to come from a non-Christian home background. There are more and more students entering seminary who were converted to Christ in the college years. It's my judgment that they tend to lack the basic Bible knowledge that many of us had who grew up in the church. They don't have the years of buildup in basic Christian instincts and framework of thinking. They are at a little bit of a disadvantage in this area. I also wonder if today's student has as much leadership orientation. It could be my imagination, but I don't see as many students in seminary who seem to have a full, personal, confident grasp on what it means to be a leader. There is a tendency to want to retreat more into the group and not take the authoritative position that groups sometimes need. I question whether we're going to see a dearth of leadership in the coming years or whether we're really seeing the inception of a new leadership model. I'm open to both possibilities.

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TSFB: Doesn't this lack of Christian instincts and the dearth of leadership potential underscore the importance of seminarians coming under a mentor, either during seminary or upon graduation, before they assume a position of senior leadership?

GM: I can't underscore enough the importance of mentors. I have studied the mentors in my own life and have traced mentoring relationships from the age of eight to aproximately thirty-five. I've charted the impact of each one upon my personal experience and thinking. Also, I have some close relationships with men who resisted mentorship because they were suspicious or didn't want to be controlled or guided; they wanted to do it their own way. It's very clear to me that these men suffered greatly and lost out on a tremendous dimension of the whole learning experience. Mentorship is especially important for those who come to the faith later in life and plan to enter the ministry. For those who had good father and mother relationships, who came out of vital churches, who had models both in family and social relationships, having a mentor later in life is not as important. I don't know that the studies are in, but I would be willing to wager they would demonstrate that those who come to faith later in life and then go into the ministry probably have a greater fallout average than those who came from long term Christian backgrounds. The longer term Christian doesn't appear to be as enthusiastic or energetic about faith, but often has greater staying power.

TSFB: Who were your mentors?

GM: The first mentor I had was a man who served as an assistant to my father in his congregation. He was a man who had a great sense of humor, a great spirit, understood children, and was one of the very first adults I remember who believed in me. At the age of eight or nine, he treated me as a special person, not to be looked down upon, not to be ignored and neglected. There was a sense whenever I came into his world or he into mine that I was an important person.

The second mentor I remember was my track coach at Sunnybrook School. Marvin Goldberg shared my athletic world of competition, stress and pressure. He was a man who taught me the quality of excellence, to push myself toward goals, to compete against opponents, and, at the highest level, to compete against myself. He was a man who taught me that excellence is a better objective than winning. In the middle of all that he showed me the spirit of Christ in his life in a way that I never forgot.

My third mentor was a single man who, during my early college days, welcomed me into his apartment, and I lived with him for two years. He imparted some personal living habits and habits of the Spirit which I hadn't been able to gain until that time.

A fourth mentor was a Presbyterian pastor and his wife, who showed me the qualities of a good marriage. I ate supper in their home night after night and watched them at the table with their children. I became impressed with how great a home could be.

My final mentor is Dr. Vernon Grounds. He showed me pastoral traits and how to perform under fire. He showed me the relational traits of gentleness, tenderness, accepting people, consistency of character and a lot of other things. I just shamelessly copied him in what ever way I could. I see him in myself on many occasions.

TSFB: Let's talk about books. What are some of the most significant books in your life?

GM: I would rather talk about authors than books. I am deeply marked by Dr. A. W. Tozer. He did more than anyone to introduce me to the reality of a great God. Through Tozer I saw for the first time the splendor and majesty of God. Paul Tournier gave me a whole view of human beings that I had never gotten from any other source. From him I began to become aware of how deep and hidden a person I am and how much of myself I had to master. A third author was Elton Trueblood, who impressed me with the essence of commitment and a gospel that targeted the whole person. Beyond those three authors, I have been deeply marked by my pursuit of biographies. Charles Simeon has been a model. I have been deeply impressed by the ministry of the great leader of the Salvation Army, William Booth. I also have been marked in more recent years by Oswald Sanders' *Spiritual Leadership*. So I would say that this handful of books and authors really has shaped a lot of my present thinking.

TSFB: Your choice of favorite authors suggests that it is possible to be mentored through books by studying the writings of one or two individuals. Instead of reading a selection of books and acquiring various skills from separate authors, you're suggesting that we pick an author or two and learn as they learn, and grow as they grow.

GM: Yes. Tozer was the man who gave me my view of heaven and God. Trueblood gave me a view of the call to minister. Tournier gave me a view of human beings. I chose to follow authors rather than subjects and allow those authors to rub off on me. When I do my own writing, I often find myself adapting to their own writing skills and viewpoints on truth.

TSFB: You've written several books. Which is your favorite, and why?

GM: My personal favorite is the one that probably no one ever read (laughter) and that's *Facing Turbulent Times*. It was my attempt at a very serious book, in which I described some styles of leadership that I really believed in. I don't think the book did very well because it was rather poorly written. I'm looking forward to doing a revision of it this next year and publishing it with Inter-Varsity Press. The book that has brought me the most acceptance in terms of readership has been the most recent one. Apparently *Ordering Your Private World* has struck a vein of thought in a lot of Christians.

TSFB: *Ordering Your Private World* is really about developing spiritual rhythms. How can the seminarian develop his or her spiritual life and the practice of Sabbath rest while in seminary?

GM: It's hard for a seminarian. I remember the frustrations I felt in playing so many different roles. As a student at seminary, I sometimes felt that I was demeaned and belittled because there was this hierarchy—the professor and the student—and I was frequently reminded of how little I knew and how small I was. But I was also pastoring. I would go from seminary to my church, and suddenly I was the guru of the congregation. There, I was heralded as the spiritual director

The world is much more competitive and it's much less forgiving of mistakes; so today's seminarian is going to have to be tougher, more rigorous, more disciplined, more alert and more flexible.

and leader, and everything I said was essentially accepted and trusted. But I also went to graduate school at the University of Colorado. There I had peer relationships with scholars in a very competitive environment. So I wasn't always sure who I was. In the middle of all this I was expected to maintain spiritual discipline and, frankly, it didn't work out very well. I wish now I had then had the benefit of some of the thinking of Richard Foster, Henri Nouwen and others. It would have helped me to understand some better ways of spiritual discipline and given me an appreciation of the significance and importance of it.

I can only say to a seminarian today that the sooner you begin to develop the spiritual discipline dimension of your life, the better off you're going to be late in life. I discovered spiritual discipline as a force in my life in my mid-thirties, and until then I was running on natural talent. I believe that today's seminarian has to decide that spiritual discipline must be budgeted into the calendar and pursued with vigor, sometimes at the expense of other priorities. Perhaps this means getting up early in the morning to meet the Lord for a period of time and to engage in whatever pursuits refresh the spirit.

The sooner you begin to develop spiritual discipline in your life, the better off you're going to be later in life.

TSFB: What are the issues that today's students face that you and your peers could not have foreseen twenty years ago?

GM: The student today has to face a much broader spectrum of knowledge than we did. He or she has to measure the gospel against so many questions that we didn't even know existed. The information age has gone wild, and the ethics and moral systems that students have to wrestle with today boggle my mind. Life was so much simpler in the early sixties than it is in the eighties. They said times were going to change with the information explosion, but I never realized what they meant until I saw it.

The seminary student today has a much bigger world. He or she knows a hundred times more people. There are connections with more disciplines, more books are available, and more choices must be made. The selection process is just wild, and I am not sure how the seminary student is going to make all the choices. For the twenty-five year old person, the world is very harsh. It's much more competitive and it's much less forgiving of mistakes; so today's seminarian is going to have to be tougher, more rigorous, more disciplined, more alert, and more flexible.

TSFB: Given this information explosion and the better education that students receive, do you think that the churches are ready for seminarians who address complex moral issues?

GM: No, I really don't. Most Christian lay people today look at the church more as a haven away from the issues of the marketplace rather than a place to be challenged by them. The seminarian is going to face a tough time when he or she tries to raise questions of some of the modern issues and hears one lay person after another say, "I didn't come to church to think about and discuss those things." There are too many Christians who look at the church as a place of comfort, rest and withdrawal—a place for banding together with others of a fortress mentality, rather than a place of invigoration for both mind and spirit. I feel badly for the young man or woman who goes into the pulpit today thinking that the congregation is hungry to hear both the challenges and the answers offered in sermons, and then discovers that lay people don't want to deal with those issues. I'm not being very complimentary to the present lay public, and I don't mean to put everyone down, but there are many disillusioned young pastors who discover the hard way that you have to be very careful how you raise some of the real issues of today. Here and there are some wonderful, thinking lay people who really want to hear the pastor discuss matters like this, but they are not in the majority.

Let me be fair and address another aspect of this issue. I sometimes worry about the failure of seminary students to communicate with language, thought forms and illustrations pertinent to the pew. I am concerned about how many I sermons I hear that have no discernible structure; they are filled with ideological observations but lack applications or illustrations of relevant value. I often suspect that lay people leave the church having had a counterproductive experience, discouraged about the gospel rather than encouraged, because the person in the pulpit did not know how to put the gospel in plain English. So it's a two-way street. I'm not always sure the laity is ready to hear the harsh realities that the gospel addresses today, but neither am I sure that the seminarian always knows how to put the gospel into terms with which the lay person is conversant. I often think that before we let a person preach, we ought to force that person to get out into the real world for at least a few months and thereby understand something of what the lay person experiences six days a week. As a young student I spent a couple of years as a dispatch agent in a major trucking company. I learned a whole vocabulary that the truckers loved to use, and became acquainted with the pressures and realities of life. It was an experience I never forgot. Every Sunday when I went into the pulpit, I imagined myself preaching to one of those Teamsters, with the knowledge of the way they thought and lived and the pressures they faced. That discipline of imagination forced me to present the gospel in a way the people in the pew could understand it.

TSFB: Are today's students lacking this ability to think imaginatively and creatively?

GM: I see some attempts these days to awaken the imagination in a way that I don't think was done in my generation. We were brought up in a fundamentalist/evangelical perspective which was not extremely rational or ideologically oriented. We were not encouraged to appreciate an imaginative view of the gospel. We were not forced to look at it from the perspective of the creative arts, or to see how the whole person could be involved in the perception of the gospel. But I do think seminaries today are becoming quite vigorous about encouraging students to think along these lines.

TSFB: You've been a senior pastor at both large and small churches. Now you are president of Inter-Varsity. What qualities are you looking for in seminary graduates who come to you applying for a ministry position?

GM: Among the qualities that I would be looking for are: Is the woman or man a listening person? Is he or she a teachable person? Strange as it may seem, does he or she like the sorts of people a pastor encounters in a congregation? Sometimes I have a suspicion that some of the seminarians are critical of the people to whom they minister. They don't like their lifestyle or their values and so, unfortunately, this is translated

into a negative attitude: "Since you're not the kind of person I think you ought to be, I don't like you." You can't serve people you don't like. You can't lovingly minister to people that you don't respect. And for all the talk we have these days about contextualization and identification with other cultural groups, we've never realized that it means identification with the rich, the middle-class, the educated, and the suburbanite as well as the person who is in a minority or another culture or lower economic class. But the principle is the same. Jesus was very much able to move in and out of all of these groups, calling the shots as they were, being critical when necessary.

So I would look for a student who is capable of adjusting to whatever subculture he or she is walking into, and who is willing to demonstrate a keen interest in those people, accepting them for who they are. I would look for a seminary student who isn't ambitious and impatient in seeking power or position but is ready to do anything in a servanthood model that would advance the Kingdom. I would like to see the traits of tenderness and gentleness.

TSFB: Power seems to be a key issue in today's evangelical milieu. How does the pastor guard against becoming power hungry? Are seminary students adequately prepared for the battle over power that they will face not only with their board of elders and deacons but also within themselves?

GM: I don't know how you prepare a person for that battle. Power is very seductive. Those of us who struggled with unresolved relationships in our childhood or adolescence often are tempted to pursue power as a way of vindicating ourselves or putting value upon ourselves that somebody else didn't give to us. There are many of us who are not comfortable in groups or relationships unless we can control the situation. So we are always pursuing control. When we spot that in ourselves or others spot it in us, we need to renounce it. I know only one way to deal with power in terms of keeping it under control. For me it begins with a good marriage. My wife could spot those things in me quickly, and she's never been afraid to rebuke it in me. She wouldn't let me off the hook if I tried to excuse myself. I thank God for a wife who saw that kind of ambition in me and helped me to understand it and control it.

I think the mentor helps us understand the problem of power and how to renounce it. But even beyond a mentor, I think the wise young pastor submits him or herself to those who are older and wiser in the congregation and allows an accountability relationship to develop. He or she listens to older and wiser people when they spot those faults. The most dangerous person in the ministry is the man or woman who doesn't know how to listen, refuses to listen, or resists rebuke. One of the greatest pieces of advice anybody ever gave me was that there was a kernel of truth in every criticism and rebuke. Even the most unjustified criticism ought to be taken on one's knees before the Lord and accompanied with the prayer: "Father, if there is any truth in this criticism whatsoever, help me to see it and apply it."

As the years went by, I really worked hard on that one. Whenever anyone wrote me a criticism or gave me a verbal criticism, before defending myself I always tried to ask myself, "What is the kernel of truth?" Ironically, some of your best friends may be your worst critics and, if you make your critic your friend, you may grow faster and renounce the power trip before it really gets a grip on you. I think there are many people in leadership today who are on a power trip, and, to a considerable extent, nullify the great things that God could do through them because power is more important than serving.

TSFB: The cancerous effects of power don't show up for a long time, either, do they?

GM: They sure don't. It takes years sometimes for them to begin to show. Unfortunately, the effects tend to drip over into other peoples' lives and patterns of performance, and are often visited upon the second and third generations of an organization or church.

TSFB: Let's go back to the subject of excellence. How do you keep the balance between striving for excellence and maintaining humility in ministry? Today's seminary graduate has to market himself as an excellent people helper. But how do you market yourself as a people helper in a vocation where traditionally the premium has been placed on humility?

GM: That's a good question, and I'm not sure I can answer it. Excellence is not perfection. The person who pursues perfection is going to be very miserable. The person who pursues excellence understands that it is simply a standard for which you strive, realizing that you can always do better as you grow. It also implies that one accepts one's growth process each day in its forward movement. There is a certain ruthlessness with one's self while, at the same time, one is patient with others. I have always been a bit ruthless with myself, and in looking back on each performance, whether it be a preaching situation or a meeting, I ask the question, "How could I have done it better?" When you pursue excellence in the most healthy way, humility takes care of itself. Although you're creating high standards for yourself, you are at the same time very much aware of how far short you have fallen from the standard; and in recognizing that, humility becomes the reality. When you realize how far you have to go, you're not as prone to brag about yourself.

It seems to me that humility does not imply the unwillingness to put yourself forward for opportunities. I find that in Christian service you don't have to keep talking about yourself. You don't have to keep impressing people deliberately with what you have accomplished. The man or woman who is content to walk into every situation and ask, "How can I serve here?" is going to get ahead, humanly speaking, probably very quickly. And that is a person who is going to be recognized as an exceptional representative of the Lord. I'm thankful to the Lord that I have a wife who taught me to go into every situation and try to think of how I could enlarge the atmosphere in a way that would help other people grow. How can I affirm them? How can I encourage them? How can I support them? Looking back, I would say that the more I tried to be a servant the more I ended being a leader. It just seems to be an inviolable law that men and women who go into a situation with the mind of a servant end up being propelled forward into leadership. Those who go into situations making leadership the first issue, always pressing themselves ahead, often don't get the thing they want the most. People don't extend leadership to those who are out to grab it. People love to follow a servant.

I think there are many people in leadership today who are on a power trip, and, to a considerable extent, nullify the great things that God could do through them . . .

TSFB: Do you think the evangelical church in the 21st century will be reaping some ill-effects of misguided notions of power and leadership?
GM: It would be easy for me to say yes. I believe that the evangelical church of the 21st century is going to reap a lot of the effects of the current good ol' American entrepreneurial system of leadership which tends to exalt a personality more than the servant of the living God. I sometimes wonder if, as a pastor, I haven't participated in that. For all the good things it's offered us, I think the present, over-programmed, highly organized church portends some side effects that we're going to live with for a long, long time.

TSFB: Typically seminarians struggle with doubt at some time in their development. What about the place of doubt in your life? Have you ever doubted? Do you believe all the orthodox doctrines 100% of the time?
GM: Ha, ha! I am a doubter by nature and always have been. I have memories of doubting certain basic truths as a child, certainly as an adolescent. To this day doubt is a real thing to me. I do not believe easily. I do not commit easily, and that has caused me much anguish on many occasions.

When I was younger I used to envy those of my peers who seemed able to embrace certain truths and ideas very quickly—and not only embrace them, but evangelize them. I would go out and try to fill in the blanks as they were doing, only to come away deeply discouraged over my inability to be quite as enthusiastic as they were. I discovered as time went by that enthusiasts of that sort often were hot, then cold, only to drop by the wayside not to far down the path. This is where Tournier began to help me understand my own temperament. I was a person who didn't take on the whole truth unless I examined it piece by piece, in little, bite-size chunks. So, while it took me longer to come to a point of commitment and belief about certain cardinal ideas in theology, once I did embrace them, I stuck with them. I wasn't buzzing like a bee from flower to flower.

TSFB: How long did this piecing together of the truth take? Were you already a pastor when some of those ideas finally settled in?
GM: Oh, yes! You ask as though it's over. I struggle today with what are the non-negotiable truths for the believer. I have never had a struggle over my personal relationship with and faith in Jesus Christ as Lord and Savior. I've never struggled with the authority of God's Word. But I have wrestled with many other issues, trying to find better definition, to appreciate the meaning of the various issues, trying to separate truth from cultural biases that may have been forced upon me in my world.

I'm always thinking and wrestling. I guess that's one of the freedoms that comes from strong faith in the person of Christ. I don't see that God minds. I believe that Christians ought to have the freedom to take their ideas from the laboratory of debate, to think out loud with other people and not always have to say the *right* thing every time they open their mouths. Many of my present beliefs started out as half-baked ideas which I shared with my wiser and smarter friends. They took my ideas, smashed them apart and gave me back the purer part. They helped me purge away the dross.

I am impatient with Christians who won't allow younger and more thoughtful people to think out loud, even at the risk of sometimes being wrong. It's only when we're allowed to debate and discuss in our writing and conversations that we get closer to the truth. Today I see an oppressive atmosphere in some aspects of evangelicalism in which people are all too ready to hop upon a person who says a slightly off-line thing as he is trying to wrestle through an idea. I have decided that I'm not going to evangelize my doubts, but I am going to accept myself as one who struggles in a very arduous way to believe.

TSFB: But, it's part of the illusion that is marketed among seminary students and the laity that these successful pastors, who write books and make films and fly across the country speaking at conferences, don't doubt; and, if they do, they certainly don't talk about it!
GM: My friend Chuck Swindoll has been unafraid to make himself vulnerable and to share where he has struggled. There are others who seem to give the impression that everything is put together, every idea perfectly categorized and boxed. And there is a certain kind of person who gravitates toward that kind of *seeming* confidence. But a long time ago I decided that I was going to be a real person, and, while I wasn't going to drag myself through the mud, I was going to be as honest as I possibly could with people so they would see the process of my pilgrimage as a pastor, spiritual director and leader.

For all the talk about contextralization and identification with other cultural groups, we've never realized that it means identification with the rich, the middle class, the educated and the suburbanite, as well as the person who is in a minority or another culture or lower economic class.

TSFB: You've recently made a mid-life career change from pastor of a large church to president of a large para-church ministry. You've experienced the mid-life struggles and you've written a book, *Living At High Noon*, about these difficult stages of life. From your experience, will you address some comments to the large numbers of older students who are returning to seminary, having left successful careers elsewhere?
GM: There are a number of people at mid-life who have tried the career trip for ten or fifteen years, and have discovered, even if they were successful, that the experience was essentially an empty one. Upon turning 38 to 40 years of age, they realize that their real love is to build into people's lives and to serve people rather than to make money and acquire goods. So they want to make a break and enter for a "second life" the pursuit of some form of ministry. The good news is that they will bring to the church a realistic appraisal of the marketplace and how the gospel speaks to it. They understand what it's like to face the pressures and stresses of real life in the world, and they will preach the gospel in that light when they get their chance.

The downside is that, having made the change so late in life, some of them are probably going to struggle to acquire the strong disciplines that are needed to go back into the seminary world to study and learn. A few of them will not make it. Sometimes when you make a mid-life change like that, you also drag with you a spouse and children who have been living at one standard of life and who have enjoyed a certain anonymity and privacy that the ministry doesn't give.

So people who go into the ministry at mid-life may discover that the spouse didn't bargain for this change. They may have made an initial attempt to adjust; but, over the long haul, they may have a bigger struggle than anybody ever imagined. This puts stress on a marriage and on individual lifestyle.

Also, the mid-life person going into ministry may discover that he or she is very frustrated by not starting in the younger years when one was more flexible and had time to fail. I find that men and women in their late forties who are going into the ministry are a lot more impatient because they don't feel they have the time to make mistakes. They want everything to go right the first try. They want everyone to respond the best way the first time because they're counting the years they have left. When we were 27 or 28 and going into the ministry, we looked at life as virtually unending. So we had plenty of time to learn, to make our mistakes, and we kept saying, "Well, when I get older, I'll do it right." The older person entering the ministry doesn't have that attitude, and he fights impatience all the time. This can be a debilitating experience.

TSFB: Any closing remarks?

GM: There are three or four things that come to mind. One is that I hear very few seminary students say they love to lead people to personal faith in Jesus Christ. I worry about whether or not the seminarian today has a zeal for evangelism and for bringing people into the Kingdom. It seems to me that I see too many young people who are content to herd sheep but don't want to give birth to them. I feel as if evangelistic zeal is rapidly dropping out of the bottom of the evangelical world.

Second, I would like to say to seminarians, "Be willing to pay the price of the call of ministry." No ministry of great effectiveness is ever born in a life free from suffering. There are many times when God permits us to face situations of stress and pain which serve to build us. That pain may come not only in a physical or financial sense but also in opposition and criticism from people around us. I don't see many great spirits who haven't faced the press of pain.

Third, I'm worried that a lot of young pastors stop reading and stop studying. They do just enough acquisition of information each week to get a new sermon, but they're so busy that they don't keep their minds fresh and raw. I would like to think that *TSF Bulletin* makes a contribution towards the mental and spiritual growth of young pastors and leaders.

I suspect that one finds it hard, unless he has a very inquiring mind, to keep reading theology throughout the ministry because the questions of ministry are more immediate. What do you do with this girl who wants an abortion? How do you solve the problem of a couple on the verge of a marital split? How do you help this fellow who has a drinking problem? How do you counsel this young couple with a sexual problem? How do you lead a guy to a personal faith in Christ? These are the more immediate questions with which we're wrestling, and theology serves as an underpinning to those things. For example, just about the time you're tempted to give in to the persuasive cries of a young woman who thinks she has an open-and-shut case for an abortion, you go back to the depth of theology and once again reread those notations on the sanctity of life and the sovereign and providential work of God in time and space. That creates order out of chaos, and where a more practical side of you would have given into the momentary persuasions on an issue like abortion, your theological persuasions overcome that temptation and cause you to stand firm in the advice that you give.

In a moment when it seems easy to surrender to temporary persuasions, whether it's materialism, hedonism or whatever, theology reminds you of the splendor and majesty and everlastingness of God. I can remember many times as a young pastor driving down Nestoral Drive in Boston, tempted to be intellectually intimidated by the great office buildings and the feeling that real power was there. Or, looking at the sculptures at MIT on the quadrangle, and saying, "Real brilliance is here." Then I would go back to theology and be reminded of the fact that our God has no beginning nor does he have an end; that the heavenly Father possesses all truth, all knowledge and all wisdom; that God has never been instructed or advised or counseled. So, through my continual reading and study of theology, my sights are recalibrated and my sense of what is truly important is remeasured. Then neither the office buildings nor the sculptures at MIT become intimidating.

The Resurrection of Jesus as Hermeneutical Criterion (Part I)

by Ray S. Anderson

"Is Jesus not only the author of inspired Scripture, but, as the resurrected and living Lord of the church, also a contemporary reader and interpreter of Scripture?" I recently asked this question of a class of pastors in a Doctor of Ministry seminar, with dramatic results!

Some, who said they had not thought of that before, were carried away with possible implications for hermeneutical method. Others, apprehensive and troubled, suggested that this could be dangerous, for it would tend to undermine the place of Scripture as an objective revelation of God's truth for us, and as the "sole rule of faith and practice."

But if it is true that the living Lord Jesus is present in the hermeneutical task of reading and interpreting Scripture, what would this mean for the task of hermeneutics? In this article I will probe that question further, and theoretically and practically explore its implications.

As a foray into the thicket of contemporary hermeneutics, this project is more of a probe than a pronouncement. It is meant to be a programmatic essay rather than a monograph. My purpose is to stimulate discussion and to elicit a response.

I write with a sense of conviction that hermeneutics belongs high on the agenda of the contemporary theological task, particularly for those of us who hold the Scriptures to be the inspired and infallible Word of God. Whatever we mean by hermeneutics, the task is unavoidable. As F. D. E. Schleiermacher once said, "Every child arrives at the meaning of a word only through hermeneutics."[1]

But seriously, the responsibility to interpret faithfully and accurately the Word of God as given in Holy Scripture is more than child's play. It is a task that demands both rigor of method and the wonder of a child. Interpreting Scripture is always

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akin to standing where Moses stood on the holy ground in the presence of the burning bush, where his first meaningful act was to remove his shoes.

As a theologian, I assume that my task is a hermeneutical one. I agree with David Tracy when he says that "systematic theologies are principally hermeneutical in character," and that it is "imperative for each theologian to render explicit her/his general method of interpretation."[2] My own commitment to the theological task as a hermeneutical one is represented by what one might call a "praxis hermeneutic." This follows closely the direction suggested by Peter Stuhlmacher in his "hermeneutics of consent." We are concerned to find a method of interpretation of Scripture which seeks conformity to the biblical text, while at the same time seeks authenticity with regard to the "praxis of faith." However, as Willard Swartley rightly cautions,

> The incorporation of understanding (interpretation) into our lives through meditation, through worship, and through living accordingly functions as an empirical, validating criterion. But while this validates the claim to understanding, the incarnation of interpretation in life and praxis of itself does not validate the *rightness* of the interpretation. For this reason the call to praxis—living it out—must be put into critical and creative tension with the other aspects of the validating process.[3]

I have argued elsewhere that "Christopraxis," as the act of God in Christ, is one way of understanding how the authority and the presence of truth can be located in the creative tension between the Word of God written as inspired and the Word of God living as inspiring. This act of God in Christ may now be understood as the present working of the risen Lord in the Church by the Holy Spirit. Understood in this way, Christopraxis as a criterion for biblical interpretation seems preferable to the concept of the "praxis of faith."[4]

. . .Hermeneutics belong high on the agenda of the contemporary theological task, particularly for those of us who hold the Scriptures to be the inspired and infallible Word of God.

The Resurrection of Jesus as Hermeneutical Criterion

This brings us directly to the thesis of this essay: *the resurrection of Jesus to be the living Lord of the church constitutes a continuing hermeneutical criterion for the church's understanding of itself as under the authority of Scripture.* It is the risen Lord himself who is the criterion, not the event or idea of resurrection. For this essay, the expression "resurrection of Jesus" is to be taken as meaning "the resurrected Jesus."

First, we will explore the way in which the resurrection of Jesus served as a hermeneutical criterion for apostolic authority, the experience of salvation, and the "rule of faith." I will argue that the resurrection as hermeneutical criterion was not totally replaced by other criteria, following the inspiration of the New Testament documents and the reception of the canon by the church. Rather, the resurrection of Jesus continues to function as a criterion within the process of interpreting Scripture as a "rule of faith." I will then conclude this article by suggesting several areas where the resurrected Jesus as hermeneutical criterion may be helpful.

I will select three areas to demonstrate how the criterion was applied—the question of what constituted genuine apostolic authority, the question of what constituted legitimate grounds for saving relation to God, and the question of what constituted a new understanding of what it meant to live by the will of Christ as a "rule of faith." I will not treat these areas exhaustively, but only enough to demonstrate how, in each case, the resurrection served as a criterion.

The Resurrection as a Criterion for Apostleship

With regard to apostolic authority, the critical issue centered on historical continuity, coupled with witness to the resurrection. At first it seemed simple. The criteria for selecting a replacement for Judas included the necessity of having shared in the pre-resurrection witness to Jesus of Nazareth, as well as having witnessed his resurrection from the dead and his ascension (Acts 1:22). The early apostolic preaching centered on the announcement of the resurrection as an interpretation of the life and death of Jesus as both providential and salvific (Acts 2:32).

It was not so simple in the case of Saul of Tarsus. Not only was he not a witness to Jesus of Nazareth prior to his crucifixion and resurrection, but he was in active opposition to the testimony of the early Christians that Jesus had been raised. Yet Saul, now presenting himself as Paul the Apostle, made the claim to apostolic authority based solely on his encounter with the risen Jesus (Acts 9:1-9; 1 Cor. 9:1). In his argument to the church at Galatia, against those who impugned his credentials as an apostle, he stated that he was an apostle "not from men nor through man, but through Jesus Christ and God the Father, who raised him from the dead" (Gal. 1:1). Paul argued that he had not received his gospel from man, but "through a revelation of Jesus Christ" (Gal. 1:12).

Against those who appear to have questioned Paul's apostolic authority on the grounds that he was not a follower of Jesus from the baptism of John to the ascension (Acts 1:21-22), Paul counters with the claim that it is the living Jesus who constitutes the source of apostolic authority. If having been among the followers of Jesus prior to his crucifixion is an indispensable criterion for apostolic authority, Paul has no case. But Paul could well have argued: How can one's history of following Jesus prior to his resurrection become a criterion when the chief apostle himself has died? The crucifixion put an end to the history of human actions as a criterion. The risen Lord, who is also the incarnate Word, is the new criterion. And, as Paul makes quite clear, the resurrected Jesus has appeared to him as well as to the others (1 Cor. 9:1; 15:8). Paul does not deny that the disciples, who were commissioned by Jesus to follow him, also have grounds to be apostles through the new commission of the resurrected Jesus; but he refuses to allow historical precedent to be the determining criterion.

For the Apostle Paul, there is discontinuity at the level of a claim for apostolic authority "from below," so to speak, as a historical precedent or criterion. But there is continuity "from above," because the resurrected Jesus is the same Jesus who lived, taught, died and was raised by the power of God. Paul did not reinterpret apostleship in terms of his own experience. This is not a "praxis of faith" as hermeneutical criterion. Rather, it was Jesus himself who became the criterion for Paul. Thus he did not argue that his claim to apostleship was the *only* valid claim, but that his apostleship was constituted by the *only paradigm* for apostleship—that which is based on encounter with the risen Jesus as its criterion. It is the living Christ present and at work through the power of the Spirit who constitutes the criterion. This is, if you please, Christopraxis. It was the power of God in the resurrected Christ which seized Paul and constituted for him the criterion for inter-

preting the life and death of Jesus of Nazareth as the "gospel."

The Resurrection as a Criterion for Salvation

A second crucial issue for the early Christian community was that of the legitimate grounds for salvation as relation to God. For the Jews, circumcision had been established as a sign of the "everlasting covenant" between Abraham and God (Gen. 17:7, 10-14). It seems quite clear that this was meant to serve as a decisive and normative "hermeneutical criterion." Paul argued, to the consternation of the Jewish Christians, that circumcision was no longer necessary as a sign of salvation and covenant relation. Paul could have argued that the Gentiles were excused from circumcision because they were not true descendants of Abraham. But on the contrary, he argued that the Gentiles were descendants of Abraham through their relation to Jesus Christ, who was the true "seed" of Abraham (Gal. 3:23-29), and yet not required to be circumcised! The Gentiles do not constitute the criterion; the crucified and risen Christ is the criterion for both Jew and Gentile.

As in the case of apostolic credentials, the issue of continuity with a historical criterion again appeared to be at stake. But, as the early Christian community came to see, Jesus was the "end of the law" for those who have faith in the resurrected one (Rom. 10:4). Jesus was circumcised in the flesh as a sign of the everlasting convenant (Luke 2:21). Yet his circumcision did not save him. The circumcised man died on the cross. This calls into question the validity of circumcision as a continuing criterion and covenant sign. Yet, in being raised from the dead, this same Jesus was regenerated in the flesh. Thus, his regenerated flesh as the new humanity became the criterion of covenant relation, a point that even the Old Testament prophets anticipated (Ezekiel 36:26-27; Jer. 31:31-34). It is in this sense that one can say that the cross is the "end of circumcision" as a criterion (Gal. 5:6; 6:15; 1 Cor. 7:17-19).

If this can be said about the attempt to continue circumcision as a necessary criterion for salvation, would not the same apply to every attempt to circumvent Jesus' death and resurrection by imposing a criterion which is lodged in a natural or even a religious law? If Jesus the Jew died, does not Jewishness as a racial criterion for understanding election to salvation also have to surrender its exclusive claim as a criterion of covenant, and give way to the criterion of the resurrected Christ in whom there is "neither Jew nor Gentile"? If Jesus the male died, does not the male prerogative as a sexist criterion also surrender its exclusive claim for role status and authority in the Kingdom of God to the new criterion of the resurrected Christ, in whom there is "neither male nor female" (Gal. 3:28)? Or, to put it another way, can the work of the resurrected Jesus in the church, by the power of his Spirit, be set aside in favor of another criterion or principle which has not also been "crucified with him?" Hardly. Paul's hermeneutical criterion at this critical point seems clear enough.

The Resurrection as a Criterion for the Rule of Faith

If there was a third critical issue in the New Testament church, surely it was the question of what constituted a valid interpretation of the will of God for the community of believers. What constitutes appropriate behavior, life style, and the practice of faith in personal, social and civic life? If Jesus is the "end of the law," can there be any criteria left by which to determine a "rule of faith"?

Again, the criterion for Paul was the resurrected Christ as an experienced presence. As the new criterion, the living Lord does not displace the Old Testament nor the apostolic witness as criteria, but he establishes the hermeneutical criterion for these witnesses.

Here too, however, this new criterion of the resurrection of Jesus as an experienced presence represents both a discontinuity as well as a continuity with respect to the ethical demands of the Kingdom of God. "The kingdom of God is not food and drink," wrote Paul to the Roman church, "but righteousness and peace and joy in the Holy Spirit" (14:17). This reminds us of Jesus' teaching that it was not what entered a person that constituted uncleanness, but what came out of a person (Mark 7:14-23).

In this regard it is interesting that this teaching of Jesus seemed to have no real effect as a criterion until after his resurrection and appearance to Peter, and after a personal vision in which the Lord spoke to him in preparation for his visit to the Gentile centurion Cornelius (Acts 10:9-16). Also instructive is the mention of the fact that Peter was still uncertain as to what the vision meant until there was a knock at the door with the invitation from Cornelius to come and preach to him.

This is a fine example of Christopraxis as a hermeneutical criterion. There was the remembered teaching of Jesus; there was the mystical vision in which the Lord spoke to him; but the interpretation actually came when Peter went to the house of Cornelius and preached the gospel of Jesus to him. Only then, when the Spirit of Jesus came upon the Gentile gathering with convincing power and effect, did Peter grasp the full implications of the command of the Lord, and he baptized them in the name of Jesus Christ (Acts 10:44-48). This event was a "preparing of the way of the Lord" to the Gentiles, an incredibly radical and difficult hermeneutical decision—but this is how Christopraxis becomes a hermeneutical criterion.

One cannot forbid a work of the risen Christ through the Holy Spirit for the sake of a law or principle which itself points to this work. The interpretation of the law comes through its fulfillment; but Christ himself is the fulfillment of the law, not another principle or law. The law always was meant to point to the grace of Yahweh as the sole criterion for salvation. It was the *use* of the law as a criterion that wrongly led the Jews to reject the new criterion of the living Lord. Thus, the cultic law, even though it was enshrined in the sacred writings as the very word of God, gave way to the new criterion of the living Word through whom the kingdom of God is present in power.

Freedom from the law is not the new ethical criterion, but rather "the law of the Spirit of life in Christ Jesus" which sets us free from the law of sin and death (Rom. 8:2). To live according to the flesh is to live by the old criterion which is to reject the Spirit of the resurrected Lord as the new criterion. To live according to the flesh is not only to surrender to licentiousness, but to seek to achieve righteousness by conformity to a criterion lodged in the flesh. Only a wrong in-

. . . No confusion must blur the sharp line between revelation which has taken the form of the inspired writings of Holy Scripture, and the interpretation which depends upon that revelation for its infallible source and norm.

terpretation of the Old Testament law could see the regulation of the "flesh" as being the criterion for righteousness. Now that the criterion *himself* is present, Paul argues in his letter to the Galatians that the regulations "written in the book of the law" have their true interpretation, which is "freedom from the works of the law" (Gal. 3:10,13). Paul argues that the law of God is not against the promise of God. But when that promise is present in the form of Christ, these regulations no longer have their "custodial" function (Gal. 3:23-29).

Jesus' crucifixion and resurrection put an end to these old regulations and established a new basis and a new criterion for the ethics of the kingdom of God in the experienced presence of the resurrected one (Rom. 8:3-11).

us that the presence and authority of the resurrected Jesus served as a hermeneutical criterion for the early church. That is, Jesus himself continues to instruct Christians as to the will of God in practical matters of the life of faith. Jesus has not simply left us a set of teachings. He has done that. But in addition, he continues to teach. Discerning this teaching is itself a hermeneutical task, not merely an exercise in historical memory.

Through sound principles of literary and historical criticism, one can examine more accurately the *syntactical* or structural relation and meaning of words in the inspired texts. But if there is also a *semantical* or referential relation between the words of Scripture and the living Lord of the church, is this

The resurrection as hermeneutical criterion points forward to the coming Christ as well as backward to the historical Christ.

Of course, Christians still live in this world with its roles, structures and relationships, even though they have been "raised with Christ" (Col. 3:1). But these existing relationships are not to be the place for Christopraxis—"Christ's practice," if you please. Thus, Paul's epistles are pastoral in tone, and generally include a "domestic code," or *Haustafel*, in which existing cultural and domestic relationships are to be brought within the sphere of Christ that he may be revealed (see Eph. 5:21-33; Col. 3:18-4:1).

In these situations and social structures, there is a "command of Christ," too. Often the command is expressed in such a way that the person who receives it is expected to glory Christ through an existing order, even though that order has already "come to an end" in the death and resurrection of Christ. Thus, Paul can say as a direct consequence of the command, "Let the word of Christ dwell in you richly" (Col. 3:16): "Wives, be subject to your husbands, . . . Children, obey your parents in everything, . . . Slaves, obey in everything those who are your earthly masters, . . . Masters, treat your slaves justly and fairly" (3:18-4:1). The criterion in each of these cases is not a "chain of command" which functions as a legalistic principle, but rather the "command of the risen Lord" which functions as a spirit of peace and freedom.

There is, then, a "pastoral hermeneutic" which Paul applies in dealing with the practical matters of determining the rule of faith. In deciding issues for the churches, Paul based his rulings on the claim that he has the "command of the Lord" (1 Cor. 14:37). "I received from the Lord what I also delivered to you," wrote Paul (1 Cor. 11:23). In certain cases, he appears to distinguish between having a direct teaching of Jesus to impart and a word which he himself speaks which is meant to have the same effect. "To the married I give charge, not I but the Lord . . . To the rest I say, not the Lord . . . " (1 Cor. 7:10,12). He concludes by embracing both what he feels has been a direct teaching by Jesus (concerning the marriage vows) and a teaching which Jesus has communicated through Paul's pastoral words (concerning living with an unbelieving spouse) by saying, "I think that I have the Spirit of God" (1 Cor. 7:40). In this case we have the interesting situation of a teaching by Jesus while on earth prior to his crucifixion and resurrection placed alongside of a teaching of Jesus which comes through his presence in the life of the Apostle Paul.

This shows us two things: first, there is continuity with the historical Jesus in determining the rule of faith for the post-resurrection Christian community; second, there is also equal authority claimed for the pastoral ruling made by Paul out of the experienced presence of the risen Christ. The fact that Paul's pastoral rule has the authority of Christ himself informs

relation not a proper area of hermeneutical concern?[5] And if so, is it not the living and present Lord who upholds that referential relation for the sake of the inspired word accomplishing its purpose? And if this is so, then Christopraxis will continue to lead us into his Word, and Jesus' prayer will be completed: "Sanctify them in the truth; thy word is truth" (John 17:17).

The Eschatological Nature of a Hermeneutical Criterion

One further comment needs to be made before we leave this issue. Because faith as experience of the risen Christ is not the criterion, but the resurrected Lord himself, there is an eschatological tension in the pastoral hermeneutic of Paul. Christopraxis as a hermeneutical criterion never surrenders the inherent infallibility and authority of the living Word as the resurrected, ascended, and present Lord to a human experience, teaching, regulation, or tradition. Paul is quite explicit about this regarding his own teaching:

> This is how one should regard us, as servants of Christ and stewards of the mysteries of God. Moreover it is required of stewards that they be found trustworthy. But with me it is a very small thing that I should be judged by you or by any human court. I do not even judge myself. I am not aware of anything against myself, but I am not thereby acquitted. It is the Lord who judges me. Therefore do not pronounce judgment before the time, before the Lord comes, who will bring to light the things now hidden in darkness and will disclose the purposes of the heart. Then every man will receive his commendation from God. (1 Cor. 4:1-5)

According to this caution from Paul, there is a hermeneutical criterion which is anchored in the eschatological event of the final parousia of Christ. This does not evacuate the present Word of God of its authority, for "the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom" (2 Cor. 3:17). On this basis, Paul equates the word which he teaches and writes with the Word of the Lord himself (1 Cor. 14:37). Yet, even as the inspired words of Moses and the prophets are interpreted by the hermeneutical criterion of the incarnate Word, and even as the human and historical life of Jesus is interpreted by the hermeneutical criterion of the resurrected Jesus, so the words taught by the Spirit and inspired by the Spirit will be interpreted in the end by the hermeneutical criterion of the risen and coming Jesus Christ. Does this diminish the authority of the apostolic and inspired scripture? Paul does not think so.

However, it does mean that the resurrection as hermeneutical criterion points forward to the coming Christ as well as backward to the historical Christ. In this present age, meanwhile, there is a tension between the ever-present demands of the former criteria and the already-present criterion of the resurrected Lord. The Word of the Lord came through cultural, social, and religious forms which persisted in spite of the radical new criterion of the resurrected humanity of Christ.

Where these forms were not a direct threat to the existence of the freedom of the Lord to form a new humanity, they were permitted to exist by the pastoral hermeneutic of the apostle. "Were you a slave when called?" asked Paul. "Never mind. But if you can gain your freedom, avail yourself of the opportunity" (1 Cor. 7:21). Thus, Onesimus is sent back to Philemon not only as a Christian, but also as a fugitive slave. Paul leaves it to Philemon to apply the hermeneutical criterion of the resurrection in this situation (cf. Philemon 8-10). From this we can infer that Paul's letter to Philemon, which is the inspired Word of God, has authority not merely by virtue of what it said but in its effect to produce a modification of the behavior and life of Philemon (the interpreter).[6] Paul did not "liberate" Onesimus by command of the divine Word. Rather, he sought the liberation of Philemon from his old ways of thinking as a slave owner, so he could be free to receive Onesimus as a full Christian partner and brother. In the same way, the authority of Scripture is evidenced by its effect in producing the intention and purpose of Christ in the liberation of men and women to become full partners in every aspect of the life and work of God's kingdom.

There ought to be general agreement as to the essential thrust of the argument thus far. The resurrection of Jesus Christ is the hermeneutical criterion for determining the content of the apostolic gospel, for establishing the ground for salvation as relation to God, and for giving direction to the church in living out the life of Christ in this present age. The resurrected Jesus has usually been seen as the decisive criterion which marked the emergence of the early Christian church as a distinct community of faith in which both Jew and Gentile found unity in Christ. Our purpose has not been to develop a new criterion but to demonstrate the resurrection of Jesus as the criterion. Before we continue, it might be helpful to list the steps we have taken in demonstrating this criterion as a foundation upon which we can build our case:

1) To say that Jesus died and was raised up by the power of God is to say that the law, tradition, nature, culture, and history must give way to the new criterion of his presence as Lord in the world;
2) To say that Jesus is Lord is to bring the old order, which is passing away, under the sphere of the healing and liberating power of the command of God;
3) To say that "the Lord commands" in the context of a pastoral ruling on Christian faith and practice is to unite the teaching of Christ with the presence of Christ for the purpose of modifying the direction of Christian behavior toward maturity in Christ, whatever one's situation is at the beginning;
4) To say that one is obedient to Christ and moving toward maturity in him is to interpret Christ's teaching and will through faith and practice which looks toward commendation at his coming;
5) To say that Scripture is the Word of God is to bind the interpreters of Scripture to Jesus Christ as the living Lord, who is the infallible One;
6) To say that the resurrected Jesus is the hermeneutical criterion for understanding the Word of God is to give Holy Scripture the unique status of being the Word of God without making the authority of Scripture dependent upon literary, historical or confessional criteria alone.
7) To say that the responsibility of the contemporary church is to exercise this pastoral hermeneutic in the power of the Holy Spirit is to recognize Christopraxis as the sign of "preparing the way of the Lord" in every sphere of domestic, social, political and religious life; this is to say, "For freedom Christ has set us free . . . " (Gal. 5:1).

The Living Lord: A Contemporary Hermeneutical Criterion

We now have come to the critical task in the development of the thesis: *The resurrected Jesus as the living Lord is a continuing hermeneutical criterion for interpreting the Word of God.*

Once Holy Scripture is written and the canon closed, is it still possible to say that Jesus Christ as risen Lord is the hermeneutical criterion for interpretation of Scripture?

Or, to put it another way, having the living Lord in the church through the Holy Spirit, does the church today stand in the same hermeneutical relation to the New Testament Scriptures as did the New Testament church with respect to the Old Testament Scriptures?

I would answer no, for two reasons. First, the coming into being of the church following Pentecost was an absolutely unique event. In a sense, one could say that the emergence of the church was a divinely inspired interpretation of the Old Testament Scripture with respect to God's redemptive purpose. The first church did not so much interpret the Old Testament using the resurrected Jesus as hermeneutical criterion as it was the result of this interpretation through the "acts of the Spirit" and the faithful work and witness of the apostles. Second, the apostolic foundation for the church is itself unique and no other foundation can one lay but that which is built upon the cornerstone, Jesus Christ (1 Cor. 3:10-15).

At the outset, it must be clearly stated that we are not talking about adding to the canon of Scripture, or suggesting a new canon, but merely interpreting rightly the canonical Scriptures, given the assumption that interpretation is a two-edged sword. One edge is the truth of *God's Holy Word* which is "living and active . . . piercing to the division of soul and spirit, of joints and marrow, and discerning the thoughts and intentions of the heart" (Heb. 4:12). The other edge is the truth of *Christ's Holy Work* by which he is active to do God's will in setting captives free and breaking down barriers which divide, preparing in his church, his body, a people who are and will be his brothers and sisters. "Examine yourselves," wrote the 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" (2 Cor. 13:5,8).

Can we say that Jesus is not only the living Word who inspires the New Testament and thus insures its trustworthiness, but that he is also present in the contemporary reading and interpretation of the New Testament?

Can we affirm that the living, glorified Jesus Christ, even now preparing to come out of glory to this world and for his church, to consummate all things, is the already-present Lord who upholds his Word in Scripture as true, and directs its purpose to his own creative ends? And, can we affirm that the very words of Scripture, inspired as they are, continue to speak to us out of the very being of the One who is present with us? Can we dare to say with Ricoeur, though with a different point of reference, "I believe that being can still speak to me"?[7]

I think we can and we must. For if we cannot, we will find ourselves in the position of the Grand Inquisitor in Dostoy-

evsky's classic story, who, surprised to confront Jesus himself in the roundup of heretics to be condemned, refused to allow him to contribute to what had been written. "The old man has told him He hasn't the right to add anything to what He has said of old," said Ivan, in telling the story.[8]

Certainly there are dangers here! We are well aware of the final words of warning in the New Testament about taking away from or adding to the inspired prophecy (Rev. 22:18-19). But it must also not be forgotten that the very next words contain the promise, "Surely I am coming soon" (22:20).

Let it be clearly understood that no confusion must blur the sharp line between revelation which has taken the form of the inspired writings of Holy Scripture, and interpretation which depends upon that revelation for its infallible source and norm.

The first century horizon, which is the occasion for the Scripture text in the New Testament, cannot be fused with our contemporary horizon to make revelation dependent on our self understanding (such as R. Bultmann tended to do). This would confuse hermeneutics with revealed truth itself. Nor should we attempt to push our contemporary horizon back into the first century, for we cannot do this. We can only create an abstraction of this first horizon which, if used as the sole criterion for revealed truth, makes out of divine Logos an impersonal and abstract logos as a criterion for the truth of God himself (such as C. Henry tends to do).

What we are suggesting here—if we wish to continue to speak of the hermeneutical task in this way—is that the two horizons are not resolved into a single, contemporary meaning, nor into a principle of abstract reason. As the criterion for both the original and contemporary meaning of the text, the Lord himself sustains these two points in a creative and positive tension. In this way, the horizon of the original occasion of the text and the horizon of the contemporary interpreter are not really fused at all, but remain quite distinct. Paul is permitted to say what he said as the command of the Lord in his pastoral hermeneutic, without forcing the text to be read in a way which is quite alien to the original context.

When we take seriously the fact that the resurrection of Jesus Christ continues to be the criterion for our hermeneutical task, we do not fuse the present horizon of our experience to the text as an abstract law, nor do we fuse the text to our present horizon as a relativization of revelation to culture. Rather, we submit our present horizon of experience as well as the horizon of the text to the Lord himself, who is the living and coming One, before whom all of our understanding and actions must be judged. Only in this way can obedience to Scripture uphold both the truth and the purpose of Scripture.[9]

And to those who protest that the reality of the living Lord cannot be objectively discerned and known in the context of our own subjective experience, we must in turn protest that this is a denial of the sheer objective reality of the being of the risen Lord who presents himself to us both as an object of knowledge and as experience through the Holy Spirit's encounter of us. To be sure, this objective reality of Christ does not dissolve into our experience as the criterion of truth, for Christ has bound himself to Scripture and to its propositional form of revelation. But neither is the living Lord dissolved into the impersonal abstractness of revelation as the objectification of truth, with our own logic (logos) as the hermeneutical criterion.

Because the criterion of the living Lord in the church is not a different criterion from the same Lord who inspired the apostolic teaching, and not different from the same Lord who taught his disciples while on earth, this hermeneutical criterion does not stand in contradiction to, or in opposition to, Scripture itself. There is a tension, but it is the creative and redemptive tension between the "now" and the "not yet." It is the tension between the new humanity and new order, which is always and already present through the Holy Spirit, and the old order, in which we have received the command of God but which must give way to the new.

While the entire Scriptures are subject to the resurrected Jesus as a hermeneutical criterion, there appear to be areas within the New Testament where this tension between the "now" and the "not yet" is more pronounced than in other areas. These areas are noted by the fact that a particular text or passage can be used to support a practice or teaching which appears to be quite different from a teaching derived from another set of texts, using in both cases sound principles of historical and grammatical exegesis.

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Where a New Testament teaching appears unanimous and consistent in every pastoral situation, we are not suggesting that the presence of the living Lord in the church can be understood in such a way that this "single voice" can be silenced or "made to sing a different tune." But where apostolic teaching and practice is clearly governed by the readiness or openness of the situation to experience full freedom in Christ, the hermeneutical criterion of the resurrected Christ as a continuing presence in the church is, in my judgment, indispensable. For it is here that the tension between the "now" and the "not yet" is most evident. This is not to suggest that we have here a kind of "God of the exegetical gaps"! All exegesis of Scripture must finally be accountable to the resurrected, always present, and already coming Lord. For the purpose of this discussion, we are focusing on those areas which are most clearly in this eschatological tension, and which require unusual sensitivity to the hermeneutical criterion we are advocating.

It is not difficult to find instances within the New Testament Scriptures where such a hermeneutical criterion is especially relevant. For example, consider the matter of the Christian's relation and responsibility to the state. In certain situations we are encouraged to "obey God rather than man." In other situations, we are reminded that we are to be subject to the governing authorities—as instituted by God himself (Rom. 13:1-7)! Or consider the issue of the Scriptures' teaching on divorce and remarriage when viewed in the context of a personal failure and confession of sin in this area. Does the living Lord offer grace and forgiveness when it is sought on the basis of the promise and teaching of Scripture?

One contemporary issue for the church is the proper role of women in positions of pastoral leadership and service. Are Christian women who testify to God's calling to receive ordination and serve as pastors of the church in disobedience to the teaching of Scripture, or are they in obedience to the

Spirit of the resurrected Christ at work in the church? This issue is surely one which requires a patient and careful hermeneutical approach which honors the Word of God and which makes manifest the will and power of Christ in his church in our present situation. Part II of this two-part article will take up the issue of sexual parity in pastoral ministry as a case in which the resurrection of Jesus might serve as a hermeneutical criterion.

Part II will appear in the March/April issue.

[1] H. Kimmerlie, ed.,*Hermeneutics: The Handwritten Manuscripts*, translated by J. Duke and J. Forstman (Scholars Press, 1977), p. 52. For a discussion of contemporary issues in hermeneutics see: Anthony C. Thistleton, *The Two Horizons: New Testament Hermeneutics and Philosophical Description* (Grand Rapids: Eerdmans, 1980). The theme of the "two horizons" has been set forth by Hans-Georg Gadamer in *Truth and Method*, trans. by Garrett Borden and John Cumming (New York: Continuum, 1975). One might mention also Paul Ricoeur's "hermeneutics of suspicion" (*Freud and Philosophy: An Essay on Interpretation*, trans. by Denis Savage; New Haven: Yale University Press, 1970, p. 32); or Peter Stuhlmacher's "hermeneutics of consent" *Historical Criticism and Theological Interpretation of Scripture: Towards a Hermeneutic of Consent*, trans. by Roy A. Harrisville; Philadelphia: Fortress Press, 1977); or Geoffrey Wainwright's suggestion that hermeneutics be considered as doxology (*Doxology: The Praise of God in Worship, Doctrine, and Life*, New York: Oxford University Press, 1980, pp. 175ff.); or David Tracy's "paradigmatic hermeneutic" following Mircea Eliade's contention that "only the paradigmatic is the real" (*The Analogical Imagination: Christian Theology and the Culture of Pluralism*, New York: The Crossroads Publishing Company, 1981, pp. 193ff.).

[2] *The Analogical Imagination*, pp. 58-59.

[3] Willard M. Swartley, *Slavery, Sabbath, War and Women* (Scottsdale, PA: Herald Press, 1983), p. 223.

[4] See my essay, "Christopraxis: Competence as a Criterion for Preparation for Ministry," *TSF Bulletin*, January/February 1984. Paul D. Hanson suggests something quite similar when he says, ". . . in the life, death, and resurrection of Jesus Christ, a new breakthrough occurred in God's activity which in its uniqueness still serves as the master paradigm in the Christian's understanding of Dynamic Transcendence." *The Diversity of Scripture: A Theological Interpretation* (Philadelphia: Fortress Press, 1982), pp. 66-67.

[5] T.F. Torrance likes to say, "No syntactics contains its own semantics." *Reality and Evangelical Theology* (Grand Rapids: Eerdmans, 1982), p. 116. "It is in the semantic relation between the human word and the divine Word that the basic clues to understanding will be found, for the higher level of God's Word comprehends the operation of the human word at the lower level and forms its meaningful reference to itself" (Ibid., p. 117).

[6] Cf. Scott Bartchy, who says, "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)." "Jesus, Power, and Gender Roles," *TSF Bulletin*, January/February 1984, p. 3.

[7] Emerson Buchanan, trans., *The Symbolism of Evil* (Boston: Beacon Press, 1967), p. 352.

[8] F. Dostoyevsky, *The Brothers Karamazov* (New York: Random House, Modern Library Paperback, 1950), p. 297.

[9] See the helpful suggestion by Geoffrey Bromiley, to the effect that God is not identical with the Bible, though God teaches what the Bible teaches. *God and Marriage* (Grand Rapids: Eerdmans, 1981), preface. In this same connection, T.F. Torrance helpfully comments: "In order to think out the relation of the Church in history to Christ we must put both these together—*mediate horizontal relation* through history to the historical Jesus Christ, and *immediate vertical relation* through the Spirit to the risen and ascended Jesus Christ. It is the former that supplies the material content, while it is the latter that supplies the immediacy of actual encounter." *Space, Time, and Resurrection* (Grand Rapids: Eerdmans, 1976), p. 147.

Love As a Moral Norm: The Ethical Thought of E. J. Carnell

by Kenneth W. M. Wozniak

Edward John Carnell was Professor of Ethics and Philosophy of Religion in the 1950s and '60s at Fuller Theological Seminary. From 1954 to 1959 he served as the Seminary's president. He was an evangelical; yet, unlike many of his evangelical contemporaries, he had an ever-present interest in the process by which we make decisions in the realm of what he called the "imperative essence," that is, the realm which comprehends what we *ought* to be. His interest was based upon his conviction that moral decision cannot be shunned without deteriorating character. That interest was matured through his Ph.D. and Th.D. studies at Boston and Harvard Universities. His own moral theory was most fully developed in his 1957 book, *Christian Commitment: An Apologetic* (Macmillan).

It has been nearly thirty years since Carnell finished his ethical theory, but it is at least as applicable today as when it first appeared. It continues to offer to the serious believer both a framework for self-understanding and a basis for forming ethical convictions and commitments.

Central to Carnell's moral thought was the concept of love, the basic moral norm which serves to guide the individual. However, prior to his adoption of love as the primary moral norm, Carnell entertained two other candidates: justice and consideration. He quickly rejected justice, for he realized that when a person receives justice he or she is treated as a member of *humanity*, that is, as one who is just like billions of others. The implementation of justice neglects the person's individuality and uniqueness; thus, while justice may be a practical tool in the effort to establish and maintain a workable social order, it certainly does not define the primary moral norm in its pristine form. That form, he surmised, must include more than justice; it must also include consideration.

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Consideration, for Carnell, meant to take into account the feelings and particular point of view of another. To treat another with consideration is to treat the person as more than just a member of the human race; it is to treat him or her as a *unique* person. Individual desires, talents, likes, and personality traits influence the treatment someone receives.

Although, for Carnell, consideration more accurately characterized the moral decisions of an upright person than did justice, it was not long until he realized the shortcoming of consideration as a candidate for what he termed the "law of life." Consideration only takes into account the elements of an individual's dignity which he or she reveals. "But," asked Carnell, "what about the scores of mysteries that lie unrevealed? A moral acceptance of our person must include an acceptance of these mysteries" (*C.C.*, p. 205). It must include not only the elements of dignity which are possessed by a person by virtue of the fact that he or she participates in humanity, and the elements of dignity which display his or her uniqueness as an *individual*, but it must also include all hidden aspects of his or her person. Only the norm which provided for an acceptance of the entire person could be affirmed as the law of life, and thus, as the primary moral norm. Justice and consideration, to Carnell, appeared to be consequences of the law of life, but not the law itself. No action had moral value unless it was done in the right spirit. That "right spirit," he concluded, must be the law of life.

Near the beginning of the development of his moral system, Carnell succinctly stated his goal:

> We are attempting to discover the content of the imperative essence, in order that we might clarify the moral and spiritual environment. A clarification of this environment, in turn, will clarify our relation to God. (*C.C.*, p. 56)

It was only after having developed his entire system that he was willing to assert that he had discovered the pith and

marrow of the imperative essence—love. It is only love which confronts us with an eternal task. When the individual turns from love, he or she gives up existence. This is nothing short of affirming that love is the law of life. It and only it is the standard by which those who enter our presence should be judged. When Carnell perceived that love is the pith and marrow of the imperative essence and that it is the standard by which we judge others, he had effectively summed up his entire ethical theory in one concept—the concept of love.

We need to understand clearly Carnell's idea of love if we are to understand the heart of his moral system. However, at the point of definition, Carnell became resistant, introducing an existential element. He felt that we know what love is from existence itself. "Since we look for others to love us, we already know what love is; and knowing it, we should acknowledge it" (*C.C.*, p. 210). At places in his writing, though, he did yield elements of a definition. In general, he held love to mean all that the Apostle Paul meant in I Corinthians 13:4-7. In addition, we know from Carnell's idea of the relation of law and love that love is a fruit, not a work, for love fulfills the law without any conscious effort to do so. Love is thus "an affection which carries its own compulsion" (*C.C.*, p. 260).

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At the heart of Carnell's understanding of love is the notion of the interaction of persons, that is, "a vital sharing of natures" (*K.L.*, p. 126). In a sentence, "Love is simply spirit entering spirit in fellowship" (*P.C.R.*, p. 238). With approval, Carnell borrowed from Reinhold Niebuhr, understanding the lover to be one who changes the person-object relationship into a person-person fellowship. In quoting Niebuhr he related the working of love to that of his concepts of justice and consideration, concluding that "real love between person and person is . . . a relationship in which spirit meets spirit in a dimension in which both the uniformities and the differences of nature, which bind men together and separate them, are transcended" (*T.R.N.*, quoting *Human Nature*, pp. 135-136).

It must be stressed, and it should be clear by now, that justice, consideration, and love are not three different moral responses, the one chosen being dependent upon the situation at hand. Carnell does not permit justice to be a sufficient moral response in some situations, consideration in others, and love in still others. Rather, in all situations, the morally-upright person will respond with love, for only love fulfills the demands of the moral environment in which we all live. As the law of life, "love enjoins an equal obligation on all" (*C.O.T.*, p. 63). For Carnell, that obligation is outward evidence of love, specifically, self-sacrifice.

If a person fulfills only the demands of justice or consideration when he or she enters our presence, and does not regard our whole person, we automatically judge him or her guilty; for such a judgment is inherent in human nature. We demand a love response from anyone who enters our presence. Justice and consideration do not suffice. "If we are not viewed through the eyes of love, we are being treated as a thing" (*C.C.*, p. 209). It was with approval, then, that Carnell quoted Niebuhr: "Love is thus the end term of any system of morals. It is the moral requirement in which all schemes of justice are fulfilled and negated" ("N.C.V.," quoting *Human Destiny*, p. 385).

Justice and consideration are not eliminated as moral responses, just because we are offended when only justice and consideration are present. It is true that only a love response fulfills the demand we make upon a person, but a love response is not present if justice and consideration are absent. The three must be present as concentric circles: the smallest is justice, then consideration, then love. Love is the only response we expect from another, and it cannot be present if justice and consideration are not. Yet justice and consideration, without love, do not fulfill the expectation. Love was not everything for Carnell, but where there is no love, he felt there is no value. "The law of love is the *greatest* of the laws, but it is certainly not the *only* law. I simply say that nothing has moral value unless it is done out of love" (*C.C.*, p. 210).

It is at this point that Carnell's existential approach to love comes to bear, and it is at this point that his theory impinges upon normative questions. For Carnell, talk about love was insufficient to secure moral worth. That talk had to be converted into action. In his later writing he openly affirmed Kierkegaard's thought at this point, when he wrote:

> The ethical self falls short of its duties until it performs works of love. . . . Love and true existence are the same thing, for love is the law of life. . . . An existing individual is *not* an existing individual unless he engages in works of love. (*B.S.K.*, p. 167-168)

Carnell then appealed to his exemplary moral authority, Jesus Christ. In him truth in the form of personal rectitude was flawlessly actuated. Jesus did not say, "I *have* the truth," but "I *am* the truth" (John 14:6). In him we see all of the claims of our moral environment fulfilled, for "he loved God with all his heart, and his neighbor as himself" (*C.C.*, p. 250). This is precisely what Carnell held that a good person should do. Christ is the incarnation of rectitude, and thus is the incarnation of love. "If one wants to know how to regulate himself among men," Carnell asserted, "he should bring his life to the touchstone" (*C.C.*, p. 250). With this conclusion reached, Carnell had completed his moral theory.

Carnell made no attempt to hide the fact that he was impressed with Soren Kierkegaard's development of the concept of love. He wrote, "Kierkegaard developed the meaning of Christian love with a profundity, thoroughness, and biblical accuracy which, it is no exaggeration to say, surpassed all previous efforts" (*B.S.K.*, p. 166). In another place he wrote, "When he examines the stuff of decision itself, Kierkegaard's insights reach heights of magnificence. He employs the New Testament concept of *agape* love. . . . Love is the very content of truth itself, for to be inwardly truthful is to love" (*P.C.R.*, p. 464). Throughout his treatment of love, Carnell appears to have been especially swayed by the Dane's thinking. The existential element in the definition of love has already been pointed out, as has Carnell's insistence that love be converted from verbiage to action. These ideas were borrowed by Carnell from Kierkegaard's *Works of Love* (Princeton). He affirmed the Kierkegaardian element of love, which he felt expressed Kierkegaard's highest understanding of the nature of love, by asserting that "the ethical self falls short of its duties until it performs works of love" (*B.S.K.*, p. 167). Kierkegaard had expressed the same idea regarding Christian duty and the need to love through action, not mere verbal expression. Carnell, then, held that we know love not by a definition of love, but by either loving or by being loved. Love's nature and its im-

plementation, for Carnell, were inseparable. In Kierkegaard's words, "What love does, that it is; what it is, that it does—and at one and the same time" (*Works of Love*, p. 227).

In Carnell's estimation, the morally upright person must accept anyone who enters his or her presence as he or she is. The task is not to look for a person who is worthy of love, but rather to see *anyone* as worthy of that love. Love does not calculate, for calculation is the response of a person who is not morally upright. This idea appears to have been taken from Kierkegaard also, for Kierkegaard taught that love does not entertain wishes of how the beloved might be changed to be more lovable in the eyes of the one who loves. "It is important," he wrote, "that in loving the individual, actual man, we do not slip in an imagined conception of how we believe or might wish this man should be" (*Works of Love*, p. 133).

Kierkegaard related law and love in much the same way that Carnell later did. "Love," wrote Kierkegaard, "is the fulfilling of the law, for the law is, despite its many provisions, still somewhat indeterminate, but love is its fulfillment" (*Works of Love*, p. 85). Love is thus the greatest commandment. Carnell repeated this notion in the way he related law and love. For Carnell, love does not negate all law, and all law is not included in love. Rather, love is the greatest commandment, and love, because of its all-encompassing nature, fulfills and completes all other laws.

As was the case with Kierkegaard, Carnell made no attempt to hide Niebuhrian influence on the topic of love. The opposite, in fact, was the case. In the preface to his book on Niebuhr he commented more specifically on Niebuhr's development of love: "his excellent expression of *agape* love as the final definition of the law of life [is], as a whole, both profound and convincing" (*T.R.N.*, p. 5). In particular, it was the way Niebuhr related love to human experience which impressed Carnell.

> One can only draw back and admire the magnificent way Niebuhr has succeeded in relating the Christian doctrine of love to some of the most complex facets of the human situation. It is a rare individual who manages to remain true to so exalted a moral imperative throughout an entire system of thought. (*T.R.N.*, pp. 136-137)

That system asserted that love is the law of life, one which is inherent in human nature and best obeyed when there is an absence of conscious effort to obey it. For Carnell, love was the ultimate law of life, for only love takes the entire person into account. Love is learned experientially, not by intellect. For Carnell, love is a fruit. Efforts to obey the law, however, are works. This concept of fruit and works is the same idea Niebuhr was conveying when he spoke of unconscious obedience as a prime characteristic of love.

Carnell's understanding of love as sacrifice came primarily from Niebuhr. For Carnell life is love, and perfect love is found only through living self-sacrificially for others. The model of such love was Jesus Christ—incarnate love. If one wants to know what perfect love is, one should look to Christ. Years before Carnell wrote, Niebuhr had developed the concept of the ultimate norm for ethics as the perfect love seen in Christ. The highest human possibility, wrote Niebuhr, is the "disinterested and sacrificial *agape*" of Christ. The life of Christ was, for Niebuhr, the prototype of the ultimate virtue—sacrificial love—and was to serve as a model for all people. Carnell acknowledged Niebuhrian influence on this point of Jesus being the model of love, when he wrote: "Niebuhr rightly grounds the motive of love in Jesus Christ" ("N.C.V.," p. 368).

Niebuhr recognized that sacrificial love, in its perfection, could not be fully implemented in history, and was therefore an impossible possibility in life. Justice, then, must be substituted as a workable approximation of love. Love does not do away with justice, but rather is "the fulfillment and highest form of the spirit of justice" (Niebuhr, "The Spirit of Justice," p. 25). Carnell, as Niebuhr, did not forego the need for justice and consideration, but saw them as necessary responses if love was ever to be approximated. When approaching social issues,

Prior to his adoption of love as the primary moral norm, Carnell entertained two other candidates: justice and consideration. He quickly rejected justice, for he realized that when a person receives justice he or she is treated . . . as one who is just like billions of others.

Carnell, following Niebuhr, realized that justice had to be supported as an approximation of love. "Justice," wrote Carnell, "is a child of love. . . . Concern for justice is a clear sign that the love of Christ is actively at work within the heart of a believer . . ." ("A.C.S.E.," pp. 979-980).

It appears odd that Carnell would choose Kierkegaard and Niebuhr for his mentors. As evangelicals, we would expect him to select from within his own theological persuasion, rather than that of existentialism and neo-orthodoxy. However, Carnell's choice reveals one of his basic convictions, one which is key to an understanding of his significance. At the time Carnell was writing, an evangelical was characterized primarily as one who subscribed to the basic beliefs of fundamentalism: the verbal inerrancy of the Scriptures, the deity of Jesus, the virgin birth of Christ, the substitutionary atonement of Christ, and the physical resurrection and bodily return of Christ. Yet to be accepted within the evangelical community one had to do more than just affirm the fundamentals. He or she had to affirm certain individuals and repudiate others. Not only did evangelicalism's content have to be embraced, but so did its community. It was this dual embrace which Carnell felt was wrong. For him the only test for religious orthodoxy was submission to biblical authority. It was because of this conviction regarding Scripture's authority that he felt free to criticize not only theologians such as Karl Barth, but also conservatives such as Billy Graham and J. Gresham Machen. It was because of this same conviction that he felt free to draw from Kierkegaard and Niebuhr; for at the points where he used them he felt they were more true to the teaching of Scripture than was anyone else. Their general association with existentialism and neo-orthodoxy did not prevent Carnell from using the portions of their thought which he felt to be compatible with orthodoxy.

Although most of evangelicalism called for a general rejection of existentialism and neo-orthodoxy, it is clear that the majority of evangelicalism's criticisms revolved around the five fundamentals. What Carnell did was to reject Niebuhr and Kierkegaard at the same points where the rest of evangelicalism rejected them—where their writings denied the fundamentals. Where Carnell did not follow most of evangelicalism was in the fact that he did not reject all of Niebuhr and Kierkegaard for denying the content of the fundamentals. He was astute enough to realize that not all moral and theological

truth is based upon the fundamentals; in fact, much of it is not.

Carnell chose Kierkegaard and Niebuhr partially because he felt their developments of love as an ethical norm were absolutely true to the biblical concept of *agape*. Yet in choosing them, his ethic went beyond the technical meaning of the word to the incorporation of existentialism into orthodoxy. Carnell did not deny the confessional aspect of orthodoxy, but rather affirmed it. However, he realized that an individual moral decision could not be replaced by an affirmation of the creed, but itself needed expression within orthodoxy. By introducing existentialism he attempted to create that expression, and to challenge evangelicals to become passionately involved in the work of loving others. It is by accepting that challenge, more relevant today than ever before, that we demonstrate that our lives have been touched by the grace of God.

Abbreviations

C.C.—Christian Commitment: An Apologetic
K.L.—The Kingdom of Love and the Pride of Life
P.C.R.—A Philosophy of the Christian Religion
T.R.N.—The Theology of Reinhold Niebuhr
C.O.T.—The Case for Orthodox Theology
"N.C.V."—"Niebuhr's Criteria of Verification," *Reinhold Niebuhr: His Religious, Social and Political Thought*
B.S.K.—The Burden of Soren Kierkegaard
"A.C.S.E."—"A Christian Social Ethics," *The Christian Century*

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Donald Bloesch on the Trinity: Right Battle, Wrong Battle Lines

by Thomas Finger

Donald Bloesch's latest book, *The Battle for the Trinity: The Debate over Inclusive God-Language* (Servant, 1985), warns its readers that a battle over God's transcendence is now being fought in the Church.

Is God the radically Other, a trinitarian fellowship of love distinct from the world, or is God simply the deepest force, energizing nature and history? Does salvation consist of this radically Other One coming to us in self-sacrificing love, despite our resistance, or does salvation involve nothing more than the actualization of our latent potentialities?

Bloesch feels that many forms of feminist theology show panentheistic tendencies that threaten the church. Feminine imagery for God can express them with especial force. Consequently, Bloesch feels today's crucial battle is often fought in "the debate over inclusive God-language," to quote the subtitle of his book.

Nonetheless, the issues involved are subtle and complex. Bloesch does not wholly reject feminine God-imagery, but to some extent acknowledges its importance and appropriateness. Moreover, the battle ranges over a very broad territory. Bloesch acknowledges that "feminist theology is just the tip of the iceberg."[1] I affirm Bloesch's basic concern. In a day when rising widespread and destructive tensions threaten humanity's existence, the Church and the world deeply need the affirmation that a Love and a Strength far greater than human resources still governs all things. Because evangelicals are now taking sociological and psychological tensions seriously, we need to guard against reducing all problems to humanistic dimensions, and we need to remember that human reality is best understood and healed in light of that which radically transcends it.

I also agree that "feminists" have raised, in acute form, issues central to the "battle" over God's relationship to humankind. But I cannot agree that Bloesch has always drawn his specific battle lines at the right places. In a book which emphasizes linguistic precision, his terminology often blurs. In a book which focuses on the Trinity, he misapprehends one crucial dimension of its significance.

Linguistic Imprecision

"Feminism." Bloesch often acknowledges that different forms of feminist theology exist. He appreciatively quotes some feminist thinkers. Nevertheless, not infrequently he employs the term *feminist* for all those on the opposite side of his battle line.

For instance, he claims that "feminists locate authority in the self" (p. 64); "the norms for feminism are therefore cultural rather than ecclesiastical, experiential rather than biblical" (p. 58). Even while seeking to counter the impression that his perspective is totally negative, Bloesch refers to "feminist theology" as "this new adversary to traditional Christian faith" (p. xvii).

More seriously, Bloesch draws numerous comparisons between "feminism" and "the German Christians" who, in the 1930s, eventually sided with Hitler. To his credit, he seeks to support his thesis by numerous parallels: as did the German Christians, "radical feminists" advocate the revival of pagan religious themes, an immanent instead of a transcendent deity,

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etc. Yet his comparison fails at a crucial point: whereas "German Christian" ideology justified a narrow, racist nationalism, feminism is, generally, the most racially and nationally inclusive of all the modern "isms."[2] While some feminist theologies may lend support to humanistic ideologies, it is unfair to link "feminism" with the programs and the death camps spawned by Nazi ideology.

To be sure, Bloesch qualifies the word *feminist* often enough to show that, for him, it is not wholly negative. Nonetheless, his indiscriminately unfavorable uses of the term might well alienate many who use it with pride. Like labels for other modern movements, "feminism" may legitimately denote a wide variety of things. For many biblical Christians, "feminism" means a general emphasis on the value of women; and it functions as a symbol of self-identity.[3] Though these persons may deeply disagree on certain issues with others who call themselves feminists, it is difficult for them to hear "feminism" in general denounced without reacting personally.

I am a white male, and I read books which repeatedly use "white" and "male" negatively. Even if the author has formally defined such terms so that they need not include me, it often takes great effort to remind myself of that. Yet my sex has not played an insignificant or an unnoticed role throughout Church history, nor have I almost always heard God, humankind and even myself designated as pronouns for the opposite sex. Thus, I suspect that many women, who wish to be "biblical" and "evangelical" and at the same time "feminist," feel themselves pushed away from the former labels when they are set in opposition to the latter. For this reason, I wish that Bloesch had consistently used some precise term to indicate the viewpoint he is opposing. And I wish he had affirmed more loudly that all who are concerned about God's transcendence, including those who with pride call themselves "feminist," are on his side of the battle line.

I suspect that many women, who wish to be "biblical" and "evangelical" and at the same time "feminist," feel themselves pushed away from the former labels when they are set in opposition to the latter.

Theological Terminology. If Bloesch were imprecise only in using the word *feminism,* he would commit no more than a strategic—though very important—mistake. But linguistic imprecision affects a central task of his book: that of providing guidelines for and a rational use of God-language in the Church.

The Bible uses different words and images to speak of God: God is called "Lord" and "Father," but also "Fortress" and "Rock." Some such terms indicate more directly what God is really like: most people would agree that God is more like a "father" than a "rock." But are there any guidelines for determining which terms refer more directly to God? If there were, the Church could discern whether feminine imagery is less, more, or equally appropriate for God as masculine imagery.

In his efforts to clarify God-language, Bloesch's language is often unclear. At the beginning of his chapter on this theme, he announces: "The crucial question concerning God-language is whether such language gives a *true knowledge* or *merely symbolic awareness* of the ultimate reality we call God" (p. 13, italics mine). In other important passages, Bloesch unfavorably compares symbols with concepts. For instance, "A symbol points beyond itself to a reality that can only be dimly perceived by the senses or faintly understood by reason. A symbol is a graphic image that brokenly reflects what it purports to describe."[4] But in other places, Bloesch ascribes a priority to symbols. For instance: "Our conceptual language about God may be said to be further from the truth than our symbolic language, since the symbolic language is at one with the original language of the prophets and apostles" (p. 21). Accordingly, the symbol has "normative authority to which conceptual thinking is subordinate." In the same breath, however, Bloesch apparently grants the ultimate authority to "conceptual thinking," for it "enables us to determine which symbols are really germane to the faith and which are inauthentic or peripheral" (p. 17).

What kind of language tells us more directly what God is like? Symbols? Concepts? Or perhaps metaphors or analogies, words that Bloesch sometimes employs with similar ambiguity.[5] As in his use of "feminism," some consistency can be ferreted out of Bloesch's various uses of these terms. And no doubt his apparently discordant remarks reflect an effort to do justice to all sides of a complex problem. Yet, by using his key terms in imprecise ways, Bloesch opens himself not only to being misunderstood, but also to being misquoted and misrepresented with ease. A book written to stress the crucial importance of "God-language" needs to use language with extreme care.

Imagery for God. For Bloesch, masculine terminology more directly expresses what God is like than does feminine terminology. Yet sometimes his reasons for asserting this are not clear. For instance, Bloesch claims: "To switch from the masculine to the feminine in our descriptions of God in a service of worship is inevitably to present . . . a deity who is bisexual or androgynous rather than one who transcends the polarity of the sexes" (p. 54). But what preserves masculine terminology from the same flaw?

More specifically, Bloesch objects to Susan Thistlethwaite's suggestion that we speak of the Son as "begotten or born out of the Father's womb," for "this is patently metaphorical rather than literal language, and to press this metaphor is to sexualize the relationship between God and Christ."[6] Yet orthodox Christology has always spoken of the Son as "begotten" by the Father.[7] Why should "begotten" be any less open to "literal" misinterpretation than "womb"? In fact, might not just such a paradoxical combination of both terms underline the point that this relationship could not possibly be sexual?[8]

Bloesch insists that when applied to God, words like "Father" are "transformational images" which "drastically alter the ordinary cultural understanding of these terms. . . . [I]n calling him Father the Bible challenges the human view of what a father should be" (p. 35). Precisely speaking, then, "when we call God Father we do not ascribe to him masculine attributes."[9] Yet Bloesch does not tell us why feminine terminology should not be capable of such transformations.

Nevertheless, despite such apparently groundless depreciations of feminine imagery, Bloesch wants "to be alive to the concern of women for wider acknowledgement of the feminine dimension of the sacred" (p. 53). While he insists that calling God Mother, at least as practiced by "radical feminists," "in effect transmutes God into a goddess" (pp. 44-45), he also says that God is "not only Father and Brother but also Mother and Sister" (p. 53). He acknowledges that Julian of Norwich and Nicholas Zinzendorf, respectively, spoke of Christ and the Spirit as "Mother" (p. 47). Bloesch presses for a limited

use of feminine imagery in worship and also in theology.[10] As in his use of feminism and terms like symbol, concept, analogy, and metaphor, Bloesch employs and evaluates feminine God-imagery in ways that sometimes seem inconsistent and unsupported. Once again, one may applaud him for considering many sides of these complex issues, yet he does so in ways which often blur his battle lines.

The Trinitarian Foundation

Despite the ambiguities just mentioned, might Bloesch's preference for masculine God-language rest on an identifiable theological foundation? I think it does. As far as I can see, it is rooted in his understanding of God's historical saving work, which flows from trinitarian foundations. Male imagery more directly indicates what God is like because God, "for the most part . . . chooses to relate himself to us as masculine" (p. 33). God "has addressed us only as his beloved, only as feminine co-respondent to his own masculinity."[11] Masculine imagery best expresses that God takes the initiative, and that God does the new and unexpected, which is so central to the biblical history of salvation. It expresses "'the aggressive surprise of time as against the repetition of nature'" which, in ancient times, would be expressed by feminine imagery of the primordial womb or matrix.[12] Largely for this reason, Bloesch insists that

> Femininity is grounded in masculinity in the Bible (Eve came out of Adam) just as motherhood is grounded in fatherhood. The masculine is the ground of the feminine, but the feminine is the goal and glory of the masculine (1 Cor. 11:7). (pp. 34-35)

Properly understood, however, this last, seemingly passing acknowledgement—"the feminine is the goal and glory of the masculine"—calls for significant revision of Bloesch's trinitarian understanding.

Theology largely consists of reflecting on relationships among the various events and truths presented in Scripture. As Juergen Moltmann has shown, this reflection can be protological, tracing events back to their source; or eschatological, showing how they are ordered toward God's goal and glory.[13] Trinitarian theology has almost always been protological. Beginning from the Spirit, who is now active in the Church, theology has traced this activity back to the Son who sends the Spirit (Ac 2:33; Jn 15:26) and finally to the Father who sent the Son. Viewed from the perspective of its primal source and ground, the Father appears as "the origin of the Trinity" who sends the Son, while the Son sends the Spirit.[14] Viewed this way, God's saving activity appears primarily as something new and surprising, and as something initiated from the awesome otherness of the transcendent, sovereign God. I agree with Bloesch that, over against modern panentheistic tendencies, this transcendent initiation must be emphasized, and that masculine terminology very often expresses it well.

However, it is just as important for theology to reflect eschatologically; just as important to show where things are headed as to show where they have come from; and just as important to reflect on their goal and glory as on their source. Yet theological tradition has seldom emphasized the eschatological orientation of trinitarian activity. When one does so, one finds that the Spirit, rather than the Father, appears as the primary initiator. The Spirit witnesses to the Son (Jn 16:13-15), who is presently subduing every rule and power and authority. But when the Son has accomplished this, he will deliver all things back to the Father (1 Cor 15:24-28). And then God will be all in all, and dwell in the midst of creation (Hab 2:14; Rev 21:2-4).

Viewed protologically, the Father is the initiator of the activity whose goal is the Spirit's dwelling amidst the Church; viewed eschatologically, the Spirit initiates the activity whose goal is the glorification of the Father. Regarded protologically, God appears primarily as transcendent, distinct from the world, and can best be symbolized as masculine. But regarded eschatologically, God will primarily be immanent, dwelling amidst creation, and the goal and glory of the divine work can best be symbolized as feminine.

In his efforts to clarify God-language, Bloesch's language is often unclear . . . A book written to stress the crucial importance of "God-language" needs to use language with extreme care.

In trinitarian theology, both modes of reflection are equally legitimate and important. When both are combined, the Father appears neither as more important nor more fully divine than does the Spirit or the Son, nor does the Spirit appear as more important or more truly Godlike than do the Son and Father. In fact, the uniqueness of the doctrine of the trinity consists not in affirming that God is transcendent; Judaism and Islam affirm this as well. Neither, of course, is the uniqueness found in affirming that God is immanent, which mdoern panentheisms also do. Rather, the uniqueness of the doctrine that Donald Bloesch so emphasizes consists in affirming this equality among the trinitarian persons and the importance of their activities.

This assertion takes on great significance when one realizes that approximately as many features of the Son's saving work can be well described in traditionally feminine terminology as can be in masculine terms. For Bloesch himself, "the essence of femininity in the biblical sense" consists of "fidelity, servanthood, meekness" (p. 38). And elsewhere, Bloesch affirms that Christ transformed patriarchal ideas of fatherhood and lordship when he "chose to realize his lordship in the role of a servant."[15] Although he does not adequately draw out the implications of such statements, they point to the fact that in the Son, God is revealed not only as initiating, commanding and judging, but also as responding, serving and faithfully suffering.[16]

The equality of the trinitarian persons becomes even more significant when one realizes that the Spirit's activity is best described in terms that are mostly "feminine." The Spirit bears, brings to birth, groans within us, nurtures, comforts, encompasses, caresses. Bloesch recognizes this, but he seeks to account for it by stressing that "the motherhood of God is mirrored in the Church." "If we are to follow the Biblical way," he writes, "we will designate God as our Father and the Church as our Mother. We refer to the motherhood of God indirectly when we call the church 'our Holy Mother'" (p. 38).

But for one whose theology is grounded in the trinity, this does not go far enough. Surely the Church is our mother only derivatively and indirectly, whereas God is our Mother originatively and directly. Without downgrading the role of the Church, any fully trinitarian theology must insist that the Church is a channel, a means, and an expression of the Motherhood of God. If one does not do so, one risks not only losing sight of the life-giving and nurturing characteristics of the divine, but also of deifying the Church.

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Conclusions

Biblical images and pronouns for God are mostly masculine. Theology and the Church must take this seriously. But theology's main task cannot be to count the occurrences of pronouns or images, but to inquire into the overall direction and significance of God's saving work. When it does, it finds that many symbols that were originally masculine become markedly qualified by characteristics which most people regard as feminine. The Lord becomes a servant. The judge is revealed as the compassionate one. When contrasted with the patriarchal cultures of biblical times, these transformations stand out as even more central to the Scriptures' deepest message.

However, theology usually has been more concerned with tracing things back toward their original sources than with following them forward toward their goal. It has been more concerned with rooting present reality in something firm, fixed and certain, than with being challenged by reality's openness to change, growth and the partially unknown. In the process, theology has usually failed to see that while masculine symbols are appropriate to God's initiating activity, the goal of God's work is the divine indwelling, which can best by symbolized in feminine terms. Protological and eschatological thinking should become equally important in theology. If they are, masculine and feminine imagery for God may come to be employed with similar frequency in the Church.

Besides reflecting on the deepest intention of the Bible's saving history, theology must also consider how pronouns and images function in non-biblical cultures. Bloesch is indeed correct that in Scripture, words like *Father* and *Son* operate in ways which "drastically alter the ordinary or cultural understanding" (p. 35). As I understand it, "Father-Son" language, when used for Jesus and the One who sent him, primarily expresses not sexuality, but faithfulness, love and intimacy. Quite early, however, ancient, then medieval, and then modern culture took back these symbols to support their own patriarchal structures. Because God is Father and Son, people said males are the rulers in society (the Spirit was often forgotten).

When culture has twisted or forgotten the meanings of biblical terminology, theology must often coin words to convey what Scripture initially intended. "Trinity" is a good example. It is not in the Bible. Yet Bloesch rightly insists that Christianity stands or falls with the fundamental truth it intends to signify.[17] Similarly, if culture and even the Church have distorted the intentionality behind the Bible's masculine God-symbols, theology and liturgy may need to stress others, or even develop new ones to redress the balance. In order to express what Scripture is truly saying, theology and liturgy may need to call God "She" even if the Bible does not. This need be no more damaging than discussing and praising the Holy Trinity.

What will happen if God is spoken of as feminine as often as he is spoken of as masculine? Will the fatal battle line between transcendence and panentheism be crossed, and the decisiveness of biblical salvation be submerged in a vague, vitalistic mysticism? Not necessarily. Not if theology can think both protologically and eschatologically. Not if Christians can both praise the transcendent Origin of all things and eagerly long for the indwelling which is its goal. Not if Christians can act in light of the stable, transcendent Source of all things and work toward their transformation.

If feminine God-language comes to be used within the Church in a balanced way, the Trinity can remain at the center of things, and its fundamental character may well become far better understood. The battle with panentheism need not be lost; but traditional Christianity may be able to incorporate those truths which panentheism so one-sidedly and distortedly expresses. Added to the crucial insistence that God is other than and sovereign over this world will be the crucial awareness that God longs to dwell among us and to comfort and energize us with her presence. And in our crisis-torn world, an anxious and weary humanity needs to hear that.

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[1] Donald Bloesch, *The Battle for the Trinity: the Debate over Inclusive God-Language* (Ann Arbor: Servant, 1985), p. 12. All page references in the article are to this volume.

[2] Though Bloesch recognizes the force of this objection (p. 78), he does not directly answer it. However, he does argue that "the new religious right in our country is closer to the political and social concerns of the ... German Christians than the left-wing movements, including feminism" (p. 81). Nevertheless, parallels between "feminism" and "the German Christians" are the main focus of the relevant chapter.

[3] For instance, the following statement always appears prominently in the magazine *Daughters of Sarah*: "We are Christians; we are also feminists. Some say we cannot be both, but Christianity and feminism are inseparable."

[4] pp. 20-21; or, "A concept is an abstract term that roughly corresponds to what it purports to signify; a symbol is a pictorial term that brokenly reflects what it is intended to signify" (p. 17).

[5] Bloesch finds little value in metaphors, because they are "dissimilar to what is described, and while there may be a suggested likeness between the sign and what it signifies, there is no conceptual knowledge" (p. 14). In contrast, he favors analogical language, for it "presupposes an underlying similarity or congruity in the midst of real difference." Hence, "analogical knowledge is real knowledge, whereas metaphorical knowledge is only intuitive awareness or tacit knowledge" (p. 21). Yet Bloesch frequently intertwines these apparently well-defined terms in ways that are difficult to unravel. For instance: "concepts ... partake of the analogical or symbolic"; "symbols may be either metaphors or analogies"; theologians may speak of God "in symbolic or imagistic terms, by way of analogy" (p. 21); or, God as the "Wholly Other" is "a conceptual metaphor in that it should be taken not literally but symbolically" (p. 29).

[6] The language proposed by Thistlethwaite was originally suggested at the Council of Toledo in the third century. See her "God-Language and the Trinity," *EKU-UCC Newsletter*, Vol. 5, No. 1 (February, 1984), p. 21.

[7] In view of the centrality of this term in classical Christology, including its appearance in the Nicene and Chalcedonian Creeds, it hardly seems to be a "metaphor" in Bloesch's sense (note 5 above).

[8] Similarly, Bloesch objects to referring to the Holy Spirit as feminine, for "to posit an abiding feminine principle within a basically masculine Godhead is to bifurcate the trinity and to make God bisexual" (p. 47). But perhaps some such combination of terms could better express the truth that God is beyond sexuality than does this reference to the Godhead as "masculine."

[9] p. 36; a quotation from Robert Roth, "The Problem of How to Speak of God," *Interpretation*, Vol. 38, No. 1 (January 1984), p. 79.

[10] Bloesch has no trouble with a prayer such as the following proposed by Gail Ramshaw-Schmidt, so long as it is used in private devotions: " 'O God, you are a nursing mother to all your faithful people. Nourish us with the milk of your word that we may live and grow in you, through your Son Jesus Christ our Lord.' " In public worship, however, feminine terminology may be used only when the masculine remains "the controlling symbol" (p. 53). Bloesch does not want prayers addressed to God primarily as feminine brought into public worship until broad church councils, including Eastern Orthodox and Roman Catholic representatives, approve of them (in practice, of course, this stipulation might well prohibit such changes forever).

[11] p. 33; this quotation is from Vernard Eller, *The Language of Canaan and the Grammar of Feminism* (Grand Rapids: Eerdmans, 1982), p. 46.

[12] p. 36; this quotation is again from Roth, p. 79.

[13] see Moltmann, *The Future of Creation* (Philadelphia: Fortress, 1979), pp. 80-96. Bloesch charges Moltmann with panentheism, teaching that "there is no supernatural Trinity but only the self-realization of divinity in world history" (Bloesch, p. 91; cf. pp. 6-7). Such an impression might be conveyed by phrases such as that God is not "a person projected in heaven" which Bloesch quotes from Moltmann's *The Crucified God* (New York: Harper, 1974, p. 247; quoted in Bloesch, p. 92). In his more recent book on the subject, however, Moltmann clearly indicates that "the divine relationship to the world is primarily determined by that inner relationship" of the trinitarian persons to each other (*The Trinity and the Kingdom* [San Francisco: Harper, 1981], p. 161).

[14] Scripture also speaks of the Father sending the Spirit (e.g., Jn 14:16, cf. 26). Traditionally, while western churches have spoken of the Spirit proceeding "from the Father and the Son," eastern ones have insisted that the Spirit proceeds from the Father alone.

[15] p. 40; Bloesch acknowledges that "Christ in his role of Wisdom who nurtures and guides the people of God can be thought of as feminine" (p. 40), and that this "feminine dimension of the Son is to be located in the Godhead itself" (p. 50). Yet Bloesch insists that "Christ in his role as Lord and Savior of the world ... must always be envisaged as masculine" (p. 47). But if Christ redefined lordship through servanthood, and if his saving work involved compassion and humility, why should the distinction be drawn in this way?

[16] In this article, we use "feminine" or "masculine" to designate those characteristics which have been traditionally regarded as such. Fuller discussion of the issue, of course, would need to ask to what extent activities like "responding" or "commanding" ought to be called "feminine" or "masculine."

[17] Precisely speaking, intellectual comprehension and affirmation of this doctrine can hardly be indispensable to Christian faith. Many sound Christians have difficulty grasping its complexity, and may understandably even question its validity.

Introduction to "Black North American Perspective"

by Jeffrey Gros

For many Christians, the full witness of the incarnation of Jesus Christ is incomplete when the biblical doctrine of the church is not realized. As they look closely at the Acts of the Apostles and Paul's letters (especially First Corinthians), many Christians feel the divisions of denominationalism and sectarianism are an affront to the biblical faith.

For seventy-five years, Christians with this evangelical conviction have been in dialogue with one another through the Faith and Order movement. When the World Council of Churches was formed in 1948, this movement of evangelical Christians joined in that Council to foster biblical and historical studies so that a common understanding of the mission of the church and the relationships of Christians could be found.

Through careful biblical and historical research and dialogue among evangelical, Catholic and Orthodox Christians, the World Council of Churches has proposed a vision of the unity of the church grounded in the Bible:

> We believe that the unity which is both God's will and his gift to his Church is being made visible as all in each place who are baptized into Jesus Christ and confess him as Lord and Saviour are brought by the Holy Spirit into one fully committed fellowship, holding the one apostolic faith, preaching the one Gospel, breaking the one bread, joining in common prayer, and having a corporate life reaching out in witness and service to all who at the same time are united with the whole Christian fellowship in all places and all ages in such wise that ministry and members are accepted by all, and that all can act and speak together as occasion requires for the tasks to which God calls his people. (New Delhi, 1961).

In the Upsalla Assembly (1968) the World Council proposed to Christians the vision of the churches in Acts 15, a genuinely ecumenical council, as the hoped-for unity of the church. This vision of Conciliar Fellowship was elaborated on at the Nairobi Assembly (1975), and three basic marks of this biblical doctrine of the church were held out at the Vancouver Assembly (1983):

1) The churches would share a common understanding of the Apostolic Faith, and be able to confess this message together in ways understandable, reconciling and liberating to their contemporaries. Living this Apostolic Faith together, the churches would help the world to realize God's design for creation.

2) Confessing the Apostolic Faith together, the churches would share a full mutual recognition of baptism, the eucharist and ministry, and be able through their visible communion to let the healing and uniting power of these gifts become more evident amid the visions of humankind.

3) The churches would agree on common ways of decision making and ways of teaching authoritatively, and be able to demonstrate qualities of communion, participation and corporate responsibility which could shed healing light in a world of conflict.

The Faith and Order Commission of the World Council has presented a document, *Baptism, Eucharist and Ministry* (Lima 1982), to help the churches explore the second of these three marks of the biblical doctrine of the church. At the present time, study is underway on the first of these marks: a common understanding of the biblical faith handed down from the apostles and confessed in the churches in worship, creed and life. Drawing on the early confessions of the faith, particularly that promulgated at Constantinople in 381, this study will focus on a common expression of the biblical faith of the apostles today. This early creed, commonly called the Nicene Creed, is a profession of faith in the trinity and in the incarnation, often part of the worship of the majority of Christians each Sunday morning.

For many Christians, the full witness of the incarnation of Jesus Christ is incomplete when the biblical doctrine of the church is not realized.

However, there are many churches with deep evangelical convictions, who do not deny the trinity or the incarnation of Jesus Christ, or for that matter any article of the Nicene Creed, but who do not share this particular expression of faith in their ordinary worship and confessional life. For this reason, the World Council is proposing a study not only of the creed as a testimony to the faith of the apostles, but of those churches whose contemporary and historical modes of confessing the faith differ from this classical creed. Among these faithful evangelical Christians in the U.S. context are the historic black Baptists, Methodists and Pentecostal churches.

In preparation for a World Council of Churches Commission on Faith and Order meeting in Stavanger, Norway in August, 1985, the National Council of Churches of Christ in the United States sponsored a consultation in Richmond, Virginia in December 1984, in order that the Black churches might relate to this very important Christian dialogue about the biblical faith. The text of this report follows and was presented to the World Council Commission along with consultations from other parts of the world, focussing on the common basis for confessing Jesus Christ today. The study does not intend to be a full blown treatment of the faith of the Black churches, but rather a testimony to unique elements which the Black churches hope will be included in the common explication of this biblical faith in our times. It is a witness to the vitality and the spiritual integrity of the Black churches on the one hand, and a challenge to the orthodox Christian to see that the implications of doctrinal fidelity are often costly in real human life.

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Toward a Common Expression of Faith: A Black North American Perspective

Introduction

A special consultation on one common expression of the Apostolic faith from the perspective of Black Christians in the U.S. brought together representatives of several Black denominations at Virginia Union University in Richmond, Virginia, December 14-15, 1984. The consultation included representatives of the Black constituencies of several predominantly White denominations. In some cases the participants were delegated by denominational administrative headquarters; others were representatives of their communions without official appointment. Therefore, the content of this document stands upon the authority of the consultation alone and does not purport to convey the agreements of an ecclesiastical council of Black churches.

This document, moreover, does not pretend to be an exhaustive response to the Apostolic Faith Study or a formal statement of the major themes of the Black theology movement that has evolved in North America in recent years. The Richmond Consultation, sponsored by the Commission on Faith and Order of the National Council of Churches in the U.S.A., attempted to convey to the World Council of Churches and to other interested organizations what we, a group of Black theologians and church leaders from across the United States perceive as a general consensus among us concerning a common expression of the faith of the One, Holy, Catholic and Apostolic Church. In the several working papers we discussed and in this report we seek to add to the worldwide ecumenical study of a common expression of Apostolic Faith the distinctive perceptions and insights that come out of the historic experience of Black Christians in North America.

As Black academics, denominational officials, pastors and lay leaders, we speak out of more than two hundred years of suffering and struggle as "the step-children of church history" who have been ridiculed, ignored and scorned by the White churches of both Europe and North America. The truth of the gospel among our people, that some have sought to suppress or disregard, burns like fire in our bones. In any discussion of one common expression of faith we have no alternative other than to make certain clear affirmations to those churches that directly or indirectly participated in and benefited from the rape of Africa that resulted in the exploitation and oppression of an African Diaspora wherever Black people are found.

We speak, however, from our own particular locus in the so-called First World, where we are less than twelve percent of the population of what is the richest and most powerful nation in the world. But inasmuch as our churches and people have never truly shared that wealth and power, we speak as a marginated Black community with a unique understanding of White racism and with strong affinities with the so-called Third World.

In this document, from an historic consultation in Richmond, Virginia, we make bold to declare that God, our Creator, has condescended through Jesus Christ, our Liberator, by the power of the Holy Spirit, our Advocate and Comforter, to convey, preserve and enhance the faith of the Apostles among the despised and alienated African American people of the United States. We commend to all who may be concerned the fruit of our prayerful reflection on the themes of the Unity, Holiness, Catholicity and Apostolicity of the Church of Jesus Christ as we join with you in search of a common expression of the faith.

I. UNITY

We affirm that the unity of the Church not only expresses the unity of the Triune God, but is also a sign of the unity of humankind that holds the diversity of all races and cultures together in one family. In the economy of God, each "tribe", each ethnic group and culture, has its own vocation to bring its gift to the full household of faith. Notwithstanding the effort of some White Christians to disdain the contribution of Black folk to the faith and to its impact upon the institutions of the American Church and society, we declare that the meaning of Blackness as cultural and religious experience edifies and enriches the universal message of the Christian faith. Blackness, in the religions of the African Diaspora, is a profound and complex symbol of a diversified yet united experience: servitude and oppression, faithfulness through suffering, identification with the exclusion, martyrdom and exaltation of Jesus as the Oppressed One of God who triumphs over enemies, a passion for justice and liberation, the exuberance of Black faith and life, rejoicing in the Risen Lord in Pentecostal fervor and in service to the "least" of Christ's brothers and sisters.

White Christians have too often treated unity as if it were only a spiritual reality. We believe that unity must not be spiritualized, but manifested in concrete behavior, by doing justice and loving service to one another. The cost of unity in the Church is repentance and affirmative discipleship (i.e., action). Therefore, we have a profound hermeneutical suspicion about any movement for unity that is dominated by North Atlantic attitudes and assumptions. We have observed that when our White brothers and sisters speak of unity, they often mean being together on terms that carefully maintain their political, economic and cultural hegemony. Unity is frequently confused with "Anglo-conformity"—strict adherence to premises and perspectives based upon the worldview and ethos of the North Atlantic community with its history of racial oppression. However, Christian unity is based on the worship of a common Creator who is no respecter of persons, obedience to a common lawgiver and Judge whose commandment to break every yoke is not abrogated by the gracious justification of sinners, and upon participation in the earthly mission of a common Redeemer, the sharing of whose suffering and ordeal makes us truly one, though of many races and cultures.

Blackness is one of God's gifts for the realization of the unity of the Church and humankind at this critical stage of history. It has been preserved by God as a cultural and religious inheritance of the Black churches of Africa, the Caribbean, and North and South America since the mission of the Ethiopian eunuch to the upper Nile Valley after his baptism by the Evangelist. It is rooted in the divine revelation to our African ancestors who lived before the Christian era. It has traditionally celebrated the goodness of the Almighty Sovereign God and the goodness of creation. It has emphasized the humanity of the historical Jesus, i.e., his earthly life, example, teaching, suffering, death and resurrection. It confesses belief in the humanity of Jesus together with the oneness with God, the Creator, and the Holy Spirit, but understands that humanity in non-sexist terms rather than being exclusively of the male gender. It identifies with the shadow of death that

falls upon the Cross as a symbol of suffering and shame, yet crowned with light inexpressible in the victory of the resurrection.

Thus, the meaning of unity is related to the meaning of Blackness for the Afro-American Church and points to its vocation as a church of the poor and oppressed who claim liberation in the Black Messiah of God and want to share the humanizing experience of suffering and joy in struggle with others who want to work for a world of justice and equality for all. Unity is possible only when there is acceptance of suffering under Christ's work of liberation and when there is commitment to his mission.

II. HOLINESS

The Black churches of North America made a unique contribution to the Holiness and Pentecostal movements of world Christianity at the beginning of this century. The Black Pentecostal obsession with the text of Hebrews 12:14: "strive. . .for the holiness without which no one will see the Lord" (RSV), and Black leadership of the interracial Azusa Street Revival of 1906–1908 in Los Angeles, created the groundwork for modern Pentecostalism—the most remarkable religious movement among the oppressed communities of the world since the Awakenings of the 18th and 19th centuries. Although most African American churches did not originate from Pentecostalism or the Azusa Street Revival, most of them have been influenced by the Pentecostal emphasis upon the *ruach/pneuma* of God in their conception of the Person and Work of the Holy Ghost. Their understanding of holiness as a process of moral perfection is rooted in the necessity of a personal encounter with God that is manifested in both the ecstasy of congregational worship and the praxis of social justice.

Afro-American spirituality has to do with self-transcendence and is unembarrassed by displays of sincere emotion, but it is also related to faith and action in the world. The Holy Spirit moves, therefore, in the real world of everyday life, in the sanctuary and the realm of secular affairs. The Holy Spirit is not an abstraction of Trinitarian theology but participates dynamically in what it means to be a human being and to suffer and struggle with the assurance of victory in this world as in the world to come. The distinctiveness of the Black religious experience is that theology is experienced before it is thought. Moreover, holiness in the paradoxical sense of transcendence and existential involvement in the world, must accompany the act of "doing theology". Holiness is a criterion of the Church's theological authenticity. It creates a theology that is "hummed, sung and shouted" in Black churches, and contrary to White fundamentalism, has more to do with how Christians treat one another than how strictly they hold to Biblical literalism or ascetic life styles.

On the other hand, holiness in the Black Church is not coterminous, as in some expressions of White liberalism, with frenetic social activism. Personal encounter with God as a prerequisite of sanctification and commitment to social transformation are both necessary, but the obligation to "give glory to God," and to "glorify the holiness of God" is an essential corollary of the obligation to be engaged in "building the Kingdom" that continues to be frustrated by racism and oppression. The Black Church is sustained by prayer and praise. It exists in and for the glory of God and not the glorification of human institutions. We know that to struggle in the midst of the world is to experience the glory of God that is thwarted by racism and oppression, but we also know that we need to praise God in the sanctuary in order to struggle! One of our Spirituals has the refrain: "Have you got good religion?" The response is, "Certainly, certainly, certainly, Lord!" *Good* religion is, therefore, understood to make worldly things that were formerly dubious better, and *bad* religion ruins the best of all possible worlds where there is no acknowledgement of God's presence. Without holiness no one shall see the Lord.

Ultimately, the holiness of the Church is a work of the Holy Spirit. We affirm that the One, Holy Church cannot exist apart from ministries of justice and liberation. We also affirm that true liberation is inseparable from deep spirituality. The intimate involvement of Christians with the Holy Spirit is expressed first in worship that celebrates the manifest presence, goodness and glory of God and moves from the sanctuary to the streets where it empowers the world to goodness, transfigures its wretchedness and need, and creates the quality of life that is symbolized by the nimbus that encircles the throne of God.

III. CATHOLICITY

Although Afro-American Christians have customarily been denied equal partnership in the *koinonia* of Christ, we nevertheless affirm the universality of the Christian faith. Universality in the Black religious experience has to do with the particular reality of people in concrete situations that are dissimilar but inseparable. Afro-American churches share with all who confess Jesus Christ the conviction of the universality of God's love "from each to all in every place. . .". We recognize solidarity in creation, sin and redemption with all human beings and seek with them to make catholicity visible by overcoming humanly erected barriers between people.

We deplore the fact that the profession of universality has actually meant that the norms of what is considered acceptable to the Church had to originate in the West. For years anything that White Christians in Europe and North America did not interpret as catholic lay outside the realm of true faith and proper order. Such assumptions distorted the truth about Jesus Christ and permitted the gospel to be used to divide people rather than free them to express the fullness of the faith in their own cultural styles and traditions. It also robbed the White churches of the opportunity to correct their own deficiencies.

In the late 18th and early 19th centuries, Black preachers were refused ordination and their congregations were not considered in good order. Not until rebellious White Methodist and separatist Baptist clergy defied custom and accepted them as duly constituted ministers and churches did Black Christianity become legitimate in the eyes of Whites. To this day Black churches have protested any semblance of alienation or exclusion on account of race, class or discriminatory educational qualifications. Unfortunately the struggle for sexual equality has lagged behind in many Black churches and Black women need greater support in their resistance to subordination.

From the perspective of the Richmond consultation, catholicity has to do with faith in Jesus Christ, baptism, and continuing in "the apostles' teaching and fellowship" and in "the breaking of bread and the prayers" (Acts 2:42). No person, group or institution that meets these requirements should be excluded from the visible Church or relegated to an inferior status by human authority, ecclesiastical or secular. The sin of racism, sexism and classism that refuses or discourages the fellowship of African Independent church or Black Holiness and Pentecostal denominations, among others in various parts of the world, must be repudiated as denying the catholicity of the Body of Christ.

Catholicity, in our view, also demands a persistent critique of and challenge to the economic and political status quo; for those churches that benefit from the existing international or-

der too easily assume its normative character and become self-appointed guardians of what is supposedly good for all. Thus, many North American conservatives and fundamentalists speak of American democracy as "Christian" and oppose Christian socialists as irregular at best and heretical at worst.

Similarly, the "Moral Majority" in the U.S. supports "constructive engagement" with apartheid in South Africa as consistent with universal reason and the welfare of "all people of good will". In this view anti-communism becomes the test of universal Christian ethics and those who do not fall into line are considered sectarian, ignorant and contrary to the mainstream White American tradition which is regarded as the universal faith of the Church.

Jesus Christ challenged the assumption that faith in God or salvation was limited to the scribes and the Pharisees, or the rich and powerful. Instead he empowered sinners, the poor, strangers and women. His demonstration of catholicity was to open his arms to all who would be saved. His Church today can do no more or less.

IV. APOSTOLICITY

We affirm the Apostolic tradition that recognizes the transmission of authentic faith down the centuries by all those who have faithfully lived it, whether or not they have been officially designated as apostles. We believe that "What does not teach Christ is not Apostolic, even if it was taught by Peter or Paul; again what preaches Christ, this is Apostolic, even when preached by Judas, Annas, Pilate and Herod." We recognize, therefore, the apostolicity of what we have received from our slave ancestors who, though "unlearned and ignorant" men and women, reinterpreted the distorted Christianity they received from the slavemasters and passed down to succeeding generations of Black believers the story of Jesus who was "the strong Deliverer", "the rose of Sharon, the bright and morning star," "the king who rides on a milk-white horse," "the dying lamb," "the Lord who's done just what he said", "the Balm in Gilead," and "the help of the poor and needy, in this lan'. . .". But we acknowledge the importance of the Apostolic tradition being engaged and not merely passed on. Apostolicity must be lived out in the context of contemporary events. It is not the recitation of past formulations, but the living of the present commandments of the Risen Lord.

In the final analysis the test of apostolicity is the experiencing of the life, death and resurrection of Jesus Christ in our daily struggle against demonic powers that seek to rob us of our inheritance as children of God redeemed by the blood of Jesus Christ. Our deeds, more than our creeds, determine whether we have fully received and acted upon the faith of the apostles.

Jesus said, "If you continue in my word, you are truly my disciples, and you will know the truth, and the truth will make you free" (John 8:31, 32). Afro-American Christians look to the words and acts of the Jesus of history for the Apostolic teaching as well as to the mystery of the Christ of faith. We take seriously the life, ministry and teaching of Jesus as the One who identified with the marginated of society and continues to identify with them. It is in the Black Church's historic identification with marginality that Jesus is appropriated as the Black Messiah, the paradigm of our existential reality as an oppressed people and the affirmation of our survival and liberation.

Finally, for Black Christians, the search for an expression of the Apostolic faith must be multi-racial and multi-cultural rather than captive to any one race, sex, class or political ideology. The Church and the ecumenical movement must no longer submit to domination by social, economic or intellectual elites. The faith once delivered to the apostles by Jesus Christ is for the whole world and must be capable of being transmitted and responded to by all.

CONCLUSION AND RECOMMENDATIONS

1. The Afro-American Christian tradition, embodied particularly in Black Baptist, Methodist and Pentecostal Churches, but continuing also in other Black-led Protestant and Roman Catholic congregations, has been and continues to be an indigenous expression of the faith of the apostles in North America.

2. The Richmond Consultation affirms the World Council of Churches study "Towards the Common Expression of the Apostolic Faith Today" and is committed to work with the WCC and other ecumenical bodies toward the unity we seek.

3. We invite the other churches participating in the Faith and Order movement to give greater study and recognition to how God has maintained the continuity of the Apostolic Faith primarily through the oral character and noncreedal styles of the African American tradition expressed in worship, witness and social struggle.

4. We urge the other member churches of the National and World Council Commissions on Faith and Order to take note of the unity of faith and practice that the Black Church has historically emphasized and to engage the Faith and Order movement in greater involvement in the struggle against racism and all forms of oppression as an essential element of the Apostolic confession.

5. We call upon Black churches in North and South America, the Caribbean and in Africa to confess boldly the faith we received from the Apostles, despite every effort made to distort and falsify it, and joining with us who were a part of this historic consultation in Richmond, to intensify their involvement in the Faith and Order movement by sharing the "gift of Blackness" with those of other traditions.

6. Finally, we urge that this report be published and widely disseminated by the Commission on Faith and Order of the WCC as a study document and that Black Christians all over the world be encouraged to initiate interracial discussion groups for the consideration of its content and implications for the ecumenical movement; and that the result of such dissemination and discussion be reported back to the Commission on Faith and Order by cooperating national councils.

Co-Chairs of the Consultation: David Shannon and Gayraud Wilmore.

Participants: Vinton Anderson, John Brandon, Oree Broomfield, Herbert Edwards, Willie Dell, Jacqueline Grant, Vincent Harris, Thomas Hoyt, Donald Jacobs, Miles Jones, John Kinney, Craig Lewis, Leonard Lovett, Fred Massey, Deborah McGill-Jackson, Pearl McNeil, Henry Mitchell, Ella Mitchell, C.J. Malloy, Albert Pero, Channing Phillips, Herbert Plummer, James DeOtis Roberts, Cornish Rogers, A.M. Spaulding, Olivia Stokes, Darius Swann, Robert Taylor, Richard Thompson, John Satterwhite. Commission on Faith and Order: Jeffrey Gros and William Rusch.

Full Documentation and related papers: *Midstream*, Volume XXIV, No. 4, October, 1985. Order from The Council on Christian Unity, Christian Church (Disciples of Christ), P.O. Box 1986, Indianapolis, IN 46206; Cost $4.50, Single Issue.

Cornish Rogers, "The Gift of Blackness", (*Christian Century*, June 5-12, 1985) Gayraud S. Wilmore, "The Disturbing Ecumenism of the Black Church in America", (*Ecumenical Trends*, Vol. 14 No. 8, September 1985).

Wheaton Philosophy Conference

by David Werther

Arthur Holmes, chairman of Wheaton's philosophy department, opened Wheaton College's thirty-second annual philosophy conference, "Applied Ethics: Doing Justice" (October 24-26), with his paper, "Biblical Justice and Modern Moral Philosophy." It was an appropriate beginning to the conference for two reasons. First, the paper included a biblical characterization of justice against which rival philosophic conceptions of justice could be critiqued. Second, Holmes' endorsement of a classical, and more particularly an Aristotelian conception of justice, was echoed throughout the conference. In recent years the Enlightenment conceptions of justice—where the emphasis is on moral character in the classical tradition—have been given pride of place in the works of John Rawls (Kant) and Robert Nozick (Locke); and many of the philosophic discussions of justice have focused on those works. At the Wheaton conference, however, the focus was clearly on Aristotle. Halfway through the conference, Holmes noted that "Aristotle has been resurrected again and again and again," and then assured the participants that "this was not planned or rigged."

Kenneth M. Sayre of the University of Notre Dame and Jon N. Moline of the University of Wisconsin-Madison addressed the topic of environmental ethics from the perspective of ancient philosophy. This was the first of four spheres of justice considered in the conference. Sayre turned to Plato for guidance, whereas Moline approached the issue from an Aristotelian perspective. Sayre argued that responsible stewards of the environment will uphold the mixture of measure, truth, and beauty Plato referred to in the *Philebus*. Moline held that responsible stewardship of the environment can be learned by seeking the guidance of those who have displayed "practical wisdom" in dealing with these issues. Thus complex environmental issues are not to be approached by an appeal to principles, but by an appeal to persons who evidence that which Aristotle refers to as "practical wisdom." This appeal to persons of practical wisdom may be suggestive with respect to Christian views on discipleship. Sayre and Moline, like Holmes, eschewed Enlightenment conceptions of justice in favor of the classical traditions.

This tradition in its Aristotelian form was resurrected again in the discussion of political justice. John Mare of Lehigh University and Richard Mouw of Fuller Theological Seminary both examined political justice from the perspective of virtue. Hare contended that there is a virtue, the pursuit of consensus, which is characteristic of politicians. Mouw maintained that Christian politicians ought to act as moral pedagogues and that their instruction ought to be shaped by the Christian community. Just as in Moline's paper on environmental ethics, the application of justice to a particular topic focused on persons, not principles.

The two final topics addressed in the conference were justice in medicine and justice in business. Kenneth Vaux of the University of Illinois Medical Center viewed ethics in science, technology, and medicine from the perspective of a dialectic between justice and mercy. David Fletcher of Wheaton College answered affirmatively the question, "Is there a right to health care?" Thomas Donaldson of Loyola University considered the justice of the distribution of technological risks in and between nations. In the conference's final address, Elmer Johnson, vice president of General Motors, shared his application to business of James Gustafson's conception of moral discernment.

Holmes indicated that next year's conference will consist of a series of addresses by Alvin Plantinga on the topic of Reformed epistemology. The following year the conference will be devoted to a consideration of the ethics of virtue. Given the attention shown to virtue by this year's speakers, it will be interesting to see how the thinking of the Christian philosophic community develops with respect to this subject in the next two years. Will Aristotle be buried, or will he again be resurrected?

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TSF CAMPUS MINISTRY

Some of our readers may not realize that *TSF Bulletin* is merely one phase of the TSF program. Currently we have 20-25 student chapters operating on seminary and graduate school campuses around the country. Occasionally we print reports of their activities. If something is scheduled to take place in your vicinity, or if something has already occurred, please let us know. If you or a group of students or any faculty personnel are interested in starting a TSF chapter on your campus or in your area, again we request that you write to us. We are more than willing to serve in whatever way we are able. Information can be obtained from

Theological Students Fellowship
233 Langdon Street
Madison, Wisconsin 53703

Pinnock's Major Work on the Doctrine of Scripture

by Donald K. McKim

The Scripture Principle
by Clark H. Pinnock (Harper & Row, 1984, 251 pp., $14.95).

Through all the wranglings by evangelicals over the Bible, we have missed a strong, sustained, systematic statement about the many dimensions of the nature of Scripture and how to interpret it.

Clark Pinnock has provided such a statement with his recent, very significant work. In it he explores the doctrine of Scripture and comes down squarely on the side of Scripture's supreme authority for the church and the Christian. He does this in the face of many challenges from the varied perspectives of both "liberals" and "conservatives." To present this pose and sustain such a stance is not easy. So we can expect his work to be criticized from both ends of the theological spectrum.

Pinnock is concerned with what he calls the "Scripture principle." This is simply the recognition of the authority of the Bible. It means "belief in the Scriptures as the canon and yardstick of Christian truth, the unique locus of the Word of God." The Introduction to his work is a discussion of the importance of maintaining this Scripture principle in light of the various crises it faces and which the rest of his book details. What is needed, Pinnock argues, is "a systematic treatment of the Scripture principle that faces all the questions squarely and supplies a model for understanding that will help us transcend the current impasse." (this Introduction was published in the January/February 1985 issue of *TSF Bulletin*).

The Scripture Principle has three parts with three chapters in each part. The major divisions are: *The Word of God,* in which Pinnock deals with the "Pattern of Revelation," "The Biblical Witness," and "Inspiration and Authority"; *Human Language,* where the topics are "Incarnation and Accommodation," "The Human Dimension" and "Biblical Criticism"; and *Sword of the Spirit,* where the concerns of "Word and Spirit," "Unfolding Revelation" and "The Act of Interpretation" are taken up. Major components of the doctrine of Scripture are amply addressed and the major thrust of Pinnock's work is seen in the three main parts. The Bible is the Word of God that comes to us in human language and comes alive for us by the work of the Holy Spirit. Each element here is crucial. Truncated views of Scripture will eliminate or underplay any of these three realities which Pinnock in a balanced way maintains in parity. He gives cogent expression to the positive theological value of each ingredient, stating forcefully the implications of subsuming any of the three dimensions.

Pinnock sees Scripture as the Word of God that leads sinners to a saving knowledge of God in Christ. As a deposit of revelational truth and the religious classic of Christianity, Scripture is revelation through both propositional communication and personal communion. Scripture's purpose is to give us a right relationship with God, and through a variety of literary modes God gives in Scripture a norm or rule for faith and practice. Inspiration, Pinnock argues, does not occur only with the final redactor of Scripture but over a long period of time as a "charism" of God's people.

Part II of this work is a strong statement on recognizing that Scripture comes to us in the form of the human, having been written by real human creatures. Three categories expressing this human dimension are accommodation, incarnation and human weakness. Pinnock wants to maintain a "dynamic personal model" of inspiration that gives full room to both the divine initiative and the human response in the composition of Scripture. In inspiration, "God does not decide every word that is used, one by one, but works in the writers in such a way that they make full use of their own skills and vocabulary while giving expression to the divinely inspired message being communicated to them and through them." The Bible is not written according to how we in the Western world think history-writing should be done, but rather by the principles of ancient historiography. Biblical criticism can be either a positive or negative force, depending on whether it helps us hear God's Word in Scripture or seeks only to excise the supernatural from Scripture.

Part III deals with the work of the Holy Spirit in relation to the Word of God in Scripture as well as with God's unfolding revelation in Scripture. It also includes a most helpful chapter on the art of biblical interpretation, which develops some basic principles for hermeneutics. Pinnock stresses that "revelation has to be received and become meaningful to those whom it addresses. The external letter must become an inner Word through the work of the Spirit." While "the Bible is a deposit of propositions that we should receive as from God, is also the living Word when it functions as the sword of the Spirit." "What is needed," urges Pinnock,

> is an encounter with God in and through the text and a discernment as to what God is saying to us now. The possibilities of meaning are not limited to the original intent of the text, although that is the anchor of interpretation, but can arise from the interaction of the Spirit and the Word. We read the text and in it seek the will of the Lord for today.

In his final chapter, Pinnock shows how we are saved from hermeneutical chaos by the safeguards and controls that "fend off radical subjectivity." These include the text itself, tradition, and the living community of believers.

One sees in this book a clear call to recognize Scripture as God's authoritative Word. This Scripture functions first and foremost to bring us to a saving knowledge of God in Jesus Christ and to give guidance for the life of faith in the present day. *The Scripture Principle* is a call to commitment to the Bible while honestly facing the challenges to scriptural authority in the church. These include the perspectives on Scripture from liberal theology in its many forms, and from those committed to a biblical criticism which imports modern, "scientific" standards on biblical texts, not permitting the possibility of the reality of the supernatural to which the texts themselves witness.

This book is also a call to those in evangelical circles to approach Scripture on its own terms and not to impose theological presuppositions or categories that do violence to the essential nature of the biblical materials. For an understanding of revelation and inspiration, Pinnock urges a recognition of the human dimensions of the Bible as a book written in an ancient near-Eastern cultural setting by many authors who employed a variety of literary forms and who through the inspiration of the Holy Spirit communicated God's message of salvation to the world.

On the contentious question of using the term *inerrancy* to describe the nature of Scripture, Pinnock sees two sides and makes a choice. On the one hand, he recognizes that the slogan "What the Bible says, God says" is "too simplistic" and that the case for biblical errorlessness is "not as good as it looks." He cautions that we should not ask whether God can lie, for "what we might expect God to do is never as important as what he actually does." Pinnock concludes that the case for total inerrancy just "isn't there"; the inerrancy theory is "a logical deduction" without firm exegetical support, and "those who press it hard are elevating reason over Scripture."

On the other hand, Pinnock sees "inerrancy" as a term to describe the Bible's fundamental trustworthiness. He believes the New Testament encourages a trusting attitude along with a lenient definition of "inerrancy," evidencing the deep confidence we ought to have in Scripture. A moderate use of the term possesses a nice combination of "strength with flexibility." Pinnock predicts this moderate definition will lead many people to "flock to its use" when the term is "fairly interpreted," thus allowing a "great deal of latitude in application." So he chooses to retain the term.

In the face of the vociferousness of those who so staunchly claim inerrancy and whose presuppositions are at crucial points so radically different from Pinnock's, it is questionable whether the choice to retain the term is helpful or even possible. To hope to be able to salvage this seventeenth-century theory which, as it is used by its loudest defenders today, moves in directions Pinnock wishes to avoid, is a hard struggle indeed. Unfortunately, Pinnock has not yet been persuaded that the "Reformation principle"—that "Scripture can be trusted in what it teaches and relied upon as the infallible norm of the church"—is better conveyed by the term *infallible,* used by the Reformation Confessions themselves, than by the nineteenth-century Hodge-Warfield "inerrancy" theory which is still the major operative model for contemporary inerrantists. To demonstrate this, one need note only that, while Pinnock mentions a piece by Roger Nicole as providing a "careful and responsible" definition of inerrancy, Nicole himself has strongly criticized Pinnock's book, especially at this point, quoting approvingly Carl F.H. Henry's assessment that Pinnock "retains inerrancy as a concept, but seems to thin it out almost to the breaking point" (*Christianity Today,* February 1, 1985, p. 68). In light of this, if Pinnock thinks his plea for flexibility will be able to reverse the stringent definitions of Hodge-Warfield now consciously propagated in new garb by the International Council on Biblical Inerrancy, one wonders how well-founded his judgment here can be.

Unfortunately, too, Pinnock has also accepted the strict inerrantists' reading of the church's tradition on Scripture in spite of the work by Jack Rogers and Donald McKim, *The Authority and Interpretation of the Bible: An Historical Approach* (Harper & Row, 1979). While Pinnock's current position accords well with many of the positive emphases of this

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work, in rejecting its historical arguments, he must defend his use of the term *inerrancy* despite the inerrantists who maintain that only the strict view has the proper historical justification. Pinnock may legitimately do this as a systematic theologian. But he should hardly expect to persuade those who have invested their lives in defending what they believe is the church's historic tradition. Whether a "moderate definition" of inerrancy will "carry the day" as Pinnock bravely expects is doubtful, yet remains to be seen.

But this is a major work on the nature of Scripture. It deserves to be widely read and used as the best systematic evangelical treatment of the doctrine. It is a splendid statement since it combines biblical fidelity with a clear-eyed vision of how technical difficulties about Scripture can be approached using the best positive tools of theological scholarship from the perspective of faith. One should not lament (as some have and will) that Pinnock's views have changed since his 1971 work, *Biblical Revelation*. The direction of his development has been toward an honest, open appraisal of Scripture in light of its own witness and contemporary questions. Yet Pinnock has not wavered in his commitment to Scripture as God's authoritative Word which has as its "central purpose" to "bring people to know and love God." For this commitment we can all be grateful, and from this book we can all learn as we seek to be faithful to the Word of God.

A Critique of Carl Henry's *Summa*

by Alan Padgett

God, Revelation, and Authority
by Carl F. H. Henry (Word Books, 1976-1983, 6 vols., $24.95 each).

Carl Henry is well known to readers of *TSF Bulletin*, as the foremost representative of evangelical thought in America today. We have reason to rejoice that he has finished his *magnum opus*, a work of six large volumes. He has brought into the twentieth century that great movement in American Reformed thought which extends back to the Puritans, on through Princeton Orthodoxy, and down to Henry himself. His theology exhibits both the positive and negative aspects of this tradition.

Volume one (438 pp.) is subtitled, "God Who Speaks and Shows: Preliminary Considerations." Henry begins with a critique of culture and modern epistemology and philosophy, setting his own view over against that of others. These chapters function as a prolegomenon, and discuss the method which controls the rest of the work. In volumes two, three and four (373, 536, and 674 pp. respectively), Henry expounds at great length his "Fifteen Theses on Revelation." These are:
(1) Revelation is freely initiated by God.
(2) Revelation is given for human benefit.
(3) God nevertheless transcends his own revelation.
(4) The fact that God gave revelation assures that revelation has a unity.
(5) The nature, content, and variety of revelation are God's determination.
(6) God's revelation is personal.
(7) God reveals himself in nature and history, as well as Scripture.
(8) The climax of revelation is Jesus of Nazareth.
(9) The mediating agent in all revelation is the Logos of God (the Second Person of the Trinity).
(10) God's revelation is conceptual-verbal.
(11) The Bible is the reservoir and conduit of divine truth.
(12) The Holy Spirit is active in revelation by (a) inspiring the authors of Scripture, and (b) illuminating our reading and understanding of Scripture.
(13) The Holy Spirit also enables individuals to savingly appropriate revelation.
(14) The church approximates the kingdom in miniature, and models the appropriated realities of divine revelation.
(15) The self-manifesting God will unveil his glory in a crowning revelation of power and judgment.

In the final two volumes (443 and 566 pp. respectively), subtitled, "God Who Stands and Stays," Henry deals with the doctrine of God against the backdrop of the first four books. He argues for the traditional view of God found in Protestant orthodoxy of the seventeenth century, brought up to date merely by reacting to and criticizing modern "heresies" such as process theology, feminist theology, and neo-orthodoxy. Henry argues for a literal heaven and hell, a six-day creation, Angels, Devils, and a God who is immutable, impassible, and timeless.

I cannot deal adequately with Henry's multi-volume work in this review. The only adequate response would be another multi-volumed dogmatics! I wish to focus here on the "Fifteen Theses," since these form the heart of Henry's work.

There are many strengths in this, the largest systematics ever published in America. Henry has certainly done his homework, as is obvious from the many outlines of other books, and the large bibliographies at the end of each volume. To read Henry carefully is to acquire a theological education! There are many sections in which he has effectively argued for an evangelical position over against other options in modern theology. In the first volume alone, I commend and recommend the chapters on "Revelation and Myth," "The Ways of Knowing," "The Rise and Fall of Logical Positivism," "Secular Man and Ultimate Concerns," "The Meaning or Myths Man [*sic*] Lives By," etc. The problem with this, on the other hand, is that Henry tends to devote page after page to outlines and quotations from other perspectives. This often makes his books repetitive. More than once, I had to force myself to finish a chapter. From time to time, I had to perform redaction-criticism to discover what Henry himself thought amidst all the quotations and summaries! The bottom line is, these books have not been edited well enough. We might expect more from the founder and former editor of *Christianity Today*.

Much of Henry's theology is excellent, and there is a great deal to be learned from his *summa*. The discussions of Theses 1, 2, 7, 8, and 15, *inter alia*, are really very good. The rest of this essay will be negative, however. Such is the nature of a review! But what follows should be taken in the context of my positive regard for Henry's work.

A good part of the time, Henry complains about the illogic, confusion, and contradiction present in other theologians. We need, therefore, to examine his own philosophy.

When Henry uses the word *logic*, he always means Aristotelian logic. He does not appear to realize that there are other logics, such as Chinese or Hegelian. While symbolic logic works well for abstract thought, I believe that Hegelian logic, for example, has much to say for itself with respect to physical and human nature. In the real world, things are sometimes not so black and white as "A does not equal not-A": reality often involves elements of both. A modern automobile is neither M (metal) nor Non-M, but elements of both. While Henry might complain that Hegel is a "pagan" philosopher, surely he was much more Christian than Aristotle!

Perhaps the greatest weakness in Henry's philosophy is his undefended and naive dependence on Gordon H. Clark. Because of this, Henry's theology becomes rather "hyper-rationalist": truth is found *only* in propositions. True propositions are clearly known and easily accessible in an inerrant Bible, and Aristotelian logic reveals the machinations of the Divine Mind.

I believe, on the contrary, that the biblical notion of truth is not limited to propositions. For someone who believes in inerrancy, Henry has a strange tendency to read his views into the Bible, rather than perform legitimate exegesis. One instance of this eisegesis can be found in his discussion of the Logos in John (3:482-487; cf. any standard commentary on John). The Bible does speak about truth, and about the Logos, but this is first and foremost a Person for John (Jn. 1:14, cf. 14:6, "I Am the Truth"). Paul, also, does believe that the "love of the truth" will lead

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us to salvation and sanctification in the Holy Spirit (2 Thess. 2:12-15). But for Paul this truth is a story (God-spell) about a Person, not a set of inerrant propositions. We fundamentally believe in Jesus Christ, not in a set of propositions. While belief in Jesus surely *implies* belief in certain propositions (i.e., that Jesus lived, taught, died, rose, etc.)) *this is clearly secondary.* The foundational belief in the New Testament is always a belief "in," not a belief "that"; or, better, our belief "in" (personal trust) leads us to certain beliefs "that" (beliefs about certain propositions). Henry is aware of this and tries to deal with it (3:433), but the attempt only reveals the depth of his onesidedness.

We need not follow Henry in order to believe in objective, divine truth. Objectivity can be maintained in an eternal Person, the Living Word, as much as in a set of eternal, inerrant propositions (as T. F. Torrance has clearly shown in his many writings). Indeed, Henry's way of salvation owes far more to Plato and Aristotle than it does to Jesus. Henry confesses that belief in Jesus is "a kind of literary shorthand" (3:438) for belief in propositions! This can only lead to the idea of salvation-by-knowledge, a return to Gnosticism (not a secret gnosis, but a gnosis none the less!). Henry's dialogue with Torrance (3:216-229) discloses the weakness of his own position; his withholding of the name "evangelical" from Torrance is sheer prejudice. Thesis six claims that revelation is personal, but this boils down to the idea that God reveals his Names in the propositions of the Bible. This is *personal* self-revelation?

Another major problem with Henry's *summa* is that he has declined to see significant value in much of modern thought. This arises from his theological method. Henry's approach is what Nicholas Wolterstorff calls "foundationalism" (see his *Reason Within the Bounds of Religion,* 2nd ed., 1984). Wolterstorff, Alvin Plantinga, William Alston, and other evangelical philosophers have rightly rejected foundationalism, as did C. S. Peirce and J. H. Newman in the previous century. There is no pure Cartesian set of indubitable propositions from which we can derive philosophy and theology. Against Henry, I must insist that the Bible cannot be a foundation of inerrant propositions, upon which we build the edifice of theology. Henry has chosen not to draw upon the insights of modern philosophy, and his theology is based on this questionable theological method. If, as he claims, the Bible is the set of foundational, inerrant propositions, then all we need to do is arrange these propositions in systematic order, criticize other positions, and we have pure, timeless truth. Theology just doesn't work that way! Henry's theological method neither fits the phenomena of Scripture nor performs the actual task of philosophy and theology. (For a much better view, still upholding inerrancy, see Clark Pinnock, *The Scripture Principle,* reviewed elsewhere in this issue.)

In one important area especially—hermeneutics—Henry has failed to learn from modern thought. His view of interpretation can only be described as naive. He has read widely in this field, and as usual summarizes important books, but only to reject them (4:296-315). He insists that "revelation has a propositional-verbal character and can be directly extracted [!] from the scriptural text. . . . the Bible is a book of divinely disclosed doctrinal truths comprehensible to any reader" (4:300). According to Henry, exegesis presupposes a fixed methodology and is a scientific quest for objective and permanent knowledge (4:304). This view cannot stand up against the facts of science and Scripture. Kurt Godel in mathematics and Werner Heisenberg in physics *proved* that there is no objective knowledge of the sort Henry is looking for. In philosophy of science, M. Polanyi and T. Kuhn both clearly demonstrate that science is not "objective" in the sense of personal prejudice and interest playing no part in scientific discovery. The fact is that we cannot escape our life situation and our personal interests in order to obtain pure, timeless truths. Henry is dreaming the impossible dream.

On the other hand, I must commend Henry for his cautious acceptance in volume four of the historical-critical method. He rightly accepts form-criticism, for example (4:81f.) while rejecting conclusions based on false presuppositions. Henry takes Harold Lindsell to task for the latter's anti-intellectualism in rejecting the historical-critical method (4:393). He plainly states that "historical criticism is never philosophically or theologically neutral" (4:403). One only wishes he had come to this conclusion in his discussion of hermeneutics!

All in all, I feel Henry has done evangelicalism both good and harm in this *summa.* The good comes from his clear placing of evangelical options in the mainstream of current theology. Though some may ignore his work, they cannot claim that evangelical theology has not been ably articulated. On the other hand, Henry has harmed evangelical theology by his uncritical acceptance of the philosophy of Gordon H. Clark. This philosophy is simply not viable and will give some a poor excuse to reject Henry's theology out of hand. It also leads to a *summa* in which page after page is spent discussing the views of other scholars, only to reject them in the end. Henry places himself in a lonely corner, where just a handful of conservative theologians are willing even to dialogue with him. He has failed to profit from modern thought, and therefore has failed to write the modern exposition (not just *defense*!) of evangelical theology we so desperately need.

Erickson's Three-Volume *Magnum Opus*

by Clark H. Pinnock

Christian Theology
by Millard J. Erickson (Baker Book House, 3 vols., 1983, 1984, 1985, 1274 pp., $57.85).

Millard Erickson is now dean of Bethel Seminary in St. Paul, Minnesota, and has labored for two decades to write a major systematic theology which would replace A. H. Strong in the teaching of ministerial students. This he has accomplished with great distinction, and has given to all of us a lucidly written and carefully organized evangelical theology. I do not think one has to be Baptist to recognise that here is the basic level textbook in Christian doctrine we have been needing for some time. It is quality work from first to last. Erickson is current in biblical studies, historical theology, and philosophical issues, and presents the fruits of his considerable labors to us in an eminently readable and edifying form. Almost wherever you look in the vast extent of this *magnum opus* you discover wise teaching on the major issues confronting our theological convictions today. And the preacher will find here the material for a lifetime of pulpit work. I am frankly filled with delight when I contemplate this magnificent production.

One can tell something about this work by noting the people to whom Erickson dedicates each of the three volumes: to Bernard Ramm his first theology professor, to William Hordern his doctoral mentor, and to Wolfhart Pannenberg who has been an inspiration to him. Ramm symbolizes the solid evangelical setting in which Erickson lives and works. Hordern represents the larger realm of theological thought adjacent to it. And Pannenberg stands for the high level of reflection which Erickson wants to engage in. Because he has incorporated the wealth of theological investigation from beyond his own confessional circles, Erickson has been able to create the masterpiece he has. Here is an evangelical theologian who has grown up in the family of conservative theology and not forsaken it, but has also moved beyond its confines in his search for good ideas. He has been able to integrate these insights into a framework which respects the authority of the Bible, employing them in the service of an evangelical witness and piety.

The way the author proceeds will not surprise anyone, though it does raise a question. He begins, after clearing up some preliminary matters, by exploring the issue of how we know God. He goes into general and then special revelation, and makes the case for Scripture as a product of the latter and the touchstone of authority in theology. On the basis of the canonical principle he then advances to an exposition of all the various top-

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ics familiar to systematic theology, based upon the data Scripture affords. But is it proper to start with the Bible rather than the gospel? If the gospel is the heart of Scripture, should we not start with it? Is this gospel true because the Bible happens to teach it, or does the Bible derive its authority from the good news? I am asking the Lutheran question: should not a systematic theology begin with the good news even though, admittedly, it must move swiftly to "what preaches Christ"? How evangelical is it to start with something other than the evangel?

What Erickson actually does start with is the presupposition of God revealing himself in the Bible (p. 33). "From this basic postulate we may proceed to elaborate an entire theological system by unfolding the contents of the Scriptures." He seems to rest the issue of validation, not upon the narrative of the gospel, but upon verbal revelation as a kind of rational axiom. And like a true rationalist he does not want to allow for much of a role for natural theology which would depend precariously upon empirical factors. Erickson, then, can be placed in the rationalist tradition in evangelicalism typified by E. J. Carnell, Gordon Clark, and Carl Henry. For reasons of apologetics he does not begin with the gospel but with the axiom of verbal revelation. In this, Christian theology would not differ essentially from Islamic theology. I cannot help but sense there is something wrong about this state of affairs. Do we really wish to compare sacred books with the Muslim, or to contrast good news with bad news?

On the doctrine of Scripture, Erickson plays it safe and espouses inerrancy, even though he provides plenty of reasons why someone might not want to do so. I say he plays it safe because everyone knows inerrancy is the word one has to use if one hopes to abide comfortably in the evangelical camp these days. And why not? Inerrancy is a word with no precise meaning; so if it is the password for getting safely past the sentries, why not use it? It frees one to do his work in relative peace without fear of attack.

Erickson's theology stands in the Calvinistic Baptist tradition as Strong's did. Given the elite status which Calvinism enjoys in the evangelical establishment, this ensures wide acceptance. In fact, of course, Erickson's Calvinism is very diluted. He admits, in a discussion of God's plan, that some Calvinists would not recognize what he is proposing to be Calvinistic at all (p. 359). For my part, I do not doubt that Erickson remains in the truly Reformed camp. My problem with it is a matter of whether what he says is coherent. How can God be said to be in control of everything in a determinist sense and not be identified as the author of sin? Throwing in a litle Arminian talk at key points softens the impression, but does nothing to promote understanding. I am glad to hear Erickson say God "permits" sin and calls us into a partnership with himself. Yet for the life of me I cannot see what these sentiments have to do with Calvinism or how they fit in with it. In a discussion of the extent of Christ's atonement, for example, Erickson is treading on Arminian ground. He says that the atonement is universal and applies to all sinners, and then explains why all are not saved: "There is the possibility that someone for whom salvation is available may fail to accept it" (p. 835). Again, Erickson refers to this idea as the most diluted form of Calvinism. Indeed, it is so diluted that one could easily declare himself Arminian and say such things with greater conviction and coherence. But let me add that, if he were inclined to do so, one would also incur displeasure from the evangelical establishment which requires its theology at least to appear Calvinistic, even if considerably diluted. Examine, for instance, *The Evangelical Dictionary of Theology*, edited by Walter Elwell, and see if you can find a single article bearing upon any topic of interest to Calvinism which was not written by a Calvinist. Certainly Erickson is wise to appear at times to be Arminian but at no time actually to be so.

But there is a side to Reformed theology not well represented in this work or in much of the evangelicalism it comes out of. I am referring to its culture-building social dimension. From Calvin came the powerful Christ the Transformer motif which has become so influential in the ecumenical church of today. Calvin believed that God wanted to take dominion again over his fallen creation, and expected his people to implement his statutes in society whenever they could. On the basis of this idea Geneva itself was governed, and from it sprang the Puritan political theology which bore fruit in England and in New England. Indeed, it would be hard to deny that the Catholics, the Lutherans, and practically all others have taken over this culture-transforming vision from Calvin and made it their own—all others, that is, except a large body of pre-millenial, heavily baptistic evangelicals who continue to define salvation in narrowly individualistic terms and do not expect God to use Christians to change the face of human culture in this age.

Having blamed Erickson for being too Calvinistic in theology proper, I now object to his not being Calvinistic enough when it comes to the holistic scope of salvation. He narrows down the atonement to penal substitution (p. 815) and discusses the nature of salvation in very nearly exclusively individualistic terms (Part 10). He even says, "Jesus made it clear that the eternal spiritual welfare of the individual is infinitely more important than the supplying of temporal needs" (p. 905). Is this perhaps the reason why the kingdom of God as a topic is not treated either under Christology or under salvation? Is it any wonder that forty million American evangelicals have been unable to impart to the public square a tangy Christian flavor? How could they if they have no hope for culture except to be taken out of it by our returning Lord Jesus?

Fortunately, large numbers of evangelicals today do not live by the theology which they believe and Erickson presents, and they are beginning to move out to reclaim before it is too late (if it is not already too late) areas of Christian influence in society. But sooner or later we will need an evangelical systematic theology which will legitimate rather than discourage the work of culture reclamation we are already starting to engage in. I do not think liberation theology has much to offer, since it is in the last analysis a thinly disguised religious version of Marxist politics. I think we are going to need the old Calvinistic eschatology called post-millenialism. This is the hope which places victory rather than defeat before our eyes.

This is the evangelical systematic theology we need to have at hand. It covers so many topics so well and supplies the foundations so generously. I think we have to go beyond it in a number of ways, but it informs the discussion richly and sets up a marvelous base camp from which to climb higher. Many of us will be enabled to scale further heights in evangelical theology only because Erickson labored so diligently to attain the high level of theological understanding evident in this fine set.

BOOK REVIEWS

History and Historical Understanding **edited by C. T. McIntire and Ronald A. Wells (Eerdmans, 1984, 144 pp., $6.95). Reviewed by Brother Jeffrey Gros, F.S.C., Director of the Commission on Faith and Order, National Council of the Churches of Christ in the USA.**

This study of history and historians by eight well known authors, four of them teaching at Calvin College, is a welcome addition to the literature. Not only is it helpful to bring the Gospel alive from its historical sources for historians and biblical scholars, but also for teachers of Christianity and the sophisticated general reader.

The diversity of points of view among the authors provide a very enriched understanding, ranging from Langdon Gilkey's essay on meaning to Swieringa's apologetic for using scientific resources in history. Of course, as in any anthology, the varieties of style make for very different levels of interest for diverse readers. However, Marty's discussion of the difference that Christianity makes to the historian, the contribution that history can make to the believer, and the historian's vocation provides stimulating spiritual reading for any Christian scholar. Likewise, Marsden's discussion of the question of common sense and Baconian science, as it relates to subjectivism, interpretation and theory, is a helpful analysis not only for the background of the historian but also for the biblical scholar. Rienstra's essay on objectivity and the tensions involved lay open many of the epistemological tensions inherent in the historical process. One will find Handy's essay on how history is to serve the present as its cultural memory and on the tensions between history and faith to be an enlivening contribution.

The final essay draws on data by Van Kely. It relies on methodologies developed around the interpretation of the French Revolution, but has implementations for the hermeneutics of history in a wider context. Indeed, the McIntyre article verges on a metaphysical theory as he discusses the question of the

historical dimension of our world.

These short essays will be a challenge for those who are not technicians in the historical disciplines, but a challenge well worth the effort. It would be fascinating to put these essays in dialogue with some non-Protestant historians whose biblical doctrine of church sees history as carrying some normative weight in the interpretation of the scriptural revelation. Indeed, Gilkey and Marty, among others, witness to the fact that there is a strong self-understanding among historians that tradition is indeed a norm of the Christian faith, even if it is a norm subordinated to Scripture. By uncovering the relationship of faith and history, modern evangelical historians are recapturing the ancient faith of the church that the Spirit is somehow operative in the Christian community through the process of establishing tradition. The dialogues over Scripture and tradition, church authority and biblical authority, and the hermeneutical norms to be used in these discussions will be greatly enriched by these distillations of the thinking of major historians.

Baptism, Eucharist and Ministry
(Faith and Order Paper No. 111, World Council of Churches, 1982, 33 pp., $3.50). Reviewed by John Deschner, Lehman Professor of Christian Doctrine, Perkins School of Theology, Southern Methodist University, Dallas, Texas.

This small booklet, by far the most widely disseminated publication in the history of the World Council of Churches, is being widely regarded today as an important ecumenical event in its own right.

More than fifteen years in the actual drafting, and based on more than sixty years of ecumenical dialogue, this text presents the growing "convergence" among churches concerning these three historic, church-dividing issues. As such, it represents a new fact in the ecumenical situation which churches are beginning to take into account.

The process behind the text is as important as its content. Around 1970, the Faith and Order Commission of the WCC began to feel that the time had come to assess the theological results of the many ecumenical conferences and meetings since the first World Conference on Faith and Order at Lausanne in 1927. Typically, at such meetings, responsible spokespersons for the various churches had reached and documented points of ecumenical consensus on theological questions of church-dividing importance. Would it not be useful to summarize this material and ask the churches to respond to it?

Five years of work produced a first substantial draft. The Nairobi WCC Assembly (1975) then asked the churches for some response to this "Accra draft." More than 100 of the approximately 300 Protestant and Orthodox churches in the WCC responded, ranging from brief letters from archbishops to a 60 page commission report. Especially significant was a substantial Roman Catholic participation, since the Faith and Order Commission, with its own bylaws, is the only place where Rome officially participates in the ecumenical theological dialogue. It can be fairly claimed, then, that this paper arises out of the most widely represented theological forum today.

The many loose-leaf volumes of response material were then thoroughly analyzed, and over the next several years the "Accra draft" was thoroughly rewritten a number of times. The aim was to say as much as could be said together, but also to record the disagreements as honestly and clearly as the agreements. And, at major points of divergence, the report attempted to discern possible future convergences—i.e., points beyond the divergent churches at present, but which the churches felt might be possible to attain in faithfulness to each church's understanding of the apostolic message.

The resulting text was once again thoroughly debated and much revised at the 1982 Commission meeting at Lima. Then, to the astonishment of many, it was unanimously approved (with no abstentions) by all of the nearly 120 theologians present (Protestant, Orthodox, Roman Catholic) to be "mature enough" for referral to the churches once again, this time with a request for some kind of official response from their most authoritative body by December 1985.

The kind of "response" asked for is significant. This is no facile request for "adoption." The WCC has no authority to propose doctrine for the churches. Rather, the churches were asked for some kind of official statement about the kind of notice they were prepared to make of the existence and ecumenical role of such a document. Specifically, they were asked about (1) "the extent to which your church can recognize in this text the faith of the Church through the ages"; and, in light of that, (2) "the consequences your church can draw from this text for its relations and dialogues with other churches, particularly with those churches which also recognize the text as an expression of the apostolic faith," and then (3) "the guidance your church can take from this text for its worship, educational, ethical, and spiritual life and witness."

The interest in this "Lima text" among the churches has been enormous. Hundreds of thousands of copies have been distributed and studied. Translations now approach thirty in number, with more to come. Hundreds of churches have designed impressive response processes, most of them including substantial local participation, and many culminating in formal action by general synods, assemblies, or episcopal colleges. As of this writing, several months before the response deadline, more than forty member churches have already submitted their formal response. A preliminary assessment at the recent Faith and Order Commission meeting in Norway showed them to be overwhelmingly positive in character, with many proposals for further development of this dialogue process.

In content, the "Lima text" does not aim at a full systematic statement of doctrine on the three points discussed, but rather at what is "required and sufficient" to generate *mutual recognition* of the churches by each other: mutual recognition of baptism, visible eucharistic fellowship, and mutual recognition of ministers. Nevertheless, the text has proven to be rich enough in constructive teaching to provide stimulation and guidance to many churches for development of their own doctrine in these matters—especially, but by no means only, in the so-called Third World.

Criticism? A number of points require further development, especially concerning the relation of word and sacrament, and the apostolic authority of ministers. The primary criticisms, though, are perhaps what might be expected: from Protestants that it is too "Catholic"; from Catholics and Orthodox that it is too "Protestant"; and from the "Third World" that it is too much cast in Greco-Roman-North Atlantic modes of thought.

This Lima text is to be recommended for study by any who wish to deepen their own understanding of the meaning of baptism, of the Lord's Supper, and of ministry; or of the ecumenical situation among the churches today at the level of theological differences; or, what is more important, of their own perception of the Apostolic Faith as a power not simply behind us but ahead.

Political Issues in Luke-Acts
edited by Richard J. Cassidy and Philip J. Scharper (Orbis, 1983, 180 pp., $9.95). Reviewed by Craig L. Blomberg, Professor of Bible and Religion, Palm Beach Atlantic College, West Palm Beach, Florida.

How should a Christian respond to social evils? Extremist positions clamor for attention, be they violent brands of liberation theology or escapist retreats of certain fundamentalists. In developing what he hoped was a centrist position between these poles, Fr. Richard Cassidy of St. John's Provincial Seminary, in his 1978 work entitled *Jesus, Politics and Society*, compared Jesus' approach favorably with that of Mohandas Gandhi. Especially in light of Luke's portrait, Cassidy saw Jesus as rejecting violence but not resistance or protest, and concluded that he was "deeply committed to establishing social relationships based upon service and humility; since such qualities were little valued in the society around him, there was a constant tension between his positions and those sanctioned by the existing order" (p. 75).

Now Cassidy has collaborated with Philip Scharper of Orbis Books to edit a volume of essays furthering the debate which his earlier volume enlivened. The ten authors, from both sides of the Atlantic, reflect various mainline Protestant and Roman Catholic backgrounds. Three have clearly addressed the topic promised by the book's title, four deal with the more limited issue of Jesus' death, and another three address broader social issues with political relevance only in a very general sense.

In the first of these categories fall Robert O'Toole's "Luke's Position on Politics and Society in Luke-Acts," Willard Swartley's "Politics and Peace (*Eirene*) in Luke's Gospel," and J.D.M. Derrett's "Luke's Perspective on Tribute to Caeser." All three utilize

redaction criticism to highlight Luke's distinctives. O'Toole finds him advocating full use of Roman polity for legal protection, yet leaving the door open for more radical, undefined action, and concludes that "structures which do not assist the disadvantaged must be removed" (p. 14). Swartley contrasts Cassidy with Conzelmann who views Luke as de-politicizing the gospel and who recommends using Luke's *eirene* texts (without ever explaining this choice of criterion) to judge between the two. He discovers that Cassidy (like John Yoder before him) has dealt more adequately with the passages in which Luke speaks of peace, but that they cannot "be seduced into either the Pietist or Sadducee-Zealot perversions" (p. 35). Derrett rejects the traditional interpretation of Luke 20:20-26 as delineating separate spheres of political and religious authority, viewing this and other New Testament passages as establishing clear conditions which limit rulers' powers. Tribute, he emphasizes, does not equal obedience. Derrett fails, however, to persuade that Luke is significantly different from Mark or Matthew on any of this.

In the second category fall the closing contributions to the volume: Charles Talbert's "Martyrdom in Luke-Acts and the Lukan Social Ethic," Daryl Schmidt's "Luke's 'Innocent' Jesus: A Scriptural Apologetic," Jane Via's "According to Luke Who Put Jesus to Death?" and Cassidy's own "Luke's Audience, the Chief Priests, and the Motive for Jesus' Death." Via and Cassidy, without reference to each other's articles, debate the extent of the role of the chief priests in the Lukan Jesus' death and prove only that they are both trying to strain too much from too little. Schmidt very briefly illustrates how the charges against Jesus in Luke are not as false as sometimes thought. Talbert's offering proves by far the most weighty of the four. He makes two main points, corresponding to the title of his article, though the link between them needs strengthening. On the one hand, Luke's view of Jesus' death basically agrees with Jewish and Greco-Roman views of martyrdom, especially in their legitimating and evangelistic functions. On the other hand, Cassidy's view fails to distinguish Jesus' attitude to political rulers (indifference) from his approach to religious authorities (non-violent resistance). In what may be the most important statement of the entire book, Talbert therefore endorses Yoder's thesis "that the first duty of the church for society is to be the church. That means to be a society which through the way its members deal with one another demonstrates to the world what love means in social relations." Thus Luke's Jesus "is no more a social activist of the Gandhi variety than of the Zealot type"; rather "he is preoccupied with ordering the life of the people of God" (p. 109).

The middle three essays treat more disparate material. Massyngbaerde Ford ("Reconciliation and Forgiveness in Luke's Gospel") highlights Luke's concern for Jesus' love of his enemies, especially tax-collectors and Samaritans, but she breaks little fresh ground. F.W. Danker ("Reciprocity in the Ancient World and in Acts 15:23-29") discovers parallels to Luke's letter describing the decision of the Apostolic Council in correspondence from Greco-Roman benefactors to their public. Reciprocal benefit rather than authoritative coercion sets the tone in each case. Danker's theological conclusion is crucial—Acts 15 is not establishing a "law"—but his historical deduction that the Hellenistic parallels diminish Luke's credibility in "recapturing the past" does not follow without additional discussion. The strangest article of all comes from Quentin Quesnell ("The Women at Luke's Supper"). *In nuce*, Quesnell argues that since more than "the twelve" (including women) surrounded Jesus throughout Luke's gospel and into Acts 1, then more than "the twelve" (including women) were likely present at the Last Supper. The argument is plausible, but the data are insufficient to prove much one way or the other. But what if women were present, perhaps serving tables as he suggests? Is there some important implication for the modern debate on women's roles in the church to be derived from this? If so, Quesnell never tells us. If not, what is this article doing in a book on Politics? The reader remains baffled.

In sum, O'Toole, Swartley, and Talbert offer the most substance, with Danker and Derrett running close behind them. For these essays alone, the book is worth purchasing and reading. Especially for evangelicals, who have too often hid from socio-political issues, the agenda this anthology addresses merits close and serious scrutiny.

The Gospel and the Poor
by Wolfgang Stegemann (Fortress, 1984, 80 pp., $3.95). Reviewed by D. Scott Wagoner, Intern Pastor, Evangelical Mennonite Church, Lawton, Michigan.

It is difficult for wealthy Christians to face the teaching of Jesus to renounce possessions and follow him. We who are comparatively wealthy in this world don't have the affinity

toward dispossessing that second coat. And the relationship of Christians to global poverty isn't just a question of charitable practice, but, as Stegemann says, "is rather a question of Christian self understanding." Like turning a prism under sunlight, this little book sheds different colors of insight on the impact of the good news (gospel) on the poor in New Testament times. This is primarily accomplished through Stegemann's sociohistorical analysis of two representative groups of the poor (followers of Jesus) in the first century.

The first section, "The Poor and the Gospel," lays the groundwork for understanding the major treatment which follows. This is done through defining the New Testament terms for poor (*ptochos* and *penes*) and rich (*plousios*) and by analyzing the encompassing nature of "the poor," including their identification with the sick, naked, hungry, and destitute.

The second section, "Good News for the Poor," includes insightful treatments of the socioeconomic status of Jesus, his encounters with specific poor during his public ministry and the influence of such "little people" on the world around them. Stegemann says, "By his preaching and practice of healing, Jesus of Nazareth gave motive and substance to the hopes focused on him." The hopes were nothing less than relief from the endless plight of oppression and destitution voiced by those attracted to him, and the caring communities established out of this "Jesus movement."

Another insightful treatment in this section deals with the different gospel authors, their addressees and how each focuses specifically on poverty and the poor. Stegemann gives helpful contrasts from the gospel accounts and backgrounds to illustrate these differences. Of particular interest is the varied usage of the rich (versus the poor) within the accounts, attributable to the presence (or absence) of wealthy individuals within the authors' respective addressees. Mark's use of the rich is exemplary, of those who remain outside the Kingdom of God due to their passion to possess. Unlike Mark, however, Luke had wealthy individuals within his community of hearers, and therefore exerts emphasis on the criticism of the rich. As Stegemann says, "Luke wants to see the rich not merely renounce their possessions but use them in the service of the destitute (*ptochoi*)."

In the final section, Stegemann makes an appeal for a sociohistorical exegesis based on the "gap" between our present day affluence and the living conditions of the early Christians. He claims it is impossible for us to "perceive the saving revelation of God in Jesus Christ in isolation from the way in which it was manifested concretely in time and space." In other words, looking through affluent, modern-day eyes, the gospel becomes merely a means to justify sinners, both rich and poor. But it is much more than this. And Stegemann's appeal should not be ignored—though neither should it be made the sole basis for biblical interpretation. He concludes that "for us wealthy Christians, a theology of the poor means that we must let our theological reflection be informed by the scandal of world wide poverty, and that we not act any longer as if God has chosen the rich of this world." I highly recommend this book for serious students of Scripture.

The Glory of the Lord: A Theological Aesthetics. Volume I: Seeing the Form
by Hans Urs Von Balthasar (Ignatius Press/ Crossroads Publications, 1982, 691 pp., $35.00). Reviewed by Roger Newell, Claypath United Reformed Church, Durham, England.

This is the first volume of the English translation of Von Balthasar's seven volume dogmatics. Von Balthasar, Karl Barth's Roman Catholic colleague at Basel, takes on the task of incorporating aesthetics into the methodological and epistemological structure of theology. Though long neglected, he argues that aesthetics is a fundamental ingredient in theological knowledge. By "theological aesthetics" he means neither a defensive aesthetical apology for the truth of the faith, nor an abstract discussion of beauty as a prolegomena or controlling framework for theology, but rather an exposition of God's beauty revealed in Jesus Christ. Von Balthasar's aesthetics strongly affirms that beauty has an objective form which measures man and creation. True beauty lies in the domain of the ethical and historical, where beauty was crowned with thorns and crucified, and which wounds us and causes us gladly to become fools for his sake. Von Balthasar ends his introduction by exploring the relationship between theological beauty and the beauty of the world—a relationship in which aesthetics as well as morality stands under the judgment of the crucifixion. Thus the form of Jesus cannot be apprehended by merely natural forms.

In the second section (the heart of the book), Von Balthasar begins his study with the subjective or idealist concern: how do we perceive the beauty of revelation? Only when we grasp that faith and knowledge are a unity, says Von Balthasar. Theology errs and grows cold and abstract when it disengages faith from understanding. Perceiving the truth of revelation includes not only the logical but also the categories of the beautiful, lest knowledge of the truth be merely formalistic and pragmatic. The price of integrating aesthetics as intrinsic to theological knowledge is a loss of manipulative control over the object in exchange for enjoyment. Unlike idealism, theological aesthetics affirms that the infinite can be grasped within a finite form. A Christian does not abandon flesh (myth) for flesh that is resurrected (revelation). Faith perceives that the dying and rising of God's Son is the true form of God's beauty and glory manifested in the world. Of course such a perception is God's gift and possibility. As long as we regard faith as our own possibility, we have not risked the leap of faith, nor abandoned ourselves to Jesus Christ. Faith's light shines from faith's object, reveals itself to the subject and draws the subject into the sphere of the object.

Von Balthasar gives a vivid historical perspective to his exploration by taking us on a journey through the theological aesthetics revealed in church history. Here too we find criticism of medieval aesthetics for permitting interior experience and appropriation to dominate theology and eclipse Jesus Christ, the historical form of God's glory. In discussing Christ's experience of God's glory as the archetypal experience of faith, Von Balthasar raises a question which only a theologian who takes the Incarnation as central can raise and which also puts an important question to our doctrine of the resurrection: "Do the bodily senses participate in Christian knowledge, since the objective form of faith is God in the flesh and therefore requires a sensory encounter?" (p. 307). For all concerned with a knowledge of God beyond but not less than the conceptual, there follows an intriguing discussion of the "spiritual senses." Here and elsewhere, Von Balthasar poses a challenge to those Protestants wary of incorporating beauty, and hence the other spiritual senses (beyond hearing the Word), as an essential element of theology. For Christ has appeared in our history and the rays of his resurrection already begin to brighten history with his beauty.

Von Balthasar concludes the first volume with the realist concern to describe this objective aesthetic form which crowns and recapitulates all the beauty of heaven and earth, namely, a living, suffering, dying man, who rose bodily in glory. As the inquiry into the objective form continues, one finds that our questions and our very selves are transformed by the inherent power of this form of forms, which judges and redeems myth as it does concepts. Using myth and concept in obedience to Christ, theology seeks the appropriate measures and limits of each.

What shall we make of this effort, so massive in its design? Here is a theological aesthetics rooted in Christology, where the flesh of academic precision is not divorced from the spirit of prayer and faith. Along the way, traditional Roman emphases appear—e.g., tradition, not the Holy Spirit, connects our imitation experience to Christ's archetypal experience. Ironically, in spite of his avowed prescription to make aesthetics integral to theology, Von Balthasar's theological aesthetics probably fails to achieve Barth's own aesthetic power of description. Perhaps the aesthetic form of theology is not easily wedded to the scientific precision demanded by the form of dogmatics. Perhaps the quest for the integration of theology and aesthetics has yet to find its own proper form, unless that form already abides with us in the preaching and liturgy of worship.

The Person of Christ: A Biblical and Historical Analysis of the Incarnation
by David F. Wells (Crossway Books, 1984, 205 pp., 7.95). Reviewed by Clark H. Pinnock, Professor of Theology, McMaster Divinity College.

This book was written in the series called *Foundations for Faith* (general editor, Peter Toon) and is the best yet in the initial volumes of about six. David Wells is a very

learned and astute man, and has packed into these two hundred pages an astonishing amount of wisdom and knowledge. He admits in the preface what an enormous amount of work it took him to complete the assignment, and it is obvious from what he has produced. He has immersed himself in the depths of the biblical and historical discussions of Christology, and left few important stones unturned.

Wells did his doctorate in 19th century Roman Catholic theology, and has had to dig deeply into technical New Testament scholarship as well as all the standard historical theology up to the present. The two great achievements for me in the book are the way he convincingly presents the biblical evidence for a high Christology in the framework of the coming of God's kingdom, and his masterful delineation of the revisionist Christology in the modern period.

I was especially appreciative of the competence and clarity with which the author exposed the heretical Christology of religious liberalism. "What Schleiermacher really presented was not so much a doctrine of incarnation as of inspiration. It was a view of Jesus as a God-filled man." It refreshes me to hear, amid all the praises heaped upon this theologian, about the sickening effect his theology had upon the Christian faith in general, and on Christology in particular. Surely this shift to functional Christology in the modern period is the greatest heresy the church has faced for years.

Among the 20th century theologians, Wells devotes his attention to three: Barth, Pittenger, and Schilebeeckx. Pittenger is Schleiermacher warmed over, while Barth defends the Chalcedon formula in all essentials. But Wells serves us best by explaining Schilebeeckx, the always enigmatic Dutch liberal Catholic. Being an expert on modern Roman Catholic theology, Wells is in a good position to unscrew the inscrutable. Schillebeeckx, it turns out, is a lot more like Pittenger than he is like Barth.

And as if this were not enough, Wells gives us in the conclusion some proposals of his own which arose from his considerable researches. Proper Christology must be done "from above" and not from human experience alone. And in a final point, he expounds upon his version of an anhypostatic union, and suggests how to solve a mystery leftover from the patristic debates. This is a magnificent book, and I hope it can rise up above the series of which it is part, and shine on its own as quite simply the best evangelical treatment of Christology now available.

A Hitchhiker's Guide to Missions
by Ada Lum (IVP, 1984, 143 pp., $4.95). Reviewed by Donald E. Douglas, Vice President for Overseas Operation, English Language Institute/China.

Ada Lum, veteran staff worker for IFES with liberal international experience, writes a readable, provocative, and helpful reflection on international service in Christian mission.

Two major threads run through the entire book. One is the development of a number of biblical texts dealing with the concept of missions. Jesus and Paul are singled out as models in the author's biblical development of modern mission. Lum emphasizes the ministry of disciple-making which she defines as the task of equipping others for spiritual ministry in the continuing task of world evangelization. The other thread is a personal recounting of things learned through time and experience. The book provides a series of snapshots in a life which has been unusually blessed and useful in international Christian ministry.

The themes which the author develops are not new to the individual versed in mission literature. The matter of obedience to God, learning to work successfully with others, developing cross-cultural sensitivities and abilities, and a host of other issues are taken up in the volume. Perhaps the most innovative chapter is her last, entitled, "When Our Work is Done." In this chapter she develops the rarely discussed idea that it is appropriate for those engaged in modern mission to be prepared to conclude their work in a particular place. Sensitivity, trust and confidence that God is in control of one's life and ministry are crucial to this ability.

Also helpful are her approaches as an itinerant servant of God toward cultivating an appreciation for beauty and "things" without owning them. This is sound advice for those who "own nothing and yet possess all things." Learning to appreciate and store experiences and the fleeting beauty that the itinerant servant encounters in various places is, indeed, a skill worth developing.

The Christian experience is dynamic, not static. Consequently, change is more likely to be indicative of the servant of Christ's life and ministry than continuity. Lum reveals how even this sort of life, so incomprehensible in western culture which places such great emphasis on security and stability, can be cultivated. Learning to deal with change creatively in the context of ministry is a prominent message of the book. Development of this capacity is not limited solely to the overseas servant of God.

If weaknesses exist in the author's treatment of modern mission, one might be her omission of the issue of social justice in today's world as a focal point for Christian expression in missions. What is to be the Christian missionary's attitude toward institutionalized evil in the society in which one serves? Perhaps an itinerant worker is not expected to face these issues in precisely the same way as one who remains deeply engaged in the society in which he or she serves. While admittedly this is a ticklish problem for the alien, it nonetheless is an issue which those who are loyal to Christ must seek to address.

This would be an excellent book to place in the hands of a young person contemplating an overseas mission career. Its fresh and eminently readable style should appeal to university and Bible school or seminary graduates. Ada Lum is to be congratulated for causing us to think once again of primary issues relative to the world Christian mission.

The Epistles to the Colossians, to Philemon and to the Ephesians
by F. F. Bruce (Eerdmans, 1984, 442 pp., $17.95). Reviewed by Gerald F. Hawthorne, Professor of Greek, Wheaton College.

Any new commentary from the pen of Professor Bruce is a welcomed addition to one's understanding of the Bible. Bruce brings always to his explanation of the text not only a mastery of all significant secondary sources, a thorough understanding of the world of the New Testament, the fullest competence in the biblical languages, but also high intelligence tempered by a humbleness before the Scriptures and before the Lord of the Scriptures. These his most recent expositions are no exceptions.

Each of these commentaries contains appropriate introductory material that provides historical and cultural information necessary to understand the message of the letters. For example, Bruce's description of the cities of the Lycus Valley (Colossae, Laodicea and Hierapolis), the Jewish settlements and the nature of Christianity there, set the scene for understanding the thrust of Paul's remarks. Bruce gives a lengthy, helpful discussion of the "Colossian heresy," concluding that the sources of this heresy should be looked for within Judaism, even possibly within normative Judaism, rather than within Iranian or Greek cultures. He discusses, too, the difficult problem of the relation of Ephesians to the other Pauline letters: an encyclical letter, i.e., a general letter, perhaps written to Gentile Christians in the province of Asia, more particularly to those up and down the Lycus Valley, it has affinities with other letters that bear Paul's name. These affinities are closest with Colossians, but are numerous also with 1 Corinthians, Romans, even Galatians. Bruce holds that all three of these letters—Colossians, Philemon and Ephesians—were written by Paul, probably from Rome in the early 60s.

Professor Bruce's verse by verse exegesis of the text is the result of detailed research. It is clearly expressed, conservative in its theological presentation, straightforward, highly enlightening. It is not cluttered with endless discussions about conflicting interpretations that often can impede the progress of novices and dull their interest in serious Bible study. Yet most of the information that the more fully trained scholar would desire or need is readily available in the copious footnotes that attend each page. In these notes Bruce explains in greater detail the more technical problems, such as those that occur in passages like Colossians 2:13-20—passages that test the mettle of any commentator: what is meant by "the bond that stood against us," "the principalities and powers," "the elemental forces" (*stoicheia*), etc.

Bruce welcomes the opportunity to expound Ephesians along with Colossians because his study of the two letters confirms him in the conviction that Ephesians contin-

ues the line of thought begun already in Colossians. Particularly, in this regard, he sees Ephesians as drawing out the implications of Christ's cosmic role for the church (see especially his comments on Eph. 3:8-13). Furthermore, Ephesians for him comprises the summation of Paul's reflection, the crown of his thinking, "gathering up the main themes of the apostle's teaching into a unified presentation *sub specie aeternitatis*."

There is very little to say negatively about these commentaries, and what is said now is not intended as a criticism. Nevertheless, one could wish that there were more of Bruce's own discussion about the "household rules," the *Haustafeln* (Col. 3:18-4:1; Eph. 5:21-6:9), both as to their origin, and why they were included in these letters. Bruce does an excellent job in interpreting Colossians 3:18 and Ephesians 5:22, etc.—the subjection of wives to their husbands—in light of their historical context. But knowing this scholar, one could wish that he had done more to draw out the implications of Paul's teaching on this subject for today's society. It would also have been helpful if, in commenting on Philemon and the relevant places in Colossians and Ephesians, Bruce as a classicist had shared with us more of his own vast knowledge about slavery in the ancient world. One could wish, too, for clearer, fuller, more forthright explanations of some of those difficult texts that most frequently send Bible students scurrying to the commentaries for answers—e.g., what is meant when the text says that God intends "to unite," "head up," "gather up" in Christ all things in heaven and earth (Eph. 1:10).

But remember, any such "wishes" as these are personal and must not in any way be allowed to detract from the overwhelming value of these tools for the study of such crucial New Testament letters as these. One can only express gratitude to Professor Bruce for sharing his wealth of knowledge with us. These commentaries will take their place among the standard works on Colossians, Philemon and Ephesians, and will be referred to increasingly and with gratitude for generations to come.

The Anglican Church Today and Tomorrow
by Michael E. Marshall (Morehouse-Barlow, 1984, 170 pp., $5.95). Reviewed by the Rev. Dr. Kenneth J. Wissler, Priest-in-Residence at St. Alban's Episcopal Church, Wilmington, Delaware, and Church Development Consultant.

Michael Marshall is formerly Bishop of Woolwich, England, and presently episcopal director of the Anglican Institute, St. Louis. In this slim volume Bishop Marshall sets out to discuss the place and role of the Anglican Church at a time when, in his opinion, there is evidence for an ever-growing interest in religion. Therefore, he undertakes the difficult task of addressing several diverse audiences at once. Marshall calls Anglicans to return to their particular theological tradition, which he rightly characterizes as not a system but a method. The major and distinctive feature of this method is the tripartite dialogue of Scripture, church tradition, and reason. To the serious inquirer he offers a guidebook to Anglican theology and practice. Finally, he implicitly presents to non-Anglican Christians the rationale for the particular Anglican witness as both Catholic and Reformed/Evangelical, rather than the compromise which it is so often thought to be.

Despite the disparity of his audiences, Marshall sets out to accomplish his task in a well-ordered, logical approach which is simple and sensitive without being simplistic, condescending, or argumentative.

It is the author's contention that the Church must meet the challenges and opportunities of the renewed interest in religion by first getting her own house in order. This can be accomplished only by first engaging the whole Church in sound theological practice. This process will not only enable Christians to meet the challenges posed by other religions, sects, and cults but will also enable non-Christians to make intelligent decisions in the growing religious marketplace. Within this process Anglicanism has a special role to play. Therefore, the author discusses Anglican roots, history, theological method, spiritual practice, and world-view. In this way, Marshall brings to light the particular and unique Anglican contribution: as a church which sees the whole world as sacrament, as a model for comprehensiveness without compromise, and as a theological method which holds in uncomfortable but necessary tension Scripture, tradition, and reason, of which each is a bearer of God's Word.

Marshall oncludes his work with two elegant discussions: an urgent plea for a higher regard for comprehensiveness and consensus rather than divisiveness and majority rule not only within the Anglican Church but also between denominations; and a portrait of his vision of what the Anglican Church must be if she is to remain true to her calling. The author believes these are necessary if the Anglican Church is to meet the "important challenge" of "a renewed faithfulness already latent within Anglicanism itself which at its best should act as a kind of leaven within all the Christian churches and therefore would presumably be lost in the end by any distinctive or separate sense" (p. 165).

Origen: The Bible and Philosophy in the Third-Century Church
by Joseph Wilson Trigg (John Knox Press, 1983, 300 pp., $15.95). Reviewed by Robert Webber, Professor of Bible, Wheaton College.

Since Vatican II, considerable attention has been given to early church studies. This fascination with the early church, which began among the Catholics, has spread beyond the borders of Catholic Christianity into the Protestant community. While evangelicals have been slow to show interest in Christian history prior to the Reformation (other than Au-

gustine and Aquinas), there are now signs of growing interest in the early church fathers. Names such as Ignatius, Irenaeus, Tertullian, Hippolytus, and Cyprion are becoming more familiar, as is their teaching. *Origen: The Bible and Philosophy in the Third-Century Church* makes a solid contribution to this recent interest in the early church.

While the focus of the book is directed toward the person of Origen—his life, thought and work—the topic addressed is much broader. It reaches into the heart and mind of Christian faith in Alexandria in the third century. The influence of Alexandrian Christianity on the eastern church is somewhat analogous to the influence of Roman Christianity on the western church. Since Origen lays some of the foundations on which the eastern Christian house is built, the study of Oreigen inevitably gives us insight into the background of the orthodox tradition.

In this work the author, a Ph.D. from the University of Chicago and an active member of the Patristic Society, brings to life the fruits of French and German scholarship regarding Origen. Since Origen has been increasingly recognized as one of the most comprehensive thinkers between Paul and Augustine, the value of this book ought not to be underestimated.

A major merit of the work is that it studies Origen and his thought in cultural context. Consequently we are introduced to a system of Christian thought that arises in a particular city, influenced by a specific philosophy, conditioned by a response to Gnosticism. These aspects of Origen's background are examined in the first three chapters, which deal with Alexandrian Christianity in general, and more specifically with Platonism and Gnosis.

Next, Origen's theology and spirituality is examined in the context of these and other influences. His writings, such as the *Hexapla, Commentary on Genesis,* and *On First Principles,* are briefly evaluated. The philosophical underpinnings of this thought are clearly set forth and illustrated.

Among many things, I find two matters worthy of particular emphasis. The first is the author's ability to interpret Origen in the context of his times. In short, his hermeneutic is a model of good historical theology. Trigg does not interpret Origen through his own twentieth century grid. Rather, he carefully sets forth the cultural context of Alexandria, particularly the Neo-Platonic philosophy of that city as the context in which Origen's work must be understood. This hermeneutic allows both the historian and the theologian to come to fair conclusions about Origen's theology, particularly those aspects of his theology which may be regarded as standing outside the orthodox tradition.

A second matter of special interest to current readers is the emphasis Trigg places on praxis. Origen is seen as more than a theologian. He is viewed as a devout Christian struggling not only to be a spiritual person himself, but wrestling with the issues of the church in his day.

These two aspects of the book lift it out of the status of being a mere summary of information and detail. Rather it is a book which, by showing us how one intelligent and deeply committed Christian wrestled with his times, will lead us into a thoughtful desire to interact with our own history. While it is not a book for beginners, it is writen clearly enough that a person without a background in the early church can profitably read and understand.

Partners in Dialogue: Christianity and Other World Religions
by Arnulf Camps, translated by John Drury (Orbis, 1983, 272 pp., $10.95).
Reviewed by Paul G. Hiebert, Professor of Anthropology and South Asian Missions, Fuller Theological Seminary.

This volume brings together English translations of three small books written by Arnulf Camps, professor of missiology at the Catholic University of Nijmegen in Holland. In these books Camps provides us with a brief overview of different responses within Christendom, particularly within the Roman Catholic Church, to questions raised by religious and cultural pluralism. In the past, questions of the relationship between Christianity and other religions were largely asked by missionaries. Today, churches in the Two-Thirds World must define their existence in the midst of dominant non-Christian religions, and churches in the West have Hindus, Muslims and Buddhists in their neighborhoods. Should Christians declare the uniqueness of Christ as the only way, or should Christianity be presented as one way among many ways? Should Christians seek to convert others? And how should they respond when others seek to convert them? And how should they respond to the theological and liturgical pluralism that is emerging out of attempts to contextualize Christianity in non-Western cultures.

In Part One the author surveys literature on inter-religious discussions and lays what he feels are the foundations for genuine dialogue. He denies that in dialogue we must assume all religions are valid ways of salvation. Dialogue must be an honest confrontation between people who have deep convictions. The questions of salvation itself must be the center of discussion. Camps affirms that this is found only in Christ. But following the lead of Vatican II he affirms that there is salvation outside the Catholic Church, even outside Christianity. People in other religions have God's general revelation which is sufficient for salvation until they know of Christ's redemptive work. The purpose of dialogue is to help them see God's message latent in their religion, thus pointing them to Christ.

Evangelicals will disagree with many of Camps' theological presuppositions, based as they are on a liberalism influenced by liberation theology. Nevertheless, it is refreshing to see a discussion that does not gloss over the hard theological issues that must be confronted if dialogue is to take place.

In Part Two, Camps outlines a few of the basic teachings of Islam, Hinduism, Buddhism, the new Japanese religions, African traditional religions, Latin American spiritism and Maoist philosophy, and asks what they have to contribute to Christian thought, and where Christianity must confront them.

In Part Three, the author reviews Catholic attempts to adapt liturgy and ecclesiastical structures to different cultural contexts. Appealing to the example of the early church, to Vatican II, and to the need to indigenize Christianity in new cultural settings, he calls for a return to local churches as communities of believers who study the Scripture and apply it to their daily lives, and for the mobilization of laity for ministry in the world. He gives examples of these in the basic ecclesial communities in Latin America, Africa and Asia, and in the indigenous forms of liturgy, service and theology emerging around the world. Camps clearly reflects here only one point of view within the Catholic Church.

As evangelicals we will disagree with Camps at many points, but the book is useful to us as a survey of some recent developments in the Catholic Church relating to religious and theological pluralism.

BOOK COMMENTS

Islam: A Christian Perspective
by Michael Nazir-Ali (Westminster Press, 1984, 192 pp., $11.95).

This is not a hatchet job on Islam nor is it an introduction to Islam. The author and I agree that Dr. Rahman's *Islam* is a masterful introduction. Then what is this book? "In this work," the author explains, "I have tried to present an appreciation (using the word in the sense of a critical appraisal) of facets of Islam from the standpoint of one who is a Christian with a Muslim background living in a Muslim context" (p. 7). He has done this well. Traditionally the two poles of Christian thought on non-Christian religions have been either a non-critical, semi-syncretic acceptance of the religion as having equal validity with Christianity, or a non-critical rejection of it as demonic. If we accept that all truth comes from God, how do we handle what seems to be Christian truth in a non-Christian religion?

In this book we do not find an all-embracing answer to the question, "How must a Christian react to Islam?" Instead we find one Christian brother's answer to his question, "How do I react to Islam?" He says that part of Islamic culture is God-given and good. Other parts come under the judgment of the gospel and are to be rejected. Some is authentically a genuine consciousness of God while some is a contradiction of that consciousness. How to decide? His story, his quest for answers, illuminates my quest for answers. I am living and teaching in the midst of a strong Islamic community that is active in seeking converts in the Chicago area. How I should act and respond to their challenge is not an idle question but one I face on an almost daily basis.

I highly recommend this book. I don't agree with all of it, but it challenged me to look at Islam from a new angle. It is a short book. You can read it in several hours, but

it will give you things to mull over for days. You do not need to know much about Islam to profit immensely from it. The model of this book should be duplicated for Hinduism, Buddhism, Judaism, and some of the other major religious/ideological positions of today.

–Charles O. Ellenbaum

Theology in Africa
by Kwesi Dickson (Orbis, 1984, 243 pp., $9.95).

Kwesi Dickson demonstrates how far ranging and complex the issues are for theologizing in the African context. He says, accurately, that a theology for Africa is "not thinking through the theological deposit from the West," but "consists in thinking through faith in Christ."

The book begins with the background factors of historical theologies and the impact these have had on the development of the church in Africa. This is followed by an analysis of African cultural realities that bear on authentic African theologizing. The book concludes with the implications this study will have on theological education in Africa.

Dickson's work must be judged in light of its title, *Theology In Africa*. It is not, for example, *An African Theology*. Dickson draws on political history, philosophical and systematic theology, and the phenomenology of African society for issues which will shape an African theology. One could wish to see more on contributions which untrained African Christians can make to thinking through the meaning of faith. Theology needs to be seen as a function of the whole body of Christ, with trained theologians guiding the process. Discussions on sources and methodologies desperately need translation into concrete models. Even with this valuable book, that task is still waiting to be done.

–Dean S. Gilliland

The Compassionate Visitor
by Arthur H. Becker (Augsburg, 1985, 128 pp., $5.50).

Written by an Anglican rector, hospital chaplain and CPE supervisor, this is the best volume I have read on how and why to minister to people who are ill, especially in a hospital setting. In my experience, most pastors tend to trivialize hospital visits after the immediate crisis of hospitalization has subsided or stabilized. While this book is written to provide resources for laity in making hospital visits, I kept thinking as I read how wonderful it would be for pastors to be informed by the insights offered by Pastor Becker.

Beginning with the psychological effect of illness, Becker next discusses the compassion that God shows in illness and how the visitor begins to experience compassion more than fear during the hospital visit. Using brief excerpts from case studies in visiting, an overview of the "art of listening" is presented in a simple, straightforward way. The bulk of the volume (chapters 4-8) is devoted to how to minister in the actual visit: use of Scripture, prayer, communion, and, finally, a blessing for the dying. How to make the hospital visit spiritually effective is the theme, content, and tone of this book.

A final blessing for the reader is the inclusion of "A Patient's Bill of Rights" and an exceedingly helpful list of "Common Medical Terms."

As a student or pastor, you will want to do the best job possible in hospital visitation, and if you are interested in training lay people to visit, this book is a *must*.

–Paul Mickey

The Majesty of Man: The Dignity of Being Human
by Ronald B. Allen (Multnomah Press, 1984, 221 pp., $11.95).

This book, written by an evangelical Old Testament scholar, presents a biblical and balanced case for a positive and even noble view of the human person as a bearer of God's image. Taking note of the recent reactions against secular humanism by many Christians, and clearly aware of the anti-humanistic forces masquerading under the cloak of humanism, Ron Allen has a passion for the recovery of authentic humanity as a rich and rewarding experience of Christian life.

While the book is not written in a pedantic and critical style, it nonetheless contains exegetical gems and keen insights into crucial Old Testament passages which depict the creation and formation of human persons as bearers of the divine image. Written primarily for lay Christians, the book is popular and topical in approach. The author blends his own perspective and experience with insights gleaned from a wide variety of contemporary sources.

Critical issues with regard to human sexuality, male and female role relations, and respect for the life of the unborn are touched upon lightly, but sensitively. The author wishes to be understood as holding a hierarchical view of the role of men within marriage, but he clearly advocates full equality of personhood and dignity for women based upon the inherent dignity and worth of both men and women grounded in the divine image. The book is irenic in tone, enthusiastic and even passionate in urging a new and deeper appreciation of the richness and goodness of humanity, and written with delightful good humor.

One is surprised to find the omission of some sources in the bibliography, notably Karl Barth's stimulating discussion of humanity in his *Church Dogmatics*, III/2, E. Brunner's contribution to theological anthropology, as well as such standard works on Old Testament anthropology as H. H. Wolff. For this reason, the book will disappoint those who expect more of a theological anthropology, but wil evangelize (one hopes) the Christian community in terms of a recovery of the richness and beauty of all that is human—to the praise and glory of God.

–Ray S. Anderson

John Case and Aristotelianism in Renaissance England
by Charles B. Schmitt (McGill-Queen's University Press, 1983, 303 pp., $35.00).

This book is too technical to be widely useful, but it nonetheless contributes important historical background to issues of pressing concern. John Case taught philosophy at Oxford during the last third of the sixteenth century. His skill in appropriate Aristotle and his several successful textbooks in logic and related subjects made him the most important Aristotelian philosopher of Elizabethan England and helped reestablish the prestige of Aristotle until the rise of the modern science provided new intellectual guides in the next century.

Case's Aristotelianism may have had something to do with Richard Hooker's appeal to reason on behalf of Anglicanism, and his works formed the basis of the curriculum which Archbishop William Laud imposed on the English Universities in 1636. As such, he stood against the efforts of Luther and Calvin, and of his Puritan contemporaries like William Ames, to ground learning in an extrapolation from revelation rather than in a description of nature. Case's kind of Aristotelianism thus helped sustain the idea of a neutral, "scientific" approach to reality precisely at a time in English history when representatives from the earlier Reformation and from Puritanism were making noises about

the value-laden, religiously significant character of all "science."

Philosophy in the period that followed—the age of Newton and Locke—drastically revised Aristotle, yet followed Case's general approach to knowledge more than that of the reformers. With major exceptions, such as Jonathan Edwards, this approach eventually won out among Protestants during the seventeenth century and beyond. Case's part in forestalling a full-scale application of Reformation principles to the world of thought was not dominant, but Schmitt's book shows his importance for one heretofore neglected stage of that process.

—Mark Noll

How to Read Prophecy
by Joel B. Green (IVP, 1984, 154 pp., $5.95).

This handbook is a fine defense of biblical prophecy. But from which direction is the attack coming? While acknowledging the dangers of liberal rationalizing of prophecy into social commentary, the author faces another foe: Hal Lindsey and fundamentalist dispensationalism. He does an excellent job of exploding Lindsey's claim to be a literalist and in so doing demonstrates the various genres in which God's Word comes to us. In this regard, I would like to see him wrestle further with the question of what happens when prophecy becomes written Scripture and Scripture comes to be seen as prophetic (e.g., the Psalms).

Green's book is an excellent presentation of the unity of revelation in Scripture. However, he also pays attention to apparent discontinuities; e.g., he speaks of the surprise element in the New Testament proclamation that the Old Testament has been fulfilled in Jesus.

Finally, Green seems to have a pastor's heart. He expresses legitimate fears that an overemphasis on seeking signs of the end leads to a lopsided gospel and neglects the very virtues of patience and responsibility for the needy that the prophets sought to inculcate.

This is a good introduction to the study of prophecy, especially for those who are familiar with *The Late Great Planet Earth.*

—Stephen F. Noll

Apologetics: An Introduction
by William Lane Craig (Moody Press, 1984, 214 pp., $13.95).

Dr. Craig, professor of philosophy of religion at Trinity Evangelical Divinity School, has written the finest survey of apologetics I have ever read. He not only interacts with the historical literature, he often adds new perspectives and arguments to the ongoing debate. Craig discusses the relationship between faith and reason, the absurdity of life without God, arguments for the existence of God, miracles, historiography and philosophy of history, the deity (claims) of Christ and the resurrection. What makes Craig's book superior to the others is his knowledge of the problems involved, his grasp of the literature, and his insights into the problems discussed. For example, his discussion of the resurrection includes a balanced understanding of biblical criticism. His section on the cosmological argument is excellent.

The only problems with this work are of a specialist nature, and are incidental to the major points the author is making. Craig has failed to grasp the radically personal nature of human knowledge (M. Polanyi, H.G. Gadamer, the later Wittgenstein). He still feels that one only needs to display one's presuppositions, and as long as we can test history by the "objective facts," we can have scientific history (pp. 141-149). In history there are no "objective" facts—only *already* interpreted facts. Of course this does not lead automatically to relativism as Collingwood argues. We *can* prove the Christian view of the resurrection, etc., is rational; we *cannot* prove that other views are less rational than our own. Craig's attempt to *dis*prove naturalism and atheism is a good attempt, but obviously fails. On the other hand, his overall goal of proving that Christianity is rational is a grand success. I highly recommend this book. There is much to learn here, and Craig stands head and shoulders above similar books. Let us all learn from him that apologetics is a *rationale* for our faith; the reasons we believe are found in the Living Word and in His Spirit.

—Alan Padgett

Heralds of a New Reformation
by Richard Shaull (Orbis, 1984, 139 pp., $8.95).

Combining a survey of biblical, church and personal history, Richard Shaull reports the major contributions of liberation theology, and suggests ways that North American Christians can respond to its challenges. Part of a growing genre dedicated to making liberation theology accessible to first world Christians (lay, clergy, and theologians), Shaull writes as one who has taken—in a North American context—many of the radical steps to which he believes liberation theology is calling Christians.

Shaul shows how liberation theologians have reread the Bible from the perspective of the poor. Drawing upon the reconstruction of biblical history to which recent sociological studies have led, he affirms their conclusion that the history of God's action in the world is one, rather than two (sacred and secular). Thus, God's consistent favoring of marginalized people is carried out through the decline and fall of empires, with or without the participation of God's people. He describes this new perspective, and the movement it has created, as a "new Reformation"—this time coming not from Europe, but from the Third World, especially Latin America.

The new structures being developed by Third World Christians, especially the ecclesial base communities, are offered as models, even though we will need to contextualize themn to First World settings.

Many evangelical readers may miss a sense of God's transcendence, cringe at the positive evaluation of the Marxist contribution, and be offended by the thoroughness of Shaull's critique of traditional churches. But those who allow themselves to be challenged by the truth communicated here will reap significant benefit.

—Frank M. Alton

The Bible and Popular Culture in America
edited by Allene Stuart Phy (Scholars Press/Fortress Press, 1984, 248 pp., $15.95).

Allene Stuart Phy, professor of English at Alabama State University, has assembled a competent group to comment on the popular appropriation of Scripture in American life. This book, which takes its place in the six-volume series on "The Bible in American Culture" produced as part of the Society of Biblical Literature's Centennial Publication series, is a treasure trove of interesting facts about the use of the Bible, mostly in the twentieth century. There are intriguing essays on the Bible's place in American humor (G. Frank Burns), in country music (Charles Wolfe), in broadcasting (Perry C. Cotham), in colportage (Ralph W. Hyde), and in popular painting (Ljubica D. Popovich, who also comments wisely on an interesting series of plates). The editor contributes an engaging overview and her own essays on fictionalized accounts of the life of Jesus and on biblical literature for children.

The range of material is vast, from "Peanuts" to plays, hardsell merchandising to heartwarming music, enduring primitive art to unendurable private exploitation. This book is a trifle less academic than others in the series, but it does not suffer for that. It admirably succeeds in illustrating, and at least partially explaining, what Phy describes as both the "ludicrous discrepancy . . . between the ancient wisdom of the scriptures and the vulgarities of American popular culture" and the "profound ways in which the holy books of the Jewish and Christian religions relate to [the] lives" of Americans.

—Mark Noll

The Divorcing Christian
by Lewis R. Rambo (Abingdon, 1983, 196 pp.).

An ordained United Presbyterian minister and seminary professor, Lewis Rambo chronicles with perception what divorce is like as a Christian. Cited as one of the participating factors in his own divorce and in his struggle to forgive himself, his ex-wife and God, is his tendency toward perfectionism. Especially poignant is chapter two, "Healing the Wounds," and chapter four, "Living Again," in which the reader experiences the shame, blame, anger/rage, and gradual forgiveness that have become Rambo's experience. Far more than a personal story, *The Divorcing Christian* tells how to minister to the recently divorced (two years or less), with compassionate power (chapter three) and how to cope with life (chapter six) and sex (chapter five).

Woven through the text are references to books that will serve well seminary students who should realize after reading this book that a ministry to single adults in their congregations will constitute a significant ministerial opportunity. Divorce is here to stay and despite that unpleasant fact, we welcome the contribution of *The Divorcing Christian* in order better to minister to Christians who are divorced. Our thanks to the pain, perseverance and honesty of Lewis Rambo in writing a book that will benefit us all.

–Paul Mickey

Redeeming the City: Theology, Politics, and Urban Policy
by Ronald Pasquariello, Donald Shriver and Alan Geyer (Pilgrim Press, 1982, 216 pp., $10.95).

Traditionally the church's response to the city has at worst been one of neglect and abandonment and at best feeble on-again-off-again attempts to deal with visible and immediate crises in the lives of a few people. These efforts often border on paternalism, although they are necessary to meet short term emergency needs.

In *Redeeming the City,* the authors opt for a more comprehensive approach which focuses less on the symptoms of human suffering and more on the underlying and pervasive causes. It urges churches and church agencies to engage in ministry from a policy making perspective. This translates into a more concerted effort in lobbying for changes in federal, state and local urban policy. The goals of these efforts should be a more equal distribution of wealth and power.

The authors begin with a biblical-theological analysis which steers a balanced course between Ellul's overly pessimistic view of the city and Cox's premature optimism. This is followed by a critical examination of the Carter and Reagan urban policies and then outlines a just urban policy and some creative examples and suggestions for the church. It concludes with some recent church statements on urban policy. The book articulates the problems well and would be excellent for an adult study seminar in the church. But for those involved in city ministries, it will be seen as somewhat short on depth and quite predictable.

–Douglas J. Miller

Miracle in the Early Christian World: A Study in Sociohistorical Method
by Howard Clark Kee (Yale University Press, 1983, 320 pp., $22.50).

This refreshing book concludes that "the Golden Bough has indeed broken" (p. 290). Kee, in other words, feels that efforts like those of Sir James Frazer's *Golden Bough* (as well as Mircea Eliade's timeless religiosity or the structuralism of Levi-Strauss and Foucault) to explain religious phenomena by reference to static, suprahistorical human constructs are bankrupt. Kee champions, rather, a method which describes religious events as participants experienced them. Using the miracle stories in the general time of Christ to demonstrate this "sociohistorical method," Kee carefully examines the accounts of wonders associated with the cults of Asclepius and Isis as well as those in the New Testament. He is not much concerned with whether these purported events actually happened, but with what they meant to those who reported them, those who were impressed by them, and those who doubted them. Along the way, Kee lands some well-deserved blows against the closed-minded reductionism practiced by some advocates of the historical-critical method.

Kee's treatment of New Testament miracles may not indicate adequately the extent to which these differed from other miracle stories of the period. And the book never suggests that a "sociohistorical method" can demonstrate the truth of any miracle story. Yet with other recent works, like Benedicta Ward's *Miracles and the Medieval Mind* (1982), Kee heralds a significant advance in the treatment of the miraculous in Christian history.

–Mark Noll

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Urban Ministry Conference

The fifth national Congress on Urban Ministry, to be held in Chicago April 8-11, 1986, will focus on the theme, "Spirituality and Social Justice: an Essential Relationship for Urban Ministry." Plenary speakers will include: Walter Brueggemann, George Clements, Murphy Davis, Vincent Harding, Alvaro Nieves, Tom Sine, Barbara Williams-Skinner, and Jeremiah Wright. They will address the three days' subthemes: "Blessed are the poor," "Blessed are those who hunger after righteousness," and "Blessed are the peacemakers."

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BOOK REVIEWS

BOOK COMMENTS

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Introducing This Issue

When Gordon MacDonald invited me to become editor of the **Bulletin**, he gently insisted that at least occasionally I assume the role of contributor. So I am complying with his quasi-directive in the hope that my devotional meditation (page 3) will clear away some of the fog which engulfs the whole concept of success. That concept, I am persuaded, needs to be Christianly understood.

Timothy Smith, an outstanding authority on the part religion has played in American history, rehearses the disagreement between two great revivalists, John Wesley and George Whitefield, concerning Christian perfection (page 5). That episode compels us to realize how theological differences may affect personal relationships. It raises a far-reaching question: how can we maintain our sincere convictions and yet be irenically ecumenical?

For evangelicals the nature of biblical authority is a theological watershed. Recently Clark Pinnock wrote a major work on *The Scripture Principle*. It has been both enthusiastically praised and strongly criticized. Reflecting on his book and reactions to it, Dr. Pinnock explains that he has sought a *via media* between fidelity and creativity, arguing for a view of biblical revelation which, without surrendering Scripture's own claim to a unique revelational status, at the same time does justice to the legitimate concerns of contemporary criticism (page 8).

Lust, which traditional morality has denounced as one of the cardinal vices, is a besetting propensity which plagues all of us in one form or another. With pastoral insight, Paul Mickey indicates that lust involves far more than the libidinal drive. In addition, he points the way to liberation from the tyranny of inordinate desire (page 11).

In the rushed ongoing of life with all its ordinary strains and sometimes extraordinary stresses, how difficult it is to carry out the Pauline exhortation, "Remember that Jesus Christ was raised from the dead." Textual and translational problems are hardly appropriate in this context, but I probably should point out that the King James rendering of II Timothy 2:8 is not favored by contemporary versions. They prefer the reading, "Remember Jesus Christ, risen from the dead." No matter. Either rendering urges us to focus attention on a resurrected Lord. I am grateful that, just as Christmas brings back to mind the sheer wonder of the incarnation, so Easter jolts us out of forgetfulness regarding the miracle of the empty tomb. The implications of that miracle are too many and too mind-boggling for us to grasp completely. Ray Anderson shows, however, that the truth of Jesus Christ as risen Savior and Lord impinges even on the controverted issue of women's role in ministry (page 15). His argument is evaluated by two respondents, Berkeley Mickelsen (page 20) and Gerald Sheppard (page 21). Dr. Anderson in turn responds to his respondents (page 22). And there the issue rests unless some of you, our readers, are motivated to continue the discussion by sending me a letter.

I mention with regret that Mark Noll, whose high-level productivity arouses within me an unsanctified envy (how does he manage to write so prolifically and with such scholarly competence?), is unable to continue as one of our associate editors. Little wonder in view of all of his extremely heavy involvements! We are deeply grateful for his outstanding contribution to the **Bulletin** and trust that once in awhile he will share his knowledge and acumen with all of us.

Since I have mentioned Easter and since an editor is free to use his own judgment about what appears in a publication—especially in his introductory comments—let me share with you a very remarkable statement on the resurrection by John Updike, "Seven Stanzas at Easter." You can find it in his book, *Telephone Poles and Other Poems*. I am indebted to Alfred A. Knopf, Inc., for permission to include it here.

Make no mistake: if He rose at all it was as His
body;
if the cells' dissolution did not reverse, the molecules
reknit, the amino acids rekindle, the Church will
fall.

It was not as the flowers, each soft Spring
recurrent;
it was not as His Spirit in the mouths and fuddled
eyes of the eleven apostles; it was as His flesh:
ours.

The same hinged thumbs and toes, the same
valved heart
that—pierced—died, withered, paused, and then
regathered out of enduring Might new strength
to enclose.

Let us not mock God with metaphor, analogy,
sidestepping
transcendence; making of the event a parable, a
sign painted
in the faded credulity of earlier ages: let us walk
through the door.

The stone is rolled back, not papier-mâché, not a
stone in a story,
but the vast rock of materiality that in the slow
grinding of time
will eclipse for each of us the wide light of day.

And if we will have an angel at the tomb, make it a
real angel,
weighty with Max Planck's quanta, vivid with hair,
opaque in the dawn light, robed in real linen,
spun on a definite loom.

Let us not seek to make it less monstrous, for our
own convenience,
our own sense of beauty, lest, awakened in one
unthinkable hour,
we are embarrassed by the miracle, and
crushed by remonstrance.

That is the sheer miracle which turns the gloom of Good Friday into the glory of Easter. The empty tomb is the source of our hope and confidence. And as we serve we are colaborers with the risen Christ. Talk about motivation for ministry! Who needs more than that?

Faith for Failure: A Meditation on Motivation for Ministry

by Vernon Grounds

For some time one spring I carried on a running conversation with a student. We talked together repeatedly about the meaning of success. He was wondering what difference it would make if he flunked his courses and went down on our records as a dropout. What difference would it make if he failed to achieve those vocational goals which family, church and seminary seemed to regard as the essence of shining success? What is failure anyway, he wondered. And I wondered with him. So I began to do some focused reading and thinking on this whole matter. Let me share with you some of my provisional conclusions.

What is success, anyway? It seems to me that we will make no headway in clarifying this foggy concept unless we immediately split it down the middle. Worldly success is one thing; spiritual success is totally different. Worldly success is success judged without reference to God or eternity. Spiritual success is success as judged by God, success from the perspective of eternity, success without reference to the world's evaluation.

Suppose, to begin with, we think about worldly success. In my opinon, we must, like good scholastics, insist on a further distinction. The world judges a person from two standpoints: private experience and public impact. Often in private experience a person is enviously successful. He does work which he finds self-fulfilling. He earns money enough to meet his needs and even gratify some of his more pressing wants. He is respected by his neighbors, and suffers a minimum of pains. He enjoys good health, peace of mind, and freedom from guilt, depression, or regret. He dies easily at a ripe old age, is decently buried and appropriately mourned. Such a person—his number is by no means legion—the world judges successful, in his private experience at least. Yet in his public impact such an enviable person may be a failure, a mere nobody, an insignificant drop of water in the vast ocean of humanity.

Consider the reverse of this. A person may be judged remarkably successful in his public impact even though he is a miserable failure in his private experience. For success in public impact, as the world judges success, really has nothing to do with an individual's emotions, his intimate relationships, or his qualities as a human being. Success in public impact is judged entirely by superiority in beauty or brawn or brains. An individual is judged successful because (ordinarily, of course, this applies to her rather than him!) she is superior in beauty—Brooke Shields, for instance. Or an individual is judged successful because he is superior in brawn—Sylvester Stallone, for instance. Or he is superior in brains—Albert Einstein, for instance. A superior creature in some respect, the superior person occupies a higher status in society than run-of-the-mill mortals. He is an object of admiration that may camouflage envy and resentment. Popularity, fame, influence, political power, rare creativity, remarkable talent, enormous wealth—these are the earmarks of the successful person as the world judges success.

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Unfortunately, we human beings are all of us the fallen descendents of Adam and Eve. Which means that we are egocentric sinners. Which means further that pride motivates us to exhibit and exercise our superiority, if we have any, in order that we may be noticed, applauded, and rewarded, preferably with money. In fact, when the Apostle John in his First Letter is analyzing the constituents of the world-system, he singles out the lust of the flesh, the lust of the eyes, and the pride of life. And the pride of life is nothing other than the selfish desire to be noticeably superior—even, as we sometimes joke, if our superiority is only conspicuous humility! The pride of life, the selfish desire to be noticeably superior, is the great dynamic of human striving. It is the dynamic which explains our winner-complex. As Vince Lombardi, one-time coach of the one-time invincible Green Bay Packers, crudely put it, "Winning isn't everything. It's the only thing." This desire is the dynamic which makes Hertz boast, "We're Number One," while Avis in the number two spot inspires the Horatio Alger message repeated in dozens of books which I devoured as a boy, *Bound To Rise, Rags to Riches,* and *Struggling Upward.* This is the dynamic which accounts for some of the worst aspects of capitalism. So steel magnate Andrew Carnegie counseled aspiring young men in his famous *The Road to Business Success*:

> My advice to you is "aim high." I would not give a fig for the young man who does not already see himself the partner or the head of an important firm. Do not rest content for a moment in your thoughts as head clerk, or foreman, or general manager in any concern, no matter how extensive. Say to yourself, "My place is at the top." *Be king in your dreams.*

This is the dynamic which pulsates through most of business and industry today. Peter Cohen in his study, *The Gospel According to the Harvard Business School,* says that the apparent ethic of that sophisticated institution is "the American way . . . which urges people to compete for the sake of competing, win for the sake of winning, and which honors him who does all of this without pause or letup—the fastest, the nicest, the sportiest, the artiest; because things wouldn't be the way they are unless God meant them to be."

Before you fault me for picking on business and industry—I could just as easily pick on education or government or military defense—let me focus our attention on the church. For unless I am mistaken, this is the very dynamic which likewise operates in much of Christian service—the sinful desire to be noticeably superior, first if possible, number one and never number two. Yes, as I see it, the church has allowed the world to impose on Christian service standards of success which are utterly non-biblical; and when I talk of the church in this context I mean American evangelicalism. Some of us evangelicals may criticize Robert Schuller's theology, but we tend to buy his psychology and methodology. We agree with him that the right kind of thinking plus the right programming and motivating plus the right battery of techniques will change any failure into shining success. We agree with him that faith

turns losers into winners. Faith? Well, possibility thinking. Faith? Well, confidence in one's own potential. Certainly! Didn't Jesus assure us that if we seek God's kingdom first, everything—everything!—will be added to us? Then why drive a VW when, as God's successful servant, you ought to be driving a Cadillac? Why shepherd a little flock when, as God's successful servant, you ought to occupy a commanding pulpit and be a magnetic TV personality? Why remain satisfied with a small but sufficient income when, as God's successful servant, you ought eventually retire to Florida in comfort and security, playing golf daily until you are welcomed into heaven's country club?

Am I being sarcastically unkind? Perhaps. But I am honestly afraid that American evangelicalism is guilty of idolatry. It is bowing down, if I may borrow a biting phrase from philosopher William James, before the bitch goddess of success. It is worshipping at the shrine of sanctified (or unsanctified) statistics. And that idolatrous spirit has affected Christian services. As disciples of Jesus Christ, too many of us are sinfully concerned about size—the size of sanctuaries, the size of salaries, the size of Sunday schools. Too many of us are sinfully preoccupied with statistics about budgets and buildings and buses and baptisms. I say it bluntly: too many of us American evangelicals are worshipping the bitch goddess of success.

I share with you another fear. Maybe in our colleges and seminaries we are unwittingly inoculating students with the virus of worldly success. Maybe we are subtly communicating the message that success in God's service is to be noticeably superior. Maybe we have been failing to communicate a clear-cut biblical understanding of success. And maybe, therefore, we fail to prepare our graduates for an experience of failure which from God's standpoint is praiseworthy success. Thus let me sketch lineaments of that faith which will help all of us face failure successfully.

Remember, for one thing, that God's standards of success differ radically from those of the world. So in Luke 16:15 our Lord Jesus flatly affirms, "What is highly esteemed among men is an abomination with God."

Remember, for a second thing, that the Bible transvaluates values, if you will forgive my purloining Nietzsche's language. In other words, the Bible turns values topsy-turvy, puts on top things fallen man puts on bottom, and ranks last things fallen man puts first. It praises the weakness which is strength and denounces the strength which is weakness. It praises the poverty which is wealth and denounces the wealth which is poverty. It praises the dying which is living and denounces the living which is dying. No wonder, then, that it praises the failure which is success and denounces the success which is failure. No wonder, either, that in I Corinthians 3:12 Paul warns us that the achievements which the world prizes as gold, silver and precious stones God may write off as wood, hay and stubble. No wonder, moreover, that when the apostle in Hebrews 11 calls the roll of God's shining successes the overwhelming majority turn out to be failures as the world judges failure, people in conflict with their societies, people who like Jesus, Stephen, Paul, and Peter died as criminals—not exactly the sort of ecclesiastical dignitaries who get invited to a Presidential Prayer Breakfast.

Remember, for a third thing, precisely what standards of success God has established. According to I Corinthians 13:1-3, one basic criterion is not persuasive pulpit eloquence, communication skill, penetrating insight, remarkable gifts, encyclopedic knowledge, mountain-moving faith. No, God's absolutely basic criterion of success is Christlike love.

According to Matthew 20:25-27, another absolutely basic criterion is service—service inspired by Christlike love and thus a service which forgets about any egocentric display of superiority. "Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you, let him be your minister; and whosoever will be chief among you, let him be your servant."

According to Matthew 25:21, still another absolutely basic criterion of spiritual success is the diligent use of whatever abilities we possess in a self-forgetting service inspired by Christlike love. "His lord said unto him, Well done, thou good and faithful servant; thou has been faithful over a few things, I will make thee ruler over many things: enter into the joy of thy Lord." Whether we have five talents, two talents, or one talent, the criterion is the same—diligent faithfulness. Service inspired by love and performed in faithfulness is what constitutes success in God's eyes. Love, service, and faithfulness, these are God's standards, and only God in His omniscience can use these standards in evaluating the work we do as disciples of Jesus Christ.

Now what about you and me, I looking back on my earlier years of ministry, you looking ahead. I have no desire whatever to diminish your legitimate ambition. Nevertheless, I refuse to be unrealistic as I think about the future vocations of you who are now students. Some of you will become shining successes even as the world judges success. But many of you will steadfastly seek to do God's will all through your lives without shining success as the world judges success. My guess, therefore, is that as the world judges success the majority of

Many of you will steadfastly seek to do God's will all through your lives without shining success as the world judges success. My guess, therefore, is that as the world judges success the majority of you may be failures.

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you may be failures. When you reach the journey's end, there will be no obituary in the *New York Times*. (Cheer up! I don't expect a *Times* obituary either!) In the sweep and onrush of global events, your passing, like my own, will undoubtedly be as unnoticed as the falling of a maple leaf on the slopes of the Rocky Mountains. Your name is unlikely to be so much as incidentally mentioned in the history some future scholar is going to write. Neither will mine. Yet I pray that your life and your service as disciples of Jesus Christ will be as happy and joyful as my own has been. I pray that no matter what your vocation, you will be grateful for the tremendous privilege and exciting assignment of being our God's co-laborer in the working out of His cosmic purposes. I urge, though, that you go back repeatedly to I Corinthians 4:2-5, especially when you pass through times of dark discouragement.

> Moreover it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified; but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God.

Do you have faith to face failure? Do you believe that success as the world judges it is wood, hay, stubble? Do you believe this, even while recognizing how often the church judges success from the world's perspective? Do you believe that spiritual success, often written off by both world and church as failure, is gold, silver, and precious stones? Have you honestly considered that God may be calling you to a career of tedious mediocrity? Do you believe that, even if He is, nothing will really matter in eternity but God's approval of your service regardless of how tedious and mediocre it may have seemed? Do you believe it is infinitely more important to follow God's unique blueprint for your life than it is to be a lengthy entry in *Who's Who?* Do you have the faith to hang on to biblical principles of success despite worldly failure? Do you have the faith to keep doing God's will even if you are unappreciated, unsung, and unapplauded? Do you have faith to face failure?

My meditation, then, is summed up in a probably apocryphal story, a story which nevertheless rings true and which grips my own soul every time I repeat it. Whatever may be one's taste in music, one will agree, I am sure, that Beethoven's Ninth Symphony is a spine-tingling masterpiece. As a musical illiterate, I judge what I hear sung or played by my visceral reaction, and when I hear the Ninth Symphony, something electrifying happens to my viscera! One night Arturo Toscanini, perhaps the most dynamic of modern maestros, led a simply spine-tingling rendition of Beethoven's immortal masterpiece. The audience went mad. People clapped, whistled, and stomped their feet. Toscanini bowed and bowed and bowed. He signaled to the orchestra, and its members stood to acknowledge the wild applause. Eventually, of course, the pandemonium began to subside, and with the ebbing applause as background, Toscanini turned and looked intently at his musicians. With almost uncontrollable emotion he exclaimed, "Gentlemen! Gentlemen!" The gentlemen in the orchestra leaned forward to listen. Why was the maestro so disturbed? Was he angry? Had somebody missed a cue? Had the orchestra flawed the performance? No. Toscanini was not angry. Toscanini was stirred to the very depths of his being by the sheer magnificence of the Beethoven music. Scarcely able to talk, he said in a fierce whisper, "Gentlemen, I am nothing." (That was an extraordinary admission since Toscanini was blessed with enormous conceit!) "Gentlemen," he said, "You are nothing." (That was not exactly news. The members of the orchestra had often heard the same message in rehearsal!) "But Beethoven," said Toscanini in a tone of adoration, "is everything, everything, everything!"

Looking back across the years of my life, I can with no false modesty admit that I am nothing. Oh, I am grateful for whatever gifts God has entrusted to my care. I am grateful for anything I may have been able to do for my Lord and for people. Yet with no trauma whatever I realize that from the world's perspective I am nothing. After a few short years I will be gone, and except as here and there the Holy Spirit has allowed me to touch some life for Jesus Christ, my influence will speedily be erased.

You—please understand me—are also nothing. Regardless of your talents, regardless of your achievements, from the perspective of eternity you are, as I am, nothing. But Jesus Christ, our blessed Lord and Savior, is everything, everything, everything! Enabled by the Holy Spirit, following the principles of love, service and faithfulness, be steadfast disciples of Jesus Christ. Then regardless of how the world may judge your service, you will be an eternal success.

Whitefield and Wesley on Righteousness by Grace

by Timothy L. Smith

Renewed concern in all Christian traditions for a life of personal holiness seems to most of us a biblical response to the moral confusion of modern culture. Despite the spreading revival of the past fifty years, we evangelicals have often neglected to stress ethical discipleship. Our long-standing rejection of the idea of salvation by works led many of us to so emphasize grace as to forget that the fruits of the Spirit are an indispensible mark of the new birth. The tendency grew to celebrate the emotions of peace and joy and to mute the call to the righteousness that is their root. Some evangelical communities laid increasing stress on physical and external miracles and on spiritual gifts that were manifest primarily in audible or visible signs. Others cultivated emotional or mental satisfaction in the drama of Christ's incarnation, whether through a high liturgy of Holy Communion or in mystic awe before the doctrines of Christ's atonement and resurrection. Still others allowed their particular vision of the end times to divert their attention from the duty of taking up the cross of Christian discipleship. In these circumstances, the ethical renewal that Moses and the prophets foresaw and John the Baptist and Jesus proclaimed became a secondary concern.

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The awakening to a more biblical view has stemmed from many influences. Among these were the persisting witness of peace church Christians, especially evangelical Friends and Mennonites, to the idea of discipleship; the faithfulness of radical Wesleyans in proclaiming deliverance from the dominion of sin and cleansing from its inward corruption; the rediscovery of the stress John Calvin and the English Puritans placed on holy living; and the scriptural devotion to obedience that earnest Christians always exhibit. Recently, Richard Lovelace's important book, *The American Pietism of Cotton Mather: The Origins of American Evangelicalism,* underlined the ecumenical character of the "spiritual theology" of sanctification that flowered in the eighteenth-century revivals. And his *Dynamics of Spiritual Life* made that theology relevant to all evangelicals, especially those in one or another of the Reformed traditions. Meanwhile, various leaders in the Pentecostal and Charismatic movements rediscovered Charles G. Finney's doctrine of sanctification through the baptism of the Holy Spirit. And historians of Fundamentalism like George Marsden and Joel Carpenter have drawn attention to the importance of the idea of holiness in the Keswick and early Fundamentalist movements in England and America.

Many of us now believe that the supreme test of whether the worldwide spiritual awakening of the last few decades is genuine may indeed be a moral one. *Are* today's born-again Christians enabled by the power of God's Spirit to keep the law that St. Paul called "holy, just, and good"? Do they embrace the two "great commandments" that Jesus and Moses summarized as loving God with all our hearts and loving our neighbors as ourselves?

Whitefield and Wesley on Holiness

The intertwined stories of George Whitefield and John Wesley and of their early associations with Moravian pietists may help evangelicals everywhere to renew our commitment to individual and social holiness. Whitefield testified that he experienced the new birth in 1736 while a poor student at Oxford University, after Charles Wesley had guided him to Scottish Presbyterian Henry Scougal's *Life of God in the Soul of Man* and Pietist August Francke's book, *Against the Fear of Man.* Young Whitefield shared the disciplines of the "Holy Club" and was ordained an Anglican deacon after John and Charles had left for Georgia. Before their return, while yet only twenty-one years old, Whitefield preached to large audiences in Anglican churches. His earliest sermon on regeneration, published in July 1737 as he was leaving for America, proclaimed a view of it that John and Charles Wesley did not begin preaching effectively until the following spring, after their return from Georgia and after they had come under the instruction of the Moravian missionary Peter Böhler.

Early in 1738, Böhler convinced the Wesleys that the Scriptures promised that sinners might be "made just" by faith, in an instant of grace, and enjoy the direct witness of the Holy Spirit to that fact. Since the members of the "Holy Club" had long been devoted to the pursuit of the "holiness without which no man shall see the Lord," as the Epistle to the Hebrews puts it, they gladly embraced Böhler's testimony that the experience of regeneration began God's mighty work of sanctification in the human heart. Wesley first published this doctrine in his sermon entitled "Salvation by Faith," preached before Oxford University two weeks after he had experienced the new birth at a prayer meeting on Aldersgate Street, London, May 24, 1738.

John Wesley spent the months between then and December 1738 (when Whitefield returned from Georgia for the final step in his ordination) working out his biblical theology of regeneration. He passed some weeks in Germany with the Moravians, then studied closely the Anglican Book of Common Prayer and the treasury of short sermons called "homilies" that Archbishop Thomas Cranmer had prepared nearly two centuries before for unlearned English clergymen. Comparing all these closely with the calls to righteousness that pervade the Old and New Testaments, Wesley concluded that the doctrine of the new birth—in which spiritual life bestowed instantaneously by the Holy Spirit delivers believers from both the guilt and the power of sin—was indeed the historic teaching of the Bible and the Christian Church. Like Whitefield, he preached that this experience, and the holiness of heart and life they both thought would eventually follow it, were the work of grace alone, through faith in Christ's atonement.

During the winter of 1739, Whitefield's preaching drew great crowds in London and the west-country port of Bristol. Being anxious to get back to Georgia, he persuaded John Wesley to come to Bristol at the end of March to take over leadership of the growing revival there.

By this time, however, the terms of their friendship required careful respect of their single difference of opinion—on the doctrine of predestination. Whitefield, drawing steadily closer to Presbyterians, Congregationalists, and other Calvinists in England and America, affirmed God's "predestining grace." Though John Wesley always stood "at the very edge of Calvinism," as he put it, and thought "not a hair's-breadth" separated his views of justification by faith from those of John Calvin, he had learned from his parents and matured in scriptural study the conviction that all men and women are predestined to be saved if they will allow the Holy Spirit to help them repent of their sins and trust fully in Jesus Christ. Thus it happened that toward the end of the first month of his labors at Bristol, Wesley found himself one day spontaneously preaching on "free grace." A few days later he devoted a famous sermon to the subject, but decided not to publish it, at least until after Whitefield left for America.

Historians of the evangelical revival often date the estrangement between Whitefield and Wesley to that sermon. In fact, however, the two men worked in close harmony for four months thereafter while Whitefield's return to Georgia was delayed. During those months, the young Whitefield spread the Methodist awakening through Wales and the Cotswold towns and spent many days in close teamwork with John and Charles Wesley in London and Bristol. The revival that stirred England under their joint leadership that spring and summer became the fountainhead of the modern evangelical movement.

During this period Whitefield and the two Wesleys spoke as one on the promise that the new birth would bring "righteousness, peace, and joy in the Holy Spirit." Those who experience forgiveness of sins, Whitefield had declared in his earlier sermon on regeneration, "have their natures changed, and made holy." All three made a distinction in fact, and to some extent in time, between the believer's experience of forgiveness and the "full assurance of faith" or "the witness of the Spirit," which made the peace and joy of that experience complete. Whitefield usually, and John Wesley perhaps twice during these months, spoke of this witness in Pentecostal terms, calling it being "baptized with the Holy Ghost."

Whitefield's two sermons published that spring and summer of 1739 are an illuminating record of their hearty agreement. The one called "Marks of Having Received the Holy Ghost" (first published under the title "Marks of the New Birth") was based on St. Paul's question to the converts at Ephesus, "Have you received the Holy Spirit since you believed?" Its climactic assertion was that before "we can be

stiled *True Believers*" it is "absolutely necessary that we should receive the Holy Ghost in his sanctifying graces." The Anglican clergy cried "enthusiasm." So in early July, at the end of a week of campaigning with John Wesley in Bristol, Whitefield wrote and Wesley helped him edit for immediate publication another sermon, titled "The Indwelling Spirit, the Common Privilege of All Believers," based on the text in John 7:37-39. This "common privilege," Whitefield declared, has nothing to do with the "outward signs and wonders" displayed at Pentecost, but consists in being made "partaker" of the Spirit's "sanctifying graces." The evangelist linked the promise of the text to Jesus' prayer in John 17 and to the "great commission," precisely as John Wesley did that fall and throughout his life. And he argued for its reasonableness, as Wesley thereafter did, on the grounds that human sinfulness must be done away if the purpose of Christ's incarnation and atonement is to be fulfilled and the "works of the devil" destroyed.

During those early months of the revival, both Whitefield and the Wesleys assumed that the experience of regeneration, with its attendant (though often separate) witness of the Spirit, was the only "moment" of grace Christians should expect. The salvation thus begun was to be worked out progressively, "in fear and trembling," under the continuous inspiration of the Holy Spirit. Although the inward corruption of nature that stemmed from the Fall remained in believers, it no longer reigned. In deepest thankfulness new converts must "press forward" toward their "high calling" to be "perfect as their Father in heaven is perfect." These views of regeneration, that we readily ascribe to the Wesleys, pervaded Whitefield's preaching not only throughout this summer of 1739 but during the first months of his return that fall to America, where he fanned the flames of the spiritual awakenings then taking place in New England and the middle colonies.

Wesley and The Second Work of Grace

By the time Whitefield left England in mid-August, however, John Wesley was moving decisively toward the conviction that some of the biblical passages he had been citing to describe the new birth referred also to a second and deeper moment of hallowing grace. Wesley's close study and repeated exposition of the opening lines of the Sermon on the Mount, not published until seven years later, likely settled his conviction that hungering and thirsting for righteousness led believers toward that second moment of grace when they would be made "pure in heart." Such seeking was the proper task of those who, in poverty of spirit, meekness, and mourning, had already been brought by faith into the kingdom of God.

Growing controversy with the Moravians, as well as his own spiritual quest, pushed Wesley forward. A leader of the London Moravians denied that seekers were actually born again until their hearts were free of all doubt and fear and their lives all holiness and love. He counselled persons whom Wesley and Whitefield had believed were truly converted (as evident by their seeking after holiness of heart and life) to cease testifying to salvation, suspend all moral effort of any sort, refuse Holy Communion, and wait in "stillness" for the Holy Spirit to do His proper and perfect work. Opposing this, John Wesley began preaching in November a sermon on "Christian perfection," which I believe is the one he published fifteen months later and which remained for the rest of his life the hallmark of Wesleyan faith.

In the spring of 1740, Wesley wrote the preface to the second volume of his and his brother's *Hymns and Sacred Poems.* It made crystal clear their belief that believers should seek and expect to experience by faith a "second change," in which the "hidden abominations" in their hearts are cleansed away and they experience "full renewal" in the image of God. The following summer, the London Methodists withdrew from the Moravians in the Fetter Lane society. At one of their first meetings, hastily arranged in an old foundry that became their permanent meeting place, Wesley's sermon was from the text of Hebrews 4:9, "there remaineth therefore a rest to the people of God." It was a pointed reminder of the doctrine he had taught since Aldersgate, that sanctification follows justification; now, however, he was proclaiming a "second moment" of sanctifying grace.

The issue over which these two friends divided . . . was the Methodist founder's teaching that the experience of being "filled with the Holy Ghost" and so being "cleansed from all unrighteousness" is available "now and by simple faith" to all true believers, and will be to the end of time.

Whitefield could have scarcely anticipated any of this before he boarded ship for America in August 1739. Though his mail from England missed him at several of the ports through which he passed, he received a letter from John Wesley at Philadelphia in March, and found Wesley's sermon on free grace had been republished there in a pirated edition. Meanwhile, Whitefield was reveling in the public response to his preaching and in the fellowship of the Calvinist ministers—Presbyterian, Congregationalist, and Baptist—who welcomed him to their pulpits against the fierce opposition of Anglican clergymen in the colonies. The subtle alterations in his theological sentiments during those months thus stemmed from influences opposite to those affecting the Wesleys.

Whitefield was surprised, therefore, by the contents of a packet of letters from Britain, written many months earlier, that awaited him when he arrived in Boston in September 1740. They contained the dismaying news that the Moravians had led many converts off into "stillness" and that the Wesleys had embraced what the writers called, and what thereafter Whitefield insisted on calling, "sinless perfection." This ambiguous phrase has ever since bedeviled the relationships between Calvinist, Wesleyan, and Pietist evangelicals.

Whitefield and "Entire Sanctification"

The young evangelist's letters written from Boston during the eight days following make it clear that the Wesleys' doctrine of entire sanctification was the occasion of Whitefield's alienation from them. "*Sinless perfection,* I think," Whitefield wrote to one correspondent, "is unattainable in this life" because "*indwelling sin* remains till death, even in the regenerate." Then followed what seems a partial retreat from his earlier doctrine of the new birth: "There is no man that liveth and sinneth not in thought, word, and deed." To John Wesley he wrote, "I have for some time known what it is to have righteousness, peace, and joy in in the Holy Ghost. These, I believe, are the privileges of the sons of God." But he did not expect "indwelling sin" to be "finished and destroyed" until

death. He added, then, in words that must have seemed ominous to Wesley, "I know no sin except the sin against the Holy Ghost of which a child of God may not be guilty, if God should withdraw his grace. . . . What a fond conceit it is to cry up *perfection,* and yet cry down the doctrine of *final perseverance.*"[1] At his orphanage in Georgia three months later, Whitefield wrote on Christmas Eve, 1740, the famous letter to John Wesley that signaled their parting of the ways. His professed purpose was to answer Wesley's sermon on "Free Grace." But he seems to have been equally intent upon denying heart purity—so much so as to appear to contradict some of his earlier descriptions of regeneration. Although he had enjoyed the "full assurance of faith" for "five or six years," Whitefield now acknowledged "with grief and humble shame" that he had "fallen into sin often since that." He had not been "able to live one day perfectly free from all defects and sin" and did not expect to be able to do so "in this present world."

Wesley had long since declared that lumping "defects" (such as weakness, poor judgment, emotional strain or subjection to temptation) with "sin" was quite unscriptural. The confusion of the two kept many Christians from believing they could be delivered from either habitual wrongdoing or the inward impulse to evil that St. Paul had called "enmity against God." The first part of Wesley's earliest published sermon on Christian perfection contained in fact a lengthy description of what "entire" sanctification did not accomplish: it did not bring deliverance from temptation, ignorance, infirmity, or mistake.

Once committed in public print, however, Whitefield never yielded the point, even after he had every reason to understand precisely what Wesley was saying. Arriving in Bristol in early spring, 1741, he wrote a friend (possibly Howell Harris) that he believed "we shall never have such a dominion over indwelling sin, as entirely to be delivered from the stirring of it; and the greatest saint cannot be assured, but sometime or another for his humiliation or punishment for unfaithfulness, God may permit him to break out into some actual breach of his law, and in a gross way too." In December 1742 he urged a woman convert to pray God "to show you more and more of your evil heart, that you may ever remain a poor sinner at the feet of the crucified but now exalted lamb of God. There you will be happy." This was a far cry from the exhortations to happiness through holiness that had characterized his earlier advice to new believers.

Shortly afterwards, however, William Cudworth and others led a group of radical Calvinists, including some of Whitefield's converts, in renouncing as prideful self-deception all claims by Christians actually to keep the Ten Commandments. This made it possible for Whitefield and the Wesleys to renew their fellowship in a common stand against antinomianism. They did not modify their contrary views on either predestination or cleansing from the sinful nature; but Whitefield revived his earlier emphasis upon the victory over sinning that the Holy Spirit brought in the experience of regeneration. In a tract published in 1764 he drew as close to Wesley's doctrine as he could. Whitefield declared that the mighty work of the Holy Spirit in regeneration could extinguish the "innate fiery passions of envy, selfishness, or malice" and "form the soul into any of those divine tempers" that St. Paul describes in I Corinthians 13 as "genuine effects and fruits of the love of God."

Wesley and Whitefield: Similarities and Differences

In the sermon John Wesley preached in Whitefield's London pulpit when the news arrived that the latter had died in America, he declared that the two men had never disagreed in their conviction that the experience of regeneration, or the new birth, brings the presence and power of the Holy Spirit that enables Christians to triumph over temptation and live a holy life. For at least twenty-seven years before Whitefield's death, however, Wesley had proclaimed that being *filled* with the Holy Spirit (as the Apostles were at Pentecost), as distinct from receiving His presence and power in the new birth, brought "full salvation," Christian holiness. And that experience was manifested in loving God and humankind with all one's heart and soul and strength.

In retrospect, what George Whitefield preached in his earliest years about Christian perfection—that the inward and outward holiness begun in regeneration would increase through a daily walk of faith and obedience, sustained by the presence and power of the Holy Spirit—is remarkably close to what, in recent years, some have asked us to believe was Wesley's doctrine.

In fact, however, the issue over which these two friends divided, as Whitefield's statements to and about John Wesley at the time make clear, was the Methodist founder's teaching that the experience of being "filled with the Holy Ghost" and so being "cleansed from all unrighteousness" is available "now and by simple faith" to all true believers, and will be to the end of time. And that teaching, reinforced by the writings of John Fletcher, particularly his *Last Check to Antinomianism,* was precisely what the leaders of the holiness movement of the nineteenth century and the founders of the Wesleyan denominations of the twentieth steadfastly proclaimed.

Reflections on *The Scripture Principle*

by Clark H. Pinnock

In this article I wish to reflect on and to extend the main ideas I attempted to put forward in *The Scripture Principle* (1984).

My chief concern in the book is to think about biblical authority in a way which transcends the present polarization between an unnecessarily low view on the one hand and an inflated view on the other. I see this as part of the broader struggle to avoid what Hendrikus Berkhof calls a "rudderless modernism" on the left and a "rigid traditionalism" on the right, a situation which came about as a result of the impact of secular modernity upon Christian theology. One group, in response to the cultural crisis, opts for cognitive bargaining and a position of accommodation, while another group digs in its heels and gathers all the wagons in a circle. My goal is to recapture a certain equilibrium, a proper dialectic of fidelity and creativity, which is characteristic of great theologians of the past. As regards the Bible, the question is whether it is possible to affirm the scriptures as God's Word written, as Christians have always done, and to do so in such a way as to be honest and straightforward in the face of severe contemporary challenges.

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In a nutshell, I am warning against the loss of biblical authority in liberal theology, seeking to correct rigidities in standard conservative theology, and proposing an improved model of biblical authority which can overcome the present polarization. My sense is that a good number of serious Christians share these instincts with me.

The paradigm I have in mind comprises the three elements Paul refers to in connection with his own ministry in 2 Corinthians 4:7: the treasure of God's message, his own very human reality, and the spiritual power underlying it all. I also detect the three elements in the person and work of Jesus: his divine authority, his human reality, and an empowerment of the Spirit. Such a paradigm has the fullness we need; and if each element is developed soundly it can, I hope, move our thinking about the Bible forward. In order to test this claim, let me take up each point of this triangular model in turn, beginning with the problem posed by the polarization and moving on to its resolution.

I did not write the book to refute anybody, even myself. I wrote it to help people honestly struggling with an important and difficult issue. I will be glad if it helps them.

Scripture as God's Word Written

The major challenge here is the "crisis of the scripture principle" (Pannenberg) according to which inspired Scripture is no longer seen to be inherent in Christianity, but rather the Bible is seen as a flawed human witness to revelation. In view of the fact that the entire categorical structure of Christian theology was developed on the basis of a scripture principle, this shift from divine to human testimony in the Bible places the entire Christian message in some jeopardy. In reaction to this move, standard conservative theology has inflated the inspiration category and its implications in order to compensate in pendulum fashion the imposing threat.

Let me give three examples of this: first, the conservatives tend to exaggerate what you can prove the whole Bible to be from the Bible; second, they are selective in the evidence they cite, preferring the so-called "doctrinal verses" to verses which display how New Testament authors actually handled the Old Testament; third, they sound as though they are a little confused vis a vis Christ and Scripture, as to which is a witness to which.

This pendulum reaction which we see here is reminiscent of the way in which liberals focus upon the humanity of Jesus, while conservatives care much more about his deity.

The solution is to be found in defending the inerrancy of Scripture in Christianity against the liberal shift. The conservatives are right to think that the evidence for this is deeply embedded in the thinking of the prophets and the apostles. And it is already clear what the loss of biblical authority will mean: it will spawn a theology which arises from human experience and twists the biblical text to suit the demands of the imperial present. This debate has far-reaching implications for theological method.

But for it to be a viable solution, it will also be necessary for us to be scrupulously honest about the evidence we cite, and stop creating confusion about whether we give Christ or Scripture the priority. Scripture according to Scripture is not an end in itself: it is not a flat book which talks about everything in general. Jesus Christ is the material center of the Bible according to the Bible. Scripture exists to bear witness to him and not for itself in its own right. It is high time we evangelicals read Luther as well as Calvin!

My position is that we have a solid basis for believing that God has given us his written Word, and it is not necessary to inflate or exaggerate the point, thus weakening rather than strengthening the case.

Alas, I fear, despite my hope to move beyond polarization, that neither side will welcome what I have said here. James Barr has already denounced it in an unpublished review, and Roger Nicole has revealed his unwillingness to consider any moderating moves in relation to the hardline conservative view. Both feel comfortable with their end of the feuding and the polarization, and do not want to change anything. I suppose I should take comfort in the fact that it would not be the first time a peacemaker got trampled under foot by armies lusting for battle.

Scripture as Human Text

On this issue the tables are turned. Here the liberals are enthusiastic, while the conservatives are distinctly nervous when it comes to admitting the Bible is human. The liberals are so enthusiastic, in fact, that they often allow the humanity to swallow up the divine authority of the text, as though a truly human side would automatically rule out any divine side. In reaction to this, the standard conservatives reveal what Berkouwer called a docetic tendency, trying to make the human dimension as little threatening as possible. One can find them opting for "solutions" to biblical difficulties which fit the theory but cannot be said to be very plausible in themselves. Having the unfortunate cock crow six times in order to remove the offense of the actual texts in the synoptics stands as an entertaining illustration of this.

Again we have an unhappy polarization, and a Christological analogy to it. When liberals stress the real humanity of Jesus, the conservatives come back with a one-sided defense of his divinity.

In this case, the solution is to be found in denying the liberal premise that the humanity necessarily swallows up the divine authority, even though this has been the direction of secular thought for some time. If, in fact, there are good grounds for believing in God and in the Incarnation, there is no implausibility in listening for God to speak in his inscripturated Word. In the present book I have suggested that we construe the Spirit's work in and through human writers in more dynamic terms than is possible in Reformed theology. In this way I hope to give a little more room to the human authors and not even seem to think of them as pen-men.

But in denying the liberal premise, conservatives must put an end to their apparent unwillingness to accept God's decision to convey his Word to us in genuinely human terms. No doubt it does involve weakness and vulnerability to have the Lord born in a manger, and the Bible clothed in human garments. But it does not give us license to rebel against the God whose decision this was and is. Reason may well balk at the spectre of having to accept that the absolute Word comes to us through a Palestinian Jew and a text written in common Greek. But conservatives believe this is so, and thus must be prepared to accept the concrete humanness of revelation and not yearn after disincarnate revelation. If we do so, not only will we be found to be resisting God, but we will also very likely miss what God has to say to us in this way. Scripture

must be allowed to be what it wants to be even when it is disconcerting to us.

Conservatives have been bears for punishment. So much of our burden is self-imposed. We have to pay the price of having inflated biblical inspiration and having exaggerated the perfection of the Bible. It is not easy to climb down from a high horse. Had we only kept our eyes fixed on the real issue of whether the Bible has mediated life to us in Jesus Christ. Then our difficulties stemming from the humanity of Scripture would have been fewer and less nettlesome. Which brings us to our third subject.

Nor indeed am I wanting to decry the importance of careful exegesis in ascertaining what the biblical writers were trying to say. I am simply wanting to insist that the event of interpretation involves a prayerful listening to God's Spirit speaking by means of the text as well as a purely intellectual effort to analyze it. We are not forced to agree either with the "original meaning" or the "existentialist" hermeneutical theorists, but need to work with an understanding which involves both submission to the text and openness to what the Lord is saying today through it. Surely evangelical hermeneutics is a spiral movement which moves between these two poles. Here again

Jesus Christ is the material center of the Bible according to the Bible. Scripture exists to bear witness to him and not for itself in its own right. It is high time we evangelicals read Luther as well as Calvin!

Scripture as Sacrament

In relation to the Word and the Spirit, I find discomfort on both the liberal and the conservative sides. Liberals, of course, are keen on subjectivity in one sense, namely, in welcoming contemporary ideas in place of biblical ones. This can be symbolized by certain feminists who are bent upon writing up a new canon of appropriate Scriptures. But the subjectivity I have in mind is of a higher sort, a divine Subjectivity which takes what God has said in the scriptures and makes it live for us.

But am I to say that the conservatives too deny this higher Subjectivity? Surely not! Do they not confess the orthodox creed? The point is granted, but the strong impression remains that conservatives are nervous about subjectivity, human and divine. This nervousness does not require a formal denial. I see it in two places.

First, it is seen in the effort to create an airtight case for Scripture which lacks any vulnerability. You see it in a gentle twisting of the scriptural claims, and in a certain desperateness to avoid facing the full humanity of the text. The conservatives desire a case which can stand whether or not the Spirit places his seal to it in our hearts. Second, in the area of interpretation, conservatives want to equate the meaning of the Bible with the scientifically established original intention of the words of the text thus dispensing with the ministry of the Spirit in hermeneutics.

In pendulum reaction to religious humanism, conservatives have sought to establish the doctrine of a perfect Book in a way that does not require the Spirit to be mentioned. It is as if Jesus just before his departure had said: "Be not afraid, it is to your advantage that I go away. For if I do not go away the perfect Book will not come to you" (Pseudo-John 16:7ff). In this manner the legalist conservative answers the libertine liberal.

The solution lies in the New Testament's own balancing of subject and object. The Spirit of God testifies to the Word of the Gospel and helps us to grasp it. The Spirit convicts the world of the things the Bible says. The Spirit enables the human text to deliver its divine message effectively to us.

Although I am not one to deny the place of apologetic reasoning in helping people to see the intelligibility of faith, I reject the notion that it is by intellect alone that faith is born. Ordinary Christians surely understand this. They know instinctively that one can only go so far in proving the Bible true, and after that the Spirit has to seal the truth to the human heart. Would that some conservatives who are admittedly more knowledgeable were also as wise!

it seems to me that ordinary Christians seem to know this better than their scholarly guides.

Were we to correct our theory, I think we might also begin to heal a notable conservative pathology, namely, the tendency to consider infallible not only the text but our interpretations as well. One can recall the late Francis Schaeffer's willingness to draw the line between faithful and unfaithful Christians not just at the point of an infallible Bible but at the point of his sketchy interpretation of Genesis 2 as well. We are disaster-evangelicals if we question his inadequately argued belief that Eve was made from Adam's rib in actual fact. Schaeffer's dogmatism reflects a naively realistic hermeneutic which lacks modesty as to our human judgment in these matters, and it lacks a sense of the ministry of the Spirit bringing new light forth from ancient texts.

In reflection, the doctrine of the Spirit may be the key to reforming the standard conservative theory of the Bible. With a proper sense of the Spirit's ministry in relation to Scripture, the problems in all three dimensions of my paradigm would be eased. First, with the Spirit bearing witness to the Bible, it would not be seen to be necessary to inflate inspiration and exaggerate the evidence for it. Second, on the same basis, the vulnerability associated with the humanity of the text would be easier to accept. Third, confidence in the reality of the Spirit would help us move away from legalistic ways of appealing to the Bible which are often inappropriate to the text and destructive of human beings.

Concluding Observations

I submit that this three-dimensional paradigm sheds a lot of light on our subject and shows up the unfortunately polarized nature of so much talk about the Bible. I am unsure about its reception. Some on the left have no intention of returning to the scripture principle, and some of the conservatives will adamantly refuse to give up their secure scholastic case for the Bible. I just hope my book may overcome some polarization and help some people advance in their understanding. I would not try to pretend that my effort for a *via media* is the only show in town. Many have been trying for the same thing: Barth, Rogers, Childs, maybe even Gadamer and Ricoeur. I just think mine is better.

In closing, let me address three questions. First, is the paradigm coherent in itself? After all, it scales down the argument from the Bible for the Bible, it is wide open to the human realities of the text, and by appealing to the Spirit it creates a flexible hermeneutic. Given these facts, what distinguishes this paradigm from views I myself call liberal? I think the answer is plain and lies in the discussion up to now. I hold

fast to the content of Scripture as infallibly normative. I am simply trying to be honest about how this works.

Second, how can I be taken seriously when I endorse inerrancy in the closing pages of the book, after having savaged the idea in so many places earlier? The answer lies in the ambiguity of the term. You can drive a truck through article XIII of the Chicago Statement on Inerrancy. Thus I conclude that what inerrantists really want to do is to affirm the complete truthfulness of the Bible as I do myself. I would not take second place to any of them in being open to the truth of God's Word written. So why open oneself to criticism for eschewing a term which, like it or not, multitudes of evangelicals prefer? I admit that it comes down to strategy in our context. Like Stuart Hackett of Trinity Evangelical Divinity School, I do not particularly like the term.

Third, what is a person to make of this book in relation to my theological development or, as some might have it, meanderings? I think one has to see it as a statement on Scripture which is epistemologically more modest and theologically more trinitarian than my *Biblical Revelation* (1971). In the earlier book, still in print, you have more of a black and white case for the Bible. It has an appeal for those who want to have a strongly rational fix upon the authority of the Bible, and possibly for those with the kind of personality which wants a very clear-cut authority pattern. In the present book, I have moved my theory closer to evangelical practice. In practice, Christians do not demand an airtight case for Scripture; they do not require a definite solution to every biblical difficulty; and they do not consider interpretation to be solely a scientific achievement. What Christians know instinctively is that what really matters is God revealing our Savior to us and transforming our lives by the Spirit. When our relationship with the Lord is evangelical, there is no need to inflate our evidences or shy away from the vulnerabilities of revelation. Anxiety about the exact age of Methuselah is not likely to throw us into a spin and create a crisis of faith in us.

In the last analysis, though, I did not write the book to refute anybody, even myself. I wrote it to help people honestly struggling with an important and difficult issue. I will be glad if it helps them.

TSF CAMPUS MINISTRY

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Get Rid of the Lust in Your Life

by Paul A. Mickey

There's a word game we used to play with our children on long car trips to help break the monotony, and I wouldn't be surprised if you've played it too. We called it word association, and it goes like this:

I might say, "Italian," and then you say the first word that comes into your mind—such as "pizza."

I say, "winter"—you say, "Palm Beach."

I say, "lust"—and you say, . . . "sex."

Well, maybe you don't; but many people do see a direct and inseparable link between lust and sex. And more than that, they may see lust as something of a positive factor. If you've got good sex in your marriage, the thinking goes, then you just have to have a good dose of old-fashioned lust. In short, many couples accept lust as a natural and inevitable part of their lives. As a result, they fail to recognize it for what it really is—a destructive force that can undermine healthy marital sex and then go on to destroy the very foundations of the matrimonial relationship.

The association between lust and sex is understandable in our society, I suppose. In fact, lust and sex sometimes almost seem synonymous. Lust automatically comes to mind when we talk matter-of-factly about one-night-stand sex, group sex, casual sex, extramarital sex, and drunk-as-a-skunk I'm-sorry-I-did-it sex.

But lust—especially the kind of lust you need to guard against in your marriage—goes far beyond sex. As a matter of fact, lust is *any* excessive desire, any uncontrollable urge for immediate gratification. Although sex is an obvious target for lust, it's only one among countless others. The main motivation behind lust is to feel better *fast*. And that means capturing the object of your lust. Once you've got your prey in hand, that's supposed to relieve you of the gnawing desire, to satisfy that desperate need that says, If I don't have it, if I can't do it, my life will fall apart!

Lust may involve a craving for food, alcohol, sports, new fashions, job promotions, or many other things. The only common condition to unleash lust is that you must want something and believe you've got to have it right *now*. The pleasure won't be deferred for later fulfillment. And if you find you just can't get what you want, you may become so frustrated that you lose your ability to think and reason clearly.

We're all victims of lust. I know the sweetest little old lady who thinks she can't live without chocolate candy, even though she's diabetic. She's usually either unhappy or under medical treatment.

Then there's a doctor friend who absolutely has to indulge in chess several evenings a week, even though his passion leaves his wife alone and frustrated. I even believe there can be a lust for electronic temptations like television. A career woman I know locks her office door every day, no matter what other pressing matters are on her desk, so that she can see her noontime soap opera on a miniature TV she keeps in a drawer.

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Now, some of these little lustful compulsions may seem more like harmless quirks than vices. But lust of any type is dangerous because it's self-centered, mechanistic, inflexible, and insensitive to the needs of others.

Take the seeming innocuous needs of the rabid football fan. A relaxing afternoon of NFL action is certainly something I can appreciate. But did you ever see a die-hard football addict at a wedding reception during the "game of the century"? It would be comical if it weren't so pathetic.

I recall one situation where a husband was chomping at the bit to get back to the television during such a reception. He was restless and came just short of being rude to new people he met. His wife was obviously getting embarrassed and a little irritated, and I could see that they were only one step away from some harsh words. Sure enough, he exploded at her, and before long, they were both headed out the door—I suppose to pick up the last few minutes of the game.

In this case, both spouses had to pay a high price. The wife had interfered with her husband's lasting relationship with his football team—but it turned out to be a lust that just couldn't be denied. "It was *your* cousin's wedding," I heard him growl as he walked out the door. "It was *your* idea to go. It was *your* fault I missed the game."

Clearly, he couldn't control himself unless he satisfied his lust *now*. And his wife had become the fall guy for this lust. She was playing second fiddle to this craving he had, and to some extent their relationship had started to wobble under the pressure.

Of course, a situation like this could continue to careen further out of control. I've known other marriages where the husband's lust to see every ball game has prompted him to take money earmarked for a new refrigerator and buy a new video cassette recorder. He wasn't about to miss any big game if he had to be out of the house! The wife and kids took a definite back seat to football during the season, as this man's lust caused him to confuse fantasy with reality.

The consequences of lust are bound to affect any marriage relationship because the emphasis is on what *I* want rather than on what she wants or on what's best for both of us. As a result, lust, which is nothing more than a drive toward selfish gratification, usually interferes with true intimacy. That is, it undercuts the emotional and spiritual bonds that must be present if you expect a physical relationship to have staying power or even to improve, like fine wine, with age.

So clearly, it's important to get rid of the lust in your life if you hope to build a strong marriage. But the first and most difficult step may be just identifying what is lust and what isn't. For example, even though sex is often associated with lust, not all intense sexual desire is automatically lustful. I've known plenty of married couples who could hardly wait to climb into bed together and who carried on passionate sex lives—but without being lustful at all.

How can this be?

This brings us back again to our basic definition of what lust really is. A wildly satisfying sex life may be completely devoid of lust so long as each partner gives priority to the other's pleasure and enjoyment. But when one spouse begins to focus primarily on his or her own private pleasure, the stage is set for lust to appear upon the scene.

Lust is selfish, insensitive gratification, and in *retrospect* we usually know without question when it's been present as we look back on some period or series of incidents in our lives. But it's not always so easy to recognize lust when it's just beginning its destructive work. The reason is that lust tends to hide at first behind what I call one of the seven veils of lustful behavior. These veils, which are described below, are warning signals that we must heed if we hope to defeat lust before it gets started with its destructive work.

The Workaholic Veil

A workaholic is a person who's never satisfied unless there's more work to be done. For this man or woman, work becomes the ultimate focus and purpose in life. In short, workaholism usually indicates a lust for work that subordinates marriage and family concerns and demands first priority. This kind of lust may hide behind the oft-repeated rationale, "I'm doing all this for *us*"—i.e., the family. But in fact, the driving motivation is a lust for money, power, position, or just plain busywork.

Lust is any excessive desire, any uncontrollable urge for immediate gratification. Although sex is an obvious target for lust, it's only one among countless others.

The Pleasure Veil

The goal here is to "realize my potential," or to "feel good now," or to "enjoy life to the hilt." The person driven by this type of lust may flow from one source of perceived pleasure to another—sex, drugs, food, or whatever. Those in this category are impulsive and undisciplined when the object of their desire becomes available. They're going to overindulge whenever they get the chance. Usually, though, they'll know they've gone too far when guilt sweeps over them. A major characteristic of this type of lust is that it undercuts the ability to defer immediate satisfaction for more rewarding, long-range goals.

The Television Veil

When you get engrossed in a TV program, it can give the illusion that you've been around the world, performed great feats, and achieved monumental success—all without any effort expended! It's no wonder psychologists and other pundits have begun to refer to compulsive television watching as addictive.

Certainly, TV has its merits, but when it's viewed in excess, the tube can take over a person's life. I even encountered one family who wired their TV to a wall switch so that as soon as they entered the living room and turned on the lights, the TV came on as well! Their lust had become second nature, almost a mechanistic kind of experience. The television had so taken over their lives that they chose not to exercise any control over it at all.

In this case, there was almost no meaningful conversation during the evening between husband and wife, and soon they began to drift apart. Also, very subtly, their basic values and habits seemed to be coming more and more under the influence of the tube. For example, the husband found he was falling into using the jargon favored by some of the characters on one adventure program.

My solution was just to tell them in no uncertain terms to unhook the TV from the light switch and then exercise conscious control over *each* program they watched. Also, we built in some time each evening for them to talk to one another without the intrusion of the tube. It took only a week or so for their relationship to get back on the right track.

The Veil of Conversational Malnutrition

If you can't carry on a meaningful, civil conversation with your spouse, that's a sign that one of you may be confronting, or on the verge of confronting, problems with lust.

Often, we get involved in lustful activities because there's something wrong with our human relationships, and especially with the marriage relationship. For example, an unsatisfying, boring, or too infrequent sexual relationship may cause one or both spouses to begin to look for outside outlets. And this lack of satisfaction may first emerge in problems in conversation between the partners.

If the individual is only *thinking* about being unfaithful, the irritability that often accompanies indecisiveness may get in the way of satisfying talk with a spouse. On the other hand, if a person is already involved in an extramarital relationship, feelings of guilt may make it hard to engage in deep, meaningful discussions.

In short, being a good spouse means being able to engage in positive, constructive conversation. If the conversation isn't there, lust may very well be.

The Veil of Off-Color Jokes and Language

Dirty jokes or even seemingly innocuous references by a person to infidelity may reflect an intensifying of lust in life. If a person is considering being unfaithful or is in the process of being tempted by a man or woman outside the marriage, he probably won't mention explicitly how his extramarital thoughts and problems are progressing. But he may be signaling indirectly that something lustful is in the works as he is drawn more into sexually oriented talk.

The Graphic Movie Veil

Movies that emphasize sex, crime, and violence—and many do seem to fall into one of these categories these days—may attract people who are heading steadily in a more lustful direction. These individuals may not have reached the point where they want to act out their fantasies, but they clearly want to be stimulated in certain lustful directions and films are the easiest way to take the first step.

The Veil of Published Pollution

Magazines don't have to be outright pornography to get a person thinking in directions that can be unproductive to a marriage. We've become so permissive in our society that it's acceptable to have publications around the home that depict men and women, including many celebrities, dressed in provocative, revealing costumes. It is even considered necessary to expose readers to models who are partially or totally nude—as long as it's done in the name of "art."

I realize it may seem hopelessly old-fashioned and prudish to speak out against such trends. But I feel no need to apologize. We've headed so quickly down the road of permissiveness and amorality in the past two decades that I think we're in danger of completely losing any sense of absolute standards and values. And the problem begins for each of us when we say that it's not necessary to try to control the direction of our lustful fantasies.

So I recommend that you don't fall into the trap of looking at magazines or other literature just because society says it's all right. Rather, search your own libido and determine for yourself what titillates you and what doesn't. If you tend to get turned on sexually by certain kinds of pictures or writing, stay away from them. It's a slippery slope from reading about something or looking at it to taking the first of a series of steps to *doing* it.

Reading matter that suggests lustful thoughts of any type (and that can mean sex, wealth, power, or anything else) starts out by desensitizing you. At first, you may get a kind of kick, which remains in the realm of fantasy. But then you find you need more intense stimulation, and that's when fantasy may turn into action.

But this requires some more thought and discussion. So let's turn our focus from the veils that may disguise lust to the real dangers of lust in your marriage—the inexorable movement from lustful fantasy to unfaithful reality.

Fantasy: The Window to Real-Life Lust

I can still remember my mother saying to me when I was just a young boy, "Use your imagination, Paul!" She wanted me to learn to think freely about various ways I might act, because she knew that dreams are the stuff reality and achievement are made of.

Lustful adult fantasies work on much the same principle. In a very real sense, our fantasies are the windows that show us the way to more concrete lustful acts and relationships. They're a way of viewing the world as we wish it were, and also as we plan to make it. They reveal exactly what preoccupies us and what our priorities would be if only we were in complete control of our lives.

But at this point, let me make an important distinction between *fantasizing*, on the one hand, and more constructive, future-oriented mental exercises, on the other. For example, there's the very helpful process that Dr. Robert H. Schuller has called *possibility thinking*. Simply stated, possibility thinking is a procedure where in a positive, "can-do" frame of mind, you set a goal, do some intelligent planning, and then apply your talents and beliefs to achieve the end you seek.

The consequences of lust are bound to affect any marriage relationship because the emphasis is on what I want rather than on what she wants or on what's best for both of us. As a result, lust usually interferes with intimacy.

Say, for instance, that you want to be a dentist. You can't sit around and just *pretend* you're a dentist and hope to experience any real satisfaction. So you go to school, study hard, and finally you graduate and become a dentist. All the while, you're visualizing success by using your imagination as an instrument of inspiration to move you unswervingly toward your goal.

That's the positive, constructive side of using your imagination. In contrast, mere fantasizing can lead to activity of a very different nature, mostly because it's rooted in lust. When you fantasize, you may visualize participating in a certain activity. But this time, the activity is one that is more likely to be destructive than constructive. Also, there's no discipline or focus in the way most fantasies occur. They pop into your mind and proceed to lead you off on a wild goose chase, which usually causes you to end up far from the real goals you want to achieve.

One man who came to me for help was facing a shattered marriage and frustration in his career goals—all because he had allowed his fantasies to run wild. He had dreamed of being wealthy since he was a child, but fantasy soon overcame his better judgment. He fell into the habit of not setting goals

and of failing to work step by step toward his ultimate objective of financial security. Instead, he just followed his fantasies from one immediate gratification to another.

Because he was quite intelligent and got a decent education, he was able to land a series of good jobs in his twenties. But every time he got a little extra money, he went out and bought expensive cars or went with his wife on luxurious vacations. He simply couldn't wait to enjoy the "better things of life."

Also, he soon realized that he would never become rich as quickly as he wanted in a salaried position, so he started playing with entrepreneurial schemes and risky investments. Of course, he never took time to study and plan for these private business ventures—he was too busy fantasizing about where they would eventually take him. As a result, he lost even more money.

The problem was that he had turned into a kind of Toad, from Kenneth Grahame's story, *The Wind in the Willows*. Practically anything new or fascinating that crossed his path would catch his fantasy, and he would be off pursuing a mania that had the potential to wreck his entire life.

In short, this man simply couldn't afford his fantasies, and soon he was so deeply in debt he had no chance of getting out on his own. A lust for luxury had clouded his better judgment, and he began consistently to spend money he didn't have.

At one point, he got so far into a financial hole that he had to declare bankruptcy. Also, he lost job after job because he consistently got into disagreements with his bosses. His main problem was that he was totally frustrated that he wasn't moving ahead more rapidly toward his goal of great wealth.

All these financial problems finally placed his marriage in jeopardy, and in desperation the couple sought me out. After several sessions, we traced the problem back to his unbridled fantasies about wealth and position. The answer to this man's problems was to put him on a strict, practical, step-by-step "recovery" program from his fantasy life. I actually *forbade* him to act on his fantasies for a period of several months.

"I know it's going to be hard," I told him. "But you've got to start disciplining your mind. Your problems start in your mind, because first you come up with some wild desire or scheme. Then you begin to live your fantasy without really thinking through the consequences. So you've got to stop this process before it even gets started."

Even though their relationship had become strained, he and his wife were able to talk freely with one another. So I encouraged him to tell her as soon as a fantasy came into his mind. A practical woman, she served as a "reality check" for him. As long as she knew what was going on in his mind, she was in a position to poke holes in the most outrageous schemes and deflate the crazy ideas before her husband began to act on them.

In this man's case, fantasy became synonymous with lust, or a drive toward immediate, self-serving gratification. And the temptation to fantasize was so deeply ingrained that it took a while for his way of thinking to change. But at least we managed to put the brakes on his actions until his lustful thoughts dissipated and his imagination turned in more realistic, healthy directions.

But what about sexual fantasies? I've suggested that all lustful thinking—including sexual lust—may lead to destructive acting out of the fantasy. But is that really true as far as sex is concerned?

As you know, we've been deluged in recent years by a wave of advice from sex researchers, pop psychologists, and other pundits that promotes the benefits of sexual fantasies. There's a tendency to consider most if not all erotic fantasies as normal, even including those that involve violent or sadistic behavior. The argument goes like this: Whatever stimulates your libido is good for you! It's fun! It's perfectly all right as long as it doesn't lead to destructive action—and there's no reason it should lead to such action.

I couldn't disagree more. Time after time, I've encountered people who were victims of a danger of sexual fantasy, which

It would be wonderful if I could tell you that the lust in your life will evaporate into thin air . . . but more often, the lust gets eliminated through what the Bible calls sanctification—or being made holier and purer as you draw closer to God.

I call the sexual domino effect. Here's how it works:

Sexual Domino #1:

You begin to fantasize about some sort of illicit, extramarital sex. This could happen after you take in information of stimulation—such as through the movies, television, soft-core magazines, or some other outside source. Or you might just take a "mental trip" back to an old love affair or to some other sexually stimulating incident.

Sexual Domino #2:

You become preoccupied for periods of time with lust and fantasy so that you begin to engage in self-gratification. Even when you have sex with your mate, you usually rely on a fantasy to turn you on. Your spouse is no longer as involved in your sex life.

Sexual Domino #3:

Your sexual fantasy life and periods of self-gratification increase in scope, mainly because you're becoming desensitized. The initial pleasure you got from your fantasies just isn't enough anymore.

Sexual Domino #4:

You begin to look for more sexual excitement outside the home. It may be more voyeurism than direct involvement at first—such as going to porno movies or live sex shows.

Sexual Domino #5:

Finally, looking just can't satisfy you anymore, so you decide the time has come to take a little action. Now, you've reached the point where you're ripe for having an extramarital relationship. Often only half-consciously, you begin to look for opportunities; and sure enough, they begin to come your way. It may be a one-night stand on a business trip; or you may move right into a full-blown affair with some available person in the neighborhood or at work. However it happens, you've taken the decisive step of moving from fantasy to actual infidelity.

I realize that many times people don't go through all these dominoes. But still, many times they do. In my counseling experience, an extramarital sex act is rarely the first expression of the lust in a person's life. On the contrary, it's usually the *last*. The consummated infidelity occurs only after a number of those other dominoes have tumbled down.

Jesus summed up this process rather well in his Sermon

on the Mount: "You have heard that it was said, 'You shall not commit adultery.' But I say to you that everyone who looks at a woman lustfully has already committed adultery with her in his heart."

Some argue, of course, that extramarital "love," for them, had nothing to do with lust. They say it was a romantic impulse, completely unplanned. I say, Hogwash! I've found that in almost every case there's a period of preparation and an increasing level of lustful fantasizing before an actual affair. So stop the process before it even gets started! Recognize those sexual fantasies for what they are: the first rituals in an increasingly powerful movement toward infidelities that could leave your marriage in shambles.

Of course, it's not always so easy to change the direction of your fantasies and to head off an impulse toward infidelity. Lust is a powerful force that is rooted deeply in our selfish, rebellious nature. Indeed, the basic difference between lust and love seems to be that the first is self-directed while the second is other-directed.

So I know it would be wonderful if I could tell you that the lust in your life will evaporate into thin air, never to haunt you again, if you just take a few simple steps to get rid of it. And sometimes, through a powerful personal experience with God, this may indeed happen.

But more often, the lust gets eliminated through what the Bible calls a process of sanctification—or being made holier and purer as you draw closer to God. In other words, what we're talking about here doesn't usually involve quick-fix solutions. Old, pleasurable habits die hard. There may even be withdrawal pains.

But if you seek help from your spouse in opposing your fantasies—or from some other confidant if you feel it would be hurtful to discuss some matters with your spouse—your chances for success will be greatly enhanced. And if you can also bring God, through prayer, into the process of changing and uprooting those destructive lusts, that's even better. I can tell you from my own experience that with you, your spouse, and God working together, you'll virtually assure your chances of success in observing this seventh commandment.

TSF AND ESA JOINT-SEMINARS

TSF and Evangelicals for Social Action (of which Dr. Grounds is president) are planning seminars at theological and graduate schools across the country. These seminars will present the Biblical/theological bases for political involvement and address the difficulties in motivating Christians to become more aware and to participate more actively in community and national affairs. Effective working models will also be presented. For more information concerning these seminars, write to Dr. Grounds in care of the *Bulletin.*

The Resurrection of Jesus as Hermeneutical Criterion (Part II): A Case for Sexual Parity in Pastoral Ministry

by Ray S. Anderson

Can we say that Jesus not only is the living Word who inspires the words and teaching of the New Testament and thus insures its trustworthiness, but that he is also a contemporary reader and interpreter of Scripture? We answered this question in the affirmative in the last issue, and argued the following thesis: *the resurrection of Jesus to be the living Lord of the church constitutes a continuing hermeneutical criterion for the church's understanding of itself as under the authority of Scripture.*

We saw that the resurrection of Jesus served as a criterion by which the early church determined questions of apostolic authority, the experience of salvation, and the "rule of faith." We also suggested that the risen Lord continues to serve as a criterion for interpreting the purpose of Scripture in the contemporary church. Where there is a tension within Scripture between the "now" and the "not yet," we argued that a proper interpretation of Scriptural authority as a rule of faith must take into account the presence and work of the risen Christ within his church. This is not an appeal to experience over and against the authority of Scripture. Rather, this is a recognition that Jesus himself continues to be the hermeneutical criterion by which the authority of Scripture is preserved in its application to a concrete and present situation.

The purpose of this article is to apply this thesis in one specific area of concern for the contemporary church: the role of women in pastoral ministry.

In choosing the case of sexual parity in pastoral ministry for the purpose of working through an application of our thesis, I am well aware that this is one of the most complex and vital issues facing the church today. There are, of course, many facets of the issue, not least of which is the issue of a critical exegesis of the primary New Testament texts which deal with the role of women in society, marriage, and the church. There is no way to review the extensive exegetical and theological literature which has recently emerged concerning this question in the short space of this article.[1]

What is clear is that while the New Testament speaks with an emphatic voice concerning a restriction upon the role of women in certain teaching and ministry situations, in other situations the emphasis is as clearly on the side of full participation and full parity. One only has to compare the insistent commands issued by the Apostle Paul that women be "silent in the churches" and "not be permitted to teach or to have authority over a man" (1 Cor. 14:34; 1 Tim. 2:11), with the rather matter-of-fact instruction that a woman who prophesies (in public worship) should keep her head covered (1 Cor. 11:4). Even more significant is the same Apostle's practice of identifying women as co-workers [*synergoi*] along with men (Phil. 4:2-3), and his commendation of Phoebe in the church at Rome as a "deaconess," which is a dubious translation in the RSV of the masculine noun *diakonos* (Rom. 16:1-2). Paul goes on to describe Phoebe as his "helper" (RSV), which again

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is a weak translation of *prostatis*, which is a noun form of the verb used in 1 Tim. 3:5 which designates a leadership activity, or of "managing" one's household.[2] The Apostle's overt recognition of the role of women serving as co-workers alongside other apostles is worthy of note. There is a strong possibility, according to many scholars, that the Junias mentioned along with Andronicus as being "among the apostles" was actually a woman—Junia (Rom. 16:7).[3] "Only an extraordinary Biblical assumption that a woman could not be an apostle keeps most commentators from reading Junias as Junia," says Don Williams. Williams goes on to cite the church father Chrysostom as saying, "And indeed to be Apostles at all is a great thing . . . Oh! How great is the devotion of this woman, that she should be even counted worthy of the appellation of Apostle!"[4]

The point is this: with recent scholarship demonstrating that the New Testament evidence is not unanimous as to a teaching which would forbid women to exercise pastoral leadership and ministry in the church, the issue cannot be settled on textual exegesis alone. When all the exegesis is done, a decision still must be made as to which set of texts demand priority or serve as a normative criterion for determining the role of women in the church.[5]

It is in cases like this that the resurrected Jesus as the living Lord of the church can serve as a hermeneutical criterion. For surely he knows what his will is for the church in the particular situation of the contemporary church. And there are many of us who feel that he has already shown us what his will is by calling and anointing women for pastoral ministry in full parity with men.

The situation is not unlike that which confronted Peter. On the one hand he had the Old Testament teaching that God's gracious election was restricted to the Jews and that the Gentiles were excluded. On the other hand, he had the teaching of the Lord himself that pointed toward offering Cornelius and his household full parity in the gospel. The issue was decided for him when the Spirit fell upon the assembled people while he was yet speaking. "Can anyone forbid water for baptizing these people who have received the Holy Spirit just as we have?" he exclaimed (Acts 10:47).

Can the church today recognize and affirm female members as having the same calling and gift of pastoral ministry as male members, without being disobedient to the Lord's teaching in Scripture? Or perhaps we should formulate the question as a paraphrase of Peter's rhetorical remark: "Can anyone forbid ordination for those women who give evidence of being called forth and gifted for pastoral ministry in the church?"

If Christ is at work through his Holy Spirit setting apart women for pastoral ministry with the evident blessing of God in their ministries, then there will be full sexual parity in pastoral ministry.

By pastoral ministry we mean all that a person assumes when receiving the gift and calling of ordained ministry within the church, by whatever form of polity it is recognized. By parity we mean a full share in pastoral ministry. This, of course, entails equality; but parity implies a full share in that which is distributed by Christ, while equality tends to focus first of all on rights, power, and privilege.

Can there be parity between men and women in pastoral ministry? Only if the Lord himself intends that there shall be and only if he acts within his church to distribute the gift of pastoral ministry to women and men alike.

For some of us, at least, it has become imperative to recognize, and not deny, that the Lord is calling forth women within his church to receive and exercise the gift of pastoral ministry as a full share of Christ's own ministry. To deny this, for some of us, would be to deny that the Lord, through his Spirit, has so acted. To refuse to ordain women to pastoral ministry would be to refuse to recognize the freedom of the Lord as manifested through his work of calling, gifting, and blessing the ministry of women in the church today. It is Christ himself who is at work in this continuing ministry, as T. F. Torrance reminds us:

> Not only did he pour out his Spirit upon the Apostles inspiring them for their special task, and not only did he pour out his Spirit in a decisive and once for all way, at Pentecost, constituting the people of God into the New Testament Church which is the Body of Christ, but within that Church and its Communion of the Spirit he continues to pour out special gifts for ministry, with the promise that as the Gospel is proclaimed in his Name he will work with the Church confirming their ministry of Christ to others as his own and making it the ministry of himself to mankind.[6]

In choosing the case of sexual parity in pastoral ministry for the purpose of working through an application of our thesis, I am well aware that this is one of the most complex and vital issues facing the church today.

In taking this position we are not unmindful of the objections which are raised.[7] There is the objection based on precedent. Jesus himself was male, and all of his disciples were male. We have already seen how this objection loses its power based on the resurrection of Jesus as a hermeneutical criterion. The criterion of maleness, as the criterion of Jewishness and the criterion of circumcision, came to an end with the crucifixion of the Jewish, circumcised male named Jesus of Nazareth. No longer can the non-Jewish, the uncircumcised, and the female members of the believing community of faith be systematically discriminated against. We are not surprised to discover that the early New Testament church carried forward these criteria as part of its tradition. The new wine was put into old wineskins with predictable tensions and torments (Matt. 9:17). What is surprising is to discover that even here there are evidences of an incipient recognition of the hermeneutical criterion of the resurrection with regard to the role and status of women in the church.[8] We have made reference above to the recognition the Apostle Paul gave to women as co-workers with the apostles, and not merely followers.

There is the objection that argues from church history. From the early church "fathers" through the medieval period, and even forward through the Reformation into modern church history, has the church ever officially recognized and affirmed the full parity of women in the pastoral office? As a rule, the answer is no, even allowing for some exceptions. It should be noted, however, that Dean Alford records the interesting fact that "women sat unveiled in the assemblies in a separate place, by the presbyters, and were ordained by the laying on of hands until the Church Council of Laodicea forbade it in 363 A.D.—three hundred years after Paul had written the Epistle to the Corinthians."[9]

But here too we have seen that historical precedent cannot be a determinative criterion for validating the present and future work of Christ. For he, as the living Lord, is the one who is the criterion himself. We have argued that the resurrection of Jesus and his already-present eschatological power in the church is the criterion for interpreting the command of the Lord. If this is true, does not the new work of Christ in the church today really suggest that Christ is continuing to give gifts to his church and prepare it for his own coming?

Ought we not at least have a sense of fear and trembling about such a possibility instead of appearing to be "dead certain" when we may really be "dead wrong"?

While the New Testament speaks with an emphatic voice concerning a restriction upon the role of women in certain teaching and ministry situations, in other situations the emphasis is clearly on the side of full participation and full parity.

For many serious Christians the foremost objection to the ordination of women is based upon an argument from certain scriptural texts. We have already cited some of these above. In 1 Timothy 2:8-15, Paul sets forth what he considers to be appropriate behavior for men who pray and for women who practice piety. In this context he addresses a specific charge: "I permit no woman to teach or to have authority over men; she is to keep silent" (v. 12).

Earlier, in 1 Corinthians 14:34-36, he said much the same to the Corinthian church, adding that not only is it a shame for women to speak in church, but they are to be subordinate (presumably to their husbands). In chapter 11 of this same letter, again in the context of public prayer, he states that the head of a woman is her husband, the head of a man is Christ, and the head of Christ is God (vv. 3-5).

Only a casual survey of recent literature dealing with these texts would be necessary to convince a reader that no amount of exegetical cunning can rescue Paul in these cases from the appearance that he taught in certain circumstances that women should not have full parity in ministry with men.[10] What is not as clear is what Paul's teaching and practice is universally, without regard to the capacity of the particular situation to bear responsibly the full measure of Christ's gift of freedom. It is well known that in the Corinthian society of Paul's day, women were suspected of being immoral when not abiding by the local customs regarding manner of dress and behavior. For this reason, Paul seems to have accommodated his pastoral teaching to this cultural factor in addressing some problems in the Corinthian church. While Paul clearly held that women were equal to men, and had the freedom to minister along with the apostles, he nevertheless urged the Christian women in Corinth to abide by the local custom concerning the style of their hair. The freedom of women in Christ apparently did not give them license to act in such a way that they would be viewed as "immoral" (cf. 1 Cor. 11:4-16).[11]

Yet when it comes to the churches of Macedonia and the church at Rome, Paul is not only silent concerning the need for women to be silent but actually encourages and recognizes the role of prominent women, such as Lydia, Euodia, Syntyche, and Phoebe. Beyond this argument from these "descriptive" texts, there is the normative text in Galatians 3:28 where Paul explicitly states that "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus."

Here again, if we approach the texts without regard to the historical situation, we create a textual "stand-off." If one leans to the side of Paul's specific pastoral injunctions as the criterion, then one will conclude that the Galatians text does not in fact have a bearing upon the role of women in ministry, only to their full equality as children of Abraham. On the other hand, if one leans to the side of the Galatians text as a "Magna Charta" of women's liberation, then the teaching of Paul in the specific situation cannot be a criterion as a command of God. Willard Swartley says, "In Paul's writings we find texts which give different signals. Some appear to prescribe specific roles for men and women; others appear to grant freedom from these roles."[12]

I realize that not all will agree that there appear to be unresolved differences between certain scriptural texts relating to the role of women in the church. Some will argue that these are only "apparent" differences, and that Scripture speaks with "one voice" in all matters because that is the nature of Scripture as the Word of God. It is true that Scripture testifies to its own intrinsic *unity*. But if this unity becomes a "principle of harmonization" of texts, this imposes a criterion of consistency on the exegetical and hermeneutical task which serves more as an *a priori* principle than a theological insight. After all, the phenomena of Scripture in its own cultural, historical, and literary context constitute the primary source for our doctrine of Scripture, not the reverse. One aspect of the phenomena of Scripture, surely, is the freedom of the Word of God in its specific and concrete variety of expression and application to communicate authoritatively and infallibly the truth of God to us.

For this reason, we do not feel that the freedom of an author of Scripture, say, the Apostle Paul, to express the command of God in ways which are quite different in specific situations contradicts the essential unity and consistency of the Word of God itself. What does contradict the Word of God, in my judgment, is to force it into a logical straitjacket of conformity to a principle of consistency. In this case, the criterion has shifted from the Word of God itself to a hermeneutical principle which controls the exegetical task. In our case, we argue that it is the resurrected Lord himself who is the criterion of continuity and consistency in the freedom of his own self-witness to the truth of God.

If one takes Paul's various statements on the role and status of women in the church in a way which abstracts them from the historical context in which they are uttered, a kind of "textual standoff" will occur, as we have said above. This can then compel the interpreter to attempt a kind of Hegelian synthesis through an exegetical exercise by which thesis and antithesis are resolved through a "higher principle." But this approach tends to dissolve particular texts of their full weight for the sake of a theological principle which becomes the criterion.

This can work two ways. One could take the position that Paul's christological statement in Galatians 3:28 concerning the status of male and female in Christ has a theological priority over his occasional teaching in 1 Timothy 2, where he forbids women to exercise the role of teaching or having authority over men. The theological principle of "equality in Christ" thus becomes the criterion by which one text is played off against another for the sake of resolving the apparent con-

tradiction. This approach obviously makes the apostolic teaching to Timothy of dubious quality with regard to its being the Word of God for the church. In the end, one will wonder whether or not Timothy should have followed Paul's instructions if he applied the theological principle of equality as Paul himself taught in his letter to the Galatian church.

One can also see this same tendency to synthesize contrasting texts in the attempt to harmonize Paul's teaching in Galatians 3 with 1 Timothy 2 by interpreting the Galatians 3:28 passage as referring only to the spiritual unity and equality between male and female in Christ, and not as an attempt to eliminate these distinctives as role functions in the church. This approach succeeds in resolving the apparent impasse in interpreting the Pauline texts regarding the role of women through an exegetical surgery whereby the spiritual benefits of being in Christ are excised from the role functions of serving Christ in the church. Gender identity coupled with physical sex differentiation becomes the criterion for ministry. Male and female continue to operate as criteria outside of the benefits of Christ. Nature determines the extent to which grace can go in bringing the benefits of Christ into the historical and temporal order. In this case, the synthesis has been at the expense of the full weight of the Galatians text as a christological basis for the order of the church's ministry.

the Judaizers sought to invoke circumcision as a criterion and a formal principle by which Gentile Christians were not given full parity in the church, Paul rebuked them vehemently (cf. Galatians 1-2).

Certainly it is true that the Bible is normative and infallible in that it is the Word of God. The Bible teaches many principles which are helpful and instructive for Christian faith and practice. The problem comes when any principle is made into a normative criterion and imposed as a rule or law which excludes the Spirit of Christ as the criterion which upholds the normative teaching of the Scriptures.

Can a Scripture text remain intact as an inspired word of God when a *principle abstracted* from that specific command no longer serves as a normative rule in the church? I believe that it can and does. The "law of circumcision" was replaced by the "law of the Spirit of Christ" as the absolute criterion. To insist that circumcision as a principle or law defines the status of human persons before God is to deny the work of Christ who broke down that barrier and gave full parity to Gentiles along with Jews (cf. Eph. 2:11-22). Yet, this does not destroy the validity and authority of the Old Testament Scriptures as the Word of God; for these Scriptures served as the revelation of God to the people of their time, and so to us, because they point to Christ, as Jesus himself testified (John 5:45-47).

When we allow that the resurrection of Jesus is a hermeneutical criterion (not the only one, but the supreme one), Scripture can be interpreted fairly and the word of God which Scripture proclaims and is, can be experienced freely.

Let us assume, for the moment, that what Paul meant for his readers to understand in the above texts was exactly what he wrote, in the context of their own time and place. Rather than attempting to fuse the horizon of these texts with a contemporary horizon and so interpret them in a way which renders their meaning more congenial to our modern views of egalitarianism, suppose we let them stand as the command of the Lord to the churches to which they are addressed.[13] What do we then have?

The church in Corinth has an apostolic command which is equivalent to the command of the Lord himself. Timothy has an apostolic command which is also tantamount to the word of the Lord. But what must be remembered is that the *command* of the risen Lord through the apostle, expressed in the form of a pastoral rule, does not automatically become a *criterion* which can be used independently of the authority of the Lord himself. That is to say, it is the Lord himself who is the head of the body. He is the criterion by which the church as the body of Christ defines its existence and seeks its true order. The command of the Lord comes as a specific command in the particular situation in which the church exists and is meant to teach the church how to exemplify Christ in its present state and how to grow up into Christ in all things (cf. Eph. 4:1-15). The "elementary doctrine of Christ" which the author of Hebrews suggests should be left behind for the sake of going on to maturity, is also a command of God in its own time (Heb. 6:1).

This same relationship between a specific rule and the command of God was made quite clear in our earlier examination of the way in which the resurrection of Jesus served as a hermeneutical criterion to interpret the teaching concerning the "everlasting" covenant sign of circumcision. The Old Testament law concerning circumcision was the command of God for Abraham, and remains the inspired Word of God, but not the criterion for determining salvation as relation to God. When

In somewhat the same way, I am suggesting that those who feel it necessary to deny the very possibility (if not also the actuality) that Christ has distributed the gift of pastoral ministry to women as well as to men in his church, will be forced to make out of one group of texts an absolute criterion which excludes women from pastoral ministry. This will have the effect of forcing other texts which describe full parity for women to be concealed or suppressed. Even more serious, it will create a law which restricts Christ from exercising that freedom here and now. In a sense this fuses the horizon of the present church to the horizon of the early church and results in a hermeneutical criterion which gives primacy to the letter rather than the spirit, to law rather than grace, and to the past rather than to the future.

I think that I can understand why some would want to do this. For I too do not wish to sacrifice the authority of the inspired text to cultural relativism and "prevailing winds of doctrine." I suspect that those who feel it necessary to deny the possibility of Christ's contemporary gift of pastoral ministry to women do so because they see this as the only alternative to an approach to certain texts of Scripture which appears to relativize the text to contemporary cultural values or ideological convictions.

It is the purpose of this article to suggest that these are not the only two alternatives. One does not have to (and ought not) make out of an inspired text of Scripture a universal and everlasting law of the church which deprives half the members of the church from full parity in the gift and calling of pastoral ministry. Nor does one have to (and ought not) use as a hermeneutical criterion the prevailing impulses and ideological currents for the sake of making Scripture meaningful or acceptable to the present age.

When we allow that the resurrection of Jesus is a hermeneutical criterion (not the only one, but the supreme one),

Scripture can be interpreted fairly and the Word of God which Scripture proclaims and is, can be experienced freely. It is the task of biblical exegesis to assist us in determining as closely as possible what the exact meaning of the text is with respect to the single intention of the author. Critical methods of textual study as well as basic principles of exegesis must be employed so the text can speak for itself and have its own "distance" from the interpreter. In teaching and preaching these texts, as we have referred to above, one can show that the texts say what they were intended to say by the author. However, if doctrines or principles are abstracted from these texts and applied to the church and the life of faith as the command of God for today, without regard to the work of God in the church today, the resurrection no longer serves as a hermeneutical criterion. This separates the word of God from the work of God, a practice against which the Apostle Paul warned in his letter to the Roman church (14:20).

In teaching and preaching the scriptural texts, there is also a pastoral hermeneutic which must be joined with textual exegesis in order to be faithful to Christ as the living Word. This is what Willard Swartley seems to mean when he calls biblical interpretation a "co-creative event," and goes on to say:

> The task is not merely applying a learning to a given situation. To be sure, it includes that but it involves much more; the interpretive event co-creates a new human being, a new history, and a culture.[14]

It must be made absolutely clear that what we are suggesting here as an argument for the freedom of the church to recognize and affirm full parity for women in pastoral ministry does not give permission to set aside the normative role of the Bible in favor of some contemporary criterion. This is true for several reasons. First, in Part One, we made it clear that all Scripture is subject to the hermeneutical criterion of the risen Lord. This binds the text of Scripture to the purpose of God's Word as a construct of truth and infallibility. Secondly, the Spirit of the risen Lord is not just another "contemporary" spirit, but is the Spirit of the incarnate Word, whose authority is vested in the apostolic witness and communicated through the inspired word as Holy Scripture.

Third, there is an eschatological tension between the "now" and the "not yet" within which Scripture stands as the Word of God written. In certain areas, of which the role of women in the pastoral ministry of the church is one, we can find the resurrection of Jesus as a critical and helpful hermeneutical criterion. Apart from that criterion, as we have noted above, there will be a tendency to impose upon Scripture a hermeneutical criterion which "wrestles" the exegetical task into submission to *a priori* principles. This eschatological tension does not allow the camel's nose under the tent, as some might fear, so that Scripture loses its binding authority upon the church. Certainly Swartley does not himself mean to open the door to any and all claims to freedom from the teaching of Scripture by his suggestion that interpretation is not only the application of what we learn from Scripture, but is a "co-creative" event.

For example, in areas of moral behavior, personal holiness in thought and life, and the intrinsic differentiation of male and female as created in the image of God, there is no thought of suggesting that the Spirit of Jesus as manifest in the church will lead to re-interpretation of the clear scriptural teaching. The resurrection of Jesus as hermeneutical criterion is a criterion which must be used to judge critically all contemporary claims for a "new moral order" for human relations, as well as a criterion to interpret critically and responsibly the Scriptures as an infallible guide to glorifying God in Christ, through a life of Christian faith and love.

The issue of the role of women in pastoral ministry is not an issue which strikes at the heart of a biblically based moral and spiritual order. Nor does this issue violate a fundamental natural order of creation, as Stephen Clark suggests in his book *Man and Woman in Christ*. To argue, as Clark does, that the subordination of female to male is "created into the human race," is of such dubious exegetical worth that it can only be accounted for by a theological predisposition to subordinate grace to nature.[15]

Every reading of Scripture is already an interpretation of Scripture. And the inability to interpret Scripture as the Word of God which seeks to accomplish our salvation and freedom in Christ, is already a reading of Scripture which has failed.

Nor does the ordination of women, in recognition of the work of Christ in his church today, set up a new criterion of "human rights" as a principle which seeks to re-interpret Scripture in line with contemporary cultural and ideological passions.

Those who would seek to use the resurrection of Jesus as a hermeneutical principle which gives permission to re-interpret Scripture in order to make it more congenial to "modern" or "contemporary" concerns will find no basis in what has been said above. Quite the opposite. The resurrected Jesus is *himself* the criterion—there is no new principle of interpretation presented here. Where the Spirit of the Lord is, there is freedom, said the Apostle Paul (2 Cor. 3:17). But it is the "Spirit of the Lord," not the spirit of the age, which gives this freedom. Paul is quite emphatic about that. But he is equally emphatic that where the Spirit of the Lord Jesus is present and manifest in his works, one must recognize and confess the truth and authority of that Spirit. It is the Spirit of the resurrected Jesus, working in his church, who is the criterion. And failure to exercise this criterion could well lead to "quenching the Spirit," a word of caution addressed by Paul to the church at Thessalonica (1 Thess. 5:19).

We must remember that the living Christ is Lord of Scripture as well as Lord of the church. The resurrected Jesus is not a criterion of new revelation that replaces Scripture; rather, he is the hermeneutical criterion for interpreting Scripture in such a way that his present work of creating a new humanity fulfills the promise of Scripture. We believe that he now chooses to call both women and men into the task of co-creating the new humanity through pastoral ministry by the gift of his Holy Spirit.

Can the church be trusted to exercise the criterion of the resurrected, coming, and already-present Christ as a "hermeneutical community" of faith and practice, under the authority of Scripture?

If it cannot be trusted, what is to be trusted? For every reading of Scripture is already an interpretation of Scripture. And the inability to interpret Scripture as the Word of God which seeks to accomplish our salvation and freedom in Christ, is already a reading of Scripture which has failed.

Let the church become the community of the resurrected and coming one, and then we shall experience that which the prophet Joel spoke of, and that which Peter saw happening at Pentecost:

> And in the last days it shall be, God declares, that I will pour out my Spirit upon all flesh, and your sons and daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; yea, and on my menservants and my maidservants in those days I will pour out my Spirit; and they shall prophesy. (Acts 2:17-18)

[1] A helpful bibliography of recent literature on the issue of the Bible and the role of women can be found in the book by Willard M. Swartley, *Slavery, Sabbath, War and Women* (Scottsdale, PA: Herald Press, 1983), pp. 342-345.

[2] For a full discussion of these exegetical issues, see Scott Bartchy, "Power, Submission, and Sexual Identity Among the Early Christians," in *Essays On New Testament Christianity*, C. Robert Wetzel, ed. (Standard Publishing, 1978). See also the discussion of these issues by David Scholer in "Women in Ministry," *Covenant Companion* 72/21 (Dec. 1, 1983), pp. 8-9; 72/22 (Dec. 15, 1983), pp 14-15; 73/1 (Jan. 1, 1984) pp. 12-13; 73/2 (Feb. 1984), pp. 12-15.

[3] See Bernadette Brooten, "Junia . . . Outstanding Among the Apostles," in *Women Priests*, L. and A. Swidler, eds. (Paulist Press, 1977), pp. 141-144. Also, Scott Bartchy, "Power, Submission, and Sexual Identity Among the Early Christians," op. cit., pp. 66-67.

[4] Don Williams, *The Apostle Paul and Women in the Church* (Van Nuys, CA: BIM Publishing Co., 1977), p. 45.

[5] Scott Bartchy, in his helpful essay cited above, suggests that there are at least three broad categories of texts which deal with the place and role of women in the New Testament communities. There are "normative" texts, which declare the way things are to be; there are "descriptive" texts which report the activity of women without making any comment for or against these activities; and there are "problematic" texts where a disorder had occurred or was occurring which needed correction. Ibid., pp. 56ff.

[6] T. F. Torrance, *Space, Time, and Resurrection* (Grand Rapids: Eerdmans, 1976), p. 121.

[7] For a discussion of the objections raised against women's ordination, along with a perceptive argument for ordination of women, see Paul K. Jewett, *The Ordination of Women* (Grand Rapids: Eerdmans, 1982).

[8] For a helpful discussion of the new role of women as portrayed in the New Testament, see Don Williams, *The Apostle Paul and Women in the Church*.

[9] Cited by Jessie Penn-Lewis, *The Magna Charta of Woman* (Minneapolis: Bethany Fellowship, Inc., 1975), pp. 45-46.

[10] For an excellent discussion of the various exegetical approaches to these passages, see Willard M. Swartley, *Slavery, Sabbath, War and Women*, pp. 150-191; 256-269.

[11] See Alan Padgett, "Paul on Women in the Church: The Contradictions of Coiffure in 1 Corinthians 11:2-16," *Journal for the Study of the New Testament* 20 (1984), pp. 69-86. Padgett discusses the three traditional exegetical arguments which seek to account for the apparent contradiction between Paul's harsh restrictions upon women in 1 Cor. 11:4-7, as compared with his emphasis in vv. 10-12 on the equality of women with men. Setting aside these solutions to the problem, Padgett argues for a new interpretation of this section which reads Paul as stating the position which the Corinthians themselves held in vv. 4-7, and then correcting this position with his own in vv. 10-12.

[12] Swartley, *Slavery, Sabbath, War and Women*, ibid., p. 164.

[13] For a penetrating critique of the problem of "presenting" New Testament texts, see the essay by Dietrich Bonhoeffer, "The Presentation of New Testament Texts," in *No Rusty Swords*, English translation by E. H. Robertson (London: Collins, 1970, Fontana Library), pp. 302-320. Rather than bringing the text to the present situation in hopes of making it relevant, Bonhoeffer suggests that in presenting a text, one must bring the present situation to the text and remain there until one has heard Christ speak through the text. This changes the present to the future:

> *The Present* is not where the present age announces its claim before Christ, but where the present age stands before the claims of Christ, for the concept of the present is determined not by a temporal definition but by the Word of Christ as the Word of God. The present is not a feeling of time, an interpretation of time, an atmosphere of time, but the Holy Spirit, and the Holy Spirit alone. The Holy Spirit is the subject of the present, not we ourselves, so the Holy Spirit is also the subject of the presentation. *The most concrete element of the Christian message* and of textual exposition is not a human act of presentation but is always God himself, it is the Holy Spirit. . . . 'Presentation' therefore means attention to this *future*, to this that is *outside*—and it is a most fatal confusion of present and past to think that the present can be defined as that which *rests upon itself and carries its criterion within itself.* The criterion of the true present lies outside itself, it lies in the future, it lies in Scripture and in the word of Christ witnessed in it. Thus the *content* will consist in something outside, something 'over against,' something 'future' being heard as present—the strange Gospel, not the familiar one, will be the present Gospel. A scandalous 'point of contact'!

[14] Swartley, op. cit., p. 225.

[15] Ann Arbor, MI: Servant Books, 1980. The sexual difference between men and women, says Clark, has been "created into the human race" (p. 440), and thus reflects human nature as God's creative purpose (p. 447). The benefits of Christ, thus, cannot alter this fundamental "nature" with its sexual differentiation and hierarchical structure. The merits of this theological assumption need to be debated before it can be allowed to become a hermeneutical criterion in the way that Clark wishes to use it.

A Response to Anderson (I)

by Berkeley Mickelsen

A two-part essay of this length warrants more space than that allotted for this response. The essay moves in the right direction, and I support Ray Anderson in his search for helpful hermeneutical criteria and in his biblically-based case for sexual parity in pastoral ministry.

Commendations

Stress on the resurrected person, Jesus Christ. For apologetic reasons, pastors at Easter often stress the resurrection *event*. Anderson rightly emphasizes the *person* to whom all authority in heaven and upon earth has been given (Matt. 28:18). In Part I, he shows what revolves around this resurrected Christ and why he is the supreme hermeneutical criterion.

Pointing out the danger of bad fusions of the two horizons. Anderson shows the need for normative teaching to evaluate what happened in the first horizon, what should or could happen in our horizon, and how we establish our interpretations. Adequate interpretations demand more than a mere fusion of two horizons. They involve depth understanding of both horizons.

The description of Christ as binding himself to Scripture. Anderson does not see the truths about Christ as impersonal abstract propositions. When he speaks of a "propositional form of revelation," Anderson means fresh statements of truth that affect how we think and live. When we think of the Bible in terms of propositions, it can easily become a philosophical collection of abstract axioms. Anderson does not let this happen.

Recognition of texts that, on first impression, seem to give contrasting messages. In dealing with sexual parity in pastoral ministry, Anderson rightly observes that some texts seem to restrict certain activities for some kinds of women. Others speak about godly women and women in child bearing. Other texts point to full participation of women in various aspects of ministry.

Summary of main objections to Jesus' call of women to pastoral ministry. Anderson presents clearly and fairly the usual objections to women in pastoral ministry. He fairly critiques these objections.

Presentation of the historical situation behind New Testament passages involved in the debate. Anderson shows well the situation at Corinth, Macedonia, and Rome. He needs information on Ephesus, the background for I Timothy. We need to see the influence of the temple of Artemis with its worship of the fertility goddess, the first century Gnostic influences, and the constant emphasis throughout I Timothy on false teaching.

Fear of true diversity is unnecessary. Diversity frightens some people so much that they accept almost any explanation to get rid of it. Anderson condemns this approach. We must not force Scripture into a straitjacket of conformity in order to serve our emotional or intellectual need for consistency. Anderson insists that we see teachings within their historical settings rather than as axioms unrelated to the people to whom they were first written. Anderson says that Paul wrote what he wanted particular readers to understand. Different churches needed different guidelines. Paul's medical suggestions to Timothy for treating his stomach problems are not to be universalized. Yet we know that not all of Paul's teachings are in that category.

Themes That Can Be Clarified and Developed

Anderson's criterion can be enlarged. He has undoubtedly pointed out a unique and overlooked criterion in the resurrected Jesus. Yet unless we are careful, his approach can leave us with a limited abstraction—the resurrected Jesus alone. Anderson does not intend to do this. However, the reader may need more explanation of *what is involved in this resurrected Jesus.* The New Testament gives us his teachings and its teachings about him. Some

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of these teachings can be clearly established as normative—highest norms or standards. (See Berkeley and Alvera Mickelsen, *Understanding Scripture,* Regal Books, pp. 24-32.) Other teachings in the Old and New Testaments consist of regulations for people where they were.

Christ gave the power of binding and loosing to the apostles (Matt. 16:19; 18:18). This power involved teaching authority, and discipline (see von Meding and Muller [DNTTh], I, 171-172), but not personal authority divorced from the gospel (ibid). Nor can it be divorced from the living, resurrected Jesus.

The first act of the resurrected Lord after his ascension and exaltation to the right hand of God was to send the Holy Spirit. "He poured out this which you are seeing and hearing" (Acts 2:33). This coming of the Spirit was what Joel spoke about, what John the Baptist prophesied, what Jesus announced during his earthly ministry, and what Peter explained in his pentecostal sermon. It was the first act of the resurrected-exalted Jesus. The presence of the Holy Spirit in the world and the teachings mentioned by Peter in connection with Pentecost (Acts 2:17-18) became real.

The inauguration of the New Covenant is seen in Jesus' solemn words of the Lord's Supper: "This cup is the New Covenant in my blood . . ." (Luke 22:20; I Cor. 11:25). The new wine of the gospel cannot be contained in the old wineskins of Judaism (Matt. 9:17; Mark 2:22, Luke 5:37-39).

The resurrected Jesus is the *whole* Christ: his teachings and the teachings about him, his emphasis on the authority of his gospel, his work at Pentecost, the presence of the Holy Spirit, and his provision for the inauguration of the New Covenant.

Maleness, Jewishness, and circumcision are clarified by the total criterion. The use of maleness, circumcision, or any other *Jewish* structure as limiting service for women is negated by the reality of sons and daughters prophesying—preaching, evangelizing, teaching, comforting, encouraging, doing the full work of the ministry.

The effects in the history of the church of neglecting the gifts of the Spirit are seen more clearly in the light of Anderson's criterion. All gifts were given to men and women (i.e., particular gifts) for the common good (I Cor. 12:7), for the building up of the church (I Cor. 14:12), and for the building up of the body of Christ (Eph. 4:12). When the church lost sight of the total, living, resurrected Christ, it lost sight of its gifts and their use.

Galatians 3:26-29 is a normative passage. One should not begin in verse 28, but rather in verse 23. Before faith in Jesus, the old covenant was in operation. But now under the new covenant all believers are sons of God through faith in Christ Jesus. Verse 28 is Paul's concise statement of what Pentecost involves.

Ambiguous terminology is clarified by the total criterion. Anderson speaks of a "pastoral hermeneutic" and "textual exegesis." This is puzzling at first. I think he means "pastoral regulations" for people where they were so that they could carry out the highest norms of Pentecost. To use such regulations to cancel the highest norm of Pentecost is tragic. To see them as a means to achieve Pentecost is more likely how Paul intended them to be understood. Recognition of dependence and true learning are essentials for all ministry. The Spirit of Jesus will not re-interpret Pentecost, but rather in every age the Spirit will guide teachings to make the power of Pentecost more fully operative.

The Joel passage as quoted in Acts 2:17-18 is central. Anderson closes with this passage. The total criterion of the resurrected Jesus—all that he is, all that he taught, all that is taught about him in Scripture—comes into sharp, clear focus when we see Pentecost as an historical event and also as a powerful present reality to end all sexism, racism, and classism.

A Response to Anderson (II)

by Gerald T. Sheppard

The biblical materials themselves assign a very limited role narratively to the teaching of the risen Lord. In the synoptic Gospels, the post-resurrection encounters are brief; Jesus' instructions appear elusive and punctiliar.

By contrast, the account in Acts 1:3 allows Jesus forty days to add to the disciples' understanding of "the kingdom of God"; but we, the readers, are offered no specific details about what he taught. Historical critics properly raise questions about the sources of such tradition. However, even working within the narrative lines of the Gospels themselves, we find no biblical tradition about what might constitute the new content of revelation by the post-resurrection Christ. Within the canonical presentation of Jesus Christ in Scripture, the post-resurrection Lord remains a silent figure for us. Within the tradition, the unrecorded words of Christ become the grounds for fusing once and for all the meaning and message of Jesus with that of the Christ. The Gospel story is inevitably told through the eyes of those who have seen the glory of God beyond the crucifixion of God; the resurrection of human life beyond the suffering and death of the oppressed.

In Galatians, Paul claims he learns about the Gospel through a special audition in the wilderness, but he immediately assures us that he confirmed the accuracy of his knowledge by comparison with the Gospel tradition as already understood by the disciples in Jerusalem. The later Pauline reference to a "command from the Lord" coincides, in my opinion, with the early Christian understanding of prophecy which belongs to a quite different resource than what Anderson proposes. It is not based on an appeal to experience within the churches as proof that the risen Lord has recently clarified some previously equivocal matter; for example, in a manner parallel to Anderson's case for women's ordination.

I agree with Anderson that one should value what we discover by God's grace to be the actual situation in churches. Of course, we can observe that God seems to allow women to minister as effectively, if not more so, than men. At a minimum, this evidence ought to inspire us to hope that we can hear the Gospel of Jesus Christ with a new precision. In and of itself, it need not lead to the assumption that the risen Lord has finally made a timely decision. In my estimate, Anderson's approach risks assigning the issue of women's ordination to biblical *adiaphora,* uncertainties at the margin rather than at the center of our understanding of the Gospel. I would prefer to argue theologically that women *should* be ordained, and should have been in the past, for the sake of the same Gospel to which Scripture bears witness then and now. The risen Lord has not unexpectedly decided to join us in exegesis of biblical texts on this timely subject. Conversely, through ignorance and a poverty of imagination, *we* have only now caught up to yet another aspect of this same Gospel. We cannot blame the risen Lord for the uncertain sounds in *our* Gospel of the past. We can only respond thankfully that we now know we *should* have ordained women from the beginning of the church. The church is an imperfect institution. To whom much is given much is required!

On a much more controversial matter, the presence of gay and lesbian Christians and ministers in our churches is for me a similar issue. I have argued elsewhere that our privileged knowledge of "homosexualities" demands a new precision in our hearing the Gospel. I believe that the Gospel—as Evangelicals Concerned recognizes—should lead us at least to an affirmation of gay and lesbian partnerships ruled by a biblical ethic analogous to that offered for heterosexual relationships. If one makes such claims, then the resurrected Lord cannot be used as an excuse for the preceding centuries of sexism and

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homophobia. We should confess our past sins, whenever we gain a deeper knowledge of things that were already implicitly at the core of our profession of faith in Jesus Christ. After all, these *are* matters of life and death, not mere ambiguities.

Finally, I am disappointed in Anderson's proposal for what I consider to be a failure within Reformed Protestantism of the West. In the national Faith and Order Movement, I have been impressed with the (Eastern) Orthodox critique of the *filioque* clause in the Nicene Creed. The Orthodox contend that the *filioque* clause, on the one hand, says nothing about the economic trinity in worship and Christian praxis and, on the other hand, the *filioque* relegates the Holy Spriit to an inferior status within the Trinity. As Kilian McDonnell suggests, Protestants seem to assume that the Holy Spirit was not present with believers until the day of Pentecost. In the biblical tradition, the post-resurrection Jesus must go away so that the Holy Spirit will be with us in a special way, as the convictor/comforter until Christ comes again in glory. Even at this point, many Protestants relegate the Pentecostal activity of the Spirit to the Apostolic Age and, as Anderson's proposal seems to suggest, opt for a "Christomonism" for understanding God in the Church Age.

Anderson deserves commendation both for his genuine concern to respect the nature of the biblical text, rather than merely project his own ideas into it, and for his recognition of the gift of God in the ministry of ordained women. Nevertheless, Anderson's theological thesis, in my opinion, resolves too many hermeneutical problems by a "Jesusology" of the post-resurrected Lord. Moreover, such a view tends to invite an atrophied understanding of the role of the Holy Spirit, for example, in the attestation of Scripture, discernment within the community of faith, and empowerment to announce freedom to captives and liberty to the oppressed.

A Response to Mickelsen and Sheppard

by Ray S. Anderson

Berkeley Mickelsen and Gerald Sheppard have made significant contributions to theological literature in their own right. For them to take the time to read and critique what I have written is a mark of their Christian collegiality and their concern to contribute further to theological dialogue within the evangelical community. The fact that they were severely limited in the amount of space to present their responses while I was privileged to write two major essays, only demonstrates their good will and grace even further. I deeply appreciate their contributions.

Both Mickelsen and Sheppard seem to have grasped clearly the basic thesis which I proposed, with Mickelsen willing to consider it as a possible way of proceeding in the hermeneutical task, while Sheppard, if I understand him correctly, rejects it. Mickelsen has suggested some valuable insights which need to be pursued further, and points to the need for continued exploration of the biblical, cultural, and historical contexts in which the original texts were written. I am not sure what he means by "the highest norms of Pentecost," and by suggesting that the "Spirit of Jesus will not reinterpret Pentecost." I do not think he means that the historical event of Pentecost constitutes a norm any more than the historical event of the resurrection is a norm. It is the person of the risen Christ which is normative even as it is the person of the Holy Spirit which makes the normative presence of the risen Christ in the Church a contemporary reality.

This, of course, is where Gerry Sheppard takes issue with my basic thesis. Sheppard is not willing to allow that the risen Christ was normative for Paul. Rather, Paul's experience of the risen Christ needed to be corroborated by the oral tradition of the Jesus who lived, taught, was crucified and appeared to the early disciples. I find this strange in light of Paul's insistence that he "did not confer with flesh and blood" following his conversion, and that he only went up to Jerusalem three years after, and only then for fifteen days, and that it was fourteen years later when he went up to confer with them about "his gospel" (Gal. 1:18; 2:1). Can we read the Galatian epistle in any other way than an attempt by Paul to argue for his experience of the risen Christ as a criterion for his own apostolic authority as well as for "his gospel"?

But Sheppard does not want to allow for a Pauline reinterpretation of the gospel tradition as represented by the pre-resurrected Jesus. He will only allow that the resurrected Jesus, or the Holy Spirit, leads us to discover the same gospel with a "new precision." His basic thesis seems to be that what the church discovers today as a "permission" to ordain women can be found in the original biblical texts. This is a position taken by Daniel Fuller and has been ably presented in the November/December 1985 issue of *TSF Bulletin*.

What I hear Sheppard saying is that even Paul's teaching must be verified by its correspondence with the oral tradition as contained in the remembrance and witness of the disciples. Should Timothy have found, with a "new precision," a source in that early tradition to set aside Paul's clear instructions not to place women in authority over men? I do not think this is what Sheppard means to suggest. But then I am not clear as to what he means by the "gospel tradition," to which Paul himself must conform in order to be accurate, nor am I clear as to what he means by the "canonical presentation of Jesus Christ in Scripture."

Along with the ordination of women, Sheppard cites the case of the recognition of homosexual partnerships as one which can also be determined by a "new precision" in interpreting the biblical texts. I had expected that he would have pointed to this as a logical outcome of my own thesis, a point which I anticipated in my essay. Instead, he argues that refusal to recognize homosexual partnerships along with the refusal to ordain women by the church in its past is to substitute "our gospel" for the true and original "gospel of Christ." I have read the attempts to argue the case for ordination of women as well as for recognition of homosexual partnerships on the basis of "new exegetical precision," and I remain unpersuaded. For the reasons cited in my essay, I continue to feel that the discernment of the ministry of the resurrected Jesus in and by the church today is a recognition of an eschatological reality by which the historical Jesus, coming again, and present in the power of the Holy Spirit, is leading the church toward its future.

In the end, Sheppard charges me with following the Western tradition with regard to the *filioque*. I plead guilty here, with a qualification. I agree with Karl Barth, who has suggested that there are clearly no ecclesial or historical grounds for the insertion of the *filioque* clause into the Creed. Yet, Barth argues, the theological instincts which sought to locate the saving and sanctifying work of the Spirit of God in the work of Christ, the Son of God, are essentially correct. As Thomas Smail has recently shown in his two significant works, *Reflected Glory* and *The Forgotten Father*, a pentecostal or charismatic experience of the Spirit without a trinitarian and christological context tends toward a neglect of both the Father and the Son.

My own position demands that the Spirit who is present in the church be taken with radical seriousness as making present the life of God as Father and Son. But it is the proper work of the risen Christ as the Son to prepare the church for its eschatological presentation to the Father, even as it is the proper work of the Spirit to make present in the church the eschatological reality of the Father and the Son.

In Sheppard's response, no doubt dictated by its brevity, there is no clear indication that he considers the work of the Spirit to be an eschatological manifestation of God, and that this constitutes a hermeneutical context for determining what Scripture *intends* as a con-

tinuing authority for the saving significance of Christ's life, death and resurrection.

My original purpose was to set forth an agenda for continued discussion. I have profited from the exchange and have been challenged by my responders to re-think some aspects of my position. My hope is that other readers will also be stimulated to struggle with these issues.

BOOK REVIEWS

Liberating Faith: Bonhoeffer's Message for Today
by Geffrey B. Kelly (Augsburg, 1984, 206 pp., $10.95). Reviewed by Ray S. Anderson, Associate Professor of Theology and Ministry, Fuller Theological Seminary.

As an active member of the International Bonhoeffer Society, Professor Kelly presents us with what has now become the "standard" interpretation of Bonhoeffer. Contrary to the quick conclusions drawn by some of the post-war interpreters of Bonhoeffer, who portrayed him as the first in the new wave of "secular theologians," books published over the last decade have documented thoroughly Bonhoeffer's deep christological commitment and the essential theological unity of his thought in each phase of his life.

There are no new discoveries and no esoteric speculations on Bonhoeffer's theology in this book. There are, however, due to Professor Kelly's intimate familiarity with all of the original materials in the Bonhoeffer collection, some nuances and perspectives which illumine the man and his theological genius for even the veteran Bonhoeffer reader.

What makes this book on Bonhoeffer valuable and helpful is the way in which the complex and even multi-layered movement in Bonhoeffer's thought and life are gathered into a coherent and eminently readable treatise under the theme of a "liberating faith." As Bonhoeffer's biographer, Eberhard Bethge, states in his introduction, "It brings together all the elements of what is central to the experience of liberation and convincingly exposes the secret of Bonhoeffer's own dialectic of freedom and obligation in his life and thought."

The book opens with a chapter on Bonhoeffer's life as a witness to Christ, and then follows with chapters on Christ, the Center of Liberated Life; Liberation of Faith; Faith, the Liberation of the Church; Freedom and Discipline; and a concluding chapter on Bonhoeffer, Church, and the Liberation of Peoples. There are a set of study questions at the end related to each chapter, and the book is a rich resource of reference material through extensive end notes for each chapter.

The final chapter probes with penetrating analysis the implications of Bonhoeffer's life and thought for the contemporary role of the church in liberation movements, particularly with regard to apartheid, Latin America, and all oppressed peoples. The relevance of Bonhoeffer as a confessional critic of the church and as a Christocentric critic of liberation movements is clearly set forth. Unfortunately, Kelly's commitment to preserving Bonhoeffer's legacy in this discussion keeps him from pursuing this agenda of liberation further. If nothing further is done to pick up this challenge by contemporary theologians of the church, this book will be placed on the shelf along with the better works on Bonhoeffer instead of being used as a manual for a praxis oriented theology of the church.

For the one who already has a small library on Bonhoeffer, this book is well worth adding. For the one who would like an introduction to Bonhoeffer and a companion to Bethge's biography, I recommend this one as the best. With the study questions at the end, the book is extremely useful as a text or as a discussion book on Bonhoeffer for a church class or group.

The Churches the Apostles Left Behind
by R. E. Brown (Paulist Press, 1984, 156 pp., $4.95). Reviewed by Scot McKnight, Instructor of New Testament, Trinity Evangelical Divinity School.

Father Raymond Brown, known for his penetrating analyses of Johannine writings, delivered the Sprunt Lectures in 1980, and this slender volume is the product. His concern here is to answer the simple question, "What were the churches like after the apostles?" In this work, Brown is concerned with what he calls "The Sub-Apostolic Church," or the churches from approximately 67 A.D. to 100 A.D. Furthermore, the author assumes the conclusions of much of modern-day critical studies in the New Testament and progresses from that standpoint. For instance, he states, "It can be claimed intelligently that *most of the NT was written after the death of the last* known *apostle*" (p. 14) and that whereas at one time these questions were impossible to answer because most saw all the documents of the NT as to be dated before 70 A.D., now "we can use most of the NT to answer that question" (p. 16).

Thus, Brown studies the Pauline Heritage, reflected in the Pastoral Epistles, Colossians and Ephesians as well as in Luke-Acts, the Petrine Heritage in 1 Peter, the Heritage of the Beloved Disciple in the Gospel and Epistles of John, and the Heritage of Jewish/Gentile Christianity as seen in Matthew. None of these documents, he assumes, were written by the traditional author. In spite of the fact that many of these datings are at least challengeable, it is not my purpose to quibble with the datings of books; all this has been discussed in NT introductions and Brown is merely assuming the conclusions of these treatments. Even if one disagrees here, his study is a positive, fascinating tale of what these churches may have been like.

Though the book looks more like a study in critical-historical detection, Brown's concern is largely pastoral and ecumenical. He wants to discover how a given tradition survived and, having determined that, to evaluate both the strengths and weaknesses of that tradition. As an example, Brown sees the strengths of the Pastorals to be in the impressive stability, solid continuity, and emphasis upon pastoral qualities in leaders as well as their authority, all brought about by an institutional structure which allowed the Pauline Heritage to continue. Hwoever, he also contends that a church dominated by these perspectives may be afraid of new ideas when change is required, because it has created a stagnant dualism between the true and the counterfeit when "ordinary church life is scarcely dualistic" (p. 43). No one can doubt the validity of these ideas, and throughout the book Brown applies his conclusions to the ecclesiastical situation in the West, including the Roman Catholic Church and the larger denominations—and not missing are some jabs at American fundamentalism. Brown follows the same procedure for each of the heritages and makes many penetrating observations, both of the NT and contemporary Christianity. The book is valuable just for these insights, even if he tends to find the dialogue between Roman Catholicism and Protestants in each heritage.

In reading the volume, one is rather uncomfortable with Brown's method in that he occasionally gives the impression that an emphasis in one tradition upon a certain ecclesiological phenomenon (say, the Johannine emphasis upon individualism) naturally implies the rejection of another (say, the Pastorals' institutionalism). Brown explicitly denies that this is the case (pp. 29-30, 146 n. 200), but at times this reviewer felt that his logic required it. Thus, a postitive assertion becomes a negation of another positive. Even though Brown labors hard in his attempt to deny this, one cannot help but think that at times an emphasis upon one element may lead to a denial of another. It would be interesting to see Brown explore these relationships more.

Even though I found myself disagreeing with Brown on some critical issues, the book is rewarding for anyone who is interested in exploring NT ecclesiology, the struggles of the early church (one can easily transport most of his discussions to earlier periods) and the value of these conclusions for modern-day discussions of the church.

The Jewish Reclamation of Jesus: An Analysis and Critique of Modern Jewish Study of Jesus
by Donald A. Hagner (Academie Books/ Zondervan Publishing House, 1984, 321 pp., $9.95). Reviewed by Klyne Snodgrass, Professor of Biblical Literature, North Park Theological Seminary, Chicago, Illinois.

In the modern era, Jewish scholars have given significant attention to the study of Jesus and the Gospels in an attempt to reclaim Jesus for the Jewish faith. The focus of such studies is on the "Jewishness" of Jesus and on the similarity of his teaching to that of the rabbis. While several works have chronicled the efforts of Jewish scholars, Donald Hagner's summary and assessment of Jewish studies of Jesus is a welcome addition.

The first chapter of this well-documented work provides an introduction to the issues

and the major Jewish scholars who have investigated the story of Jesus: C. G. Montefiore; Israel Abrahams; Joseph Klausner; Samuel Sandmel; David Flusser; Schalom Ben-Chorion; Pinchas Lapide; and Geza Vermes. The second chapter provides a helpful history of the Jewish approach to Jesus from the first century to the modern period. The chapters that follow assess the way Jewish scholars have dealt with the major issues in understanding Jesus: his authority and his relation to the law; his focus on the eschatology and ethics of the Kingdom; his teaching on humanity's relationship to God; and his teaching about his own person. The concluding chapter provides a summary and treats issues pertinent to Jewish-Christian relations. In addition, there are significant excursuses which deal with gospel criticism, first century pharisaism, and the originality of Jesus. Hagner also provides a bibliographical note on other surveys of Jewish studies of Jesus and an appendix discussing John T. Pawlikowski's book on Christian-Jewish dialogue. A helpful bibliography and several indices complete the book. There is no treatment of the trial of Jesus since David Catchpole's book surveyed in detail Jewish studies of the trial.

Hagner argues that the Jewish reclamation of Jesus is possible only because Jewish scholars are unfair to the Gospels. They will accept as legitimate only those portions of the Gospels that show the Jewishness of Jesus. Where there is material not in keeping with Judaism, it is viewed as a result of either a Greek translation or the theological influence of the early church. He correctly points out that Jewish studies focus on the synoptic Gospels and the ethical teaching of Jesus and tend to ignore the Gospel of John and the deeds of Jesus. For Hagner the Jewish effort is only a partial reclamation of Jesus.

Hagner does not claim to write from an objective viewpoint. He writes confessedly as an evangelical and objects to radical Gospel criticism from Christians as well as from Jews. He argues, correctly I think, that the Gospels must be taken as they stand. He has attempted to be irenic toward the Jews and is sensitive to the offenses of Christianity against Jews. He makes a helpful distinction between anti-Semitism and anti-Judaism (pp. 289f.). The former is an expression of racial hatred and is not found in the New Testament. The latter is fundamental disagreement with the religious teaching of the Jews, and is found in the New Testament. Still, the Christian faith is viewed as the fulfillment of Judaism rather than a departure from it. Hagner, as any Christian should, emphasizes the Jewishness of Jesus and views it as unthinkable that Christians should have anything other than a positive attitude toward the Jews. Hagner also correctly emphasizes the person of Jesus as the central issue and the most important place where Jewish scholars have not done justice to the text of the Gopsels. His charges against Jewish scholars, however, may be a bit strong when he accuses them of not truly confronting Jesus and of being the closest to Jesus while at the same time being the farthest from him.

On reading about the various Jewish approaches to the Gospels and Jesus, one is reminded that Jewish scholars disagree as much as Christian ones and that they are as subjective in their approaches as Christians. For example, in studying Matthew, Jewish scholars explain the un-Jewish parts as deriving from Paul, while Christian scholars explain the Jewish parts as a re-judaizing of the tradition by Matthew's church (pp. 120-121). (Does anyone treat Matthew fairly?) All of us—even evangelical Christians—need to be much more sensitive to how subjectively we read the Gospels. Too easily we recreate Jesus in our own image.

Hagner's treatment is a significant contribution, but some criticisms need to be mentioned. From a literary standpoint the procedure gets overbearing after a while. There are too many Jewish views quoted on too many problems. That detail may be appreciated for future reference, but it is burdensome for general reading. There are several places where ancient Jewish sources are quoted, but the references are not given (pp. 106, 146, and 193). There seems to be an over-emphasis on grace and the atonement although neither of those subjects is treated frequently and explicitly in the Gospels. No doubt space would not have permitted it, but one could wish for more careful and substantive treatments of such subjects as divorce and the law. These comments are not intended to take away from the significance of this book, for Donald Hagner has done his work carefully and well. Much insight is available here for those interested in the study of the Gospels or in Jewish-Christian relations.

Jesus and Social Ethics
by Stephen C. Mott ("Grove Booklets on Ethics" series, 55, Grove Books, 1984, 25 pp., $2.00; distributed in the U.S. by the Institute for Christian Renewal, 26 Washington St., Malden, MA 02148). Reviewed by Robert W. Wall, Associate Professor of Biblical Studies and Biblical Ethics, Seattle Pacific University.

Among contemporary biblical scholars, the usefulness of the Christian Scriptures as either moral resource or theological depository is contested. Some would deny the Bible's normative character in matters of faith and practice on philosophical grounds, while others, concerned with reconstructing Scripture's various *Sitze im Leben*, lock it in the past on practical grounds. The result is that the Bible is not appealed to as a viable authority for current ethical responses or theological reflection.

Stephen Mott, professor of Christian Social Ethics at Gordon-Conwell Seminary, seeks to address and challenge three principal objections to using the New Testament for contemporary social ethics. First, the New Testament is not concerned with human society and thus with *social* ethics. Most critics who would contest the relevancy of the New Testament on this ground, whatever their theological commitments, would stress the *personal* (pietistic or existential) character of the Gospel and thus of its demand. Mott's corrective to this first objection is two-fold: 1) it fails to root the New Testament in its writers' own Bible—the Hebrew Scriptures—and its essentially social version of the Israel or *people* of God; 2) it does not adequately understand the social character of Jesus' messianic (and prophetic) Word and work. His disclosure of God's reign as a new social order within human history challenges and finally triumphs over the demonic authorities of the competing and evil dominion (itself a social order). *Easter is normative for ethics.*

Second, the New Testament does not contain the "right" type of material for ethics; it is too *impractical* for social ethics. Either it is too idealistic for the realities of everyday life, or it is too general for the specific dilemma of "Monday's morality." While Mott admits to the very real tension of trying to adapt what is a transcendent rule to the particularity of human existence, he argues that Scripture is an adequate resource for informing the *structure* of social ethics—how the moral agent "sees" social arrangements, how s/he ought to repond to the injustices one finds there, and whether or not s/he has the character and motivation to do anything about it. That is, "Scripture's most important contribution to ethics may be the content it provides for one's worldview" (p. 17). Biblical ethics provide not prescriptions but paradigms which help the believing commmunity identify what is wrong and then God's will for justifying it.

Third, the New Testament is an ancient document, and while concerned with social ethics, it is *obsolete* for our own day. Such an assessment, Mott rightly argues, flows not from historical judgments as much as from theological ones. The Bible is canonical precisely because in every age and for every community of faith God's demand is clarified in conversation with these sacred texts; and God's demand is clarified because neither our social situation nor God's desires for creation have changed significantly from those moments when the biblical texts were written.

Mott has written a valuable little book. It serves as a helpful introduction to a most important aspect of biblical and Christian ethics; it is also an indictment against those who fail to see the importance of Scripture not only in identifying social injustices (inside and outside the Church) but for righting them. Within the context of the Grove series, this booklet works well with the one by Christopher Wright, *The Use of the Bible in Social Ethics* (#51), which deals with the ethical materials of the Hebrew Scriptures.

Perhaps my concerns are less with Professor Mott and more with the series which tries to cram a tremendous amount of material into 25 pages. The issues raised by Mott must be treated more carefully and fully (indeed, Mott presents a longer version in *Transformation*, vol. 1, issues 2 and 3). Specifically, three areas need fuller treatment. First, if Mott wishes to discuss the ethical teaching of Jesus, he must then address the critical issue of how we are to move from the

New Testament Gospels back to the historical Jesus, what criteria control such moves, and whether the precipitates of such moves are more authoritative for the Church than what we now have in the inspired Gospels, redactions and all. Further, Mott did not make distinctions between Jesus' teaching and that of his apostles (whose canonical writings are inspired by God). In my estimation, Jesus' social ethic is far more radical and more difficult than that of his later followers who had to accommodate the "word of their Lord" to a socially more conservative Roman world.

Second, Mott does not interact with those whose sociological approach to the Gospels underscores the social character of Jesus' ministry. Especially, Gerd Theissen's work, *Sociology of Early Palestinian Christianity*, while far too speculative at points, provides ample justification for some of Mott's own conclusions and concerns.

Third, there are a batch of theological concerns which Mott touches on along the way, but which need to be more carefully organized and worked through. The disuse or misuse of the New Testament in Christian moral discourse is far less exegetical than theological; it has to do with how one understands the authority of the Bible, how one understands God's will and his involvement with his creation, how one understands salvation, the Church, and Christ's *parousia*. A gnostic Christian will use the ethical materials of Scripture far differently than the biblical Christian. And a biblical Christian who raises the importance of the Gospels (and the life of Jesus they enshrine) over that, say, of Paul for social ethics will "see things" differently than those who do the reverse!

In all fairness to Professor Mott, he does develop some of these points in his important book, *Biblical Ethics and Social Change* (Oxford, 1982). These concerns aside, this piece should stimulate our thinking and discussion of the social character of the Bible's ethic, and thus of the social character of the Gospel's demand.

The Johannine Epistles
by Kenneth Grayston (Eerdmans, 1984, 180 pp., $5.95). Reviewed by Gary M. Burge, Assistant Professor of Bible and Religion, King College, Bristol, Tennessee.

This volume is a recent contribution to the New Century Bible Commentary series. It stands not as a beginner's introduction to the epistles, but as a critical, technical discussion pressing forward numerous debates which are currently thriving in academic circles. Grayston is an elder statesman in New Testament scholarship (emeritus professor, University of Bristol) and shows his comfortable acquaintance with current interpretive issues and a breadth of comparative first-century religious literature. Therefore if the volume's contribution is recognized beforehand, it will become a mine of information for serious students.

The distinguishing feature of Grayston's work is his view that the first epistle of John *preceded* the writing of the fourth Gospel. He views the Johannine circle as a community in turmoil and is persuaded by the theories of Brown, Cullmann, Martyn, and others which claim to see various historical stages of the community evidenced within the Johannine literature itself. He takes pains, however, to overturn Brown's carefully argued position (see *The Community of the Beloved Disciple* (1979) and his recent commentary) that the schism in the epistles stemmed from problems emerging from a misreading of the fourth Gospel. On the contrary, says Grayston, "the epistle is written well below the level of the gospel." That is to say, the gospel clarifies problems evidenced in the epistles, not the other way around.

After one sifts the evidence, it seems that the criticisms Grayston heaps on others (e.g., for Dodd and Brooke: "confused and indecisive"; "the argument is frail, the conclusion feeble") might in turn be used against his own work. It may be that the epistle's christology, depiction of the atoning efficacy of Christ's death, and "older" futurist eschatology are "less well advanced." But there may also be another way to read the same evidence. Perhaps the epistle was intended to focus on the issue of schism and not doctrinal definition. What if the gospel *is* presupposed throughout and is the basis of the schism? This is the heart of Brown's entire argument. It is hard, for instance, to think that the epistle's prologue (1:1-4) does not build on and develop that of the fourth Gospel (1:1-18).

Nevertheless when one remembers the historical and literary issues weighing on the author's mind, the balance of the commentary can be found to be a lucid, technical study of the highest order. But here and there speculations by the author may trouble some readers. Grayston accepts the multiple authorship of the fourth Gospel and, joining the chorus, proposes two authors for the first epistle of John. For instance, in the epistle's prologue which we mentioned earlier, Grayston conjectures four separate editorial revisions to explain the present text.

This volume will join many other outstanding studies on the enigmatic epistles of John. But I still think that I will find myself reaching for I. Howard Marshall's volume (1978) for a serviceable, scholarly work in the evangelical tradition. And if I wish to go deeper into literary/religious issues, Raymond Brown's magisterial study (1983) will remain within easy reach.

Creation Regained: Biblical Basics for a Reformational Worldview
by Albert M. Wolters (Eerdmans, 1985, 98 pp., $7.95). Reviewed by William A. Dyrness, President and Professor of Theology, New College Berkeley.

Al Wolters, formerly of the Institute of Christian Studies in Toronto and now a Professor at Redeemer College, Hamilton, Ontario, makes a clear, incisive summary of the reformed worldview in these 98 pages. Aimed for the beginning theology student or the thinking lay person he lays out simply and carefully the creation, fall, redemption motif central to reformed thinking. A worldview, he notes, is a basic set of beliefs that are holistic in their implications and yet prescientific in their shape. The view he outlines takes its key terms—created, fallen, reconciled, renewed—in an all encompassing, cosmic sense. "Nothing apart from God himself falls outside the range of these foundational realities of biblical religion."

The chapter on creation is the longest and most substantial contribution. There Wolters discusses creation in terms of the law of creation, which is the totality of God's ordaining acts toward the cosmos. These laws are compelling in the case of inanimate creation but they are no less real in cultural or personal relationships. In the latter, however, God's law is only appealing; it must be "positivized" by the free response of God's people. But as the Bible makes clear there is continuity between the laws of nature and the norms of society; both express the personal will of the sovereign God. Everything we do is thoroughly creaturely and yet completely responsible to God's ordinances. In coming to terms with creation, say in agriculture, God is teaching us his will. Just as with guidance, simply because the issues are complex and there are different points of view, we do not conclude that God's will is unknowable. History is, in fact, "the generational unfolding and opening up of the possibilities hidden in the womb of creation" (37).

Next he turns to the Fall and notes that because of human sin all creation and culture lies in bondage to corruption and awaits the liberation of Christ. Most important to his argument is the view that evil is a parasite on creation, which will not be suppressed in any final sense. "World" is the name the Bible gives to the totality of perverted creation which lies in bondage to Satan. The following chapter on redemption focuses on salvation as restoration of the original good of creation—a program that Jesus began and that is called the kingdom of God. Just as Satan and evil have laid claim to all of creation, so Christ claims all again for his own. The line marking the area disputed by Christ or Satan, then, is not between various aspects of creation—what we call the sacred and the secular—but cuts through all the legitimate spheres of creaturely life. Here in what is perhaps his most original contribution he distinguishes between structure (what God made things to be) and direction (what has become of them and what through Christ they can again become). So we ask not whether a particular activity (he discusses dance in particular) is good or bad, but what in it is structural and what directional? What must be preserved and what reformed?

We have needed such a clear statement for a long time. One is impressed with the author's deep commitment to biblical truth and stimulated by the many helpful illustrations and analogies. Though sympathetic with the point of view, however, this reviewer put down the book with a certain unease. Let me note two problem areas.

While underlining the totalitarian reach of

evil, it is ultimately the goodness of creation that reasserts itself—like a spring, he says, that cannot be repressed or a leash that keeps evil at bay. One wonders whether Scripture itself doesn't portray evil as a more intractible reality. Are there not certain realities which must be finally and completely judged? Aggression perhaps can be seen as useful, but what is the structure of, say, prejudice which has been misdirected? Moreover, God himself has taken up the pain of the fall into his redemptive program. In fact, suffering is given such a prominent place in Scripture that the Savior is called the suffering servant who brings redemption through suffering and death. In general the place of judgment and discontinuity is not sufficiently recognized—what in Scripture we call the apocalyptic tradition.

Secondly, is our hope in the restoration of creation alone? According to Wolters, "hope is grounded in the constant availability and insistent presence of the good creation" (51). True, redemption fulfills the purposes and reality of creation, but does it not do more? To use his analogy, it does introduce the processes of healing in a diseased body, but it also has brought with it the elixir of eternal life. This which the New Testament calls a new creation features the good of this creation, but also transcends it in its final realization. In New Testament terminology our hope is to be grounded in that coming kingdom rather than in the goodness of this order alone.

These tendencies in no way lessen the importance of this concise little book, which we may confidently recommend to many searching for a truly Christian way of thinking about the world.

***Reason and Imagination in C.S. Lewis: A Study of* Till We Have Faces**
by Peter J. Schakel (Eerdmans, 1984, 208 pp., $8.95);
J.R.R. Tolkien: Myth, Morality, and Religion
by Richard L. Purtill (Harper & Row, 1984, 154 pp., $12.95). Reviewed by Gregory H. Spencer, Ph.D., Instructor at McKenzie Study Center, Eugene, Oregon.

In spite of a growing sense of Inkling-saturation, I'm afraid that I greet each new title on "those British Christians" with anticipation. With these two books, I was, for the most part, rewarded.

Following the inexorable march toward increasing specialization, Schakel and Purtill limit treatment of their respective authors to relatively narrow arenas. Whereas Schakel focuses on Lewis' changing views about perception and objectivity which are fully revealed in *Till We Have Faces*, Purtill attends to Tolkien's use of mythic elements and the religious ideas which are present within them. Given such specificity, these books are not for people who, having seen the movies, would like to read the "Cliff Notes" before tackling the books.

Although the scholarly approach of Schakel's criticism may be too technical for some (and at times the book reads like a dissertation), his commentary on *Till We Have Faces* makes this "un-Lewisian" book more accessible to readers who have enjoyed Lewis but have been puzzled by this particular work. *Reason and Imagination* is also enriching because of Schakel's use of outside sources such as Chesterton, Barfield,, and Tolkien, background information which illuminates differences between Lewis' and Apuleius' version of the Cupid and Psyche myth, and citations from Lewis' personal letters.

In the first half of the book, Schakel insightfully comments on *Till We Have Faces* in a chapter-by-chapter fashion. In the second section of the book, Schakel presents a compelling argument for a major shift in Lewis' thinking. According to Schakel, the tension of Lewis' conflict between reason and the imagination in his earlier works is reconciled in his later works, especially in *Till We Have Faces, A Grief Observed,* and *Letters to Malcolm.* What we see in the Lewis of the fifties and sixties is a movement away from the direct apologetics of abstract reasoning, and toward the use of myth which embodies objective truth in subjective situations. Lewis did not repudiate reason, but he came to appreciate the power of myth, and to believe "that an element of subjectivity is inherent in perception, and that a degree of self-consciousness is necessary to sound understanding" (Schakel, p. 150). Not only did Lewis then write with the tension between reason and imagination reconciled, but he was able to create more fully human characters and to write in greater detail about himself. As Schakel summarizes: "What interlocked for Lewis was a profound picture of the central elements of Christianity, presented not in the apologist's form of his earlier works, enabling readers to 'see,' or understand truths through reason, but in mythical form, giving a 'taste' of Reality through the imagination" (p. 6).

In his book on Tolkien, Purtill emphasizes the importance of myth as well. Although not as controversial (nor as challenging) as Schakel's thesis, Purtill's arguments outline a clear presentation of the characteristics of myth in Tolkien's sub-created worlds. By incorporating copious quotations from Tolkien's letters and discussion about the *Lord of the Rings*, Purtill's treatment takes on the air of a college lecture led by the Oxford don himself.

Beyond the informative chapters on heroism and the nature of free will, the strength of the book is in the revelation of Tolkien's religious thinking and the manifestation of that thinking in his not-obviously-religious works. For example, Tolkien calls the *Lord of the Rings* a "fundamentally religious and Catholic work" in which the themes of Death and Immortality and other religious aspects are "absorbed into the story and the symbolism" (Tolkien, quoted in Purtill, p. 8). In fact, the book would have been better as a review of Tolkien's Christian perspectives with guided tours into his mythic realms instead of a discussion of myth with religious highlights.

So why would a theologian or pastor be interested in these books? Besides the Cultists and Quoters who are wont to purchase all such commentaries, these books, especially Schakel's, raise important issues concerning the nature of apologetics. How do we communicate the Truth? Those Christian thinkers who prefer only the hard stuff of sheer logical argument and tend to disdain imaginative expressions of Reality would be challenged by Schakel's critique of objective apologetics a la Lewis and, to a lesser degree, by Purtill's review of Tolkien's Christian myth-making.

Evangelical Is Not Enough
by Thomas Howard (Thomas Nelson, 1984, 160 pp., $9.95). Reviewed by Todd Saliba Speidell, Ph.D. student in Systematic Theology, Fuller Theological Seminary.

Evangelical Is Not Enough is Thomas Howard's account of his journey from evangelical to catholic faith. Howard does not deprecate but rather enlarges the evangelical faith of his upbringing. Scripture and Christ, says Howard, are integrally tied to the traditional piety of the ancient Church.

Evangelicalism impressed upon Howard a dualistic view of things: faith/works, Word/Sacrament, private devotion/corporate worship, Scripture/Church, spirit/world. Evangelicalism taught him the *doctrine* of the Incarnation, but disembodied Christ Himself. Howard's introduction to sacramentalism expanded his vision to include symbols of color and shape and gesture as essential to prayer and worship. Piety is not an "individual experience," says Howard, but is the *Church's enactment* of the truth and reality of the Gospel.

Sacramental piety deposes spontaneity, he argues, because informal devotion betrays a reliance upon individual characteristics and peculiarities. Structure and discipline, however, truly free the individual to worship God. Howard considers random worship a poor substitute for the tried and true liturgy of the Church. Ironically, as he points out, spontaneity soon establishes its own "liturgy," or acceptable vocabulary of stock phrases and practices.

Howard's apologia for the catholic vision is also a guide to liturgical worship. He explains the liturgy's unity and sequence, its special vocabulary (such as synaxis, the "coming together" of the people, and the collect (pronounced *col*-lect, not col-*lect*), the most controversial points to Protestants (for example, the role of the Virgin Mary and prayers for the dead), and the liturgical year (which re-lives the Gospel events of Christ's Advent, Passion, Ascension, and Pentecost). In short, Howard provides a mini-manual on the "hows" and "whys" of liturgical worship (part of which appeared in his *The Liturgy Explained,* Morehouse-Barlow, 1981).

Howard helps evangelicals who separate Word from Sacrament and individual faith from ecclesial piety by pointing out that subjective spirituality, sooner or later, will diminish in the mood, words, or ability to pray. Howard says that even when we endure, we do not pray as we should: for whom, what,

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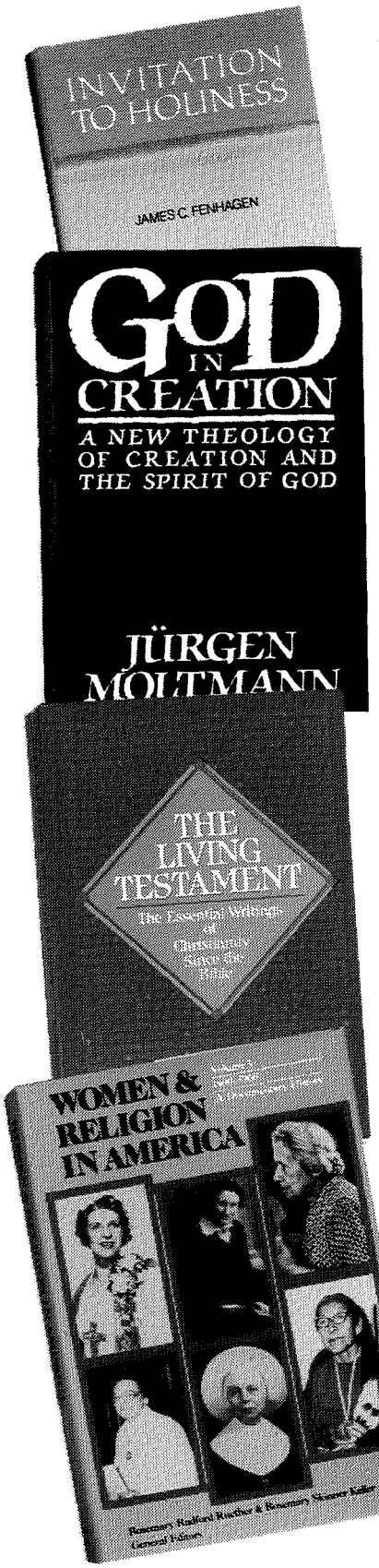

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and how we should pray. Spontaneously-oriented evangelicals, therefore, will benefit from Howard's suggestion to move from prayer as self-expression to the worship of God.

"Evangelical is not enough," although a legitimate claim, invites the suggestion that "sacramental is not enough" either. Howard's catholic vision mainly replaces an *anthropo*-centric faith with an *ecclesio*-centric faith. What Howard needs to emphasize is that the liturgy—"the work of the people"—is based on the *Leitourgos*, for Christ is the leader of our worship (Heb. 8:1f.). Hence, a *Christo*-centric piety centers on the vicarious humanity of Christ, who leads us into worship through the proclamation of the Word and the enactment of the Sacraments.

A spontaneous and individual faith, indeed, is not a proper basis for Christian faith and practice, but a sacramental and ecclesial piety is not an adequate alternative. Instead, *both* the evangelical *and* sacramental nature of the Church are christologically centered on the living Lord of the Church, who truly unites Word and Sacrament. The theological weakness of the book would thus be corrected by an emphasis on Christ as the *Leitourgos*. Although Howard's book is not an explicit theological treatise, his implicit theological assumptions on the central issue of the relation of the liturgy to the *Leitourgos* are not adequately considered.

Another limitation of the book is that Howard's autobiographical reflections on his evangelical upbringing fail to consider a more authentic and biblical form of evangelical theology based on the christological center of the Church's faith and piety. Instead, he critiques the individual and spontaneous flavor of American evangelicalism which fails to unite the kerygmatic and the sacramental, the individual and the ecclesial. Howard's critique highlights poor forms; but his case would be strengthened if he discussed the content of evangelical theology in its more credible and enduring forms (that is, more closely tied to the Reformation).

Whether or not evangelicals agree with Howard's sacramentalism, they—especially the "spontaneous" ones—should read his book to understand liturgical practice and piety.

The Inexhaustible God: Biblical Faith and the Challenge of Process Theism
by Royce Gordon Gruenler (Baker, 1983, 210 pp., $11.95). Reviewed by John Culp, Associate Professor of Philosophy, Azusa Pacific University, Azusa, California.

In the first section of his book, Gruenler uses the criteria of logical consistency and faithfulness to biblical concepts to demonstrate the basic failures of process theism. His second and third sections identify the presence of these failures in specific process theologians such as Hartshorne and Ford. Although Gruenler discusses a number of the failures of process theism, most of his criticism challenges its doctrine of God and understanding of the self. Process theism limits God in order to provide for human freedom, yet retains the concept of God as the source of evaluation. This results in logical confusion. A finite God lacks the trasnscendence needed to evaluate all events. The process notion of the self as momentary is also insufficient. It does not provide an adequate, substantial basis for personal identity and responsibility.

Gruenler's book shares a number of intriguing similarities with his counterpart's book in the classical theism vs. process theism debate—Charles Hartshorne's recent *Omnipotence and Other Theological Mistakes*. While he totally disagrees with Hartshorne's development of the doctrine of God, Gruenler accepts the basic notion that God is social and dynamic. Further, these books resemble each other in structure and in approach to the debate. Both authors write for those who already agree with their assumptions. Those seeking a careful critique and response to either process theism or classical theism will not find it in these books. Instead they will find passionately argued critiques of the other side.

The Son of Man as the Son of God
by Seyoon Kim (Eerdmans, 1985, pp. 118, $12.95). Reviewed by Ralph P. Martin, Professor of New Testament, Director of Graduate Studies Program, Fuller Theological Seminary.

The Greeks had a saying, *mega biblion, mega kakon*, a big book can be a big bore. The double reverse is just as true. It does not require much space to say a great deal, as Kim's book makes clear. Added to the virtue of the brevity of a Tacitus, Kim writes clearly and incisively. Indeed, his style is at times brusque and forthright, and just occasionally slightly ill tempered. The sole exception to his clarity of expression is his final sentence, which almost defies syntactical unpacking—which is a pity, since it is a remark laden with much theological freight. For a Third World scholar the use of a language other than his own is praiseworthy. Finally, as we assess the claims the brochure makes on the reader's attention, the subject matter is, by common consent, of vital importance. At the heart of the current christological debate is the issue of Jesus' self-witness and self-understanding. Kim's treatment tackles a topic of crucial significance.

His thesis is clearly expressed. Turning aside from approaches of indirect christology and redaction-critical treatment of the Gospels which seek to ferret out the evangelists' theological emphases, he goes right to the titles of Jesus as clues. In particular he finds the key to christology in Jesus' self-designation, "Son of Man," whose titular application is held to be proven by its derivation from Daniel 7.

As representative of God's people of the End-time, Jesus saw his person and mission as that of interpreting this role in three interlocking ways: (1) he was to discharge his ministry as Isaiah's *ebed*/servant figure whose ransom-death would pay the price for sins and inaugurate a new covenant (here good use is made of Isa. 43 as well as Isa. 53); (2) he lived out his life in filial relationship with God whose reconciling will he embodied in his acts, words and character ("Messiah," a term Jesus disdained, was also reinterpreted in a filial sense—the evidence for this lies in Jesus' *abba*-teaching and kingdom-announcements); (3) the preaching on the kingdom of God was integral to Jesus' mission, and at the Last Supper the kingdom was promised to Jesus' own in anticipation of the cross, resurrection and parousia. All these positions are ably stated, defended and insisted on in the light of recent, mainly European, scholarship. The outstanding omission is any treatment of P. M. Casey's contribution (1980) to the Son of Man debate (see now *ExpTimes* 96.8, 1985, for a restatement of Casey's argument), and Vermes gets less than a full hearing.

Kim breaks what he believes to be new ground in his attempt to synthesize these positions into one constructive thesis. He maintains that Son of Man, Servant of Yahweh, Son of God are inextricably woven into a single pattern, and must be viewed together. This is an excellent procedure which takes seriously Stuhlmacher's call for a "synthetic biblical theology," with reconciliation as its *leitmotif*. Kim has offered us a "sketch" of what such a synthetic New Testament christology might look like from the vantage point of the Synoptic Gospels and with an occasional side glance at John, Paul, and Hebrews. There are issues where Kim commands less than our total assent, but his overall thrust is in the right direction, in the reviewer's judgment.

The author (p. 75) further suggests that "nobody has ever attempted to see them (the titles) in a mutual connection and interpret them with reference to each other." I believe he is somewhat mistaken at this point, since British NT scholars such as A. M. Hunter, R. N. Flew, V. Taylor and the early work of R. H. Fuller all tended in the direction now taken

by Kim, whose salient points are clearly adumbrated by Hunter's *Unity of the New Testament* (1944) if in a semi-popular presentation. T. W. Manson could be added to the list, except that, as Kim notes (pp. 99, 100), he did not—at least in writing—draw out the interrelated connection between Jesus' filial consciousness and his death. But Kim's rejection of a corporate element in the Son of Man title against Manson reads strangely in the light of the former's appeal to Daniel 7.

But to have forerunners is no bad thing, and it adds to Kim's case which is argued against Bultmannian and post-Bultmannian assumptions. The arguments are well marshalled, and the updated discussion in which the influence of the new Tübingen orthodoxy can clearly be seen makes a welcome appearance on the North American scene.

BOOK COMMENTS

Psychiatry, Ministry and Pastoral Counseling
by A. R. Sipe and C. J. Rowe (The Liturgical Press, 1984, 384 pp.)

Sipe and Rowe have produced a high quality handbook for pastoral counselors by re-editing Farnsworth and Braceland's 1969 edited volume, *Psychiatry, the Clergy, and Pastoral Counseling*. However, since 16 chapters out of 21 are entirely new, the present volume bears only a slight resemblance to its predecessor. Both volumes grew out of the St. John's University Institute for Mental Health (now called the Institute for Religion and Human Development). The editors have sought to present an open ecumenical but not a syncretistic approach. Some selections look at issues under discussion from a psychiatric viewpoint but none betray a Roman Catholic bent.

An important feature of this volume is the first third of the book which deals with tensions between ministry and psychiatry. The religious orders have had a long and rich interest in care of the insane as witnessed by the shrines at Metz and Gheel and the St. Lazare hospital for the insane founded in 1632 by the order of St. Vincent de Paul. The authors discuss how, in spite of these common interests, the two fields clash.

The remainder of the volume deals with developmental issues of infancy, childhood, adolescence, and the various stages of adulthood. The ego psychology and object relations approach is prominent in these developmental chapters. A final section gives consideration to seven topical areas of importance to the pastoral counselor (crisis intervention, the dying, depression, suicide, paranoia, drug abuse, and alcoholism). W. W. Meissner's chapter on the paranoid parishioner is especially salient, although he maintains that pastors should know the theory of paranoia but should not attempt treatment of paranoids.

This book is balanced, comprehensive, and accurate. The reader may be disappointed, however, that these authors integrate their faith and practice to only a minimal degree in this volume.

–James R. Beck

The Origins and Development of African Theology
by Gwinyai H. Muzorewa (Orbis, 1985, 130 pp., $9.95).

The author is a United Methodist and is teaching at United Theological College in Harare, Zimbabwe. He received his basic theological education at Garrett-Evangelical Theological Seminary and completed the doctorate at Union Theological Seminary in New York. The book bears the stamp of an academic dissertation with obvious credits to James Cone. It is, therefore, not surprising that Muzorewa's methodology takes a strong socio-political direction.

The book begins with quite introductory material on traditional religion, missionary history, and African "independent" churches. It is in the area of African nationalism that Muzorewa makes his best contribution. He shows correctly that colonial suppression of the African identity had a significant impact on the development of theology and made contextualization an absolutely essential issue.

Muzorewa gives the impression, however, that the All Africa Conference of Churches is the exclusive platform for the development of African Christian theologies. African Catholics who have published creatively, such as Charles Nyamiti, were not adequately dealt with; and the controversy introduced by non-AACC leaders, such as the late Byang Kato, would have sharpened his argument. The footnotes and very adequate biobliography are positive features.

The theme of nationalism, together with the concluding chapter on Black Theology in South Africa, form the distinctives of the book. The rest of the volume suffers from attempting too much in only 113 pages.

–Dean S. Gilliland

Wesleyan Theology: A Sourcebook
edited by Thomas A. Langford (Labyrinth Press, 1984, 309 pp., $14.95).

The bicentennial of American Methodism in 1984 has brought an outpouring of books relating to the Wesleyan tradition. Thomas A. Langford, Professor of Systematic Theology at Duke University, has done much to celebrate the two hundredth anniversary of this tradition. The author of *Practical Divinity: Theology in the Wesleyan Tradition* (1983), he has now edited a companion volume of primary sources.

Although Langford is not alone in presenting the history of doctrine in the Wesleyan tradition—there are some excellent sections in Charles W. Carter, ed., *A Contemporary Wesleyan Theology*, 2 vols.—this latest effort is the only collection of readings now in print on the history of the Wesleyan persuasion.

Langford includes nearly thirty separate readings, with half of them covering the eighteenth and nineteenth centuries. John and Charles Wesley, Nathan Bangs, Richard Watson, Phoebe Palmer and Milton S. Terry are some of his early choices. Georgia Harkness, Albert C. Outler, and Robert E. Cushman, among others, comprise the twentieth century selections.

Overall the selections are weighted in two areas. First, the nineteenth century takes up

half of the book because, Langford argues, these documents are hardest to find in libraries. Second, United Methodism is given a preponderance of space because it is the dominant current of the tradition.

In the final analysis this is a thoughtfully-conceived and well-balanced book. Three hundred pages of documents illuminate the Wesleyan tradition on a wide range of themes including justification by faith, grace, sanctification, biblical interpretation, and the sacraments. Finally, Professor Langford weaves in representative material on Methodist concerns for bilateral dialogues with Roman Catholic and Lutheran denominations.

–Lyle W. Dorsett

The Churches and the American Experience: Ideals and Institutions
by Thomas A. Askew and Peter W. Spellman (Baker, 1984, 260 pp., $9.95).

The face of the church is always a unique expression of the interaction between faith and culture. In this broad survey of the changing role and image of Protestantism in America, the authors successfully illustrate the historical relationship between transcultural prophetic ideals and their embodiment in religious institutions shaped by the American social experience. This is a concise and readable introductory narrative for those interested in the development of evangelical Christianity in these United States. By limiting its focus and audience the book should achieve its goal of disseminating the fruit of more academic studies to a wider public. Far from being trite, however, Askew and Spellman have provided an excellent primer and survey which is both scholarly and intelligible.

With a good sprinkling of illustrations, the discussion extends from the pre-colonial period to the twentieth century. While one may wish for a more comprehensive treatment of Roman Catholic contributions, for example, the material is generally covered well. The concluding bibliographic essay is especially helpful for further study. What is appreciated most is the observation that American religion is of mixed character. Evangelicalism is not monolithic, but a mosaic of immense diversity, often differing significantly over the same social crisis. What is advocated is a positive Christian response to contemporary challenges, informed by a historical understanding of evangelical identity and mission.

–Lawrence W. Snyder

In the Presence of the Creator: Isaac Newton and His Times
by Gale E. Christianson (Free Press, 1984, 623 pp., $27.50).

One might wonder if another long biography of Isaac Newton that includes full consideration of his faith is warranted so soon after the publication of Frank Manuel's *Religion of Isaac Newton* (1974) and Richard S. Westfall's *Never at Rest: A Biography of Isaac Newton* (1980), two masterful interpretations. In fact, Christianson succeeds in carving out a place for his own book. This is a less technical study than Westfall's, which yet fruitfully draws on Westfall and other learned scholars to present a lively and readable study more accessible to the uninitiated, yet interested reader. And it makes use of work like Manuel's to show the importance of religion throughout the course of Newton's influential life.

The book is a compelling, instructive introduction to one of the truly seminal figures of modern Western history. Those most interested in Newton's religion may question whether Newton was exactly the "Arian" whom Christianson portrays. Yet the author faithfully records the major parts of Newton's religion: a preoccupation with Scripture (Newton could produce long lists of citations at will and quote extensively especially from the apocalyptic parts of the Bible); a determination to construct theology from the Bible and not tradition; a fascination for prophetic chronology; and a commitment to reasoned discourse as defined by the rapidly changing standards of the era. The result was more precisely, as Christianson does recognize, an "antitrinitarianism" which Newton kept to himself, but which nonetheless poses intriguing questions for those who admire this intellectual giant for his commitment to God's two books, nature and Scripture.

–Mark Noll

The Reason for our Hope: An Introduction to Christian Anthropology
by Richard Viladesau (Paulist Press, 1984, 240 pp., $10.95).

The hearer of God's Word must also attend to the human situation, for God is the answer to mankind's questions. Hence the content and direction of theology depend, says Viladesau, on the context in which it arises. While in the past this meant relating to philosophy, as Aquinas did with Aristotle, today's theologian must go beyond philosophy to discover a unity underlying contemporary plurality. Viladesau finds this by turning to human nature. Openness to the transcendent is an aspect of every person's experience. Not being satisfied with our horizon, we question and so cannot avoid the question of God.

After a survey and critique of some negative anwers to the quest for God, such as atheistic existentialism and Marxism, the classical ways to God—Anselm and Aquinas—are reviewed. The classical ways show that God is implicitly known in every object of knowledge. Transcendental method, begun by Kant but better practiced by Coreth, Rahner, and Lonergan, is the method for today. Relying primarily on analyses from Lonergan, Viladesau shows that a person as knower is open to God, and as free agent needs God to overcome evil and sin, and finally as an altruist implicitly anticipates God's self-communication in Christ.

This is a suggestive work, especially in its analysis of the contemporary context for systematic theology. The idea of the Gospel being a correlate may raise questions among those nurtured on early Barth, but the author makes an excellent case for his approach. The fact that both classical and contemporary methods are examined is another strength of the book. Those interested in reflecting on the foundations of theology will find this book well worth while.

–Arvin Vos

Who Do You Say That I Am? The Christian Understanding of Christ and Antisemitism
by Joseph E. Monti (Paulist Press, 1984, 98 pp., $3.95).

This book, which was produced as a contribution to Jewish-Christian dialogue, attempts to answer the question in its title in such a way as to accept the full validity of Judaism (and in principle all religions) while at the same time being faithful to the claims of Christianity. Monti's non-negating, "reconstructed" Christology succeeds in the former, but not in the latter. A basic problem that will emerge at the start for any evangelical reader is that the supreme authority for Monti is not Scripture, but religious experience. The result is that one is left in the rarefied air of relativity and subjectivity, where one can no longer talk in terms of the logical either/or, but only of the both/and of the plurality of phenomenological encounter. At most, then, we can speak only of what is "true" for us, not for others. Monti goes the extra mile in an appendix in which he discusses the exclusive claim, "I am the way, the truth, and the life." His not very simple explanation is possible only by ignoring the rest of that text, "no one comes to the Father, but by me."

Monti has taken up an impossible challenge and it is no surprise that he does not succeed. But it is also an unnecessary task. It is simply not the case that a truly orthodox Christology and a truly biblical Christianity lead to antisemitism. Nor is it the case that we cannot love and respect those with whom we are in serious disagreement. The challenge is not to reconstruct Christian doctrine, at least not in any fundamental way, but rather to live out the Christian ethic in faithfulness to our affirmation that Jesus is Lord.

–Donald A. Hagner

Religions of Africa
by E. Thomas Lawson (Harper & Row, 1984, 106 pp., $6.95);
Religions of Japan
by H. Byron Earhart (Harper & Row, 1984, 142 pp., $6.95).

These two books are the first selections from Harper and Row's "Religious Traditions of the World" series. Other volumes—most of which are yet to be published—are on Hinduism, Christianity, Religions of China, Ju-

daism, Islam, Buddhism, and Religions of Native Americans. If the first two volumes are any indication, this series is a winner. The series editor wanted to create a series of books to function as "an armchair pilgrimage through a number of traditions both distant and different from one another, as well as some situated close to one another in time, space, and religious commitment." So far, he is succeeding. Each volume has a common format: explore the history of a tradition; interpret the tradition as a unified set of religious beliefs and practices; and give examples of religious careers and typical practices. Each volume is self-contained—you can pick and choose.

I found them readable and, given their size, reasonably comprehensive. Both the beginner and the more knowledgeable reader will find them useful. They provide a good general background on the particular religious tradition. If you have a good knowledge of Christianity, you will have no trouble comparing that religious tradition with your own. If you are looking for explicit comparisons or an apologetic-type book, this series is not for you. (There are other good books that do that, such as those by J.N.D. Anderson, J.H. Bavinch, Howard Coward, John Hardon, Paul Knitter, H. Schwarz, Jim Sire, and the *Eerdman's Handbook of World Religions*.) Books in this series would be very useful for personal enrichment and for classroom or church use. Both in seminary and in pastoral work, you will be challenged by other religions. On my block in suburban Chicago, there are Christians, Buddhists, Hindus, Moslems, atheists and secularists. The question of meeting that challenge isn't "if" but "when." I urge you to prepare. These two books would be a good place to start.

—Charles O. Ellenbaum

The Faith We Confess
by Jan Milic Lochman (Fortress, 1984, 274 pp., $19.95)

Lochman is known as Professor of Systematic Theology, and Rector of the University of Basel in Switzerland. This brief book is a commentary on the Apostle's Creed. It is not a scholarly, dry commentary: this book is filled with sound theological judgment and a clear knowledge of the contemporary situation of the church in Europe. The author is a Czech, and sensitive to the sins of the Communist East as well as the Capitalist West. His theology is broadly evangelical.

I like this book. It is not a stale, ivory-tower theology, but an outline of dogmatics which arises out of, and speaks to, our life in the world. Lochman has not only helped me understand the Creed, he has taught me its significance for everyday life. The book is written in a popular style, and I found it to be easy reading. I recommend it to those who wish a brief overview of a contemporary theology, or an exposition of the Creed's place in today's church.

—Alan Padgett

Augustine of Hippo: Selected Writings
Translated and introduction by Mary T. Clark (Paulist Press, 1984, 514 pp.)

This compilation of sources takes its place in the Paulist Press series, *The Classics of Western Spirituality*. Its purpose is to make the spirituality of Augustine available to Augustine readers and others interested in the subject. Mary T. Clark, a Religious of the Sacred Heart and professor of Philosophy at Manhattanville College, is well known among philosophers and theologians for her thoughtful analysis and careful translation of Augustine.

Clark draws substantial excerpts from *Confessions, The Happy Life, Homilies on the Psalms 119-122, Homilies on the Gospel of John, Homily on the First Epistle of St. John, On the Trinity, On Seeing God, On the Presence of God, The City of God* and *The Rule of St. Augustine*. Brief introductions put each selection in its setting and point to the essential contribution of the work. Each translation is fresh, crisp and readable, and the book contains a substantial bibliography and helpful index.

Augustine's religious experience develops in the *Confessions*, the first of the readings. Then each of the succeeding writings accents a particular insight into spirituality developed by Augustine. Finally in *The Rule of St. Augustine* one sees how closely Augustine articulates the spirituality espoused in the documents of Vatican II. Indeed, one cannot read this material without acknowledging the debt Western Christian spirituality owes to Augustine. Recommended for Augustine scholars and students, and all interested in the nature of spirituality in general.

—Robert E. Webber

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BOOK COMMENTS

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COMMEMORATIVE ISSUE: A TRIBUTE TO KARL BARTH

Introducing This Issue

Two towering geniuses dominated the theological landscape of the twentieth century, one a Roman Catholic, Karl Rahner, the other a Protestant, Karl Barth. If we are wise, we refrain from dogmatizing about the verdict history will pronounce upon our contemporaries. But one need not have the foresight of an Isaiah to predict with confidence that Rahner and Barth will rank with Augustine, Aquinas, Luther, and Calvin as creative shapers of Christian thought. No matter how anyone may disagree with them, it must be acknowledged that the two Karls were superlatively great.

Because this is Barth's centennial year—he was born on May 10, 1886, in Basel, Switzerland—we decided it would be most appropriate to make this issue of the *Bulletin* a tribute to a Reformed theologian who, in words originally applied to Abraham Lincoln, "belongs to the ages," and who sought to magnify the Word of God, the Christ of God, and the grace of God.

First, therefore, we hear from Barth himself as he discusses his relationship to a towering genius of the nineteenth century, Soren Kierkegaard (p. 3). Personally indebted to S.K., and one of his critical admirers—their number is legion and, we hope, growing—I appreciate the address Barth delivered when he received the Sonning Prize from the University of Copenhagen in May, 1963. It was and is a clarifying accolade. Barth warmly expresses his gratitude for the decisive impact Kierkegaard had on his early development; at the same time he points out where and why he parted company with that profoundest of Christian existentialists.

From all accounts Barth was genial, life-affirming, and genuinely concerned about people. Recall that he counted it a privilege to preach the Gospel to prisoners. But we wonder curiously what this theologian was really like. So I am glad that one of his many students, Bernard Ramm, affords us some intimate glimpses of a relatively immortal fellow-mortal (p. 4).

Since Barth was first and last a theologian, Donald Bloesch's balanced appraisal of his work will prove extremely helpful, especially to evangelicals (p. 6). Judiciously he appraises the legacy Barth has bequeathed to the Church, emphasizing his corrective of liberalism and yet voicing reservations concerning certain debatable views.

Autobiographically, Carl Henry recounts a revealing episode which occurred when Barth was visiting the United States (p. 10). A significant theologian in his own right, Henry as an evangelical scholar has probed some of the weaknesses in Barth's so-called neo-orthodoxy.

A passionate devotee of Mozart, Barth listened just about every day to the seraphic music of that astonishing composer. His "Letter of Thanks to Mozart" discloses another side of a multi-faceted human being (p. 10).

Elouise Renich Fraser, who has studied Barth closely, discovers in his theology some important insights for the much-mooted question of Christian feminism (p. 11).

Obviously, then, the focus of this issue is Karl Barth, but you will also find in these pages an abundance of book reviews (p. 17), a report by Joel Carpenter on a series of meetings on the role of religion in American life (p. 14), as well as the reading list which Steven Trotter compiled while a pastoral intern with Eugene Peterson (p. 15).

Let me add, however, one more brief reference to Barth. I do so bearing in mind G. C. Berkouwer's *The Triumph of Grace in the Theology of Karl Barth*. That penetrating critique singles out the truth which was central in Barth's interpretation of God's self-revelation through his Son and His Word—GRACE. Participating in a radio interview shortly before his death, Barth said: "Grace is one of those terms that is rather overworked today. I myself have used it a good deal and have to use it. . . . Grace itself is only a provisional word. The last word that I have to say as a theologian or politician is not a concept like grace but a name: Jesus Christ. He is grace and He is the ultimate one beyond world and church and even theology. We cannot lay hold of him. But we have to do with him. My own concern in my long life has been increasingly to emphasize his name and to say: "In Him." There is no salvation but in his name. In Him is grace. In Him is the spur to work, warfare and fellowship. In Him is all that I have attempted in my life in weakness and folly. It is there in Him."

I am content to let Barth's last word be my last word in this introduction.

My Relation to Soren Kierkegaard

by Karl Barth

In Karl Barth's acceptance speech on receiving the Sonning Prize from the University of Copenhagen, May 1963, he spoke about his relation to Soren Kierkegaard. This excerpt is taken from the Kristeligt Dagblads Kronik, *17, May 1963, and follows the Danish text. We are indebted to Dr. Louis Pojman for the translation which appeared in the* Soren Kierkegaard Newsletter, *No. 9.*

The first book of Soren Kierkegaard I bought—it was in 1909—was *The Instant (Attack on Christendom).* I suppose I read it at that time. However, it did not make a deep impression on me, because at that time I was intensely involved in the theology of Harnack, Hermann, and in "Die christliche Welt." In the following years I was involved in other things—namely with socialism—and therefore Kierkegaard had for a long time rest from me—and I from him! It was first in 1919 at that critical turning point in my life, between the first and second edition of my *Romerbrief,* that he seriously and on a better foundation entered into my world of thought. This encounter was the beginning of the extremely significant role he would come to play in my written work.

Some of us at that time belonged to the younger (theologians) who already around 1916 had attempted the first daring forward steps on the way that led to a theology which was better suited (than the 19th century and turn of the century theology) to make a place for "God" as he who stands sovereign and wholly alone above men and especially the religious man, and to procure for God the honor which is his. This is how we thought ourselves to have understood the God of the Bible. Nonetheless, it was only gradually that we really became clear about the tremendous consequences this emphasis of God as the basis and object of faith would lead to. It was first of all under the influence of Hermann Kutter that we reached forward to this standpoint. But even the first edition of my *Romerbrief* had still significant inadequacies in that regard. While the reformers of the 16th century still had not really entered into our discussion in these years around 1919-20, there were other authoritative voices from a little earlier time, which partly strengthened our own restlessness, and partly drove us to go further forward on the way. Among these older voices were, besides Dostoevsky and the older and younger Blumhardt (father and son), together with the remarkably strange Franz Overbeck, and besides Plato—yes, you heard correctly, Plato!—besides all of them there was, also, precisely Kierkegaard.

The thing about him which especially attracted us, delighted us and taught us something new, was his indefatigable, piercingly sharp critique, which placed God's infinitely qualitative difference over against all man-made speculation, confronted all attempts at a direct communication of the Christian (revelation), all aesthetic superficiality, with the gospel's demand and the necessity of arriving at a strictly personal decision, and who, in short, set this up against all sorts of innocuous renderings of the biblical message, up against all that which was too self-conceited, but also the too cheaply bought theological Christianity and ecclesiology with which we were surrounded and from which we ourselves were not liberated. In the second phase of our theological revolution, Kierkegaard became for us one of those from near and far, whose cockcrow proclaimed that a new day was actually breaking forth. The second edition of my *Romerbrief* is a document of my part in clearly testifying to what someone has called "the Kierkegaard Renaissance." But for us—and therefore also for me—there had to come other days with new problems and new answers. I think, however, that I, through all the succeeding years and until today, have been faithful to the Kierkegaardian awakening call, as I heard it at that time. From that time and until now there was for me no way back to Hegel—not to speak of Bishop Mynster.

As has been pointed out from many sides, however, it has happened that I in my later books, writings, and preaching have steadily decreased my explicit references to Kierkegaard. While his special tone has certainly not been completely silenced in me, it has become drowned by other tones, so that it has become a strong undertone along with other tones. At the same time in which I in the battle-situation had given him my support, I had also in the first round overlooked certain characteristic peculiarities in Kierkegaard's historic presentation.

Must we constantly continue by again and again pointing to the oppositions, contradictions, and abysses which Kierkegaard so masterfully portrayed, and constantly ever more strictly formulated, the conditions which must be fulfilled in order to be able to think and live in faith, in hope, and in love, so that we make these factual and extremely necessary negations into the theologian's theme and allow the little flock, who will gladly be Christian and who reckon themselves to be Christian, ever again and again to taste the bitterness which *Training in Christianity* demands? Shall we do this—especially if what is at stake is the proclamation and exposition of God's message of joy for them, the gospel of God's free grace? It is remarkable how easily one himself becomes affected by the law which kills and makes disgusting, sad and heavy in spirit.

And further, how was it exactly, this relation to oneself with "this individual," on whose existence everything in Kierkegaard turns? Where with Kierkegaard is God's people, community, the Church? Where is the deacon's ministry and the task of mission? And where are man's social and political tasks? What meaning has it, that Kierkegaard, by his explanation of the command, "You shall love your neighbor as yourself," was in agreement with Augustine and the Scholastics—and therefore against Luther and Calvin!—that besides neighborly love there must be a love for oneself? How curious that we who still belong among those, who are so strongly involved in Christendom in its relation to the social questions, were not immediately reflective precisely on this point in Kierkegaard with his thoroughgoing saved-individualism!

And so there is still a third thing: does not Kierkegaard's whole theoretical basic formulation reveal a new anthropocentric systematic and to a high degree an opposition to that which we are working from? That a new existence-philosophy—Heidegger, Jaspers, Sartre—certainly by looking away from the fact that Kierkegaard would be a Christian thinker and also that he in his own way was that—is it not understandable and with the above mentioned reservations also legitimate that they could tie themselves to him? But to create a theology, which in a decisive sense builds upon Kierkegaard and essentially lives from him, would only be possible if one had not read Schleiermacher with suitable devotion and therefore had not been sufficiently warned against all promises of

his program and of an existentialist program. There, where this warning had not been heard, one took up afresh the experiment with a subjectivity, which as such accounts itself to be truth. It was an experiment with resting in oneself and with a self-moved faith, and therefore, and precisely in this form, also a faith which had neither a ground nor an object. Hence, there has arisen in the middle of our century and under the existence-dialectical signature of Kierkegaardianism a regular theological reaction. That this development from Kierkegaard was possible must cause us to have third thoughts which had not yet arisen in the beginning, forty years ago.

And now we must sum all this up. Kierkegaard was still definitely more tied to the 19th century than we realized at that time. One could perhaps also, by underscoring the historic, place the question whether Kierkegaard's view (seine Lehre) was not the highest, most consistent and most thoroughly reflected perfection of that pietism which in the 18th century together with rationalism laid the foundation for the Christianity and ecclesiology of the pious-oriented man which Kierkegaard so passionately fought, and which we forty years ago under the invocation of Kierkegaard's name again undertook to fight? But we could not attack the foundation itself, the whole anthropocentric Christian thought process as such from Kierkegaard, because he himself had not attacked it—yes, even more, because he, on the contrary, in a forceful and refined way and to a high degree had strengthened it.

From the perspective of this later understanding I am and I remain grateful to Kierkegaard for the immunity I received at that time through him, and I am and remain also full of deep respect for his life's noble tragedy and for the unusual intellectual clarity which is in his works. I consider Kierkegaard to be a teacher, through whose school every theology in every case must at one time go. Woe to everyone who neglects that school! But one must not remain sitting there—and still less, turn back there. Kierkegaard's "teaching" is, as he himself has said, "a little spice to the food," but not itself the food, which is the task of every proper theology to give the church and mankind.

The gospel is (1) the glad message of God's *Yes* to men. It is (2) the message which the community must bring further to the whole world. It is (3) the message from above. It is these three points which I learned in other schools, in addition to what I had learned from Kierkegaard's school, after meeting with Kierkegaard.

Barth As A Person and As A Theologian

by Bernard Ramm

Barth As A Person

When I started to teach theology at the beginning of my academic career, I turned to those old American standbys: Charles Hodge, A. A. Hodge (whose *Outlines of Theology* I in turn outlined in my days at the University of Washington), Augustus Strong, and G. T. Shedd (whom I really liked the best). I had heard of Brunner and Barth and the term "neo-orthodoxy," but that was the limit of my knowledge.

In my seminary education we kept hearing these names and others. A few of us were disappointed with the lack of knowledge of Barth and his theology among our own professors. Accordingly, we made an appointment with an evangelical theologian (whom I shall not name) and trusted that he would give us some idea of Barth's theology and its meaning for evangelicals. After the theologian had rambled around for twenty or thirty minutes, he stopped his talking and asked us a question: "Are you thoroughly confused?" We all admitted that we were. Then he said, "I have really explained Barth."

My reaction to that remark was extremely negative. It seemed to me both unethical and theologically irresponsible. A theologian with such an international reputation—already being classed with Augustine, Thomas, Luther, Calvin and Schleiermacher—could not have been fairly treated in this manner.

The second time I was exposed to Barth is associated with the public library of the city of Los Angeles, famous for its holdings in religion, even though a state institution. Here I found the first volume of Barth's *Church Dogmatics* translated into English with a great exertion of energy by G. T. Thomson.

I was stultified when I tried to read it. Two things in particular puzzled me. I had a general idea of what a church father was and could recognize names like Athanasius, Tertullian and Augustine. Apart from that, my knowledge of the fathers and their theology was virtually nil. Here was a text in theology filled with references to the fathers and cited in their original Greek or Latin texts. This seemed to me to border on omniscience.

The other matter that puzzled me was his use of familiar terms like Word, Word of God, revelation, etc., but with meanings that were very different from my understanding of them. The result was that much which I read was meaningless. That ended my encounter with Barth for some time.

Meanwhile the great monographs of Brunner were being translated (much to the credit of Olive Wyon of Oxford). Long before I had any substantial knowledge of Barth I was fairly well versed in the theology of Brunner.

After World War II, when the process began of systematically translating Barth into English as his successive volumes were released in German, I started my own program of systematically reading the translations. Due to my highly Americanized version of evangelical theology I found much that I could not grasp; but undiscouraged, I kept reading the volumes.

When I received a grant for a year's study abroad there was no question in my mind but that I should go to Basel where Barth was still lecturing. So my wife and I and our two children sailed the Atlantic on the U.S.S. America and finally ended up in a cozy apartment in Basel not far from the university.

Students ask me much more frequently about Barth as a person than they do about his theology. My knowledge of Barth as a person is based on hearing his lectures, sitting in on his seminars, attending his special English-speaking seminars, and visiting his home on visitation hours, which were from 2:00 p.m. to 3:00 p.m. Saturday afternoons.

The first point I make to my students is that Barth was then

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seventy-three years old. The days of thunder and lightning were over. This was a different Barth from the theologian who had personally challenged Adolf Hitler, who authored the famous Barmen Declaration (1934), and who wrote his angry **NO** (*Nein*) to Emil Brunner. He had become more the theological patriarch than the theological knight.

What came through foremost from Barth as a person was a spirit of kindliness, patience and humor. In the question period in his English-speaking seminar some of the questions asked by theologically ignorant American students could only be called asinine. But Barth would answer any question seriously and sometimes at great length. His saintliness in this regard was far greater than mine.

The second question most frequently asked by the students is whether he were a Christian or not. Students would travel from many places in Europe (thanks to the train system) to attend his English-speaking seminar. The group was, then, very mixed theologically. The students ranged from sturdy Dutch Calvinists to American graduates of liberal seminaries. No count was made, but it was my firm conviction, shared by others, that there was universal agreement among the students that by my standards Barth was an authentic Christian gentleman. This was the opinion of even those who disagreed strongly with his general theological stance.

Of course, being a fine personality is not the same as being a Christian. Barth himself remarked that the heretics were usually very attractive fellows. But with that *caveat* in mind, I consider Barth a great person and an authentic Christian.

The last time I saw Barth was in July 1958. I had made an appointment to visit him, and he had forgotten it. But he graciously invited me to his backyard patio where some of his friends had gathered. I felt it was out of place to carry on a theological discussion in such a setting. So I requested from him one piece of paper with his own writing on it. He spoke in Basel Deutsch to one of the young lads there, Peter Barth, the son of Markus Barth, who disappeared into the house. He reappeared with a sheet of paper which Barth gave to me. It was the first page of the lectures of that academic year in Barth's own handwriting. This, I thought, was generosity beyond description.

Barth As A Theologian

The third question that at least some students eventually ask is how much Barth has influenced my own theological thinking. First, a word of warning. Many different books and theologians have influenced me. I don't want what follows to be understood as the only significant theological influence in my theology. I think if it were on a line-by-line basis I would be in far more agreement with G. C. Berkouwer than Karl Barth.

1) Barth's theology has helped me break out of the theological bind so prevalent in America. We tend to box ourselves in as if the only options were liberal or evangelical. This has created a polarization in one's theology and methodology. Historically things were never this black and white. But a good deal of the literature is written as if we were limited to these options. Some of the third options suggested were not creative or powerful enough to break up the stalemate.

Barth's *Church Dogmatics* is filled with illustrations where he goes his own third way. It gradually unlocked my own theological reflection so that I could think a third way and not suffer to the end the polarization of liberalism and evangelicalism. It has made me a freer and happier theologian. My book *After Fundamentalism* could be called a study of how Barth tried to find a third way in specific theological topics.

2) My reading of Barth has given me a great respect for historical theology. We are not the only people with the truth, so that when we die the truth perishes with us. The history of theology has a very important place in Barth's theological methodology. Although dogmas of past ages are not infallible, neither are they merely materials for historical research. They had some normative function in the writing of theology. In this regard it is an interesting phenomenon that the great Scottish Reformed theologian, James Orr, defended a view of the history of dogmas which is identical to Barth's (*The Progress of Dogma*, 3d. 1908).

Barth declared that no theologian has the right to lecture or write until he has first studied what the great theologians of the Church had already said. He did not mean that we could not differ with the theologians of the past nor that we should limit ourselves to them. But the very nature of the Church as the people of God through the successive centuries requires of the theologian that he first hear those older voices before he begins his own speaking and writing in the church. This contrasts so very radically with some American liberal theologians who totally bypassed historical theology and wrote their theology based on religious experiences or the philosophy of religion.

. . . The greatest contribution Barth made to my thinking was his constant emphasis in his seminars that, if we believe with all our hearts that the Christian faith is God's truth, we need not fear any other truth.

This high regard for historical theology has materially governed the manner in which I lecture and teach. Almost always my lecturing takes some aspect of historical theology as the point of departure.

3) One of the more interesting things about Barth was that even though he believed and defended so many of the older dogmas ("a fundamentalist in a tuxedo"), he was everywhere welcomed and respected. He mentions that on one occasion he sat next to Jean-Paul Sartre in a conference! Barth has shown that, if an evangelical theologian knows theology, reveals genuine competence, and has decent manners, he or she can get a hearing in a world of theologians which is usually prejudiced against evangelicalism.

I teach in a consortium of nine schools ranging from Unitarian to Roman Catholic. In any given class I will have some sort of ecumenical mix. It has been my experience as an evangelical that if I teach competently, fairly, and objectively, I have no problems in relating to my students. One could not be a hawker of evangelicalism in that setting and survive.

The most delicate part of the whole year of instruction is when I must lecture on the Reformation. In such a class I have had Roman Catholic students, Lutherans, Episcopalians and others. I found out what Barth has found out earlier. If a theologian is competent, honest, fair and courteous, there is no difficulty in lecturing about such sensitive materials.

4) Doing my graduate work in philosophy and writing books on Christian apologetics had kept the issue of theology and philosophy on the front burner. Nobody I read on the subject

helped me out until I read Barth. To begin with, it must be said that Barth has repeatedly stressed that competence in philosophy is necessary for competence in theology and therefore every student of theology must also be a student of philosophy. Barth set up the relationship of theology and philosophy in three propositions. (1) Theology is an autonomous subject worthy within itself and does not need the imprimatur of any philosophy in order to achieve respectability. (2) No human philosophy is a perfect counterpart of divine revelation, and therefore no philosophy can claim the right to be the best companion of Christian theology (i.e., neither Plato, Aristotle, nor Whitehead). (3) We may learn something from any philosophy. Materialism warns us not to be given to excessive spiritualizing and idealism warns us not to overemphasize our knowledge of material reality.

(5) I have written elsewhere that the greatest contribution Barth made to my thinking was his constant emphasis in his seminars that, if we believe with all our hearts that the Christian faith is God's truth, we need not fear any other truth. We will then be fearless and not afraid to open any window or any door, for truth cannot embarrass truth.

(6) Barth has forced me to take a longer look at certain texts in order to plumb their depths. This applies to many passages but especially to what is known in New Testament literature as "cosmic Christology." These are the texts which attribute creation to Christ, which a good Jew would only attribute to God (e.g. John 1:1-3, Col. 1:15-20, Heb. 1:1-3). Also, such texts attribute revelation to Christ as one would only attribute it to God (John 1:14, Heb. 1:1). Although this has generated the Christomonism versus Christocentrism controversy, one cannot deny that such texts have not historically received the attention they deserve. The result in my own theology has been to move very radically in that direction.

As I have again written elsewhere, one reads Barth not to become a Barthian. Theology is on the move, and he certainly did not want to present a fixed and settled theology but rather to be a stimulus to more theology. One reads Barth to learn how one can be a better theologian. In other words, Barth's greatest impact on my thinking has been more from his methodology than from particular doctrines.

The Legacy of Karl Barth

by Donald G. Bloesch

An Evangelical Theologian

On this 100th anniversary of the birth of Karl Barth, the eminent Swiss Reformed theologian, it is appropriate to reassess his theological contribution to the church universal. Pope Pius XII hailed Barth as the greatest theologian since Thomas Aquinas, surely a singular tribute by any standard.

We should see Barth first of all as an evangelical theologian. Whereas in his earlier phase he was heavily influenced by Kantian and existentialist philosophy, when he embarked on the *Church Dogmatics* he broke with this philosophical heritage, desiring only to be a theologian of the Word of God. In his later years, Barth had no compunction in describing his theological position as "evangelical," but by this he meant neither a rigid adherence to the letter of Scripture nor a belief in biblical inerrancy. Instead, he thought of himself as evangelical in the classical sense—committed to the gospel of reconciliation and redemption, the message that we are saved by the free grace of God alone as revealed and confirmed in Jesus Christ. For Barth, this entailed an acknowledgement of the authority of Holy Scripture as the primary witness to God's self-revelation in Christ. It also excluded any recourse to natural theology—the appeal to new revelations in nature and history that could supplement or fulfill the one revelation of God in the biblical history culminating in Jesus Christ. In Barth's view, natural theology is the antithesis of evangelical theology. It is the difference between dependence on natural wisdom and trust in the gospel of God.

In contradistinction to liberal theology, Barth was adamant that the gospel cannot be reduced to ethical principles or spiritual experiences. Instead, it is the story of God's incomparable act of reconciliation and redemption in the life and death of Jesus Christ. While some of his early critics accused Barth of ignoring the doctrine of creation, he tried to see creation in its rightful place—for the sake of redemption. Redemption, moreover, is not the completion or perfection of creation but the dawning of a wholly new reality that opens up creation to a glorious new future. For him, redemption is even prior to creation, in that behind creation is God's predestining love.

Thanks to Barth, the atonement has once again become a credible doctrine. It is no longer the appeasement of a wrathful God who would not otherwise forgive, but the expression of a loving and holy God who forgives despite our unworthiness. Like Aulén he rediscovered the patristic motif—*Christus Victor*. The atoning sacrifice of Christ means the victory of Christ over the powers of darkness, powers that have held the world in servile subjection. Barth does not repudiate the satisfaction motif but now sees satisfaction as rendered *by* God rather than *to* God.

Barth has made it possible to speak again of hell, the wrath of God and predestination, and to preach these doctrines as good news. The wrath of God is but one form of his love, and predestination means foreordination to the kingdom of God. Hell has been done away with by the victory of Jesus Christ, though Barth allows for a subjective hell that exists when people deny and repudiate their election.

Barth has also helped the church rediscover the ethical seriousness of the Christian faith. Sanctification, he contends, must be reflected and attested in a life of costly discipleship. The gospel has social and political implications, though it itself is not a political message. While urging Christians to get involved in the work of social justice, Barth warns against utopianism, the illusion that the kingdom of God can be ushered in through social engineering. He sharply distinguishes between divine and human righteousness; the first is a divine gift, whereas the second is a human possibility, which can witness to but never reduplicate the first.

Another signal contribution is Barth's recovery of the objectivity of salvation. He sees the drama of salvation in terms of "God's search for man," not "man's quest for God." The object of theological reflection is not the relationship of "man to God in religious experience" (as in Schleiermacher) but that

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of "God to man in Jesus Christ" (George Hunsinger). In Barth we move from an actuality (salvation through Christ's universal atonement) to a possibility that has to be seized (service in freedom). In liberalism we move from possibility (human freedom) to actuality (communion with God).

Barth's peculiar focus is reconciliation as opposed to justification (as in Lutheranism), predestination (as in orthodox Calvinism) and holiness (as in Wesleyanism). Reconciliation encompasses both justification and sanctification, but it also includes vocation—the calling to live out our faith in solidarity with the victims of oppression in the world.

What he propounds is best understood as a universalism of hope. We can regard even non-Christians with optimism because we know that they, too, are in the hands of God who is love. Even the most despicable are claimed by the love of God, and the Good Shepherd will not rest content until he searches and finds the lost sheep. At the same time, those who persist in rejection and defiance of the God of grace meet only judgment, wrath and condemnation. We cannot escape the grace of God, but we will experience this grace in the form of judgment if we bow down before Mammon rather than before the one and only true God revealed in Jesus Christ.

Barth thought of himself as evangelical in the classical sense—committed to the gospel of reconciliation and redemption . . . that we are saved by the free grace of God alone as revealed and confirmed in Jesus Christ.

In striking contrast to the pessimism we often encounter in Reinhold Niebuhr and Emil Brunner, who are also included in neo-orthodoxy, Barth exudes a holy optimism. For him, the "real man" is not "man the sinner" (as in Brunner) but "man created in the image of God." In our radical depravity as sinners, there is still hidden our true nature, which is grounded in an ontic relationship with the living God that can be marred but never sundered.

Particularism and Universalism

This sanguine attitude extends to Barth's view of our eternal destiny. As a result, he has often been accused of universalism, but actually his position is better described as a particularism within a universalism. He explicitly repudiates the idea of a universal homecoming (*apokatastasis*), contending that God is under no obligation to continue to favor those who spurn his grace and choose to live apart from his grace. Barth does affirm the universal atonement against a type of hyper-Calvinism that holds that Christ died only for the elect. He also teaches the universal triumph of grace; yet he recognizes that grace does not find its goal and fulfillment in each and every person. Those who refuse to believe in Christ are not only under the sign of predestination to salvation, but they also stand under the dire threat of God's judgment on sin.

According to Barth, all are children of God *de jure*, but not all are such *de facto*. All are ordained to fellowship with God, but not all are set in this fellowship. Calling goes out to all, but not all respond. For Barth, whether one can forever deny the grace that already claims and encompasses all people is an open question. He is basically an agnostic concerning the final fate of the spiritually lost, but that he acknowledges the reality of spiritual lostness cannot be denied. "We should not forget," he declares, "that we ourselves are lost if we will not have him as the Savior of sinners, if . . . we will not have God in him as the God who gives to all of us generously and without reproaching us" (*Ethics*, pp. 341, 342).

Christ and Culture

When we try to place Barth in one of the five categories of H. Richard Niebuhr's typology delineated in his *Christ and Culture*, we are in a quandary, since Barth seems to offer something new. In Barth's theology, Christ is not primarily the transcendent goal of culture (as in "Christ-above-culture"), nor is he essentially the converter of cultural values (as in "Christ-transforming-culture"). Neither is the Christian under two quite different kinds of obligations, the private and the public (as in "Christ-and-culture-in-paradox"). Still less is the Christian called to establish a counterculture in direct opposition to the prevailing culture (as in "Christ-against-culture"). And, of course, Barth is adamantly opposed to "Christ-of-culture" in which the highest values of the culture are equated with the kingdom of God. Barth specifically warns against the dangers of culture-Christianity, never wavering in his conviction that the true Christian will always stand against the stream of popular opinion.

In Barth's theology, Christ is *Victor* over culture in that the idolatries and pretensions of human culture are overthrown by the divine incursion into human history. Jesus Christ, by virtue of his cross and resurrection victory, is even now Lord of the principalities and powers. Yet these powers continue to rule by virtue of deception, and therefore the victory of Christ only becomes concrete and tangible when the Spirit of God brings people the knowledge of the reality of the transformed human situation.

Our goal, Barth says, is to humanize but not Christianize the structures of society. These structures already belong to Christ, but they must now be geared to fashioning a just society, one that will reflect but not duplicate or extend the righteousness of the kingdom. Culture must be allowed a certain degree of autonomy; pluralism in the modern world must be respected. This is why Barth shies away from any move toward a theocratic experiment (as we find in Calvin). Culture

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is something worthwhile on its own level, but it must not be given ultimacy, nor must it be seen as a source of meaning and promise in human life, for this would be tantamount to idolatry. In Barth's theology, the break between Christ and culture is relativized. Ironically, by stressing the solidarity of the church with the world, Barth comes perilously close to the very Christ-of-culture position he abhors. He speaks of the need for nonconformity but only for the sake of solidarity (this is what distinguishes him from Protestant sectarianism). At the same time, Barth underlines the importance of a prophetic critique of cultural endeavor and achievement in the light of the gospel. Christ is not only the ground and mainstay of human culture but also its judge and adversary, and this means that the proper approach of the Christian in culture toward the living God is one of gratefulness and penitence.

Perhaps Barth comes closest to being a transformationalist, but he is so only in a qualified sense. He believes that the task of Christians in the state is to seek justice, but this justice is always clearly distinguished from the higher righteousness of the kingdom that God alone creates. Human righteousness is not the same as divine righteousness, but it can be a parable and sign of this higher righteousness. For Barth, the kingdom of God is not transformed human culture so much as a new reality that negates as well as elevates and purifies human culture. Barth seeks a "free culture" determined by and standing in correspondence to the righteousness of the kingdom of God. The kingdom of God can never be identified with movements of social reform and revolution, but such movements can derive their inspiration and motivation from this kingdom.

Barth also retains the thrust of "Christ-against-culture," particularly evident in his very last writings. He contends that the Christian will always be against the ruling powers and in solidarity with the oppressed. The church's message will always go counter to civil religion and to the popular values of the culture.

All efforts to substitute a new religio-cultural synthesis for the prevailing one, however, must likewise be greeted with a touch of healthy skepticism. Barth sounds a timely warning against aligning the church with any cultural ideology. In his second phase, that of dialectical theology, he emphasized the dissonance between the kingdom of God and all cultural and political movements, both revolutionary and conservative. In his last phase, he reverted to an earlier stance, viewing democratic socialism as most closely approximating the concerns of the gospel for the poor and dispossessed. Yet Barth, in contrast to Tillich, was never an ideological socialist, and he continued to the very end to resist any efforts to confuse human movements for social reform with the kingdom of God. When still a pastor in Safenwil in his early years, he broke with the religious socialists on this very issue: the transcendence of the kingdom of God over all human ideologies.

The need, he saw, was for a prophetic church as opposed to a triumphant church, which seeks to wield worldly influence or which tries to impose its will on the culture. A prophetic church brings the Word of God to bear on cultural endeavor and achievement, and this Word is always one of judgment as well as grace. The prophetic church does not instigate a crusade to renovate the culture, nor does it call people to withdraw from the arena of culture into private citadels of righteousness. Instead, the prophetic church witnesses to the breaking into history of a higher righteousness; it points people to a higher law; it reminds people of the claims of a holy God that will always contravene the pretensions and priorities of the culture.

For Barth, our political attitude must follow the belief in justification by grace. The Christian can only affirm a state based on justice. There will always be a correspondence between genuine human justice and divine righteousness, however broken and tenuous. The Christian, moreover, is under no obligation to support a state that has become demonic, that arrogates to itself ultimate power, that demands unconditional allegiance from its subjects.

The holy optimism of this theological giant is especially needed in our time when the foundations of civilization are crumbling and the spirit of nihilism is being reborn.

Reservations

Barth continued to insist that his mission was not to make "Barthians" but instead to call the church to obedience to the gospel. Thus he would have considered me derelict in my duty were I not to feel free to criticize him in the light of the gospel, though these criticisms are offered in the context of a fundamental appreciation for his monumental theological achievement.

First, Barth holds that reconciliation is manward, not Godward, that it concerns a change of attitude on the part of humanity toward God rather than a change in God toward humanity. But the question remains: Does not reconciliation in the biblical sense mean establishing concord between two opposing parties, and therefore is not reconciliation mutual? So long as people remain in sin, God is at enmity with them. Although God wills to forgive fallen humankind even in its sin, his forgiveness cannot reach us until peace is made between God and his people. God's holiness must be satisfied before his love can renew us. The good news is that God in his love acts to satisfy his holiness by taking upon himself the sin and guilt of the world in Jesus Christ. This motif is also to be found in Barth, but sometimes he gives the impression that the atonement is simply the demonstration of a love and forgiveness already available to us.

Second, Barth tends to break the correlation of salvation and faith in his pronounced objectivism. Because, in his view, each one of us is objectively, ontologically redeemed, all that remains for us is to become aware of this fact. Consequently, as ambassadors of Christ, we are to call people not to conversion but to a decision of obedience, one that belongs to the sphere of ethics rather than soteriology. While it is true that only God converts, as Barth reminds us, does not God make use of his ambassadors as instruments so that we, too, come to play a role, albeit a very secondary one, in this salvific event?

According to Barth, the whole world is included in the kingdom of grace. But is not C. S. Lewis closer to biblical truth when he likens the church to a beachhead of light in a world still under the sway of the powers of darkness? Barth acknowledges that there is a *real* difference between the Christian and non-Christian, even though this is a relative one, since both are elected to salvation by Jesus Christ. Yet only those who respond in faith are adopted into the family of God and become children of God in a special sense. This particularistic note becomes more pronounced in his posthumous

work, *The Christian Life* (Eerdmans, 1981).

Barth has often been criticized for underplaying the reality of the devil. It is indeed questionable whether he believes in a personal devil, but he does affirm the reality of the demonic, which he calls "the nothingness," a kingdom of darkness arrayed against the kingdom of God. To be sure, this anti-God kingdom has been shorn of its power by Jesus Christ, but it continues to have a semblance of power through its capacity to deceive. The nothingness or chaos might be likened to a nightmare that has no basis in reality but still is sufficient to wreak havoc in human lives. Barth's exposition of the demonic has a biblical ring, but the biblical testimony concerning the fall of angels is relegated to the area of mythology.

Where evangelicals have special difficulty with Barth is in his tendency to downplay personal sanctification. Faith in his theology is not the act by which we continually appropriate the righteousness of Christ, resulting in progressive sanctification and real holiness; instead, it is the act of acknowledging and trusting in the promises of Christ. For Barth, we are called not so much to moral excellence as to the service of the needy and downtrodden. The goal is not to lead a pious and holy life but a responsible and obedient life under God.

The danger in his theology is that the call to justice supplants the call to personal holiness. The call to freedom takes priority over the call to sainthood. Barth does not speak so much of Christian virtue as of Christian responsibility. But can there be justice without piety? Can we teach people to be disciples of Christ unless we are united to Christ in faith and love?

The problem, it seems to me, stems from the divorce between faith and religion in Barth's theology. By stressing the noetic and volitional over the experiential aspects of faith, he tends to empty faith of its mystical content. Faith involves knowledge, trust and obedience to be sure, but does not it also entail a mystical union with the Giver of faith? Mysticism and religion are suspect in Barth's theology because they connote an attempt by humans to make contact with God, to approach God on his own level. Barth regards revelation as the *Aufhebung* or abolition of religion rather than its fulfillment. Yet this word must be seen in its Hegelian context, indicating elevation and purification rather than simply negation. Barth can speak of a "true religion," which points beyond itself to the free grace of God. At the same time, it seems that Barth makes religion and spirituality expendable rather than decisive for the Christian life.

Finally, we need to ponder again Barth's decision to abandon the time-honored concept of the means of grace. For the later Barth, Jesus Christ is the only sacrament, the one Word of God, to which other words and acts can only attest but never actualize or complete. When Barth launched his *Church Dogmatics*, he embraced a neo-Calvinist sacramentalism in which he could speak of Scripture and the sermon as well as baptism and the Lord's Supper as means of grace, visible signs that have both a divine and human side. In his last period, he returned to a much earlier position in which Jesus Christ alone is the Word, and Christ speaks directly to the human soul, sometimes in conjunction with outward means and sometimes not. Barth could say that God speaks "over and against" the human word rather than "in and through" it. It seems that for Barth the infinite is capable of laying hold of the finite, but the finite is not capable of bearing or carrying the infinite. Does not Barth break here not only with catholic tradition but also with the biblical witness, which holds that faith comes by hearing and hearing by preaching (cf. Rom. 10:14-17; I Cor. 1:21; II Cor. 5:20; Gal. 3:2-5; Mark 13:10,11; Lk. 10:16)?

Some of the ambiguities in Barth's thought stem in part from his openness to the Enlightenment of the 18th century as well as to the Protestant Reformation. Unlike Reinhold Niebuhr, Barth did not seek a synthesis of humanistic and Reformation insights, but he tried to incorporate what is valid and helpful in the Enlightenment into a basically evangelical perspective. He has declared that "in the whole history of ideas there is hardly a single verdict which verbally corresponds so closely to the Christian verdict as that of 18th century optimism" (*Church Dogmatics* III, 1, p. 404). Barth appreciated the celebration of the authentically human by 18th century thinkers, even though he faulted them for not acknowledging that the ground of our humanity is the humanity of God, as seen in Jesus Christ. Their efforts, he perceived, prepared the way for a new idolatry by failing to realize that the "real man" is the "man created in the image of God" and justified and sanctified in Jesus Christ rather than the "man of reason and refinement."

Where Barth proves to be an authentic son of the Reformation is in his strong advocacy of the priority of grace over virtue, the primacy of Scripture over both church tradition and religious experience, and the sovereignty of God over the strategies of nations. As he developed his position, Barth came ever closer to the left-wing Reformation with its emphasis on the church as a gathered fellowship of believers (*Gemeinde*) rather than a sacramental institution that dispenses grace. His advocacy of believers' baptism, his stress on discipleship under the cross, and his defense of the priesthood of all believers show his convergence with the concerns of the Anabaptists.

Perhaps we could say that Barth was a genuinely catholic theologian who was willing to appropriate the good and true not only in Reformation tradition but also in the traditions of medieval scholasticism, Protestant sectarianism and even Enlightenment modernism. He did not accept any insight or practice uncritically but always made an attempt to assess its truth in the light of the gospel of Jesus Christ, which remained for him the final criterion and authority for faith and practice until the end of his life. Barth wished his own theology always to be measured in the light of the Word of God in Holy Scripture. And indeed he practiced what he preached, demonstrating a willingness to alter his theological stance on the basis of this gospel, even in his later years. Perhaps this accounts for his continuing relevance in an age when finalized systems of truth are no longer credible or meaningful.

The holy optimism of this theological giant is especially needed in our time when the foundations of civilization are crumbling and the spirit of nihilism is being reborn. It is important to recognize that his optimism was based not on human potentiality nor on the wisdom of the church but on the invincibility of divine grace, demonstrated and fulfilled in the life, death and resurrection of Jesus Christ, Savior and Lord of all peoples.

My Encounter with Karl Barth

by Carl F. H. Henry

Dr. Henry and Word, Inc., have graciously granted the Bulletin *permission to publish this excerpt from Henry's forthcoming autobiography, tentatively titled* Confessions of a Theologian.

When Karl Barth came to America for a few lectures at University of Chicago Divinity School and Princeton Theological Seminary, George Washington University made a belated effort to bring him to the nation's capital. Barth was weary; but he volunteered to come for an hour's question-answer dialogue. The university invited 200 religious leaders to a luncheon honoring Barth, at which guests were invited to stand, identify themselves, and pose a question. A Jesuit scholar from either Catholic University or Georgetown voiced the first question. Aware that the initial queries often set the mood for all subsequent discussion, I asked the next question. Identifying myself as "Carl Henry, editor of *Christianity Today*," I continued: "The question, Dr. Barth, concerns the historical factuality of the resurrection of Jesus." I pointed to the press table and noted the presence of leading religion editors or reporters representing the United Press, Religious News Service *Washington Post, Washington Star* and other media. If these journalists had their present duties in the time of Jesus, I asked, was the resurrection of such a nature that covering some aspect of it would have fallen into their area of responsibility? "Was it news," I asked, "in the sense that the man in the street understands news?"

Barth became angry. Pointing at me, and recalling my identification, he asked: "Did you say Christianity *Today* or Christianity *Yesterday*?" The audience—largely nonevangelical professors and clergy—roared with delight. When encountered unexpectedly in this way, one often reaches for a scripture verse. So I replied, assuredly out of biblical context, "*Yesterday, today, and forever.*" When further laughter subsided, Barth took up the challenge: "And what of the virgin birth? Would the photographers come and take pictures of it?" he asked. Jesus, he continued, appeared only to believers and not to the world. Barth correlated the reality of the resurrection only with personal faith.

Later, UPI religion reporter Lou Cassels remarked, "We got Barth's *'Nein!'*" For Barth, the resurrection of Jesus did not occur in the kind of history accessible to historians. Religious News Service and other media echoed my "encounter with Barth." But at the end of the hour Barth added a gracious apology. He was not fully happy, he said, with the way he had responded to some questions, and particularly about the way he had referred to *Christianity Today*. Some years later when Barth wrote his *Evangelical Theology: An Introduction*, he commented in the preface that he could go neither the way of *Christian Century* nor the way of *Christianity Today*.

A Letter of Thanks to Mozart

by Karl Barth

In his forward to the delightful collection of Barth's tributes to Wolfgang Amadeus Mozart, the composer whom the great theologian passionately loved, John Updike writes:

Karl Barth's insistence upon the otherness of God seemed to free him to be exceptionally (for a theologian) appreciative and indulgent of this world, the world at hand. His humor and love of combat, his capacity for friendship even with his ideological opponents, his fondness for his tobacco and other physical comforts, his tastes in art and entertainment were heartily worldly, worldly not in the fashion of those who accept this life as a way-station and testing-ground but of those who embrace it as a piece of Creation. The night of his death he was composing a lecture in which he wrote, in a tremulous but even hand, that "God is not a God of the dead but of the living"; not long before this Barth made notes foreseeing his death and the manifestation before "the judgment seat of Christ" of his "whole 'being,'" his being "with all the real good and the real evil that I have thought, said and done, with all the bitterness that I have suffered and all the beauty that I have enjoyed." Foremost for him in the ranks of beauty stood the music of Mozart, music which he placed, famously and almost notoriously, above the music of Bach and all others as a sounding-out of God's glory. He began each day with the playing of a Mozart record, partook of Mozart celebrations and festivals, and conscientiously served as a member of the Swiss Mozart Committee, which included the government minister Carl Burkhardt and the conductor Paul Sacher.

Through the kindness of the Wm. B. Eerdmans Publishing Co. we are privileged to share with our readers from that collection, simply titled **Wolfgang Amadeus Mozart**, *"A Letter of Thanks to Mozart," which appeared originally in the* **Luzerner Neuesten Nachrichten**, *January 21, 1956.*

In appreciation to Eerdmans for this kindness, it is fitting to mention that two other Barth books will soon be available from that publishing house: **Witness to the Word**, *trans. G. W. Bromiley, and* **A Karl Barth Reader**, *eds. Rolf Joachim Erler and Donald Reiner Marguard, trans. G. W. Bromiley.*

Celebrate Barth's centennial year by reading about him; better still, by reading something from his own vast, stimulating corpus.

Basel, December 23, 1955

My dear Maestro and Court Composer:

Well now, someone hit upon the curious idea of inviting me and a few others to write for his newspaper a "Letter of Thanks to Mozart." At first I shook my head, my eye already on the waste basket. But since it is *you* who is to be the subject, I find it almost impossible to resist. For that matter, didn't you yourself write more than one rather odd letter during your lifetime? Well, then, why not me? To be sure, there where you are now—free of space and time—you [and your companions] know more about each other and also about us than is possible for us here. And so I don't doubt, really, that you have known for a long time how grateful I have been to you, grateful for as long as I can recall, and that this gratitude is constantly being renewed. But even so, why shouldn't you for

once see this gratitude expressed in black and white?

But first, two preliminary matters. The first is that I am one of those Protestants of whom you are supposed to have once said that we probably could not properly understand the *Agnus Dei, qui tollis peccata mundi.* Pardon me—you probably know better now. Still, I don't want to trouble you with theology on this point. Imagine, rather, that I was dreaming about you last week, specifically that I was supposed to give you an examination (why is a mystery to me) and that to my question what "Dogmatics" and "Dogma" might mean, I received no answer at all—despite my most friendly prompting and my hints about your masses, which I especially like! This saddened me (because, after all, I knew that under no circumstances would you be allowed to fail). Shall we just let this matter rest?

There is another much more difficult problem. I have read that even when you were still a child, only the praise of experts could please you. As you know, there are on this earth not only musicians but also musicologists. You yourself were both; I am neither. I do not play an instrument, and I haven't the vaguest idea of the theory of harmony or of the mysteries of counterpoint. I am genuinely afraid, especially of those musicologists whose books about you I am trying to decipher, since I am composing a festival address for your birthday. Moreover, when I read the conclusions of these scholars, I fear that if I were young and could undertake this study, I should clash with several of your most important academic interpreters, just as I did with my theological mentors forty years ago. But be that as it may, how can I under these circumstances thank you as an expert and, as such, satisfy you?

Still, to my relief I have also read that you sometimes played hours on end for very simple people, merely because you sensed that they enjoyed listening to you. This is the way I have always heard you and still do, with constantly renewed enjoyment of ear and heart. I do this so naively that I cannot even be sure which of the thirty-four periods into which Wyzewa and St. Foix have divided your life appeals to me most. One thing is certain: that around 1785 you began to be truly great. But surely you won't be offended if I confess that it wasn't *Don Giovanni* and your later symphonies, not *The Magic Flute* and the *Requiem* that first captivated me. I was deeply moved already by the "Haffner" Serenade and the Eleventh Divertimento, etc.—even by *Bastien and Bastienne.* Thus you became fascinating and dear to me even before you were hailed as the forerunner of Beethoven! What I thank you for is simply this: Whenever I listen to you, I am transported to the threshold of a world which in sunlight and storm, by day and by night, is a good and ordered world. Then, as a human being of the twentieth century, I always find myself blessed with courage (not arrogance), with tempo (not an exaggerated tempo), with purity (not a wearisome purity), with peace (not a slothful peace). With an ear open to your musical dialectic, one can be young and become old, can work and rest, be content and sad: in short, one can live.

Of course, you now know better than I that for *this* more than even the best music is needed. Still, there is music which as a supplement, and quite incidentally, helps us toward that life, and other music which helps us less. Your music helps. Because it is part of my life experience—in 1956 I shall be seventy, whereas you would now be walking among us as a 200-year-old partriarch!—and because I believe that in its growing darkness our age needs your help—for these reasons I am grateful that you walked among us, that in the few short decades of your life you wanted only to make pure music and that in your music you are still vitally with us. Please believe me: many many ears and hearts, both learned and as simple as mine, still love to listen to you again and again—and not only in your anniversary year!

What the state of music is where you are now I can only faintly surmise. Once upon a time I formulated my notion in this way: it may be that when the angels go about their task of praising God, they play only Bach. I am sure, however, that when they are together *en famille,* they play Mozart and that then too our dear Lord listens with special pleasure. Well, the contrast may be wrong, and of course you know more about this than I. I mention it only as a figure of speech to suggest what I mean.

K. Barth

Is Karl Barth My Neighbor?

by Elouise Renich Fraser

Genuine encounter is always eventful. It is also unpredictable. It may yield life and health, or sickness and death. It may provoke fresh insight and a shared vision, or it may confirm old stereotypes and reinforce the invisibility and isolation of the other. What follows is both report and witness. It is a report of my encounter as a Christian feminist theologian with Karl Barth and his theology of male and female. It is a witness to my struggle to take Karl Barth seriously as my theological neighbor.

The encounter began six years ago. Karl Barth was a stranger from a far country. He spoke a strange language. He had grown up surrounded by strange customs. And, though he spoke frequently of my world, I knew he had never entered it. In my world, Karl Barth's words were terrifying. His language threatened to overpower me and consign me—along with all women—to eternal and theologically significant invisibility. His words did not promise life to me, but conveyed the awful threat of inhuman survival. As a woman, I was primarily to be seen but not heard, to be ever present to help the man. I was to engage in this activity gladly, affirming my existence by refraining from choice in these matters. The entire task of my humanity was determined by my relationship to the man. To move outside this responsive, answering role was to deny my femaleness.

Barth's words were powerful. They seemed to emerge simultaneously and with unquestionable clarity from Scripture and from life itself, so that to deny the one was surely to deny the other. His words seemed to reflect the nature of reality itself, not just as theologically understood, but as humanly experienced. The priority of God was reflected in the priority of male over female. The priority of Yahweh over Israel and the priority of Jesus over his community were reflected in the priority of husband over wife. The relationship between husband and wife was the paradigm for all human relationships because it was the one relationship within which cohumanity could find its fullest expression. Divine initiative for the relationship between God and humanity was reflected in male

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initiative for the relationship between male and female. Humanity's response of gratitude toward God was reflected in the woman's response of submission to the man. The willing subordination of Jesus to God and to the church were reflected in the woman's natural subordination to the man. In short, the relationship between male and female was the visible sign of an invisible order; to live outside the sign was to participate in chaos.

Not being a foolish virgin, I did not enter this struggle unprepared. I brought my own weapons—my words. Words like "mutuality," "equal partnership" and "wholeness." My part in the struggle would be to reinterpret Barth—to show that *this* was really what Barth had been trying to say all along. The intrusion of order into his doctrine of humanity was actually an embarrassing but not irredeemable oversight. Had he said what he *really* meant, he would have used *my* words. "Mutual subordination" between "equal partners," leading to new heights of "personal wholeness" for both men and women, was the better way to characterize Barth's theology of male and female. Or so I thought. To my great consternation, Karl Barth's words refused to yield to my efforts. Cohumanity did *not* mean mutuality or equal reciprocity. It meant exactly what Karl Barth intended it to mean—male priority over females, in correspondence to divine priority over humanity.

This caused me great distress. For in the process of struggling with this stranger, I had found my admiration for him growing, even in the midst of great frustration and anger at the power of his words. I had begun to sense that my survival as a Christian feminist theologian was inextricably linked to Karl Barth's survival as a white male theologian. There were things about his theological reflection that answered to needs which I, as a feminist theologian, had brought with me to this encounter.

As an evangelical feminist, I needed to find my own particular voice within the broad spectrum of feminist theology. The agreement I have with my sisters regarding the urgency for inclusive theological reflection is total. We agree: the history of Christian theology demonstrates the habitual exclusion of women and women's experience at every point save one; that is, women have always *all* been expected to give willing and unquestioning affirmation to theological "truths" formulated by male theologians. So there is agreement regarding the need for genuine inclusiveness in Christian theological reflection. But feminist theologians do not speak from a monochromatic theological position.

In Karl Barth I had heard some emphases which could begin to give concrete identity to my theological position. Chief among these was Barth's insistence on the priority of God. Might it be possible to separate the priority of God from the priority of males? Did the initiative of God have to be tied to the initiative of the husband? Was there not a way of replacing male priority and the husband-wife model with a more inclusive way of thinking about human relationships? If I could combine the priority of God with an inclusive model for human relationships, I might begin to find my own particular evangelical feminist voice.

Another emphasis was Barth's insistence on making Scripture his primary point of reference for the theological significance of humanity. Just as Barth's theology has been dismissed by many feminist theologians because of its legitimation of male priority, so Scripture has been dismissed by some feminist theologians because of the way it too has been used to legitimate male priority. For many feminist theologians, Scripture is no longer a living book, but a depository of powerful words useful for pronouncing judgment on all feminists, or for inoculating believers against contamination by feminist propaganda. The question for me was: Could I own Scripture as a living book—one whose words conveyed life and hope to me in my everyday struggles as a woman? Furthermore, could this be done without twisting Scripture to my own advantage? Might there be a way to discover a strange, new world within the Bible? Barth had done this; perhaps I could, too.

A second need drove me as I encountered Karl Barth. This was the need for survival as a feminist theologian. My initial conviction had been that if Karl Barth survived this encounter, then I was surely doomed. One of us *had* to be wrong. But I had not counted on the fact that Karl Barth was already a survivor; I had not fully appreciated the fact that he had worked out his theological position while going against the stream. He had not simply written his theology; he had *lived* it. This suggested to me that although Barth affirmed traditional viewpoints regarding male priority, there might also be subversive currents within his theology, currents not readily apparent if my focus remained fixed on the problem of male priority. Certainly this problem demanded a theological critique. But I had come to see that this could not be done in isolation from a positive assessment of Barth's theology of male and female. It might not be to my advantage to pronounce quick judgment on Barth's theology. Rather, the various dynamics of his theology of male and female needed to be listened to attentively, to discover whether and to what extent, even in this setting, Barth had gone against the stream as opposed merely to going with the flow. Barth's survival and mine were linked insofar as survival signals at least the intention to maintain one's integrity. At a more practical level, they were linked insofar as this male theologian, who had chosen in his own ways to challenge the establishment, might show me a way to structure and give voice to my own struggle for survival.

In Karl Barth I had heard some emphases which could begin to give concrete identity to my theological position. Chief among these was Barth's insistence on the priority of God.

Listening attentively for subversive currents was not easy. The language of subordination resonated throughout the pages of Barth's doctrine of humanity, even when the subject was not male and female. All things, from heaven and earth to God's time and human time, reverberated with the same pattern of irreversible priority. The allusions back and forth wove an ever more complex and intricate whole. Not only were there patterns of irreversible priority through all nature, but they found their theological echoes in such irreversible patterns as justification and sanctification, or Gospel and Law. All things great and small combined to reflect the glory of God who initiates relationship with humanity.

Yet in the midst of this praise of irreversible order there were echoes of a quite different sort. Though faint in Barth's discussion of male and female, they were nonetheless unmistakable. Furthermore, they could be traced both backward to their source and forward into Barth's discussion of reconciliation. The clear, undeniable shape of the neighbor began to emerge. And Barth's infrequent but regular references to

the neighbor in his doctrine of humanity began to sound like a counter-melody to Barth's persistent reiteration of the givenness and theological necessity of patterns of irreversible priority. The woman in Genesis 2 was the man's closest and permanent neighbor. Jesus is our true neighbor. We are neighbors to Jesus and to each other. God is Neighbor. Moving beyond the doctrine of humanity, the sins of inhumanity are sins against the neighbor. And tracing Barth's model of the neighbor back to its source, the neighbor is the good Samaritan, the foreigner who breaks into my isolation and invisibility, witnessing to the fact that I am not alone in this world. Instead of a pattern of irreversible priority, there is in this exchange a pattern of irreversible binding as one person is bound to another in a concrete act of human compassion. Barth's model of the neighbor was the subversive current within his theology, and, I would suggest, within his life as well. There is order in this pattern, but it is the order demanded by human compassion, not the order dictated by predetermined roles.

same time an act of solidarity. The action of the neighbor reminds us both of our common desire for life as opposed to death. The neighbor takes up my cause by reminding me that I am not alone in the world; I have not been left in my invisibility and isolation on the side of the road. This exchange between my neighbor and me embodies the Gospel's logic of priority. That is, the priority of God is reflected not in the priority of males, but in the priority of the other. From beginning to end, the Gospel stories are profoundly other-oriented; Jesus' service—the service of the true neighbor—is always for others. To live according to this pattern of priority is first to open myself to the compassionate service of the neighbor. It is to allow myself to be seen in my concrete need, and then to have my eyes opened to the same need of others for visibility and solidarity. To live according to the priority of the other is for me to become a neighbor to others out of gratitude for the human service I have received. In these often fleeting and unpredictable encounters, we find reflected the image of God who has not left us in isolation and invisibility.

According to these new words, every human being is my neighbor, not just those friends I might expect to lend me aid in time of need.

Here, then, was the model needed for my survival—a model by which to make theological sense of my own life, a model by which to express an alternative vision of reality. But this is to anticipate the third need I brought to my encounter with Karl Barth. The need is not mine alone, but one I share with all Christian feminist theologians. We are in need of constructive and persuasive visions of what it means to be human. These must be visions capable of capturing the imagination of the heart, visions that invite people to live out of the life-transforming power to which the visions point. They must be visions which convey Christian identity to those who feel left out of the Christian story. They must be visions that challenge and disturb even as they produce life and health. They must work not simply at the cognitive and abstract level, but at the affective and concrete level as well. They must be as inclusive in their general accessibility and appeal as they are in their ideas and concepts. They must convey urgency and reflect the real-life struggles of women to be taken seriously as the visible and inescapable neighbors of men and of the institutional church. Only visions such as these will invite and even compel others engaged in the same struggles of life to seek their own Christian identities as human beings.

In Karl Barth's model of the neighbor, I have found the beginning point for such a vision. He has suggested to me a new set of powerful words. They are not the words I brought with me to the encounter. This new set of words seems to spring, as did Barth's, simultaneously from Scripture and from life itself. They are the gateway to a strange new world within the Bible and within life itself. The remarkable thing about these words is that they describe a reality in which all of us move every day. They are not alien to our common experience of life, though they will challenge and disturb that experience if we allow them to do their work.

According to these new words, every human being is my potential neighbor, not just those friends I might expect to lend me aid in time of need. Just as the good Samaritan was the hated foreigner, so the neighbor may well be someone with whom I would rather not be seen, someone whom I might have avoided under less needy circumstances. The aid given by the neighbor is an act of compassion which is at the

These new words gain much of their credibility from their inclusiveness. Unlike Barth's words, they appeal to widely recognizable patterns in everyday relationships, not to narrowly conceived patterns of relationship between male and female. The experience of having a neighbor is true to everyone's personal history, insofar as no one could exist from infancy without having at least one neighbor—someone to take up one's cause. The widespread, recognizable, everyday repetition of the pattern of one person taking up the cause of another is the greatest persuasive feature of the new model. The pattern may name what happens within long-term relationships, or it may accurately describe a passing encounter between strangers. In either case, the image of the Creator is reflected in this mundane reminder of that for which we were created and called—the task of being human.

The model of the neighbor offers a new way of thinking about human relationships. But it also opens the door to a new way of hearing Scripture. The pattern of having and being a neighbor becomes a way of redescribing what is going on within the diversity of Scripture. Individual stories, individual books, and the entire canon itself portray or can be related to the history of the compassionate neighbor. The compassionate neighbor is all those surprising "outsiders" who minister in various ways to the "insiders." (Are they really outsiders?) The compassionate neighbor is the marginated "insider" who appears with regular frequency as a central figure at crucial turning points in the narratives of the Old and New Testaments. The compassionate neighbor is Jesus himself in his unexpected and scandalous public identification with those whom society would have preferred to isolate and keep invisible. The compassionate neighbor is God who refuses to leave humanity lying battered and half dead by the side of the road. The Neighbor is God who comes to us in Christ to pour oil and wine on our wounds, to carry us on a donkey to the innkeeper, and to pay the full price for the restoration of our humanity.

The last need which I brought to my encounter with Karl Barth was one of which I was but dimly aware. Only in the midst of struggling with Barth's words did I recognize the urgency of this need. I needed a theological method respon-

sive both to the complexity of Scripture and to the complexity of human life. In addition, given feminist theology's concern for inclusiveness at every point in theological reflection, it became imperative that this method be accessible to anyone desiring to live out of the encounter between Scripture and life. As I worked at following Barth's Christologically-based reflection, I could see that he was engaged in a form of narrative theology. That is, Barth always described and defined his concepts and ideas by maintaining their connection with the biblical narratives in which they appeared or from which they had been taken. The meanings of the concepts were unintelligible apart from their story contexts. For example, Barth explicitly refused to speak of man or woman in abstraction from biblical narratives which seemed to tell their respective and related stories.

The possibility of a feminist narrative theology meant more than a method I could name as my own. Above all, it was a way to dialogue with Barth on his own terms, a way to take him seriously while still challenging him at a foundational level. I found my need for Barth giving way at this point to his need for me. He needed me, not to rescue him from unwarranted accusations of being closed to dialogue, but to take him seriously as both of us struggled to bring all the complexity of our lives into dynamic encounter with all the complexity of Scripture. Here I found Barth deficient in a foundational sense; he had not taken seriously—in spite of his intentions to the contrary—that part of human life to which he, as a white male, was an outsider. This failure to listen to all of life was echoed in his failure to take seriously those parts of Scripture which seemed to him *not* to address male and female. Barth's constricted outlook on life was matched by a constricted appeal to Scripture. In each case, Barth saw only that with which he was already familiar. The rest remained invisible and thus insignificant to him—as did the woman in his theology of male and female. It is ironic that in spite of his imaginative powers, displayed in their fullness on every page of the *Church Dogmatics*, Barth failed to see the full complexity of human life as it is embodied in human relationships and presupposed in the pages of Scripture. By taking Scripture as the history of the compassionate neighbor, instead of the history of a covenant between unequal partners, every human relationship with God and with others suddenly became a significant part of the whole. The hope for full humanity was not reserved for those within a marriage between unequal partners, but was offered as the task and possibility for *all* God's creatures in *all* their relationships. The priority of God as the only source of divine grace was maintained, as was the priority of the other as the equally necessary source of human solidarity.

My encounter with Karl Barth continues. It has lost none of its unpredictability, none of its freshness, none of its struggle. But Karl Barth is visible to me in ways I never anticipated, and my world is not quite as isolated from his world as it was six years ago. We have come a long way together, and I am eager to get on with the next hundred years.

Happy birthday, Karl.

"Re-Visioning America": Religion's Role in American Life

by Joel Carpenter

Over the past two years, the Center for American Studies of Indiana University-Purdue University at Indianapolis has brought together scholars from a variety of academic disciplines and from institutions from across the nation to discuss religion's many roles in the American experience.

This series, titled "Re-Visioning America: Religion and the Life of the Nation," was the brainchild of Rowland Sherrill, Professor of Religious Studies at IUPUI; and Jan Shipps, a historian who directs IUPUI's Center for American Studies. Grants from the Lilly Endowment and the Indiana Committee for the Humanities made possible the four symposia and one major conference.

Scholars and clergy at these meetings considered how the United States' collective national identity and public discussion of national purpose and mission have been baptized with religious meaning. Several themes surfaced: 1) the ways in which a variety of people and movements have tried to fabricate, mend, or reweave a religious vision of America; 2) the clash of competing sets of ideals for national life; 3) the variety of angles of perspective and interpretive layers from which visioning or re-visioning can take place.

The first of the invitational symposia took place on March 1-3, 1984, and featured papers on "Crisis in the American Republic," by Douglas Sturm of Bucknell University; "Christian Primitivism and the Life of the Nation," by Richard T. Hughes of Abilene Christian University; and "Psychic Child, Real Child: Reflections on the Critical Spirituality of Robert Coles," by Bruce A. Ronda of Skidmore College.

Meeting again on June 14-16, 1984, the core group of 30 scholars considered essays on "Religion and the Renewal of American Culture," by John F. Wilson of Princeton Unviersity; "The View from the Outside," by J. Gordon Melton of the Institute for the Study of American Religion; and "Religion in the Life of Eleanor Roosevelt," by Amanda Porterfield of Syracuse University.

A third session convened on September 27-29 to discuss the issues prompted by papers presented by Richard L. Bushman of the University of Delaware on "Religion and the Self: Christianity and Gentility in Nineteenth-Century America"; Albert Raboteau of Princeton University on "Martin Luther King, Jr., and the Tradition of Black Religious Protest"; and

Joel Carpenter is Administrator at the Institute for the Study of American Evangelicals in Wheaton, Ilinois.

Jon Butler of the University of Illinois at Chicago on "The Sacralization of the American Landscape: Church-building, Bell-ringing, and Ritualization, 1680-1760."

The culminating event of the "Re-visioning" project, however, was the public conference held on March 28-30, 1985, which displayed the work of over two dozen scholars and showcased three plenary addresses: "We the People: Black Religion and the Re-Creation of America," by Vincent Harding of the Iliff School of Theology; "Revisionary, Revisionist, or Revisory; or, How Do You Revision an America?" by Giles B. Gunn of the University of Florida; and "Missions and Millenialism: American Christianity's World Vision," by Timothy L. Smith of the Johns Hopkins University.

Quite literally as an afterthought, the conveners held a fifth and final symposium on January 30-February 1, 1986, to consider essays by Martin E. Marty of the University of Chicago on "20/20 Revisioning: An Acute Eye on American Religion"; and Henry W. Bowden of Rutgers University, "Six Authors in Search of a Character: Religious History and Revised Meanings in America."

One measure of the success of these meetings is, of course, the quality of written work which they inspired. Fortunately, those who did not attend will be able to judge for themselves within a year's time, for the enterprising conveners have edited two volumes of essays, and their colleague, Anne Fraker, has compiled a participant-contributed companion bibliography on American religion. These books will be published by the University of Illinois Press.

Another important measure is the quality of discussion. This was a fundamental concern of the planners, and they worked hard to create a climate that encouraged the free exchange of ideas. In my estimation, they succeeded admirably. Their large public meeting in particular was designed to draw in and encourage the participation of "laity" (actually religious professionals, by and large) who sported no scholarly expertise, but were vitally interested in the subject.

Such participation, at least in the sessions I attended, was animated, intelligent, and refreshing. Only a few of the academicians in this motley collection of literary critics, religionists, ethicists, American studies scholars, political scientists, psychologists, and historians failed to communicate effectively to each other across disciplines, and to the large public audiences. The relative success of these meetings speaks well for the development of a genuinely interdisciplinary study of American religion.

Readers of *TSF Bulletin* will no doubt wonder whether the purpose of "Re-Visioning America" was more analytic or prescriptive. Did these folk have visions to pursue, or were they content to assess the American dreams of past and present and to discuss new angles of vision from which to evaluate them? I am not sure whether the participants agreed. Two of the papers at the first meeting, by Sturm and Ronda, openly prescribed alternative visions of the common good. Many of the others saw their task as bringing new clarity to our understanding of American life, past and present, and thus providing some insight on how to work with present reality. And still others were content to learn more about the various perspectival "lenses" and levels of "signification" with which one discovers and makes "visionings."

Participants seemed to agree, however, that if the United States is not quite in a state of crisis concerning its purpose and mission, that it is exhibiting some pronounced symptoms of malaise. Yet scholarly reticence about offering concrete suggestions, and strong doubts as to what sort of explicitly religious visioning today's norms of public civility might allow, inhibited what might have been a fruitful discussion of such ideas.

As one of the relatively few evangelicals involved in these sessions, I was taken aback by the intensity of the disgust and anxiety that my colleagues felt about the new religious political right. It seemed clear to them that politicized fundamentalism is a major threat to democratic institutions and process, and that in league with the bellicose Reagan administration, these Moral Majority types are endangering humanity's very existence. Copnsequently, some of the "scholarly interest" I heard expressed about fundamentalism in particular seemed to be predisposed to show how "pathological" this movement truly is. It seemed well-nigh impossible that many of my fellow scholars could develop a humane empathy for fundamentalists as subjects of research. For the sake of fairness and honesty in our work, we all should heed Leo Ribuffo's cautionary tale of liberal scholars' ritual slaying of the "Old Christian Right" a generation ago.

This fear and loathing of fundamentalism underscored to me what was the burden of Martin Marty's address: that assessments of American religion are neither fully objective nor completely subjective, but perspectival. For religious scholarship to help those who wish to live responsibly in America today, it needs to be the product of a pluralistic community of contributors, whose varying angles of vision will add perspective to the commonly agreed-upon landmarks. "Re-Visioning America's" conveners seem committed to Marty's inclusive, collegial approach. Evangelicals, no less than other religious, ethnic and gender groupings in American life, should accept such invitations to contribute to the re-making of American religious studies. They cannot afford to have scholarly analysis "done" to them without adding some perspectives of their own.

Antiphonal Readings For Summer

by Steven F. Trotter

Summer is upon us at last. Are you looking forward to a long break and some good reading? Steve Trotter of Christ Our King Presbyterian Church in Bel Air, Maryland, provides us with a very helpful list of books drawn from the classics of pastoral care and spiritual guidance.—Ed.

In the fall of 1983 I wrote Eugene Peterson asking if I could spend a study year with him. I wanted to study with a pastor rather than an administrator, and I also wanted to study with someone called to a smaller congregation. Pastor Peterson was known to me through his books and articles (e.g., *Long Obedience in the Same Direction* (IVP); *Earth and Altar* (IVP); "Annie Dillard: Praying With Her Eyes Open," *TSF Bulletin*, Jan/Feb 1985).

To my surprise, he and the church said yes to my request. So my wife and I moved to Bel Air, Maryland, in the fall of 1984. For that year, I was not on staff at the church, nor did I serve as a paid intern.

In the course of that year I read a book a week and wrote a response to each. Neither a review nor a critique, my response to each writer often surprised me. Usually the responses I wrote seemed antiphonal to the works I had read—different in style, but shaped and influenced by what I had read.

I was exposed to a great variety of writers who have shaped my thinking about the church and my preparation for ministry. This year I am serving as sole pastor at Christ Our King Presbyterian Church, while Eugene is on sabbatical. He is spending the year writing and replenishing his own spirit.

The books I have selected to discuss are, in my opinion, good instructors in many aspects of a pastor's work. They also speak to the larger topic of spiritual guidance. Additional titles for good reading this summer appear at the end. Many of the titles listed and discussed are available in the *Classics of Western Spirituality* series (Paulist Press). All should be required reading during seminary. They are best read as conversations rather than treatises, or, to put it another way, they should be heard with the ears rather than read with the eyes. Pastor Peterson is always saying that we need to turn our eyes into ears, especially regarding Scripture: our eyes serve primarily the mind, the intellect. Thus *hearing* the Word is so important. Pastors need to *hear* Teresa and Von Hugel, Gregory and St. John of the Cross.

An example is Barth's *Romans*. It is usually read more for its content than for examining Barth's method. But both content and method make Barth especially valuable for the pastor. His dogged determination to pay attention to every detail, to come to his material fresh, to *listen* first without pressing his own agenda into the text: these are good pastoral practices.

Showings I & II, by Juliana of Norwich

"All shall be well, and all shall be well, and all manner of things shall be well."

So Juliana of Norwich wrote during her lengthy illness and her accompanying visions of God and His love. The work, in two sections (a short and a long account of her vision), is the journal of a soul trusting only God. She provides an able example of praying without demanding; she is a person living with the immensity of grace and immersed in her journey of faith.

Her view of God as wholly good and wholly kind isn't swayed by her circumstances. Instead, she sees everything in light of the God who loves her. Thus her confidence and trust in God is deep, her understanding of God deeper still. Her references to God as Mother are relatively unique among mystical writers—as well as among contemporary writers.

Juliana provides a good introduction to a certain style of mystical writing and models an approach to prayer that is refreshingly un-self-centered.

The Country Parson and *The Temple*, by George Herbert

George Herbert's *The Country Parson* needs to be read alongside his poetry in *The Temple*. The former describes his practice of pastoral work in the early seventeenth century; the latter contains verse written during the same period.

Herbert provides a model of good pastoral work; and despite his era, his model is still valid in its concentration on individuals in the parish, its appreciation of an all-inclusive spirituality, and because he had quiddity.

His poem "The Quiddity" says that it is poetry that is his quiddity. It is while he writes poetry that Herbert finds himself closest to God, which is suggestive for pastors today: What is quiddity for you? What is the activity outside of pastoral work that draws everything together and provides unity where you find yourself in union with God?

Herbert is a guide to both good pastoral practice and the essential role of a whole, non-fragmented life; a life where there is quiddity in the midst of ministry.

Letters to a Niece, by Baron Friedrich Von Hügel

Anyone writing about, reading about, or practicing spiritual direction will come across Baron Von Hügel sooner or later. He is a recognized scholar of his day, a Roman Catholic with catholic tastes and a deep concern for the work of the Spirit in individual lives.

What he did had always been known as "spiritual direction"—a term being rediscovered today. Von Hügel was one of the best, and this collection of letters written to his niece show the master at work, letting all of life be the creative ground for the spiritual journey. Nothing was ignored, everything was included as his niece learned to pray, to think, to live with God at the center.

Von Hügel's approach exposes the superficiality that frequently afflicts modern day counseling and pastoral care. Both of these disciplines attempt to meet a person's deep need for prayer and reflection—and often fail. As pastors discover again the central priority of spiritual direction, Von Hügel will regain prominence.

A book to read and reread and read again.

Life of Moses, by Gregory of Nyssa

As a student I read people like Gregory as an example of allegorical exegesis. My instructor's intent was to say, "Don't do biblical interpretation this way."

But read Gregory from another perspective, not as a model for exegesis but as an approach to a broad and full spirituality, and his allegorical/analogical method explodes with meaning. Gregory illumines the way to seeing life analogically, to living a life that chooses not to understand everything in order to understand God better.

Gregory's approach suggests that our scholarship has squelched our sense of wonder, and he uses the life of Moses as a paradigm for analogical living. He shows Moses slowly responding to the diverse events of life, discovering the finger of God in them all, allowing himself to be pulled further into the great scheme of creation and redemption. Our faith is full of analogies: bread and wine, the seasons of the church year, creation itself.

Gregory of Nyssa can awaken our abillity to think and live within the analogy of faith, and stretch our narrow vision of our vast Lord.

The Descent of the Dove, by Charles Williams

Perhaps better known for his fantasy works, Williams' *Descent of the Dove* should be required reading for anyone concerned with how the Spirit works in the Church.

"Thorough" is descriptive of Williams' approach as he traces the way God has carefully worked in and through history to shape His will. The basic assumption that God is at work is a necessary prerequisite to good pastoral work—yet is often ignored in the church's frenzy to be active. Williams keeps it front and center.

His description of church history, always with the common thread of the Spirit at work, reminds activists in the ministry that God is perfecting His Church—despite us. Williams' story of the church is a welcome respite from typical histories and can inform pastoral work well.

***Interior Castle*, by Teresa of Avila**

Read any anthology of Christian mystics or any book on spiritual disciplines, and eventually you will come across Teresa.

Put up the anthology. Set aside the survey of Christian spirituality. Read Teresa.

Interior Castle uses the image of the heart as a seven-chambered castle, an abode of Christ. The faith-journey leads us further up and further in, moving from one chamber to the next, until she finds, in the seventh, union with Christ.

She describes how easily we are distracted, held for a time in one chamber or another, resisting the pull of God's love to move more deeply into His love. Awareness of circumstances gives way to a greater awareness of God, and we stop being tourists and become true pilgrims: risking, exploring, trusting, enjoying, maturing.

Teresa conducts a wonderful tour of the Interior Castle, the dwelling place of God in each of us.

Additional Readings of Classic Pastoral Care

Regula Pastoris, by Gregory
The Imitation of Christ, by Thomas a Kempis
The Reformed Pastor, by Richard Baxter
The Shape of the Liturgy, by Gregory Dix
The Ministry of the Word, by R.E.C. Browne
Diary of a Country Priest, by Georges Bernanos
Letters, by Samuel Rutherford, compiled/edited by Horatio Bonar
Confessions, by Augustine
Commentary on Romans, by Karl Barth
Purity of Heart is to Will One Thing, by Kierkegaard
Pensees, by Pascal
Leaves From the Notebook of a Tamed Cynic, by Reinhold Niebuhr
Characters in Pilgrim's Progress, by Alexander Whyte
The Soul's Journey Into God; The Tree of Life; The Life of St. Francis, by Bonaventure

TSF AND ESA JOINT-SEMINARS

TSF and Evangelicals for Social Action (of which Dr. Grounds is president) are planning seminars at theological and graduate schools across the country. These seminars will present the Biblical/theological bases for political involvement and address the difficulties in motivating Christians to become more aware and to participate more actively in community and national affairs. Effective working models will also be presented. For more information concerning these seminars, write to Dr. Grounds in care of the *Bulletin*.

BOOK REVIEWS

***The Protestant Reformation 1517-1559* in the series *The Rise of Modern Europe*, founding editor William L. Langer, by Lewis W. Spitz (Harper & Row, 1985, 444 pp., $22.95);**
***Reformation of Church and Dogma (1300-1700)*, volume 4 of *The Christian Tradition: A History of the Development of Doctrine*, by Jaroslav Pelikan (University of Chicago Press, 1984, 424 pp., $27.50).**
Reviewed by Rodney L. Petersen, Assistant Professor of Church History and the History of Christian Thought, Trinity Evangelical Divinity School.

Some books should be required reading for those interested in the affairs of the church. These two studies deserve such attention. First, among the spate of books recently published on reform in the sixteenth century, none are better. In these anniversary years of the Reformation, the topic is germane. Second, both authors represent the best in American church history, each having weathered a lifetime in the field. Each has served as president of the American Society of Church History. Each is a committed (Lutheran) churchman.

Spitz's text, part of a series that surveys the socio-cultural development of Europe since the Middle Ages, sets the Reformation in its widest context. Pelikan's study, fourth in his series of five volumes on the development of church doctrine, offers an internal look at the theological forces emerging out of late medieval debate that would shape the Reformation and condense into distinct confessional positions. Both texts draw us to the period with ecumenical intent.

Spitz offers us a vivid narrative of "a great religious movement within society as a whole" (346, cf. 3). It is as well executed as it is ambitious. We are introduced to the rupture in European cultural life between the Fifth Lateran Council and the signing of the Treaty of Cateau-Cambresis (occurring in the year of Calvin's definitive edition of the *Institutes*), four decades (1517-1559) that, together with the Renaissance, "constitute the twin cradle of modernity" (5). Spitz's interests focus upon the religious issues of the period. He underscores the importance of the Reformation as a religious event in which the creative role of the individual is not lost before the larger sweep of history: "The Reformation was born deep within a single individual but emerged to become a public matter..." (59). The question of justification before God "triggered the Reformation" (66). It set in motion a powerful historical force which, despite "conservative overtones," proved to be "more radical" than the Renaissance.

Following such terminological distinctions, Spitz maps the social and demographic terrain. Braudel's wide perspective is balanced against "the story of men in action" emphasized in the historical methodology of Namier and Carlyle. Such balance is seen in the "action and passion" of Luther, amply illustrated in the following chapter where a helpful distillation of scholarship on Luther's person and theology is offered without neglect to social history: "the Reformation was the first historical movement in the post-Gutenberg era and the printing press made it possible" (88).

In further chapters on the progress and second surge of the Reformation we are offered the same balance of biographical influence set in the context of succinctly delineated social history: Zwingli the theologian in the context of urban "defeudalization of the church" (183), Calvin the systematizer of Reformed thought in the context of diffuse French and wide Genevan efforts at reform.

Spitz balances popular groundswell against royal leadership in the English Reformation, and continental Catholic renewal against the spiritual wellsprings of medieval reform. A chapter sketching countervailing developments in the East and West plays off of Toynbee's theme of conflict in the center, expansion in the wings as the peripheral states of a civilization grow to dominance (Russia, Ottoman Turks, the Atlantic seaboard).

The closing chapter on society and culture offers limited reflections upon changes in the social order. Events which occurred in the period are never viewed from a reductionist perspective, but are seen to have "resulted from the interaction of societal forces and individual drives and decisions" (346). Spitz flatly states that the Reformation itself must be seen and judged from a religious perspective, whatever its social effects might have been: "What the reformers basically achieved was not an ethical reform, but a resurrection of basic evangelical teachings which gave to Christianity renewed vitality—one more, and perhaps the final, lease on life" (348).

This study is a distillation of much of the solid historical work of the past forty years. One leaves with a summary picture of the potentially radical effects of religious change. Such change, even more than the revival of learning (upon which the Reformation was so deeply beholden) affected basic premises and theories of legitimacy. Such were the consequences of a movement that was, in the first place, intensely personal and concerned with questions of eternal salvation.

It is difficult to point out weaknesses in a book so bold, lively, and well executed. However, this reader would have appreciated a fuller treatment of the "radicals" of the Reformation, a topic left for the "marginalia" in

relation to Luther and Zwingli. The author's reasoning ("They clearly do not constitute a significant third force in the Reformation" 173-174) is plausible, but may neglect the degree to which such groups pushed certain theologies and policies in directions they might not otherwise have gone—to say nothing of what is seen to be their influence today. Then, too, resorting to the use of selected endnotes rather than extended footnotes is understandable in a work of such breadth, but it does give the feeling of being a step removed from the workshop.

Spitz's contribution is deepened when read together with Pelikan's masterful analysis of the internal momentum leading to reform and its aftermath in diverse confessional statements. As in previous volumes, Pelikan's interest is in Christian doctrine: "What the Church of Jesus Christ believes, teaches, and confesses on the basis of the word of God . . ." (I.1). This gives Pelikan a limiting methodology for wending his way through theological and philosophical schools of thought to the kernel of doctrinal development. This means that many things are not dealt with—particular theologies or viewpoints as such, many of the socio-cultural issues central to Spitz's study. However, this does mean that we are given a focused treatment of church doctrine during the sixteenth century, its evolution out of late medieval debate and devolution into various confessional alignments.

Pelikan prepares us for the Reformation with a chapter on the flowering of doctrinal pluralism in the fourteenth and fifteenth centuries within an Augustinian theological heritage. Attempts to "own" that heritage through syntheses with Augustine's theology draw us to pointed reflections upon the will of God and imitation of Christ. In the following chapter we are faced with the weakened power of the Augustinian conception of the church before the tangible realities of ecclesiastical schism and open challenges to the nature of the church, defined since Nicaea as "one, holy, catholic, and apostolic." Such debate, particularly over the nature of apostolic or "apostatic" obedience (110), set in the context of a weakened ecclesiology, takes us to the explosive sixteenth century in which debate was no longer intranecine but internecine.

Issues of doctrinal pluralism and ecclesial fissuring preface the Reformation. Succeeding chapters tend to focus upon different confessional traditions because of the predominance of a particular doctrine within an emerging confessional position. For example, the chapter, "The Gospel as the Treasury of the Church," draws us to Luther, but more as represented in formal church doctrine than in early Martinist thrusts. As with Spitz, so here the individual is not lost: "Not since Augustine had the spiritual odyssey of one man and the spiritual exigency of Western Christendom coincided as they did now" (127).

Having taken us through central Lutheran motifs, Pelikan turns in the following chapter to traditional Reformed concerns: "The Word and the Will of God." Chapters with expected doctrinal themes follow: "Roman Catholic Particularity," "Challenges to Apostolic Continuity." The text ends (without pointedly treating developments in England) with a survey of "Confessional Dogmatics in a Divided Christendom," a fine survey of common issues facing separated churches—questions of epistemology, the humanity of Jesus, nature of the covenant, and gifts of grace. This prepares us for Pelikan's final volume, one that begins with Pietism, Puritanism, and Jansenism—and modernity.

As Pelikan charts the course of doctrinal controversy, many things are uncovered: the centrality of Augustine, the continuity and gelling of medieval themes, and the emergence of controversy over the interpretation of Scripture—now more fully debated than at any time since the Patristic era. We are drawn to this latter topic with the erosion of the traditional Nicene definition of the church, its first three attributes reduced to the question of apostolic obedience: "for the fundamental issue in each of them was the nature and locus of authority in the church" (110). Such debate fed into a view of Scripture and its proper interpretation. This is not the "full-scale articulation . . . of its inspiration and inerrancy, . . . completed only . . . in the Protestant theologies that came out of the Reformation" (118-119). Still, Pelikan adds, in the debate over the nature of apostolic obedience: "Those who made the most of the authority of the primitive church were accused of 'wanting to have Sacred Scripture alone . . . as a judge,' as well as of 'wanting to interpret that Scripture according to their own ideas, without caring about the interpretation of wise men in the church'" (119).

The thread of debate over biblical interpretation continues with sixteenth century controversies, specifically the nature of the Lord's Supper: Luther, "pressed to authenticate his teaching," pointed to "the norm of conformity to the literal meaning of the biblical text" (182). Or further, for Bullinger, "'the word of God' meant 'the language of God, the revelation of his will'" (212). The question of the marks of the true church, central to debate over apostolic obedience, devolves upon that Word as interpreted through word (doctrine), sacrament (presence), and practice (will).

One way of reading Pelikan's journey through the internal dimensions of the Reformation is to track emerging debate over the interpretation of Scripture—not its authority, accepted by all, even anti-Trinitarians (330-331)—now debated outside the "caritas" of Augustinian ecclesiology. The point is obvious for current application: in debate over apostolic obedience, how wide do the arms of ecclesial love extend?

In raising up the external dimensions of the Reformation, Spitz drew us to the role of the individual: "one of the great paradoxes of history, . . . real people make history" (346). In drawing us to the internal dimensions of the Reformation, Pelikan has pointed to the centrality of particular interpretations of the Word and the social forms which inevitably resulted: "separated churches, . . . each a simulacrum of that . . . tradition to which, in one way or another, they all still pledged allegiance" (332). In the end, the necessity for reform in both its external (social) and internal (theological) dimensions has been clearly presented by each author. Yet we are still left with the mystery of historical explanation: Was the Reformation the result of European cultural diffusion, defeudalization, or the triumph of Augustine's doctrine of grace over his doctrine of the church? Such reflections are weighty but profitable exercises in this the 450th anniversary year of the German Reformation. They merit evangelical and ecumenical consideration.

Evangelical Dictionary of Theology
edited by Walter A. Elwell (Baker Book House, 1984, 1204 pp., $29.95). Reviewed by Robert R. Redman, Jr., Pastor, Brookings Presbyterian Church, Brookings, Oregon.

Keeping up with theology these days is a tough row to hoe, and Baker Book House has done students, pastors and teachers a valuable service by publishing the *Evangelical Dictionary of Theology*. Edited by Walter Elwell, *EDT* is the much needed successor to the *Baker Dictionary of Theology* published in 1960. In offering an evangelical perspective and articles on evangelical terms, figures and movements, it provides an alternative to Allan Richardson's *Westminster Dictionary of Theology* and F. L. Cross' *Oxford Dictionary of the Christian Church*.

Although it is a one-volume dictionary, with approximately 1200 entries, *EDT* is not small. Elwell intended the dictionary to be a general resource, presenting sound scholarship in plain English. The goal was that the scholar find the dictionary correct and the layman find it understandable. In the main, this goal is achieved. Naturally, there are stylistic differences between contributors. R. L. Reymond's article on the incarnation is couched in abstract and technical language, and should have been revised.

Another of Elwell's aims was fairness to diversity of opinion within current evangelical theology. Again, more editorial supervision could have been exercised. Paul Feinberg's article on inerrancy is one-sided, attempting to defend the concept instead of simply summarizing arguments pro and con. His approach appears to cast doubt on the sincerity of those who are critical of inerrancy. Moreover, it violates *EDT*'s stated policy of not taking sides on issues that divide evangelicals.

Noticeably absent are articles on women leaders and theologians, and especially on feminist theology. Strangely, contemporary theological movements are included while living theologians are not (except Hans Küng), which leaves theologians not allied with a movement out in the cold.

EDT has some noteworthy strengths. Entries on historical figures are supplemented by a host of lesser-known evangelical thinkers and leaders whose contributions should

not be forgotten. A number of pressing current issues are forthrightly and helpfully discusssd, such as aging, homosexuality, war, poverty, the ordination of women, the inspiration and authority of the Bible, and Christianity and culture. A positive appreciation of Catholic terms, figures and movements is demonstrated throughout the dictionary. And a number of contemporary movements in theology and the life of the church are well represented, such as Asian theology, the church growth movement, liberation theology, and the charismatic movement.

Serious students of theology will always need the multi-volume reference works. But the *Evangelical Dictionary of Theology* will be a valuable and handy one-volume reference tool for a long time.

The Radical Vision of Saul Alinsky
by P. David Finks (Paulist Press, 1984, 305 pp., $9.95). Reviewed by Donald P. Buteyn, Flora Lamson Hewlett Professor of Evangelism and Mission and Dean, San Francisco Theological Seminary.

My own involvement as a trainee in one of Saul Alinsky's earlier West Coast programs, and my involvement in community organization work in Michigan, California and Washington both prior to and following that unforgettable exposure to this remarkable person, made the reading of P. David Fink's recounting of Alinsky's life and work a remarkable and exciting experience. The earthy, poignant mix of painful realism, incredible tenacity, panoramic vision, political wizardry, personal trauma, high drama, and sometimes raunchy humor recorded here helped me to recall Alinsky's hopes and dreams for the poor, the disenfranchised, and the powerless, which many of us who knew him and sat at his feet shared. His was a vast, eccentric, indomitable belief in the American system, in the right and capacity of grass roots communities to confront oppressive forces and to find creative ways to provoke justice, acquire power and use it for the common good. Alinsky believed, with Alexis de Tocqueville, whose views have been affirmed most recently by Robert Bellah, et al., in *Habits of the Heart*, that the American Republic would be in grave danger if its citizens became apathetic and grew too dependent on public authority to solve their problems. He perceived as our major threat the "enemy within us—that hidden and malignant menace that foreshadows more certain destruction to our life and future than any nuclear warhead."

The author of this comprehensive biography and reflection on Alinsky's vision, work and life sheds light of an intimate sort that reveals not only the tough facade of this master strategist and advocate but his inner spirit. Alinsky knew much of violence, illness and death. Jacques Maritain, French philosopher and long time friend and admirer of Saul is quoted, "I have known and loved him for more than twenty years. . . . There is in him, I think, much more than he himself is aware of . . . He says that he knows nothing of God, or the immortality of the soul. Well, God does know him, and the beloved souls whose graves he visits do know him also. And a man whose whole life and work are inspired by dedicated love for the humiliated and oppressed is surely loved by God." (p. 49)

Whereas such an assessment confirms no clear religious commitment by Saul Alinsky, every one of the colleagues referred to in the book, several of whom I know as friends, would join me, I'm sure, in attesting to the truth of Alinsky's remarkable blend of a political and sociological sixth sense with a deep underlying understanding of and esteem for the Judeo-Christian heritage which provides the ultimate rationale and spiritual foundation for every effort that works for justice in human society. Those of us for whom Alinsky was a very secular mentor would all admit to his tender heart and his incredible compassion. He was a mix of the worst and best in a crusader who could be a kind of modern day Robin Hood, Genghis Khan, John L. Lewis and Will Rogers rolled into one.

He was sometimes excessive in his judgments and capable of overlooking the potential disasters toward which he might be heading. He could be the ultimate encourager of gifted colleagues, yet he was capable of a sort of benign, prolonged and destructive neglect of important personal relationships.

Throughout his life, beginning in his early and often convoluted childhood, he gravitated toward the religious community. He correctly perceived, first in Chicago—that city he knew best and in which he mounted his greatest successes—that the Church, particularly the Roman Catholic Church, was best positioned to be the courageous organizer and advocate of the poor. In due course his was a broad-based Roman Catholic and Protestant ecumenical consortium taking a variety of forms, city by city and place by place. The clergy were his critics, his friends, his best defenders, his most loyal colleagues, his source of counsel and encouragement, and more than once his conscience. Though he was a self-defined, non-practicing Jew, he blended a theological savvy in his walk that made him an heroic gadfly within both church and synagogue. Without the Church, he would have been a prophet without colleagues. His lonely style would have assured a frothy mix of rage and disgruntled idealism. With the Church as an ally and kind of base camp, his vision could be caught and carried by a far broader company of theologically astute zealots for change.

Alinsky was profane, uncouth, a creature of the back alleys and violent streets, but also a suave, perceptive, shrewd observer of the human scene. Capable of both cruelty and compassion, with no concrete evidence of personal commitment to the Christ, many of whose followers he admired, he was nonetheless one who echoed with power the mission call of that Savior and Lord whose servants he loved.

As a recounting of a history and a vision that must be recaptured by every generation of Americans, this book is a classic and terribly essential call to responsible and creative leadership in a terrible time.

Corporation Sole: Cardinal Mundelein and Chicago Catholicism
by Edward R. Kantowicz (University of Notre Dame Press, 1983, 295 pp., $9.95). Reviewed by Paul Heidebrecht, Ph.D. student in history of education, University of Illinois.

Protestant and Catholic students of American history are woefully ignorant of each other's traditions and heroes; this is certainly the case in Chicago, where often the two communities act as if the other does not exist. Of course, they have had almost 150 years of experience insulating themselves from one another. Fortunately, in recent years U.S. Catholics and Protestants (in particular, evangelicals) are finding that they share many common concerns (e.g., opposition to abortion, financial aid for private schools). Their histories also reveal common patterns of adjusting to the modern American culture and maintaining spiritual vitality among the faithful.

This becomes quite evident in Edward Kantowicz's superb biography of George Mundelein, the Archbishop and, in 1924, Cardinal of the Chicago archdiocese—from 1916 to 1939. Cardinal Mundelein was known for putting the Catholic Church on the map, not only in Chicago, but to a large degree in the nation as a whole. Kantowicz focuses almost entirely upon Mundelein's Chicago years, portraying the German-American prelate as a shrewd, opportunistic but highly effective administrator. The story of Mundelein contains fascinating parallels with the development of American Protestantism in this century.

Mundelein's accomplishments were numerous: he brought order, centralization and businesslike management to the Chicago archdiocese which by the second decade of this century was a hodge-podge of ethnic parishes, each jealously guarding its own terrain, and run by priests who were used to a great deal of independence. Mundelein applied his administrative skills to the Catholic schools as well and fashioned a private school system complete with colleges and seminaries that acquired a world-wide reputation among Catholics. The social needs of working-class Catholics in Chicago were ameliorated considerably through the efforts of Mundelein's centralized Catholic Charities which rivaled any Protestant or public relief. Perhaps most significantly, he enhanced the Catholic Church's self-image in America by his policy of 100 percent Americanism, his extravagant display of pomp and ceremony, his willingness to enter the public arena on behalf of Catholic concerns, and his well-publicized political ties with Franklin D. Roosevelt. Together with other big-city bishops, Mundelein enabled the Catholic community to feel fully Catholic and fully American. Kantowicz's account of these milestones is

thorough, balanced, sympathetic, but frank in its criticism.

One of Mundelein's glaring failures was to break down the ethnic barriers that kept the Church fragmented and internally divided. The Irish and Germans controlled the Church hierarchy, and despite many efforts (some sincere, some merely tokens), Mundelein was unable to gain the respect of the large Polish community in Chicago. Nor was he much more successful with the Bohemian, Slovak, Lithuanian and Italian parishes. Kantowicz rightly wonders whether any other bishop could have done better. The percentage of foreign-born Catholics was too overwhelming to expect much assimilation, and frontal attacks on ethnic parishes only resulted in schisms (such as the one that led to the formation of the Polish National Church). Mundelein's much-desired integration awaited the scattering of second and third generations of immigrant Catholics into the suburbs where territorial parishes could be viably established. Less sympathy, however, can be extended to the Cardinal for his absolute refusal to allow Negro Catholics to join white parishes. His barely-disguised racism kept him from exerting leadership in this sensitive matter and confined the increasing number of black parishioners (by 1938, there were 16,000) to a handful of Black Belt parishes.

Catholic educational historian James Sanders has observed that in some ways the parochial school system built by Mundelein did a better job of Americanizing immigrant children than the public schools, even though the latter devoted themselves explicitly to the task of Americanization while the Catholic schools sought to preserve their respective ethnic heritages. The reason is rather obvious. The parochial schools (and the ethnic parishes that sustained them) proved to be less threatening contexts in which the transition from Old World loyalties to American ones could be made. Mundelein stimulated this process by requiring the use of English in the classrooms and establishing a uniform curriculum, yet without threatening the ethnic identity of each school.

The mixture of ethnicity and religion has created problems for Protestants as well (the ecclesiastical divisions among Swedish immigrants is a good case in point), though Catholics may have a better track record of preserving religious commitments while ethnic loyalties fade. One "advantage" which ethnic Catholics had was their "lower class" status (only by the 1920s did significant numbers of Chicago Catholics enter the middle class), which kept the eroding effects of affluence in check and reinforced the need of community support which the Church could provide.

Though Kantowicz faults Mundelein for caving in to the pressures of ethnocentrism, he gives the Cardinal high marks for establishing tight discipline among his priests, streamlining fund-raising operations and transforming the archdiocese into a smoothly-functioning corporate mechanism. Mundelein was a businessman's bishop (Kantowicz quotes one Mundelein admirer who wished the Cardinal had been a financier for he would have given J. P. Morgan a run for his money). Like many prominent Protestant executives in Chicago, Mundelein's "business" was a first class operation. He accomplished what Protestant businessmen tried with less success to do with their churches.

Mundelein's organizational acumen was matched with a pragmatic liberalism in doctrinal matters, not unlike that of leading Protestant figures. No intellectual heavyweight, Mundelein remained committed to traditional Catholic dogma, yet tolerated the participation of his priests in such areas as liturgical innovation and even union organizing on behalf of the CIO. In this he was indeed a success. One could wish that Kantowicz had explored the personal piety of Mundelein; Kantowicz claims that the Cardinal was a private man who left little record of his religious ruminations. His hosting of the 28th International Eucharistic Congress in Chicago in 1926 was certainly a feather in his red cap but it was also an event of profound spiritual depth. The reader is left wondering about the inner dynamics of Mundelein's devotional life.

One other similarity with Protestant interest emerges from Kantowicz's study: the adoption of a "muscular Christianity" for Catholic youth. Created by Mundelein's associate, Bernard Sheil, the Catholic Youth Organization took root in the Depression years and offered exciting activities for boys and young men. The CYO was an obvious counterpart to the YMCA and Boy Scouts and drew more than 200,000 youths into organized baseball, basketball and boxing competition (Mundelein and Sheil shared the Protestant masculine bias, virtually ignoring women and girls in their cultivation of "jock Catholicism").

Throughout his book, Kantowicz shows a sensitive awareness of the subtle contradictions in a figure like Mundelein. He devotes numerous pages to exploring Mundelein's attitudes toward government and its relationship to the Catholic church. What he finds ought to be of great relevance to contemporary evangelicals. Mundelein fought vigorously any public encroachment upon Catholic institutions, especially any real or even merely perceived threats to Catholic schools; yet he was quick to grab any government support that could be obtained (e.g., state subsidies for orphans). The wall of separation between church and state was a convenient element of his ideology but one that was never applied consistently. As Kantowicz notes, "Being fully Catholic and fully American was not for the fainthearted."

Table and Tradition: Toward an Ecumenical Understanding of the Eucharist
by Alasdair I.C. Heron (Westminster Press, 1984, 205 pp., $11.95). Reviewed by Bradley L. Nassif, lay theologian of the Anitiochian Orthodox Church.

This book is about the theological meaning of the eucharist. The author has intentionally limited his study to Roman Catholic and Reformed interpretations. Anglican theology is omitted, and Orthodox thought is limited to his discussion of the early church. Heron's main concern has been to clarify the classical issues which have separated the Catholic and Reformed churches in order to see how far or how possible it is to resolve those differences at the level of theological reflection. "The aim has not been to stress the divisive in any sectarian sense," he writes, "but to face it openly and squarely in the conviction that the Lord of the church does not will the sacrament of his body and blood, of himself, to be a cause of disunity."

Heron's book is addressed to non-scholars. He especially wants to adapt to the needs of students and ministers in the Reformed churches. This has occasioned one of the most practical values of the book. It is a masterpiece of clear thinking and concise writing. Heron also brings readers into dialogue with a good number of the primary texts which have formed the basis of Catholic and Calvinist theology. This enables readers to see for themselves how each tradition has developed in its own words.

The structure of the book reveals its content. It begins with a study of the eucharist in the New Testament, proceeds through the ancient and medieval periods, includes the Reformation, and ends with an assessment of modern ecumenical views. It is divided into two parts. Part one is entitled, "The Eucharist in the NT." The author summarizes the conclusions of Leitzmann, Jeremias, and Betz. Betz, whose insights have not been widely exposed in the English language, postulates that the institution narratives originally functioned as liturgical texts. Heron then concludes part one with a summary of his findings on the eucharist in the NT. He sees unity and diversity. The NT does not offer "a single comprehensive and systematic 'theology of the eucharist.'" Yet there is an "overall coherence, and it is possible to detect the broad shape of the NT approach to the subject, to identify central emphases, and to trace the roots of some problems which were to emerge later." The specific problems which grew into controversies at the Reformation were the themes of presence, sacrifice, and sacrament. Heron's conclusions on the eucharist in the NT will beckon readers to move beyond the traditional Scholastic and Reformed categories of thought.

The second part of the book is entitled, "The Roman Catholic and Reformed Interpretations." There the author traces the post-apostolic developments of eucharistic theology from the early church through the Reformation. Heron limits his study to the controversial themes of presence, sacrifice, and sacrament which later emerged in the Christian West. He does not include the Greek patristic tradition, but makes one brief exception, St. John Chrysostom, in his chapter on the early church. The exception is highly consequential for Heron, though he does not develop his views.

Heron proposes that the eucharistic theology of Chrysostom offers a paradigm for resolving the differences between Catholics and Calvinists. "Along these lines," says the

author, "the conflicts about the Eucharist and sacrifice which have grown up since the middle ages are more likely to be constructively resolved." It is intriguing to read this from a Calvinist author since, historically speaking, the Orthodox Churches have been celebrating the liturgy attributed to Chrysostom since antiquity. The late Orthodox liturgiologist, Fr. Alexander Schmemann, has interpreted the Christian West in much the same way as Heron. The whole eucharistic problem and approach of the Western church has developed out of a theological context which narrowed its vision by isolating individual "moments, formulas, substance, accidence, conditions of validity," and opposing "word" with "sacrament" and "symbol" with "reality." The starting point for a proper theological understanding is the whole of the Christian liturgy itself which unites the many-sided realities of the eucharist, and manifests it supremely as "mystery" (Schmemann, *For the Life of the World*).

The book ends with a chapter on "Reconsiderations" for the modern church. Heron offers suggestions for resolving the classical differences over presence, sacrifice, and sacrament. Unfortunately, however, since the book was written with an ecumenical purpose, the editors or Heron should not have neglected the 1982 Lima text on "Baptism, Eucharist, and Ministry" which has been offered by the WCC's Faith and Order Commission. It is by far the most pivotal ecumenical document of our day.

Table and Tradition reminds us that the perspectives of the present depend largely on how well we have digested the past. The author has done this in terms of the Catholic and Reformed traditions. Heron is objective, fair, critical, and irenic. He enables readers to understand the issues clearly while promoting theological unity with integrity. He does not try to be exhaustive but addresses the subject squarely within his defined limits. The book will accomplish its goals for its intended audience with great success. It will also go far to promote a clearer understanding of the issues among those who are outside the Catholic or Reformed churches.

A Room Called Remember
by Frederick Buechner (Harper & Row, 1984, 190 pp., $12.95). Reviewed by Robert E. Cleveland II, M.Div student at Duke University Divinity School.

The author describes his 21st book as "a grab bag" of unpublished sermons, an article, two essays, a commencement address, a lecture, and "a short autobiographical piece." As usual with Buechner's writings, the book reads much more quickly than its length of 190 pages might suggest, with no "piece" requiring more than 30 minutes of the average reader's time. It lends itself to being thoughtfully assimilated over a period of days or even weeks, for in addition to purely enjoying the prose, the reader may find the stories too spiritually and emotionally stimulating to digest in large helpings.

Although Buechner is considered by many to be a theologian, these short works bear no resemblance to formal, systematic writing. Instead, in line with their having been prepared for a variety of audiences and congregations, each one has all the trappings of a good story which leads the reader through daily scenes and familiar feelings to a simple conclusion packed with spiritual relevance. They are not "inspirational" anecdotes, although they are inspiring, nor are they devotional "reflections" even though they invite serious reflection. In all their simplicity, they are pregnant with elemental Christian truth.

Buechner's effectiveness is due in large measure to his style of writing which is uncommonly straightforward and uncomplicated. He has the ability to see the promise of faith in routine events of life, and to describe the interaction of Christian belief and daily living in terms of familiar human experiences.

Some readers may object that Buechner writes about serious theological subjects with a lightness of touch and absence of somberness which they do not deserve. Those who do are overlooking the important fact that he preaches the gospel in such a way that it is *felt* with the heart, not merely acknowledged in the mind. One word of caution to aspiring preachers: Buechner's effective style is not easily imitated. Those of us not gifted with his talent must either stand aside and lament our deficiency, or slowly and deliberately implement the insights we derive from reading and studying his works.

The Biblical Foundations for Mission
by Donald Senior and Carrol Stuhlmueller (Orbis, 1983, 371 pp., $14.95). Reviewed by Daniel G. Reid, formerly Assistant Professor at Asian Theological Seminary, now residing in the Seattle area.

A book of this title is likely to stir some interest among those with a missiological agenda. Works of this order are not numerous and too often they are written by non-specialists in the area of biblical studies. Thus our expectations are raised all the more when we note that the co-authors, Stuhlmueller and Senior, are established Catholic biblical scholars in their respective fields of Old and New Testament. The result of several years of joint classroom teaching on this subject, the material is aimed at the non-specialist who has an interest in mission. The product is a work which may be read with profit by specialist and non-specialist alike. In fact, the usefulness of a book such as this moves beyond missiological interests; the authors themselves relate their discovery that a missiological approach to the Bible led them to the center of its message. In this volume, then, we have a useful introduction to the Bible as a whole.

The format which this study takes may be a point of contention for some readers, although it is not without its merits. Part I, "The Foundations for Mission in the O.T.," is approached thematically under the intriguing titles, "From Secular Liberation to Salvation History and World Mission," "The Biblical Process of Acculturation," "Humanization Prophetically Challenged," "Israel's Election and World Salvation" and "Israel's Prayer and Universal Mission." However, when we come to the N.T. we find an approach which begins with Jesus, moves through Paul and the cosmic scope of mission in Colossians and Ephesians, and then takes on consecutively the mission theologies of Mark, Matthew, Luke-Acts and John, capped by a final chapter on the remaining books of the N.T. The effect is that of reading two volumes by two authors, bound together by a jointly written conclusion of some thirty pages.

The reviewer is thus tempted to single out issues which receive attention under the O.T. heading and are not treated by Senior in his study of the N.T. Indeed, topics such as acculturation, the relationship between secular liberation and salvation history, violence, prophetic challenge and the role of liturgy might have been followed through in the treatment of the N.T. However, some of these loose ends are tied together in the concluding summary; particularly, the role of liturgy is addressed in a valuable discussion of religious experience as a catalyst for mission. To reverse the flow, one will find the Kingdom of God treated only in passing in the discussion of the O.T., as is the case with eschatology and "messianic" ideas. Many will also find the treatment of Abraham insufficient.

Evangelicals in particular will object to the critical approach to the Scripture which underlies much of this study and the dialogical view of mission that is accepted by the authors. The former is illustrated by the view of the exodus as originally a secular event consisting of many escapes from Egypt over a century or more and finally reaching its present canonical form through the liturgical celebrations of Israel. The latter is indicated in the definition of mission as "the God-given call to appreciate and share one's religious experiences and insights." Mission is thus "two-way: faith is shared but not imposed, and the missionary will be instructed and enriched by discovering God's salvation already at work in the people and culture to whom he or she is sent" (p. 3).

Yet the usefulness of this volume, if impaired for some by these points, should not be circumscribed on these counts alone. There is much to instruct within these pages and if evangelicals wish to do better, they ought to pay heed to the approaches and questions adopted by Senior and Stuhlmueller. Issues of liberation, acculturation, prophetic challenge to culture and the role of Israel's liturgy in shaping her sense of mission need to be investigated in the light of Israel's living experience among the nations.

Senior's treatment of the N.T. will probably prove for many to be more manageable and useful in coming to terms with a biblical foundation for mission. The treatment of Paul, for example, builds upon the significance of Paul's conversion for the development of his mission theology and the consequent christological focus which his thought took. Paul's view of the law and Israel, his compulsion to

preach the gospel and the strategy of the Pauline mission all receive up-to-date treatment with sufficient footnotes to guide the student into the best of recent literature. The cosmic scope of the Church's mission receives separate treatment under Colossians and Ephesians (the latter seen as deutero-Pauline) and here the themes of Christology, salvation and church, set in a cosmic key, are given their place in the Pauline view of mission.

In addition, one will find the chapters on the mission theology of the Gospel writers to be current, illuminating and generally useful introductions to the theology of the Gospel writers themselves. Here one will find themes uncommon in the literature of mission theology: the missiological implications of the choice of story genre, the geographical movement of Jesus in Mark, the missionary and Matthew's church and persevering witness in Luke.

In the end the authors present us with a pluralistic view of mission theology in the Scriptures. It is not a *theology* of mission that they find, but a *dialectic* between identity and outreach which is carried out between Israel, her sovereign God and her environment. Thus centrifugal and centripetal forces are in tension. "With the figure of Jesus the centrifugal forces surging within Scriptures break out into the non-Jewish world" (p. 321). Thus in the N.T. we find multiple reflections of the Church upon the Christ event and the experience of mission, rather than a singular perspective.

Four cornerstones are said to make up the foundation of mission: the sovereignty of God and his will to save humanity, history as sacred and revealing, the created world as the arena of revelation and salvation, and religious experience as a catalyst for mission. To be sure, the authors define these foundations in christological terms, but one is left with the question of whether these are indeed the foundations upon which the dynamic mission of the early Church was built.

Concerning the nature of the human condition outside of Christ, one will find the authors mentioning from time to time the biblical references to sin and enslavement to the powers of this age. However, the implications of this view of the human and cosmic predicament do not receive in-depth coverage. Thus it is not surprising that in the final analysis the authors claim to find guidelines within the biblical story—reaching back to Israel's own borrowing of insights and symbols from the nations—for dialogue with non-Christian religions and a recognition of authentic experience of salvation in other religious traditions. But is it not possible to see Israel's "borrowing" as critical, redefining and apologetic in nature? Were not Israel and the Church seeking to communicate their message in terms relevant to the cultures of their day? These are questions crucial for mission today and, in a sense, how we read the evidence will be determined by our theological starting point. Senior and Stuhlmueller have raised the questions again in a useful and engaging study. This volume opens up new vistas on the biblical terrain of mission, but vital issues of perspective and interpretation threaten to obscure the view from time to time.

Becoming Adult, Becoming Christian
by James W. Fowler (Harper & Row, 1984, 164 pp., $13.95). Reviewed by Paul Mickey, Associate Professor of Pastoral Theology, Duke University Divinity School.

Drawing on the work of Lawrence Kohlberg, Jean Piaget, and Erik Erikson, Fowler develops a theory of the developmental stages of religious growth. His seminal work, *Stages of Faith* (1981), reviewed in *TSF Bulletin* (December 1982), uses seven stages of faith to show, structurally, how Christian faith occurs. In recent years, Carol Gilligan *et. al.* have criticized Lawrence Kohlberg—Fowler's mentor in moral development theory—for being too structuralist. Gilligan's departure from Kohlberg—also her mentor—is that essentially men and women think differently; therefore, moral thought processes occur and develop differently in males and females. That debate is not the explicit focus of this book. But Fowler spends the first of three chapters maneuvering to obtain some distance on the Kohlberg critique by reworking his use of Kohlberg, Piaget, and Erikson—with a touch of Gilligan and some neo-Fowler.

An accurate and penetrating critique of structural moral development theory is acknowledged by Fowler, and he endeavors to relate to it (page 76): "For a balanced and insightful formulation of the criticism that follows and other critical insights, see Gabriel Moran, *Religious Education Development* (Minneapolis: Winston Press, 1983), pages 107-136. Also see the forthcoming volume of critical essays on faith development theory edited by Barbara Wheeler, Sharon Parks, and Craig Dykstra. Untitled (Winona: St. Mary's Press, 1985)."

Fowler's essays on maturity, vocation, narrative, community and covenant, occupying chapters four through six, are without doubt state of the art discussions on natural moral development. Fowler's dependence on Carlyle Marney, a Southern Baptist mystic, James Luther Adams, an old line Harvard liberal, and H. R. Niebuhr, whose thought comes out of the liberal or neo-orthodox tradition of American religious thought is clear: Christian maturity is seen basically as gradual growth. Little is offered about special revelation, the possibility or reality of conversion that is always subsumed as a growth process.

Fowler's discussion on vocation and maturity is helpful and provides good, solid insight into how the believer cannot/does not mature outside a comprehensive community context. This study is helpful, especially for understanding the psychology of middle age, the transition and stress of the middle years of life, job, marriage, and faith. Fowler's use of Daniel Levinson is very instructive.

Does one live spiritually by faith or by growth? For Fowler the answer is growth: faith is a matter of becoming more mature/adult and less a matter of revelation and encounter with Jesus Christ. By the same logic, one does not mature on the basis of an instant encounter with the living Lord. To help put the faith experience in the psychological and vocational context, Fowler is extremely helpful. While less committed to a developmental determinism here than in *Stages of Faith*, he himself is still growing in his efforts to understand faith in its broader, theological context of revelation, confession, forgiveness, absolution, and the newness of life in Christ.

Christianity: The True Humanism
by J. I. Packer and Thomas Howard (Word Books, 1985, 242 pp., $9.95). Reviewed by Clark H. Pinnock, Professor of Theology, McMaster Divinity College, Hamilton, Ontario.

This finely textured book written by two friends, Anglican Packer and newly Catholic Howard, accomplishes two things at once. First, it registers a powerful apologetic point, that Christianity and not secular humanism is what ennobles and sustains a fully human life. It is an apologetic line most suited to the 20th century and its turn to the human. The book develops at length the conviction that faith in God and not unbelief promotes true humanism. Second, the book introduces a correction almost without stating it, that in our opposition to secular humanism Christians should not forget that central to the gospel is the truth that God does make us truly human; in fact, God takes broken persons and begins to make them whole. Thus the book supports the noun and critiques the adjective in "secular humanism." In support of their wise thesis the authors include in an appendix "A Christian Humanist Manifesto" which was first printed in *Eternity* magazine in 1982. I think they are right to pursue the tack that the Christian view of reality includes more rather than less of reality.

The book proceeds in an orderly way. The writers invite us to figure out how they wrote the book together, living as they do four thousand miles apart, and which sections come from which author. At times one can distinguish the sources: "P" has a plain, no nonsense clarity, while "H" roams in the rich meadows of Catholic and medieval allusion and imagery. Basically the book presents the contrasting claims of Christian and secular humanism and locates the rise of the latter in Genesis 3. But then they get down to business and ask what it takes to be human. For my money I could have wished that Packer alone had written it because if he had I would expect greater clarity in a didactic sense and less of a literary homily. But then again I have little patience with poetry and literature (I admit this to my shame) and this richly literate feature may endear the book to many readers. The chapters themselves deal with themes like hope, freedom, dignity, and the sacred. They all go to show that Christian faith, when rightly understood, promotes full and authentic humanness, while secular humanism is in the end a trivial pursuit.

The writers do not suggest that a pragmatic apologetic on this order is sufficient, as

if it could alone establish the veracity of the biblical claims. All they are saying is that their thesis shows that Christianity possesses deep adequacy when it comes to the living of life in this world—not a bad beginning for any apologetic. A good book.

Salvation and Liberation
by Leonardo and Clodovis Boff (Orbis, 1984, 119 pp., $6.95). Reviewed by Todd Speidell, Ph.D. student in Systematic Theology, Fuller Theological Seminary.

Brothers Leonardo and Clodovis interrelate salvation and liberation in a very readable 119 pages. They relate politics to faith without reducing faith to politics. Instead, the Boffs set forth an *integral* view of God's salvation and historical liberation.

Leonardo Boff briefly introduces a theology of liberation. Liberation theology is *sacramental*, because it senses the signs of poverty. Sacramental liberation feels, protests, and acts when facing the concrete misery of the poor. Liberation theology is also *socio-analytical*, because it knows the structures of poverty. Socio-analytical liberation sees, judges, and acts when confronting the sociological reality of the poor. Thus, liberation is neither "theologism," nor "sociologism," but the messianic mission of integral liberation.

Integral liberation, says Leonardo, is liberation from all forms of sin and enslavement: economic, political, pedagogical, *and* theological. Salvation in Jesus Christ and the process of historical liberation should not be either dualistically separated or monistically confused, but integrally related. Historical anticipations of God's Kingdom, says Leonardo, are partial mediations of eschatological salvation.

Clodovis Boff ends with an imaginary conversation between a theologian, a priest, and a Christian activist. The book's key concern with the relation of liberation to salvation is discussed through the conflicting options: salvation *and* liberation, salvation *as* liberation, or salvation *in* liberation. The dispute is resolved by viewing God's Kingdom as partially, yet politically, realized *in* history. Thus, liberation has a transcendent reference to God's salvation, yet salvation has an historical mediation through integral liberation.

The Boffs' book successfully strikes a balance. They view salvation in, without being reduced to, history. They especially avoid "utopian" and "realistic" alternatives. Utopianism fails to acknowledge the historical necessity of tactical measures (hence its etymology in Greek: *u-topos*, "no place"). Realism, however, compromises the eschatological reality of strategic ends. *Tactical* steps of reform are to serve the *strategic* goals of liberation. Thus, eschatological salvation, the authors aver, is mediated by historical salvation.

Although the Boffs avoid the utopianism of total liberation as a causality of God's Kingdom, they do not sufficiently question the concept of causality. They claim that partial liberation "builds" or "produces" eschatological salvation. They view liberation as an *anticipation* of God's Kingdom, so that salvation is (partially) realized by historical praxis. An alternative formulation is that liberating praxis is an *analogy*—not an anticipation—of God's Kingdom. Our action does not (even partially) cause God's historical transformation but is wholly contingent upon it.

The Boffs err by abstracting soteriology from theology. Salvation thus becomes a work begun by Christ, continued by us, and completed by God. Soteriology, however, is properly based on the incarnate, crucified, and risen Christ, who is the transforming presence of God. Pentecost and *parousia* are the continuation and completion of Christ's work—by the Spirit, through the Church, and in the world.

A *theological* paradigm, then, is a critique of causality—whether total (utopianism) or partial ("Boffianism")—for human action does not effect God's eschatological gift of salvation. Liberation, however, is not diminished by, but is based on, Christ's contemporary presence and action. Christ's praxis "anticipates" the full liberation and reconciliation of the world. Between Christ's ascension and advent, the Spirit of Christ commands *and* enables our action. Human praxis, therefore, is not a causality of, but is a service to, God's Kingdom.

The Concept of Church: A Methodological Inquiry into the Use of Metaphors in Ecclesiology
by Herwi Rikhof (Patmos Press, 1981, 304 pp., $35.00). Reviewed by Elmer M. Colyer, Jr., Pastor, Retreat and New Hope United Methodist Churches, De Soto, Wisconsin.

The Concept of Church is an incisive work examining the use of metaphor in ecclesiology. Rikhof, a young Roman Catholic theologian, concentrates his effort on "Lumen Gentium," the dogmatic constitution on the church issued by the Second Vatican Council.

In Chapter I the author analyzes the development of "Lumen Gentium" showing that its text is ambiguous because there is not one, but two central terms ("mystical body of Christ" and "people of God") and the relationship between them is left unclear. The reactions of various theologians to this document reveal confusion regarding the "linguistic status" of these central terms. Rikhof concludes that only a clarification of metaphor and its use in theology will solve these problems.

Building upon Paul Ricoeur and the later Wittgenstein, Dr. Rikhof outlines in Chapter II the requirements of an adequate theory of metaphor, proposes his own theory, and critiques other theories in light of it. An adequate metaphor-theory must explain the "meaning mechanism" and the "function" of the metaphorical *use of language* and not merely give a "diachronic" or "synchronic" analysis of the metaphorical *sense of words*. In Rikhof's own theory the meaning mechanism is a "temporary relaxation" of the language rule governing realms of concepts which allows for an "extraordinary combination" of these realms. The function of a metaphor is to propose or suggest a "redescription of reality."

In Chapter III the author examines the arguments for and against metaphor playing a crucial role in theology. He offers a damaging critique of the arguments of narrative theology in favor of metaphor. His conclusion is that "an exclusive narrative or metaphorical theology is not able to counter the charge that it is a form of ideology, or that it empties Christianity of any specific content" (p. 148). He likewise criticizes the arguments of those who emphasize a similiarity between the use of models in science and models/ metaphors in theology. Rikhof accepts Aquinas' contention that metaphor cannot play a central role in theology, though he rejects Aquinas' conception of metaphor and reconstructs Aquinas' argument concerning the role of metaphor in theology in light of his own metaphor-theory.

The final chapter (IV) applies these insights to the problems uncovered in Chapter I. According to Dr. Rikhof, metaphor belongs to the level of religious language and it is the task of theology to clarify and develop the cognitive value of the metaphor by way of a paraphrase. Such "a metaphor-paraphrase attempts to reveal the implications of the extraordinary combination, to explain the connections, to interpret the associations, to explore the consequences, and to reach a coherent understanding of metaphor overall" (p. 196). To make this transition from the metaphorical level (religious language) to the terminological level (the theological paraphrase) a "formal terminus" or "basic statement" is required which can function as an "interpretation-key" and a "coherence-criterion" and, thus, make a coherent and consistent ecclesiology possible. Rikhof proposes "'communio' of the faithful" as this "formal terminus." "With the help of this terminus . . . the richness of religious metaphors and of biblical and other insights can be made fruitful, and the opportunities created by Vatican II can be used to develop a truly theological vision of the church" (p. 236).

To his credit, Rikhof has provided an enlightening analysis of the ongoing debate concerning metaphor-theory and its effect upon theology. He shows that confusion regarding the linguistic status of foundational terms has a chaotic effect upon theology. Rikhof should also be commended for pointing out the impossibility of a completely metaphorical theology (or ecclesiology).

However, some sections of *The Concept of Church* are ponderous and obscure. Chapters II and III in particular contain technical debates that are nearly inaccessible to those not well-versed in metaphor-theory and its use in theology.

It is also disconcerting that Rikhof does not address the relationship between revelation and metaphor, or the role of the Holy Spirit in his methodological inquiry. It would have been helpful for him to discuss the role of analogy (if there is one) or at least indicate

the difference between analogy and metaphor.

Still more distressing is that, because Rikhof's "formal terminus" (which acts as an interpretation-key and coherence-criterion) is extrapolated from the cognitive value of the metaphor, it is difficult to see how he avoids being always on the verge of equivocity regarding any real knowledge of objective reality. The real problem lies in Dr. Rikhof's uncritical acceptance of the later Wittgenstein. While Wittgenstein's overall theory of language helps Rikhof make sense of his metaphor-theory, the question remains as to how Rikhof can avoid the blight of epistemological skepticism caused by Wittgenstein's damaged relationship between language and reality.

Despite its shortcomings there is much to be learned from this erudite work. A short review like this one cannot begin to capture the wealth of analysis and insight in *The Concept of Church.*

Christian Spirituality: An Historical Sketch **by George Lane, S.J. (Loyola University Press, 1984, 84 pp., $3.95);**
The Desert and the City: An Interpretation of the History of Christian Spirituality **by Thomas M. Gannon, S.J., and George W. Traub, S.J. (Loyola, new ed., 1984, 338 pp., $8.95).**
Reviewed by Kenneth W. Shipps, Vice President for Academic Affairs, Phillips University.

The materials on Roman Catholic spirituality in these two books came from lectures presented in the 1960s. George Lane collected the essence of lectures delivered by himself, Thomas Gannon and George Traub into a booklet on Christian spirituality that Argus Communications published in 1968. This small book by Lane was reprinted in 1984. Gannon and Traub amplified their lectures into a much larger book which appeared first in 1969. Both of these books appeared as second editions in 1984 with very little change from original editions.

The little book by Lane provides a simple, clear introduction to some basic developments within traditional Catholic spirituality. It briefly traces a pattern from early Eastern hermits in the third century A.D. to twentieth century movements. The only difference between the 1968 and 1984 versions is a four-page Afterword by Robert Sears, S.J., that summarizes the charismatic and liberation theology movements as recent examples of social and individual spirituality. The value of the book by Gannon is as a brief guide for the beginning student of spirituality. It is for someone who has little familiarity with church history or wants a refreshing sketch. It stresses the active efforts of Ignatius Loyola rather than earlier, less secular monastic traditions. There is a bibliography for those who want more advanced reading, and at the end of the paperback book there is a brief, schematic chart tracing the chronology of Catholic Christian Spirituality.

For those who are advanced students of spirituality or who are working at the seminary level, the substance of the Gannon and Traub book should be of more interest. The authors define true spirituality as "the integral life that faith in Jesus Christ gives us." They see the spiritual quest as centered on questions of transcendence, personal identity and the interrelation that God provides. Always there are the issues of prayer and solitude, withdrawal and renunciation, engagement with the world, witness to faith, and service to God and others. They touch on major figures and movements within the two millenia of Christianity, but especially they focus on the people and standards that will, they think, prepare us to "find an authentically Christian spirituality for our time."

Certainly there are points of contact between currents of modern thought and past streams of spirituality in the book, but much of it dwells on the sources and standards of past Catholic piety. The authors trace the origins back to the words of Christ, and more especially in the monastic tradition to Christ's summons to take up the cross and follow Him (Mark 8:34). The world-renouncing, self-denying ordinance became the charter of Western Christian monasticism, especially those versions that began in the desert regions of the Near East. In those times people believed that they had to flee the city of sin, the kingdoms of this world or the land of honey, in order to find God. The authors point to the reasons for adopting this pattern of following Christ. Monastics in part fled from a corrupt Church as well as the city, and the decline of martyrdom also resulted in a new way of achieving perfection. But they are also critical of the excesses in this stance, the over-literalism of dress, the hatred of the body and the problems of self-isolation. But characteristically, the authors are narrow and biased in favor of the Latin Church. They do not mention the older models of Jewish and pagan Egyptian monasticism and the dominant position of the monk in Eastern Orthodoxy. Even into the nineteenth century the ascetic ideal of the Eastern monk inspired the writings of Tolstoy and Dostoyevsky. The points of contact with modern streams do not appear largely because of a heavy emphasis on features of tradition in the Roman Church.

The authors take us through a familiar story of monastic spirituality in the Latin West. We view the spirituality of the early contemplative, such as Evagrius, who understood prayer as a raising of the mind to God. In the contemplative life one becomes progressively insensitive to what is human or worldly. Prayer is the goal of the Christian life, not the love and service of Christ. The most extreme versions of this concept develop in the Middle Ages with stages of mystical ascent climbing ideally to a union with Christ. Beyond the early contemplatives, we see the augmentation of a separated, spiritual life with daily manual labor in the Benedictines, but the contemplative life is still dominant; work is only to avoid idleness and to take care of the material needs of the monastery. In the thirteenth century Franciscans also attempted a literal and total conformity to the details of Christ's life. They, however, moved into the world in a powerful way. They preached everywhere and lived the ideal of poverty. They followed the Gospel of Matthew's account of the kingdom of God and statements such as "the Son of Man has nowhere to lay his head" (Matt. 8:20). As soon as a spiritual founder passed off the scene, however, the wave of rigor crested. Thus Odo of Cluny was a reformer of Benedict, or later Bernard of the Cistercians appeared to reform the lowering of discipliship standards in the Cluniacs. The Franciscan fervor also waned after Francis died.

Most appealing as a vision of balanced spirituality to these authors is the Society of Jesus, started by Ignatius Loyola. As Jesuits themselves, they have several blind spots about the origins and impact of the order. They do not trace the order to super-ascetic impulses and Christ-mysticism in sixteenth century Spain. As with hagiographers, they see Loyola as highly original. To them "the revolution in spiritual thinking and practice initiated by St. Ignatius consisted, then, as a shift of emphasis in the idea of God, where he is, how he acts in the world, and how he might be found" (Gannon and Traub, p. 158). These writers describe a "new approach to spirituality and a different understanding of the relation between prayer and action." If previous generations conceived of a spiritual life as a union with God through interior prayer, Ignatius sought God in continuous saving *action.* Gannon and Traub give over seventy pages to the Jesuit spiritual logic. Certainly there were novel features to the movement, with no prescriptions of canonical prayers or penances, no distinctive habit or residency requirements. Any survey of the Jesuits would certainly show their militant thrusts against the "heretical" Protestants and their efforts at overseas missions. But in education, involvement in missions, distinctive spirituality in the sense of following Christ, or even the impact on culture, the Jesuits were not so distinctive. Certainly as compared with the Benedictines the accomplishments are pale.

As the images of active involvement in the world come to mind, there are followers of Christ who have at least left as prominent a mark as the Jesuits. Out of the Reformation, the Mennonite and much of the Anabaptist tradition saw Jesus as the Prince of Peace in the midst of strife and warfare. Likewise, there is no mention of the spiritual inner light that guided Quakers to rich involvement in social resistance and reform. The teachings of Christ also inspired common sensical, self-evident truths in political rights, structures and moral values in America. So completely do they concentrate on Catholic clerics, theologians and philosophers that the book's writers miss the spiritual insights of a Flannery O'Connor or a Graham Greene within the Western Catholic tradition. Even to mention a T. S. Eliot or W. H. Auden who traveled paths nearer to Catholics than other Protestants would have helped. These authors should have the right to be selective in their treatment, but likewise they must suffer criticism of their conceits.

In the final section of the book Gannon and Traub take us to examples of active spirituality in recent history. In their analysis today's people are striving for a spirituality "in which the world is accepted in a way that living in the world and being a Christian is overcome. Spirituality thus appears as a way of coping with one's human situation and as a way of living in this world" (p. 259). To deal with this situation they turn to the writings of Teilhard de Chardin who places emphasis on a continuity between matter and spirit. Material growth and evolution in the world is directed toward the Spirit of Christ. Ferment in existence is part of the reality of created things which will lead us to find God's presence and purpose. As an emphasis on the unity of reality, this has merit. And the authors also point to the fragmentation of modern secularity in the cults of individualism, relativism and scientism. They seek to help us cope with the fragmentation, hopelessness and dangers of contemporary life. Besides Chardin, whose universalism and near pantheism is repugnant, they point to spiritual renewal in the charismatic and liberation movements in the third world, the status of races, and women. They also emphasize a theology of hope which involves "an option not for the desert or the city." Spirituality must affirm past, present and future. One cannot quarrel with those truths, but we must be discriminating. They must realize that others, even among those who aspire to know the mind of Christ, will not always agree with what they view as important in past spirituality. And, despite a valiant effort to tie the past to the present, others will also see dangers inherent in the present involvements of Catholics and some of their hopes for the future.

Students

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Apostolic Faith Today: A Handbook for Study
edited by Hans-Georg Link (WCC, 1985, 281 pp., $11.50). Reviewed by Brother Jeffrey Gros, FSC; Director, Commission on Faith and Order, National Council of the Churches of Christ in the USA.

An invaluable resource for the scholar teaching Scripture or the history of the church, this is a background book for a study under way by the World Council of Churches Commission on Faith and Order, "Towards the Common Expression of the Apostolic Faith Today." It witnesses to the strength of the commitment of the conciliar movement to its biblical foundations and creedal basis in Jesus Christ and the Trinity. The documents gathered together in this volume will be a useful resource in a wide variety of settings.

Containing confessional statements from different contexts such as Nicea (325) against Arius, and Barmen (1934) against Hitler, it also includes statements on the relationship of Scripture, authority, and tradition in a number of churches including the Roman Catholic and Orthodox. World Council statements about the relationship of Scripture and faith over many years, and especially the significant statement from the Montreal World Conference (1963), are found within its contents as well.

The World Council of Churches' project to propose to the churches a common recognition of the Nicene Creed as a confessional base gives a certain embarrassment to those who would criticize the conciliar movement for lack of biblical fidelity. Although the word *inerrancy* is not used in the texts contained in this book, it is clear that there is a very high doctrine of Scripture at the center of this search for a common understanding of the faith. Indeed, according to these statements, it is by subordinating the experience of the church and the developments of history to the great Tradition, Jesus Christ, witnessed to in the Scripture, that the traditions of the churches are to be revitalized and renewed.

In the discussion of a common basis in faith for Christian reconciliation, the project itself invites all Christians to pursue with one another what it is that the biblical witness calls us to confess at the present time. These documents will provide a very helpful tool for those interested in the biblical faith, or the unity of the church, or both.

Without God, Without Creed: The Origins of Unbelief in America
by James Turner (Johns Hopkins University Press, 1985, 316 pp., $26.50). Reviewed by D. G. Hart, Ph.D. candidate in American history at Johns Hopkins University.

Until the middle of the nineteenth century, belief in God was the center of western culture and life. Agnosticism and atheism were rare and provoked scorn and ridicule. But by the end of Queen Victoria's reign, unbelief had emerged as a respectable option to the still dominant theism. It is difficult for us to imagine the hold that belief in God once had on western civilization, since we live at a time when agnosticism is taken for granted. In *Without God, Without Creed,* James Turner rouses us from our doldrums as he presents the revolutionary character of agnosticism and attempts to explain the origins of unbelief.

Because this book traces the lineage of agnosticism, it comes as little surprise to find the usual cast of doubters and skeptics in Turner's treatment. The skepticism of the Renaissance and Enlightenment is given its proper place through figures such as Thomas Hobbes and David Hume. The biblical criticism of German authors David Friedrich Strauss and Ernest Renan also receives Turner's proper consideration. And what would a history of agnosticism be without equal time for the impact of Darwinism on theology? Turner's book reads like a who's who of secularization in western thought.

But *Without God, Without Creed* is more than merely a catalogue of thinkers and ideas that contributed to the rise of unbelief, and this added dimension is what makes the book unequivocally novel and important. Turner's argument is not that infidels and skeptics fostered agnosticism, but rather that religion caused unbelief. Accordingly, folks like Bishop Samuel Wilberforce and the Beecher family should be "arraigned for deicide" rather than intellectuals like Charles Darwin or Robert Ingersoll. For by trying to adapt their faith "to socioeconomic change, to new moral challenges, to novel problems of knowledge, to the tightening standards of science, the defenders of God slowly strangled Him" (xiii).

In the first half of the book, Turner surveys the period between 1500 and 1865, paying particular attention to the changes in religion that laid the foundation for agnosticism. Even before the church's response to the scientific revolution, the Reformation loosened Christianity's hold over intellectual life. Open religious debate caused uncertainty over fundamental Christian doctrines and accelerated the process of religious toleration. In turn, faith came to be regarded as belief in a precise creed, rather than personal trust.

The Enlightenment with its naturalistic explanations of man, society, and history forced the church to reconsider its conception of God. Turner asserts that in the process, belief became even more reasonable. Enlightenment science precipitated the extrusion of the supernatural from the natural while it emphasized empirical and precise ways of thinking. Meanwhile moral philosophy, a product of human observation and reason, led to humanitarianism and the belief that God's moral ideals must resemble man's.

Even though evangelicalism appeared to halt the tendency to rationalize belief—with its stress on religion of the heart—according to Turner it actually continued the process. Charles Finney's revivals were matters "purely philosophical" rather than workings of divine mystery, and his message was designed to be comprehensible. Furthermore, the Benevolent Empire committed American culture to the morality of Enlightenment humanitarianism, fearing social disorder more than the Lord. Turner finds evangelicalism's only deviation from the Enlightenment in its sentimentalism. This innovation marked the influence of Romanticism. But it did not really counter the impulse to make faith compatible with human knowledge because it made belief synonymous with emotion.

These intellectual changes all occurred in

the midst of social changes that, for the sake of brevity, may be called modernization. For Turner, the greatest of these was capitalist economic development which reinforced the development of an "analytic-technical mind" and made it even more difficult for the church to break ranks with a rationalized faith.

In the second part of the book, Turner traces the emergence of unbelief in the late nineteenth century. It was in this period of complacency, when faith conformed to scientific and analytic forms of thought and when Darwinism and biblical criticism plagued Christianity, that unbelief flourished. The growing respect for science, especially among the clergy, made religion an unprepared combatant in its warfare with science. Victorian morality in combination with a greater awareness of suffering made belief in God, the one responsible for this world of pain, immoral. And once agnostics found a wholly naturalist foundation of morality in the historical development of civilization, they shifted their reverence from God to the newly discovered trinity of science, art, and nature.

To those familiar with the Dutch Calvinist school of presuppositional apologetics, Turner's thesis may sound unoriginal. Theologians like Cornelius Van Til and Herman Bavinck have maintained for almost a century that saving faith is epistemologically different from natural knowledge and consequently that articles of faith cannot be defended on the grounds of objective science. Certainly Turner's argument is similar and this book will confirm the suspicions of present day presuppositionalists. But what sets Turner apart is his wide ranging attention to the church's accommodation to cultural transformations other than scientific and philosophical thought.

This is a superb book and demonstrates Turner's sensitivity to slippery issues in religious and intellectual history. It should become standard reading for anyone interested in the disestablishment of Christianity in western civilization.

Witness to the Word: A Commentary on John 1

by Karl Barth; translated by Geoffrey W. Bromiley and edited by Walther Fürst (Eerdmans, 1986, 160 pp., $9.95). Reviewed by Daniel B. Clendenin, Wiliam Tyndale College.

In 1925, while at Münster, Barth lectured for the first time on the Gospel of John. Almost a decade later (1933), just one year before his supension from Bonn, he repeated the course (lecturing 14 hours a week that semester!). Barth only made it through chapter eight, and the present volume, which is based on the extensively revised Bonn text, covers only the first chapter. In fact, Barth devotes a disproportionate amount of space (130 pp.) to the prologue, covering 1:19-51 in just 25 pages.

Witness to the Word demonstrates in a fine way something which Barth's readers have always known and appreciated: that he was a *biblical* theologian who gladly focused his energies and efforts on the text of Scripture. As Fürst notes, Barth always considered this "restriction" to Scripture an advantage which theologians enjoyed (p. viii). Here we see him grappling with the Greek text phrase by phrase, discussing textual variants, nuances of verb tenses, semantic ranges of words, paragraph divisions and the wealth of exegetical traditions from church history which surround the gospel. All of this biblical scholarship, though, is only a penultimate concern of Barth's, a means to an end. Above all things Barth was interested not just in exegesis but in theological interpretation of Scripture (Bromiley, p. v).

Perhaps the single most important theological theme of the book is that of Barth's well-known distinction between revelation and the witness to revelation. John the Baptist (see 1:6-8,19-28) stands as a paradigmatic and universally significant type of this witness function to Jesus Christ. John is not the light. He is only a man, a medium, and as such he is not the object of our ultimate concern. On the other hand, his is not a witness we can bypass (p. 52). All who would come to faith have no choice but to pass through him. So, while John is but a man, he is a very special man, a man "sent by God," and "we are pleased to let ourselves be bound by his world . . . but only in order that, thus bound, we may be freed by God himself to and for God himself" (p. 7). To extend the application, we approach all the books of the Bible, Barth writes, with a dialectical Yes-No (and at certain times we will need to stress one or the other sides of this tension—p. 59). The writers of Scripture "call us to themselves only to point us to the Lord" (p. 18).

Beyond this key theme we should also note Barth's robust affirmation of Nicene Christology. This Jesus Christ to whom John and others bear witness is "very God and very man" (p. 91). He is the transcendent Creator of all being, outside of whom nothing at all came to be which is, yet the immanent and incarnate Redeemer who, being "in the world" (1:10), was "a divine and absolutely sinless person" (p. 92) who offered himself as a "vicarious sacrifice" (p. 137).

We see other theological themes which are common in Barth's thought in *Witness*: his use of the *analogia fidei*—sometimes to the point of a cavalier treatment of extra-biblical sources, like Philo on the *Logos*, emphasis on the necessity of divine initiative, the ultimate "melody of triumph" (p. 66) of the Word—despite the world's rejection of Him, and last, an interesting section on the relationship between *pistuo* and *ginosko* in which Barth notes their "material connection" (pp. 71, 77-78).

Although the book does not offer much that is new, it does provide English readers with another text by the early Barth. Like his Schleiermacher lectures which were recently published (1982), Barth never published this material, and we can imagine that he would have done some editing. Perhaps the chief advantage of this slender volume is that it provides an inexpensive, short and readable text by Barth on a crucial passage of Scripture (John 1:1-18).

Ideas For Social Action: A Handbook on Mission and Service for Christian Young People

by Anthony Campolo (Youth Specialties, 1983, 162 pp., $8.95). Reviewed by Dean Borgman, Associate Professor of Youth Ministries, Gordon-Conwell Theological Seminary.

Tony Campolo, as a much sought-after speaker, gets to interact with many youth ministers around the country. He begins this book by answering a pastor's frustrated question: "What do we have to do for young people in order to attract them?"

Campolo is right on target about youth ministry in the 80s when he responds: "Perhaps young people are not attracted so much by a church that tries to entertain them as they are attracted to a church that challenges them to do things for others. If your church provided concrete ways for young people to minister to the needs of others (the poor, the elderly, the disadvantaged) and to effect social change in the world, they would find your church very attractive. Young people may be looking for a church that appeals to their latent idealism by calling them to be agents of God's revolution and to be part of his movement to bring healing and justice to his broken world."

This handbook gives evangelicals a theological foundation for social action. Then it proceeds to give leaders those concrete ways which make Christian service fun and exciting, practical and effective. The book takes off with Campolo's charisma, but it is a cooperative venture with Wayne Rice of Youth Specialities and others acknowledged in the Preface.

Campolo is within current evangelical thinking (the Lausanne Covenant, etc.) when he says: "It is a mistake to think that Jesus was only interested in saving individuals so that they could go to heaven when they died." A kingdom has been instituted, a new social order. Such was the social and religious threat of Jesus' teachings that the "custodians of the status quo" had him crucified.

The author carefully explains that he is "not attempting to reduce Christianity to some simplistic social Gospel. On the contrary, there will be no kingdom unless it is populated by people who incarnate the nature and the val-

ues of the King. This can't happen until the King transforms them. . . . People need to be saved from sin." But "Jesus calls us to move beyond a desire for personal piety to a desire to serve others, especially those who are desperately poor. . . . There is no doubt in my mind that to be a Christian is to have your heart broken by the things that break the heart of God."

Campolo places "authority" and "power" in interesting antithesis—which indicates something of his philosophy of the kingdom and social change. Authority is good; it is change through moral example. Power is bad; it is making people do your will. There are semantic, biblical and strategic difficulties with this explanation. All power and authority is of God, both have been given to church and state, and both can be corrupted—or used for good. Emancipation and civil rights progress came through the use of power as well as moral suasion. This critique of a minor point is not how this handbook should be judged, however. Nor can justice to this challenging issue be done in a paragraph.

The contributors to this book not only touch our hearts, they provide us with a wealth of practical suggestions as to how young people can be motivated and assisted in serving their own communities and beyond. From being big brothers and sisters to concern for the elderly, from raising money to going on a mission trip or becoming involved politically—it's all here. Who wouldn't have fun holding a pastor hostage until a certain amount of "food relief" is brought to the church? Or having a "Scavenger Food Hunt" or "Super Market Stakeout"?

There is nothing that can bond a group of young people together like serving together. Along with the basic books on youth ministry and some that will analyze the current youth culture, this idea book takes its place as required for current youth ministry. Its last chapter describes forty-five organizations with whom youth groups could become involved. William Pinson's books and Harv Oostdyk's *Step One* might have been included in the excellent Suggested Reading List which closes the book.

Jesus: The King and His Kingdom
by G. W. Buchanan (Mercer University Press, 1984, 347 pp., $21.95). Reviewed by Scot McKnight, Instructor of New Testament, Trinity Evangelical Divinity School.

G. W. Buchanan, Professor of New Testament at Wesley Theological Seminary in Washington D.C., offers in this volume the fruits of more than twenty years of research into the question of the historical Jesus. Though much of the method, presentation, and many of the individual conclusions are unique, his basic conclusion is as old as H.S. Reimarus: Jesus intended to acquire the Kingdom of Heaven, that is, he intended to regain control of the Land by forming a group of insurrectionists and planning how to overtake the Romans.

Buchanan's method is to study a given topic in the teaching of Jesus by utilizing the form-critical category of the chreia (a succinct account of a saying of Jesus, often in response to a person or situation) as the most secure historical information, move out to the parables of Jesus which cohere with data previously established, and then examine any other teachings which cohere with these. My previous exposure to chreias was quite limited and I found his discussion of chreias to be insightful and profitable. In fact, it seems to me that the use of the category of chreia for understanding the sayings of Jesus will prove itself much more accurate than the older categories of R. Bultmann (apophthegm) and M. Dibelius (paradigm).

Buchanan begins his book with a survey of the Kingdom of God in the Jewish world and concludes that the term *always* denotes a political, geographical reign centered in Jerusalem with a Davidic descendant on the throne, a view, so the author contends, not considered sufficiently by the majority of NT scholarship which leans toward a dynamic rule of God.

After providing a separate chapter on the chreia form, the author then discusses several topics of the teachings of Jesus: campaigning under pressure (Jesus recruits dedicated followers for his Kingdom), liberty and law (Jesus is opposed by the Pharisees for his recruitment of and defiling table fellowship with tax collectors and sinners whom Jesus recruited to supply sufficient funds for his Kingdom), monasticism and economic classes (Jesus was from a wealthy family and abandoned all to join a sect and then urged others to do the same), the mystery of the Kingdom of God (Jesus taught a providential view of God but taught of the Kingdom in code terms which were designed to reveal his plans for sabotage to his followers but leave the Roman audience in the dark), and the royal treasury (like Judaism, Jesus taught that the Kingdom would not be realized until repentance was accomplished in Israel). He concludes with a chapter on how Jews and Christians envisioned the cycles of time and one on how the early church rewrote its own understanding of Jesus onto the pages of the facts about the historical Jesus.

Buchanan gives his readers the explicit information, both in the beginning and throughout the book (cf., e.g., pp. 2-9, 236, 323-6), that he is presenting to them all the pertinent evidence so that each may decide on the matters under discussion. However, I found that not only did the author not include all the gospel data (presumably he did not think they were authentic), but he constantly opted for unique interpretations and did not provide for his readers the majority interpretations. (I have a list of 18 passages which he interprets uniquely and few of these discuss alternative views. For example, in spite of his constant discussion of the Pharisees, he never cites J. Neusner or E.P. Sanders; cf. pp. 129-69.) I wonder if he is consistent with his stated procedure.

Furthermore, too often the author's logic is merely by way of assertion. For instance, he states with no evidence that the early church, after 70 A.D., modified the gospel traditions to eliminate the insurrectionist data and tried to show that Jesus was peaceful in orientation (p. 229). Throughout the work I had questions with the author's logic, whether they were undistributed middles or false disjunctives (cf. pp. 82-3, 89, 90, 91, 93, 97, 102, 105, *et passim*).

True to the form-critical method, the author almost always rejects the gospel context of a saying of Jesus and opts for another, reconstructed context and then interprets the saying in line with that hypothetical context. One example can suffice. On p. 133, discussing Matthew 9:14-5 pars, the author makes this statement: "Since this is a chreia, the wider context of the gospel provides no clue about the situation that prompted the comment." What this implies is this logic: this is a chreia; chreias are *never* in their original historical context; therefore, this chreia is not in its historical context. See also, for similar examples, pp. 119, 142, 144, 160-1, 161-5, 192-3. This sort of logic will not prove his case convincing to many. Whether the author is responsible or not, the book contained a ghastly number of typographical errors. (I found 53 pages with at least one error.) The author's conclusions are not new; nor are they cogently argued.

Catholicism, Protestantism and Capitalism
by Amintore Fanfani (University of Notre Dame Press, 1984, 277 pp., $8.95). Reviewed by Jim Halteman, Associate Professor of Economics, Wheaton College.

In a time when the virtues and vices of capitalism are being aired in the public arena as never before, it is important to inject a nontechnical historical study into the discussion. This reprinted book, first published in 1935, includes extended introductions from Charles Wilbur, who is sympathetic with Fanfani's main concerns, if not some of the details and conclusions of the analysis, and Michael Novak, who argues that Fanfani has not understood the benevolent, practical spirit of capitalism. What Fanfani has done is focus effectively on two of the key issues that are important in the development of a Christian understanding of capitalism.

The first issue concerns the degree to which capitalism has separated the economic affairs of people from the larger social, political, and religious values that historically have provided the social glue needed to hold society together. The second related issue deals with the impact of religion (Catholicism and Protestantism) on capitalism and its development.

Fanfani begins by arguing that "economic activity, as an aspect of human action for the attainment of human ends, must take place within the moral sphere, which is circumscribed by social customs, political regulations, and religious principles" (p. 25). This moral sphere throughout the later middle ages was the Christian teachings of St. Thomas Aquinas who forged a doctrine that stood in clear contrast to the material, self-serving ori-

entation of impersonal markets. According to Fanfani, inherent in Catholic doctrine was the belief that the top priority purpose of people is to glorify God. Derived from this central truth comes teaching which puts moral and ethical boundaries around the relationships of people in economic matters, around the production and accumulation of resources and around the social use of wealth. This pre-capitalist spirit held the moralist in high regard.

On the other hand, the capitalist spirit puts top priority on the goal of individual utility maximization. It also emphasizes the private use of wealth, and it understands economic relationships as impersonal and mechanistic. The engineer and economist replace the moralist in a capitalist world. The book may be at its weakest for contemporary readers where it elaborates and caricatures the essence and instruments of capitalism. This discussion appears overdrawn to those who live in the mixed economy of the United States, so it is helpful to view those sections as a picture of how detached from non-economic values capitalism can be at its worst. The chapter on the state and capitalism includes some standard themes showing how the state is subservient to the capitalist. One novel approach shows the state as the protector of capitalism when it guarantees basic democratic freedoms of individuals, because this guarantee further extricates the capitalist from the social and moral constraints that Fanfani desires.

The historical narration of Catholic teaching on economics attempts to separate out the dominant core of anti-capitalist doctrine from the anecdotal evidence which might imply that Catholicism was accepting of capitalism. This effort is heavily documented and informative, but it does seem to be a bit forced at points in an effort to keep the doctrinal core as anti-capitalist in tone as Fanfani believes it to be. Essentially the thesis is that St. Thomas' teachings remain intact throughout the centuries, and any changes occur only to accommodate new circumstances that require slight variations in interpretation. Clearly, to Fanfani, Catholicism has always stood in opposition to the spirit of capitalism.

The latter part of the book examines the role of Protestantism in the development of the capitalist spirit. Here Fanfani sees Protestantism as providing encouragement to the capitalist spirit which had already been spawned by other forces, the chief of which was the growth of trade. Fanfani's critique of Max Weber's work on the same subject points out that many of the things that Weber attributes to Protestantism existed before in anti-capitalist Catholic teaching. The major exception to this claim is the Protestant concept of salvation by faith alone. "Protestantism encouraged capitalism inasmuch as it denied the relation between earthly action and eternal recompense. From this point of view there is no real difference between the Lutheran and Calvinistic currents, for while it is true that Calvin linked salvation to arbitrary divine predestination, Luther made it depend on faith alone. Neither of the two connected it with works" (p. 205).

In the reappraisals included in the book by Wilber and Novak, the thesis of Wilber is most compelling. When viewed from the larger perspective of the 1980s, the history of capitalism is full of evidence that people will simply not allow values to be divorced from economic activity. Consequently, social legislation is passed and mixed economies develop which form compromises between ethical positions and the impersonal and sometimes ruthless outcomes of pure capitalism. Thus Fanfani's caricature of capitalism never materializes in the real world.

Novak believes that capitalism, as a system, is far more compatible with Christian values than Fanfani's abstraction implies. Where Fanfani sees negatives, Novak sees positives. For example, the desire for individual autonomy is a positive value to Novak, while Fanfani views it as a tool to escape from ethical and moral constraints. The fact that both may be right underscores the need for an economic system that is embedded in the socio-political-religious values of a society. Only then can individual autonomy be balanced with social responsibility.

I suggest two agenda items for all those who are serious about the concerns raised in this book. First, for those living in western capitalist societies, the ongoing debate about capitalism versus socialism should be replaced by a debate on how much and what kind of intervention is needed to have the capitalist societies informed by the moral and ethical concerns of society. Second, for the first agenda item to be fruitful from a Christian perspective, the moral and ethical values of society must be informed, not by secular hedonistic preferences, but by those values taught in the Scripture. This is no small agenda. For all those who want to join in this effort, *Catholicism, Protestantism and Capitalism* should be required reading.

Unity of the Churches: An Actual Possibility

by Heinrich Fries and Karl Rahner, translated by Ruth and Eric Gritsch (Fortress/Paulist, 1983, 146 pp., $6.95). Reviewed by Robert L. Hurd, Assistant Professor of Philosophy, Loyola Marymount University.

Starting from the principle that "the unity of the Church is the commandment of the Lord of the Church," Roman Catholic theologians Heinrich Fries and Karl Rahner propose an eight-step road map to unity. Dividing the eight steps or theses between them, they run the gamut of strategic and theoretical issues confronting reunion: What are the essential truths of the Christian faith that would bind the partner churches of "the one Church to be" into a real doctrinal unity? What would be the status of the papacy or "petrine service" in such a union of churches? How could mutual recognition of ministerial offices as well as "pulpit and altar fellowship" be effected between partner churches?

The single and recurrent theoretical question at work behind these and other related issues is that of plualism. Is it possible to move toward a vibrant unity of faith and truth which transcends monolithic uniformity without succumbing to the relativism of modernity? The eight theses of *Unity of the Churches* form a finely nuanced but firm "yes" to this question. "Churches," say Fries and Rahner, "should remain churches and become one Church." How so? Here we can only offer a glimpse without the detailed rationale which the book itself provides.

Thesis I adverts to the already existing basis for real doctrinal unity in the common acceptance by Roman, Eastern and mainline Reform churches of the normativity of Holy Scripture, the Apostles' Creed and the confessions of the councils of Nicaea and Constantinople. These sources and early conciliar pronouncements set the parameters for any orthodox articulation of Christian faith. They contain, as Fries says, "a whole theology in shorthand: doctrine of God, Christology, pneumatology, soteriology, and ecclesiology." Thesis I, then, states that these sources are "binding on all partner churches of the one Church to be." Building upon this bedrock of unity, thesis II introduces a principle of pluralism: "Nothing may be rejected decisively and confessionally in one partner church which is binding dogma in another partner church" and "no explicit and positive confession in one partner church is imposed as dogma obligatory for another partner church."

Let us consider just one example (numerous others occur in the book). In order for reunion to take place, the Reform churches need not explicitly assent to those Marian dogmas which have most recently become part of official Roman Catholic belief. At the same time, however, these same churches need not and would not reject these dogmas as incompatible with Christian faith. This leaves the way open: future clarification of these dogmas may make affirmation of them possible and desirable for the Protestant Christian. On the other hand, it may not. Thesis II allows for both possibilities. It hopes for greater unity in explicit doctrine because of the conviction that "the propositions of both sides, when developed further and understood within a larger context, do not really contradict each other." There is certainly plenty of historical evidence to support this conviction. By and large, the supposed areas of doctrinal disagreement justifying disunity have turned out to be more a function of defensive polemics, mutual misunderstanding, and inadequate theoretical models than a real differance over the substance of faith. The once-but-no-longer irreconcilable and unalterable differences between the reformers and counter-reformers over grace, justification, and the sacraments are telling cases in point.

But thesis II does not assume that every doctrinal difference will or even should be easily resolved into something like a new monolithic uniformity. It also envisages and respects the possibility of continuing diversity. It can do this because there is already a substantial unity of faith on fundamentals (thesis I).

With regard to the office of Peter, a strategy is offered in theses IVa and IVb, which builds upon the principle of pluralism enunciated in thesis II. Thesis IVa calls on the partner churches to acknowledge "the meaning and right of the Petrine service of the Roman pope." Such an acknowledgement is no longer unrealistic or inconceivable, for the "exegetical work in all confessions . . . has achieved a surprising convergence" in affirming the validity and implications of Peter's leadership role. At present the real sticking point for non-Roman churches—both East and West—is not the validity *in principle* of petrine service and primacy but the ambiguous way in which this is formulated by Vatican I (1869/70), a formulation which in some respects seems to make the pope an absolute monarch in teaching matters, unconnected to the rest of the Church and unconstrained by the normativity of Scripture. (It should be pointed out that this ambiguity of Vatican I is problematic for many Roman Catholic theologians as well.) In tandem with thesis IVa, then, IVb calls on the pope to acknowledge explicitly the relative autonomy of the various partner churches and to declare "that he will make use of his highest teaching authority . . . only in a manner that conforms juridically or in substance to a general council of the whole Church." Interestingly, Fries and Rahner cite Cardinal Joseph Ratzinger in support of their principle of pluralism, particularly with regard to the papacy. In meetings of the International Orthodox-Catholic Commission of 1982, Ratzinger maintained that Rome "must not require more of a primacy doctrine from the East than was formulated and experienced in the first millenium." This would mean, in effect, reunion *without* the Eastern churches having explicitly to affirm the dogmatic teaching on the papcy of Vatican I. Why not apply the same principle to the Protestant churches, especially insofar as these churches are willing to affirm the validity of petrine service?

Thorny as the various obstacles to reunion are, the theoretical and practical issue of pluralism is central to their solution. In this respect, *Unity of the Churches* is not the naively optimistic book that some have imagined it to be. Rather, it is boldly realistic because it faces the issue squarely. It forms a striking contrast to the unreality of that preconciliar docrinal maximalism which recently found expression in an editorial attack on the Fries-Rahner book in the pages of the Vatican's L'Osservatore Romano (Feb. 1985). Scolding the authors for their "grave errors" and "intemperate ecumenical zeal," the writer offered his own unabashedly simple solution to the complex problem of reunion: only the Catholic Church possesses the full means of salvation, and unity among Christians will be achieved only if non-Catholics accept all Catholic dogma. Realism is also sadly lacking from the oft-repeated admonition that we cannot afford to gloss over real problems and differences, that we must not purchase an illusory unity at the price of integrity. True as this is, its repetition does not discharge the task of reunion and too often becomes an evasive substitute for confronting the real issues at stake. *Unity of the Churches*, on the other hand, takes us to the heart of the matter and sets to work.

BOOK COMMENTS

The New Birth
by John Wesley, edited by Thomas C. Oden (Harper & Row, 1984, 113 pp., $9.95).

Long a theological step-child, John Wesley is now becoming the focus of increased study in the church as a resource for evangelical piety, social involvement, and theology. The present volume follows in the wake of some of the more technical and critical research on Wesley, and is cast as an invitation to consider the energy and relevance of Wesley's thought. Oden, professor of theology at Drew, has drawn together five of Wesley's most noted sermons, each directly related to Wesley's view of the economy of salvation. The decision to center on the new birth was a prudent one, for this is one of the least understood of the Wesleyan distinctives. In this selection we see Wesley the evangelist, the pastor, the churchman, and the theologian all working as one.

Oden has done more than reissue these five sermons in a new binding. He has updated their language (using inclusive language), provided headings to aid the reader in tracing Wesley's thought, and attempted

to remind the reader of the origin of these sermons in living Christian community by including a selection of Wesleyan prayers and hymnody alongside the sermonic material. Oden's design is to render Wesley's thought more accessible to the contemporary Christian, so it is certainly remarkable that he has chosen to use the New English Bible (hardly the most readable translation for American Christians) for Wesley's many scriptural references. Likewise, at a few points Oden has allowed his vocabulary to work against his simplifying purposes and has surprisingly retained formal "thou" language in rendering Wesley's prayers. All in all, however, the material reads smoothly, providing the nonspecialist an unprecedented introduction to Wesley's spiritual legacy.

Scholars will turn to the new scholarly edition of Wesley's Works, but for those desirous of a more readable and far less expensive exposure to Wesley, this little book will serve well.

—Joel B. Green

Liberated Traditionalism: Men and Women in Balance
by Ronald and Beverly Allen (Multnomah Press, 1985, 216 pp., $11.95).

This easy-to-read discussion of the evangelical feminist movement comes from a "liberated traditionalist" husband-wife team. Ronald Allen is professor of Old Testament at Western Conservative Baptist Seminary in Portland; his wife, Beverly, is a nurse.

The authors maintain that women should be better treated in home and church than they have been in the past. They show the biblical and practical fallacies of those who insist that *women are to be silent in the churches and to submit to their husbands in everything.* The authors point out the diversity in biblical teachings on these points.

Unfortunately, the Allens' own case barely goes beyond this. They are not sure whether women should be ordained or have positions in which they have "authority" over men. (In their own Baptist denomination, ultimate authority rests in the congregation, and if women vote, they now *do* have authority over men.) The Allens hold to equality of husband and wife, but also insist on the "headship" of husbands without explaining what "headship" involves.

This book is a helpful introduction to the question of women in church and marriage for those who have never considered the issue.

—Alvera Mickelsen

The Gospel of Genesis
by Warren Austin Gage (Carpenter Books, 1984, 142 pp., $8.95).

Warren Austin Gage has attempted to demonstrate that Genesis 1-7 is a double-edged paradigm which includes the macrocosmic world and microcosmic Israelite history. In the first half of the book, Gage reconstructs structural parallels in the biblical records—"historical" is Gage's word—before validating these parallels by briefly focusing on prophetic interpretation. In the central chapter, "The Eschatological Structure of Genesis," he distills five themes: the doctrines of God, Man, Sin, Redemption, and Judgment. His attempt to show that each of these five themes can be traced through Scripture is inadequately supported and uinconvincing. The second half of the book includes a meditation on Genesis 1-12.

The author's male-dominated world view short-circuits his thesis. For Gage, "the woman is brought into Adam's sphere of sovereignty . . . that Adam might exercise his rule" (p. 27). Later, Gage insists that "just as Satan would not assail God directly but his image, so he will not attack man directly but his bride. He will woo the weaker vessel" (p. 93). Finally, Gage's ability to discover "the exalted Christ" (p. 35) in Psalm 110 and elsewhere in the Old Testament is enigmatic. These weaknesses prevent a favorable review.

—Kenneth M. Craig, Jr.

Walking a Thin Line
by Pam Vredevelt and Joyce Rasdale Whitman (Multnomah Press, 1985, 234 pp., $6.95).

Walking a Thin Line, by psychologist Joyce Rasdale Whitman and counselor Pam Vredevelt, is a book full of hope and encouragement for the many women and the few men who have anorexia (self-starvation) and/or bulimia (overeating followed by laxative abuse and forced vomiting). This book throws a lifeline to those with eating disorders, and can help them escape the tightrope of loneliness and secrecy that their maladaptive lifestyle requires. A helpful section for friends and family provides a list of "dos and don'ts" to speed recovery. Though the book is written with the anorexic and/or bulimic in mind, its straightforward and non-threatening approach may be beneficial to the professional counselor or clergyperson through its combination of spiritual and psychological perspectives.

In *Walking a Thin Line,* Whitman and Vredevelt make a unique and important contribution to the ever-increasing body of literature on eating disorders. Their use of case histories from their own practice, as well as testimonies from clients, make their work personal and believable. Among their most important insights is the inclusion of Christian hope and God's loving acceptance of each individual as the motivating force behind the anorexic's and/or bulimic's self-exploration and therapy. Thus, she is enabled to shift the focus from her body to her relationship with God, who sets no standards for physical perfection. God's love and valuing of each person becomes the impetus to seek professional help and recovery.

A useful addition to this book would be the inclusion of a section on how clergypersons and congregations might better support those with eating disorders. Perhaps, however, this would be beyond the scope of this particular work, and we may look forward to another book which, like *Walking a Thin Line,* enlarges the horizon of psychological cure to include God's redemption.

—Mary Gage Davidson

City of Wisdom: A Christian Vision of the American University
by David J. Hassel, S.J. (Loyola University Press, 1983, 461 pp., $18.50).

Professor Hassel here presents an ideal vision for a university. It should be guided by Christian wisdom. Every institution has a *weltanschauung.* A worldview based on Christian wisdom has more to offer than any alternative. Christianity as wisdom, rather than ideology, can be pluralistic and properly secular, since all truth converges in Christ.

Hassel prescribes Christian wisdom for all American universities, though one suspects that his proposal for a non-ideological Christianity is really directed toward the crisis in Catholic higher education.

Despite efforts to be practical, the account seems too idealized. Professor Hassel also has a philosopher's tendency to be too thorough, providing too many lengthy expositions of abstractions. Nonetheless, the idea of a broad Christian vision uniting a university is one worth contemplating.

--George Marsden

Demonology of the Early Christian World
by Everett Ferguson (Edwin Mellen Press, 1984, 179 pp., $19.95).

Ever since the atrocities of World War II, theologians have been in the process of rethinking the New Testament concepts of demonology. Ferguson joins Oscar Cullman, Karl Barth and others in the task of knowing the role of the demonic powers in life and society.

This book, with its five chapters, takes a straightforward exegetical look at the issue. First, the author examines the texts in which Jesus deals with the demonic powers. In the next two chapters he reviews the views on demonology from both Greek and Jewish sources. Then he explores the attitude of the early Christians on demonology, concluding with a chapter on the Christian stance toward the demonic.

His conclusions are as follows: Demons are not divine, but created beings who because of their rebellion and disobedience against God became fallen agents of evil. They stand behind the evil that is at work in the world and seek to deceive persons into disobedience to God. However, Christ by his death and resurrection has defeated the powers of evil and thus limited their activity. In the consummation they will be utterly destroyed. In the meantime God's Spirit is given to the believer so that evil may be dispelled through faith. Thus the believer wrestles against the principalities and powers in the name of Christ.

Although this book does not add anything to the research of G.B. Caird, Heinrich Schlier, G.H.C. MacGregor and others, it does organize the texts more clearly and provide a systematic treatment of the material. Therefore, it is a good supporting work to the books already published in the field of the powers and demonology.

–Robert Webber

Pursuing Justice in a Sinful World
by Stephen Monsma (Eerdmans, 1984, 100 pp., $5.95).

In a small but skillful volume, Stephen Monsma provides us with a working model for Christians involved in the political process. He aptly describes the three most common pitfalls Christians face: 1) Christians avoiding political involvement altogether, 2) Christian political impact being bound by sociology, and 3) failure by Christians to understand the political process. Freely citing both personal experience (elected official from Michigan) and biblical mandate, Monsma presents a practical case for Christian involvement.

His theme of "Christian Politics" is actually a misnomer for Christians being involved in politics. While not an "academic" work, the book is not without academic foundations. Used in conjunction with thorough discussion or reading on the role and responsibilities of government, this would prove an excellent resource for a lay course on political involvement or an undergraduate entry level study in political science.

While his chapter on "Options for Political Involvement" seems essential for such a work, it falls short of providing an adequate foundation or catalyst for involvement. The Appendix does provide an excellent resource for contact with a wide range of groups which, for the personally motivated, will prove more than sufficient for avenues of service.

Since Mark Hatfield's early pleas for penetration of the political arena, we have seen a growing awareness and involvement of evangelical Christians. It is to be hoped that this small volume will represent the advent of a good deal more articulate and honest writing by those "working out their salvation" in the hallowed halls of Washington and our state and local governments.

–Steve Moore

Free to be Different: Varieties of Human Behavior
by Malcolm Jeeves, R. J. Berry, and David Atkinson (Eerdmans, 1984, 155 pp.).

I was excited when I first skimmed this book because it addresses an issue with which I have struggled. Written by three Christian professors—psychologist Malcolm Jeeves of St. Andrew's University, geneticist R. J. Berry of London University, and theologian David Atkinson of Oxford University—it examines the possibility of affirming human freedom and responsibility in the face of apparent genetic and social forces which determine human behavior. For example, if criminality results from one's genetic makeup or childhood experiences, how can the criminal be morally responsible for crime or be able to live differently?

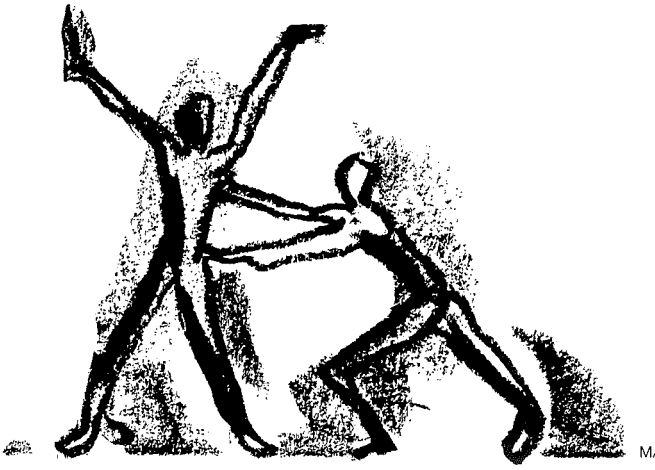
They argue, with evidence from their own disciplines, that although humans are subject to significant genetic and social conditioning, they are, nevertheless, free to make meaningful choices. They are, therefore, responsible.

This answer is "right," of course, from the Christian perspective. Any other answer, I think, fundamentally undermines the Christian experience and world view. The authors fail to deliver this answer, however, in an original and stimulating enough way to justify the printing of the book.

The punchline is highly predictable. In the meantime, the book feeds us unnecessarily detailed information on genetics and social psychology. Furthermore, it reads more like a collection of papers (which is what it is) than a coherently developed argument.

Everything valuable in this book can be found in a much more coherent and interesting style in C. Stephen Evans' book, *Preserving the Person* (IVP).

Someone who is intensely strugging with the problem of human freedom might find



MARILYN MARGOLIS

Free to Be Different worthwhile. The book isn't really bad. What it says is very important and true. Its presentation, however, isn't good. And who wants to spend their money and time on a mediocre book when better ones will do?

—Christian Smith

Witchcraft, Magic, and Religion in 17th-Century Massachusetts
by Richard Weisman (University of Massachusetts Press, 1984, 267 pp., $9.95).

Can the historiography of colonial New England sustain yet another book on Salem witchcraft? In the case of Richard Weisman's *Witchcraft, Magic, and Religion in 17th-Century Massachusetts*, the answer appears to be a qualified yes.

Having acknowledged his debt to Keith Thomas' landmark study, *Religion and the Decline of Magic*, Weisman applies this interpretive framework to New England and finds that witchcraft accusations earlier in the seventeenth century differed markedly from those at Salem. The first "witches" in Massachusetts fit the English mold: poor, older widows on the margins of society who were suspected of malefic acts. In contrast to these popular accusations, Weisman argues that the clergy and magistrates orchestrated the Salem proceedings as a means of exacting repentance for failure to live up to the terms of the covenant. Prosecutions, then, shifted from expressions of village disharmony to a means of collective expiation, and the character of suspected witches differed accordingly. At Salem, accusers ignored age and status considerations until those accusations strained credibility.

Weisman's uncritical acceptance of the declension thesis—that there was both a real as well as a perceived decline in New England piety and comity—colors his thesis. This remains, however, a formidable book, combining various interpretive theories with prodigious research.

—Randall H. Balmer

Between the Sexes: Foundations for a Christian Ethics of Sexuality
by Lisa Sowle Cahill (Fortress Press/Paulist Press, 1985, 166 pp., $7.95).

The subtitle of Lisa Cahill's book rightly represents its content and value, for Cahill wishes to avoid the prevalent "bottom line" mentality concerned only with who may do what, when. Rather, she strives to illumine components of a good Christian argument about how men and women should relate to one another. Claiming no originality, she specifies four such components: Scripture, the tradition of the Christian community, philosophical or "normative" accounts of human nature, and empirical or descriptive accounts. In each of these areas her brief treatments are sufficiently stimulating that one may find oneself drawn almost irresistibly to the ample notes and bibliography for further data. Likewise her conclusions, regarding the primacy of commitment and procreative responsibility in human sexual relationships, may not be exactly surprising; but the way she anchors these values in the context of the whole (diverse) canon of Scripture and in the legitimate claims of the community provides a certain steadiness along with flexibilty in the norms.

Roman Catholic Cahill obviously assumes the fruits of liberal/critical approaches to the biblical texts; and certain omissions (e.g. of reference to the Holy Spirit or to the resurrection in places where an evangelical would expect them) suggest anti-or at least non-supernatural presuppositions. Such matters, plus the placing of Scripture alongside other reference points for ethics, may give the evangelical pause. However, we would do well to be honest about the fact that we do inevitably use other reference points, acknowledged or not. In all, Cahill makes her considerable learning engagingly accessible, broadening horizons without being either pedantic or shrill.

—Marguerite Shuster

The Apostolic Fathers: Revised Greek Texts with Introductions and English Translations
edited by J. B. Lightfoot and J. R. Harmer (Baker, 1984, 568 pp., $15.95).

Baker has put students of the early church in their debt by reproducing Macmillan's 1891 edition of these significant texts. Several were taken from the five volumes of Lightfoot's duly renowned *Apostolic Fathers*, several were edited for this edition by Harmer. The volume offers Greek texts and English transla-

tions (following, rather than page-to-page as in the Loeb Classical Library), as well as brief but authoritative introductions to the historical context and textual history of the documents. There is also a valuable index of Scriptural citations. Included are the Epistles of Clement of Rome, Ignatius, Polycarp, and "Barnabas"; the account of the martyrdom of Polycarp; the *Didache*, or teaching of the Apostles; *The Shepherd of Hermas*; the Epistle to Diognetus; fragments of Papias; and "The Reliques of the Elders Preserved in Irenaeus." Theological and ecclesiastical discussion have both moved some way since the original publication of this volume, but these sources still constitute a mainstay of resources for those who would put an understanding of the church's earliest years to use today.

–Mark A. Noll

Christian Ethics and Imagination: A Theological Inquiry
by Philip S. Keane, S.S. (Paulist Press, 1984, 212 pp., $8.95).

Keane's analysis presents an interesting, even if somewhat sketchy, account of how a methodologically broader based Roman Catholic ethics is being presented to that church's seminarians. Interestingly enough, the impact of Protestant philosopher Paul Ricoeur is decisive throughout the analysis, beginning with his description of imagination as "a playful suspension of judgment leading us toward a more appropriate grasp of reality" (p. 81). Stanley Hauerwas, James M. Gustafson and H. Richard Niebuhr round out the rich mining of Protestant thought in service of contemporary Roman Catholic concerns, but that church's key figures in the moral theology tradition (Aquinas, Curran, Häring), of course, are not neglected. This ecumenical openness demonstrates how much is gained when the two traditions join their resources to give us moral guidance in the contemporary world.

The first three chapters briefly survey philosophical and historical background for the investigation of imagination as a resource for ethics, and the last two chapters move to iollustrative application of the method. The fourth chapter, "The Meaning and Purpose of Moral Imagination," is the heart of the analysis and the weight-bearing span between them. Sketchiness is the weakness of the book and this is especially regrettable in the last two chapters where one had hoped for a more insightful (read, critically imaginative!) discussion.

–James Yerkes

The Life of David Brainerd, Volume 7: The Works of Jonathan Edwards
edited by Norman Pettit (Yale University Press, 1985, 620 pp., $50.00).

Shortly before David Brainerd died in 1747, he handed over a journal-diary covering most of his adult life to Jonathan Edwards, in whose home he passed away. Brainerd had served, with very little success, as a missionary to native Americans in New Jersey and Pennsylvania, but eventually succumbed to the consumption in his twenty-ninth year. Edwards immediately set aside other writing projects to prepare an edition of these documents for publication, not because of what they revealed about missions among the Indians but because of what they showed about internal spiritual existence. Brainerd was an exacting task-master of the heart who put into practice the Calvinistic piety that defined Edwards' preaching and writing. The result was a book of painful self-scrutiny, but also of challenging spiritual dedication. It consisted of Brainerd's words as edited, introduced, and augmented by Edwards himself.

No other work associated with Edwards was published as often in the nineteenth century, and none has come so regularly from the religious press in the twentieth century. Yet almost from the beginning, prints of *The Life of David Brainerd* have been corrupt, often abridged or otherwise seriously altered without any indication to the reader of changes that have been made. Now this most recent volume in Yale's *Works of Jonathan Edwards* presents a meticulous text of this document. Norman Pettit, professor of English at Boston University, has not only edited the original 1749 with utter faithfulness. He has also provided comparisons between what Brainerd originally wrote and what Edwards published (Edwards did not drastically alter the original, but did cut bits from the diary that cast Brainerd in a somewhat less spiritual light). And he also introduces the whole with a superb essay on the meaning of the *Life* for

Edwards, for eighteenth-century American religious history, and for popular conceptions of spirituality among evangelicals world-wide since that time. It is a splended book, no less valuable for Christian contemplation as for historical research.

—Mark A. Noll

To Know and Follow Jesus
by Thomas N. Hart (Paulist Press, 1984, 150 pp., $5.95).

To Know and Follow Jesus is a provocative Christology written by a modern Roman Catholic. Thomas Hart begins with a synopsis of Christology wherein he states that a person inquires into the identity of Jesus only after experiencing salvation. He then outlines discipleship in a helpful and clear manner. He moves into a review of the development of Christian doctrine and in that review reaches some unorthodox conclusions. The remainder of *To Know and Follow Jesus* could serve as a primer for liberal theology. In those chapters, Hart presents the arguments of Schoonenberg, Tillich, Rahner, Whitehead, etc., as they address different orthodox positions regarding the Trinity, Christ's pre-existence, the resurrection, liberation theology, and the uniqueness of Christianity in the presence of other world religions.

This book would not serve as a good introduction to Christology. For those who are mature in their relationship to Christ and their understanding of the Scriptures, it is a marvelous provoker of thought and careful study. Hart raises some difficult questions and makes some well studied points when addressing conservative, Protestant views. On the other hand he undermines the authority of Scripture when he appeals to philosophy and weak exegetical conclusions to support his theses.

—Robert K. Smith

Interpreting the Bible in Theology and the Church
by Henry Vander Goot (Edwin Mellen Press, 1984, 108 pp., $19.95).

In the eighteenth century, Bishop Berkeley argued for the primacy of perception in epistemology. The so-called "real world" of science or philosophy is actually based upon normal perceptions in our lived world.

Vander Goot makes a similar claim in a brief essay on hermeneutics. He argues that a naive, "direct" reading of the Bible in community is the true ground of Christian hermeneutics and theology. From this basis, he attacks Enlightenment, liberal theology and biblical criticism, arguing for the priority of the literal sense of Scripture and the sovereignty of the text as narrative.

I welcome this essay as an informed work by an evangelical on an important subject too often neglected in conservative circles. It is also interesting, to me, as a hermeneutic from a Dooyeweerdian perspective. There is much from which we can learn in this book.

There are problems in the essay, however, so that I cannot recommend it for those who have not already read a good deal of philosophical hermeneutics. There are too many unsupported assertions and too many unexamined assumptions. Why should the narrative of the Bible inform and bracket the didactic sections, and not *vice versa*? Why creation-fall-redemption as the center of the Bible, rather than Christ? I doubt that Vander Goot has learned enough from contextual hermeneutics, when he asserts that the Bible "overpowers" the world of the reader, and thus our life-context becomes unimportant. This smacks of hermeneutics by irresistible grace! And I do not think that the author has solved the problem of the relationship between the authority of the canon and historical-critical exegesis (but see Clark Pinnock, *The Scripture Principle*, 1984). Yet there are many sound ideas here too, which I leave for your discovery.

—Alan Padgett

Faith: The Great Adventure
by Helmut Thielicke (Fortress Press, 1984, 154 pp.)

The readers of *TSF Bulletin* will probably be familiar with Thielicke—a European evangelical Lutheran—either through his works on ethics, systematic theology, or his devotional studies. Though this work could be considered a series of short devotional studies on eighteen different Scripture passages, it is really a series of studies for the homilitician. These studies are the illustrations and applications of a master preacher, drawn from his own life. While they may give the reader some illustrations for his own sermons, they should also model for him the process of developing illustrations from his own life.

—John Carter

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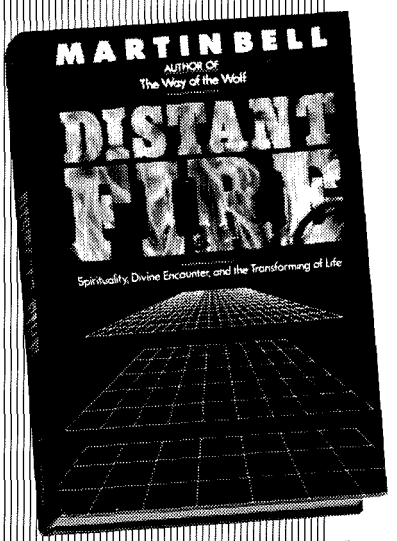

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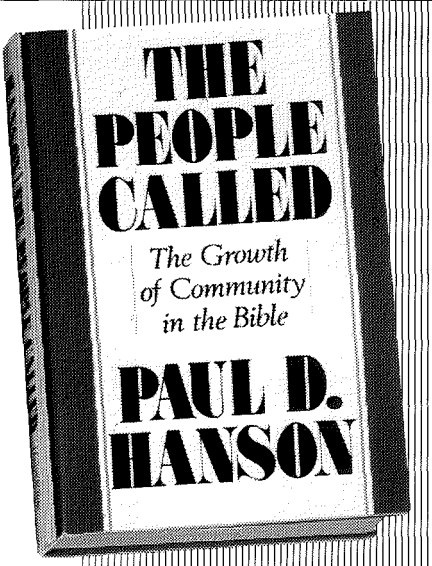

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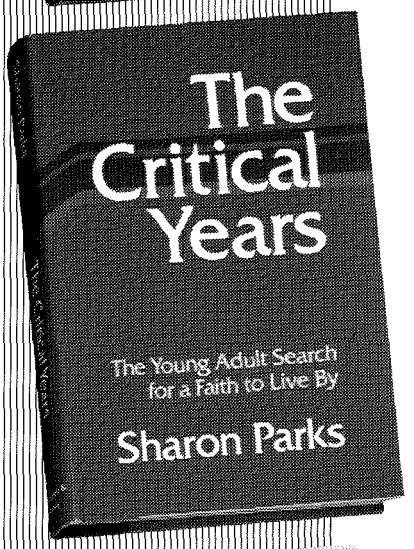

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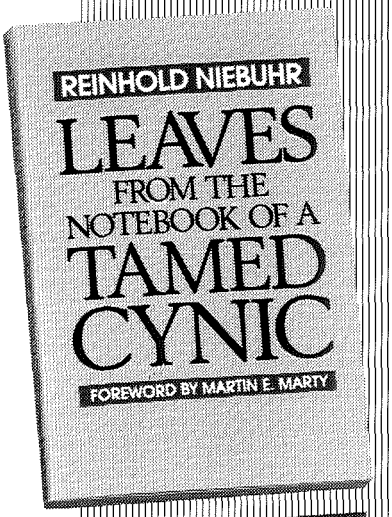

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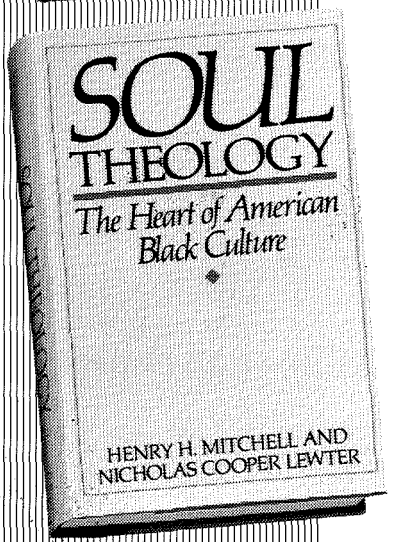

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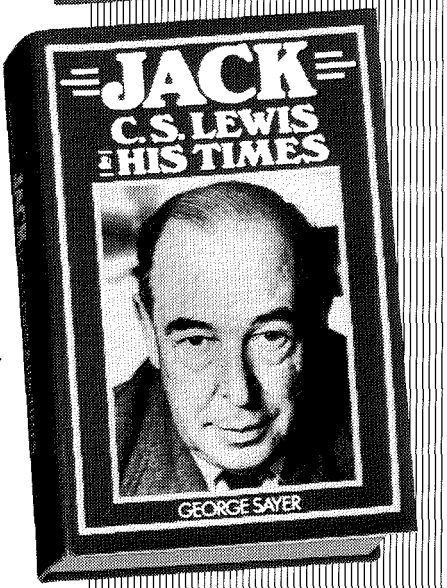

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