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The United States as a Mission Field

by Orlando E. Costas

Can the nation with the greatest missionary presence[1] in the world be regarded as "a mission field"? If so, can that sector of the world which represents the habitat of the have-nots and the oppressed of the earth have anything to contribute to the missionary situation of the United States?

The United States qualifies as "a mission field" because many of its people are alienated from God and neighbor. In spite of the millions who profess to be Christians by virtue of baptism, church membership, or conventionality, an overwhelming number of Americans have not really heard[2] the gospel or had a reasonable opportunity to consider it as a personal option. They go through life without a personal awareness of the God who in creation and redemption has staked a claim upon their lives and invites them to experience, by the power of his Spirit, freedom, community, and hope. The dominant symptoms of this situation of alienation are fear, anxiety, and distrust at the personal level, and racism, classicism, and sexism at the social level.

The United States also qualifies as a mission field because the witness of American Christians is intrinsically related to their life and thought as a church and as an indissoluble part of their culture and society. Whatever they do affects their missionary activity at home and abroad. Whatever happens in the American sociocultural milieu affects the life and thought of the American church. This in turn affects the life and thought of churches abroad, especially their own missionary witness, and the fulfillment of the political-ecumenical dimension of God's redemptive purpose for the world. To see the relevance of the United States as "a mission field" today is not missiologically urgent only for American Christians. It is just as crucial for third world Christians.

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Changes in the Sociocultural Milieu

That the United States is a nation of immigrants is well known. Very few nations of the world can boast of such a complex ethnic composition. Today, however, this nation faces a new ethno-cultural panorama. This reality poses a unique missionary challenge.

Besides the traditional European groups, which have "melted" into the main "pot" of North American society, there are said to be over 120 ethnic groups communicating in more than 100 languages and dialects. They represent roughly one-third of the total population. But, as Eduardo Seda Bonilla (among other social scientists) has reminded us, in dealing with United States ethnic minorities it is necessary to distinguish between (1) the immigrants of different nationalities, and (2) the racial minorities.[3]

The latter can be grouped into four categories: Blacks, Hispanics, Native Americans, and Asians. All of them are classified by the mainstream culture and society as "non-White." This is another way of saying that they are not of European stock. (Hispanics, though having among them many Whites, represent, as a group, the halfbreed offspring of Europeans and Amerindians; consequently they are not *pure* White.) As a matter of fact, when grouped together these minorities represent the regions that have suffered the greatest impact of Western civilization (Africa, the Middle East, Asia, the Pacific, Latin America, and the Caribbean). They are the offspring of the worst social rape in the history of humankind. Forced or induced to migrate or relocate for economic, social, military, or political reasons, they have settled mainly in the large urban centers of the country and the rural areas of the southwest and midwest. Not only have they been

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marginated socially and culturally, but economically and politically. Their plight is therefore relatively identical with their African, Middle Eastern, Asian, Pacific, Latin American, and Caribbean counterparts.

As the ethno-cultural panorama has changed, so has the religious situation. It used to be that—apart from Native American religions, New England Transcendentalism, and other rather small "harmonious" religious movements—the overwhelming majority of the religious frontiers that United States Christians had to cross in the evangelization of their fellow Americans were rooted in the Western tradition. In the last few years, however, the United States, along with other Western nations, has seen the emergence of non-Western, non-Christian religious frontiers.[4] The Eastern Missionary Advance—as the activities of the various movements, older Eastern religions, and occultist sects may be labeled—is not only attracting numerous Americans but is also forcing a new religious pluralism in the United States.[5] It is revealing, at the same time, how missiologically stagnant have been North American Christian churches and believers *at home* and how spiritually empty are, especially, Middle Americans.

A third reality may be witnessed among certain sectors of American society. Sydney Ahlstrom has called it the end of "the Puritan era." Wesley Michaelson has referred to it in terms of "the gradual disintegration of a dominant, traditional culture."[6] James Wallis has described it as the growing awareness of "what two centuries of doctrines of racial and national superiority, of Manifest Destiny, of violence have done to the American spirit." Wallis goes on to state: "The traditional American civil religion which blesses the social order rather than calling it into question is now under serious attack, and for many quarters that civil religion is being named for what it is—misplaced allegiance which usually degenerates into outright idolatry."[7]

Closely related with the foregoing is the new economic-technological reality that can now be witnessed around the globe. While Western technology (of which the United States is a senior partner) has induced certain economic growth around the world, thereby contributing to the transformation of global society, it has also created numerous problems for itself and others. For one thing, it has severely damaged its own environment. For another, it has become the means through which Western societies (and particularly the United States) have been able to dominate, domesticate, and oppress less-developed societies. This has given way to a twofold reaction from the third world: on the one hand, a global rebellion against Western models of "development" with a concomitant critique of what Rubem Alves has called the ideology of "technologism;"[8] on the other, an increasing recognition on the part of Western societies of the much healthier attitude of less-advanced third world societies toward their environment. Indeed, the absence of the dichotomy between humankind and nature and the mistreatment of the latter by the former, so characteristic of Western technological society, has become a fundamental point of reference in the Western quest for a "theology of nature."[9]

A Crisis of Church and Theology

These sociocultural challenges call for a response. Yet American Christians seem almost paralyzed by a crisis of the institutional church and its theology. This crisis has many facets.

A Culturally Bound Church and an Ideologically Captive Theology

The cultural boundness of the church and the ideological captivity of its theology are one aspect of this crisis. Michaelson is right in stating that "the distinct problem with mission to America is that the Christian church finds itself deeply identified already with the dominant but disintegrating culture" of the United States.[10] One need not go far to see this uncritical acculturation to the "American way of life." From the corporation-type pattern of church organization to the types of ministerial training, worship, and evangelization, patterns of church administration and lifestyles, the majority of American churches reveal an uncritical commitment to their sociocultural milieu. This being so, the affirmation that American theology has been and still is ideologically captive to the "American way of life" should not come as a surprise. As James Cone said:

> ... American theology from Cotton Mather and Jonathon Edwards to Reinhold Niebuhr and Schubert Ogden, including radicals and conservatives, have interpreted the gospel according to the cultural and political interests of white people. ... White theologians, because of their identity with the dominant power structure, are largely buoyed within their own cultural history."[11]

A Clergy-dominated Church and a Laity-dominated Clergy

Another facet of this crisis is the clergy-dominated character of the American church and the laity-dominated situation of its clergy. In the North American Interchurch Study conducted by the National Council of Churches in the early 1970s, the role of pastors as intermediaries of church life was strongly underscored. They not only controlled the flow of denominational information in their respective congregations, but projected their own fears and feelings on the information which their congregations rendered to the denomination.[12]

American churches reflect a gospel with a conscience-soothing Jesus, an otherworldly kingdom, a pocket God, a spiritualized Bible, and an escapist church.

Because of their professional training and the prestige carried from the colonial and frontier periods, clergy dominate local church and denominational church programs and priorities. This dominating role may be witnessed even in the realm of theology. As Martin Marty has pointed out: "Almost all church theology is clerical; almost always ordained ministers in seminaries or in congregations are called upon to depict the meaning of the Christian life in any profound way." In consequence, the laity have been generally absent from "the circles out of which theological interpretation of life occurs."[13]

Conversely, American laity exercise an extraordinary control over clergy. The fact that the clergy person is considered an employee of the church speaks for itself. Many clergy are conscious and fearful of the fact that their job depends upon the "happiness" of their respective boards and/or congregations. If they control the flow of information to and from their congregations and if their denominational colleagues are eager to get their messages through to the laity, it is because they suspect (indeed know) that their respective vocations depend upon the laity itself. To quote Marty once again: The laity "expect ministers to speak in hushed and hollow tones, not to reveal the true range of human emotions, to be soft and compromising or unprincipled adapters to what their congregations want them to be."[14]

A Gospel without Demands and Demands without the Gospel

The crisis of American church and theology becomes even more intensive when one reflects on two opposite patterns that can be witnessed in churches throughout the United States. The first pattern offers *a gospel without demands.* The content of this gospel is a conscience-soothing Jesus, with an unscandalous cross, an otherworldly kingdom, a private, inwardly limited spirit, a pocket God, a spiritualized Bible, and an escapist church. Its goal is a happy, comfortable, and successful life, obtainable through the forgiveness of an abstract sinfulness by faith in an unhistorical Christ. Such a gospel makes possible the "conversion" of men and women without having to make any drastic changes in their lifestyles and world-views. It guarantees, moreover, the preservation of the status quo and the immobility of the People of God.

The second pattern lies at the other end of the spectrum: *demands without the gospel.* Whether it be the individual legalism characteristic of some Holiness church groups or the collective legalism of the Moral Majority or some radical Christian groups, the accent is the same: judgment without grace, with similar results—moral exhaustion, discouragement, and frustration. The first pattern robs the gospel of its ethical thrust; the second, of its soteriological depth. The first

reduces the church to a social club and theology to an ideology of the status quo; the second enslaves the church and buries the gospel.

A Mission in Crisis and a Crisis of Mission

This leads to the fourth aspect of the crisis. With such a truncated view of the gospel and the prophetic task of the church, the fact of a mission in crisis and a crisis of mission becomes obvious. This double missionary crisis represents two sides of the same coin. The world mission of the American church is in crisis because of the burden of

The clarion call comes to the offspring of the former missionary era to go to the land of their missionary forebears and witness there to the liberating Word of God.

what Carl Braaten has rightly called the *impedimenta Americana,* that is the interplay between the American missionary movement and American imperialism.[15] This interplay, which Ruben Lores, among others, has linked with the ideology of "manifest destiny," has made the American missionary movement the carrier of Anglo-Saxon Christianity and "the American way of life" rather than the gospel of Jesus Christ.[16] A credibility gap can be thus witnessed between "a faith that proclaims a living, loving Lord," and the participation of its "adherents . . . in inhuman ventures, exploitation, hate and death."[17]

In the face of this credibility gap, the American church seems to be turning inward, spending "more and more of its energy analyzing itself, financing costly studies of its functions and structures and affirmations." This would not be such a dangerous path if it were not for the fact that "such studies keep the church in motion through revolving doors, and do not drive it to the frontiers of world history." Instead of calling the church to accountability, they seem to be driving it "to retreat from world history and to enter into a new religious isolationism."[18]

The crisis of the American world mission calls not for a new religious isolationism with an inward kick that hides itself behind a mission to the backyard, but rather, for the removal of the scandal of the American missionary movement. This implies a radical break with the ideology of "manifest destiny" and thus American cultural, economic, and political imperialism. It implies the "maintenance of a low profile by Americans within international structures of world mission.[19] This is necessary if the imperialistic image attached to the modern missionary movement is to be effaced. Such a restructuring demands that American Christians do away with the notion of a mission to the world and replace it with the concept of *participation* in a global mission to, from, and within all six continents, a mission that will involve all the resources of the world church, and that will be based on Christian solidarity, respect, and trust, and not on the multinational-corporation mentality. This may mean, that, for the present, American mainstream Christians "may have to play a more passive role abroad and a more active role at home." For how can they "expect to cross the racial, cultural and economic barriers abroad when their experience at home proves that their white, affluent, middle-to-upper class status creates a gap they have not yet effectively bridged?"[20]

Toward a Third World Contribution to American Church and Theology

Such a perspective imposes a strong dose of responsibility upon third world Christians in relation to the United States. For how can there be a truly global mission if a partner fails to come to the aid of the other when a situation of crisis arises? The issue here is not just that it is to the missionary interests of third world Christians that the American church and theology experience a radical conversion. It also has to do with the fact that third world Christians *are* the keepers of their American brothers and sisters!

What then can third world Christians do on behalf of church and theology in the United States? How can they respond to this crisis? Following are some concrete ways by which third world Christians can participate in this ecclesio-theological dimension of the American missionary situation.

First, third world Christians can serve as a mirror for the critical self-understanding of American Christians. The writings, lectures, and leadership of theologians and church leaders from the third world have already played a significant role along this line. They have given American Christians a vision of themselves from outside their cultural milieu. This vision has been greatly enriched by the work of American Black Christians. Indeed their critical insight into White-dominated church and theology has become one of the most significant moments in the history of Christianity in the United States. Moreover it has stimulated Christians from other ethnic minorities to offer their own insights and has made possible a meeting point with mainline third world Christian leaders. These leaders, being the representatives of those peoples who have suffered the consequences of the Pax Americana in their respective continents, have engaged in critical prophetic exposures of American behavior abroad while offering, at the same time, interpretations of their own of church and theology in the United States.

Second, third world Christians can offer models of authentic contextualization. To be sure, after almost 200 years of Anglo-Saxon-culture Christianity, the American church and theology need desperately a process of deculturation. Michaelson's assertion that mission in America "must begin by de-Americanizing the Gospel"[21] cannot be treated lightly. Yet the process of de-Americanization must go along with an inverse process of incarnation in the present American reality. Otherwise the Christian faith in the United States will succumb further to an otherworldly, escapist faith, which in the end will be no more and no less than a silent supporter of the same system. If it is true that American-culture Christianity is the fruit of many years of contextualizing the gospel *a la Americana*, it is equally true that not all contextualization is good or desirable. What is needed in the United States is not a spurious form of uncritical contextualization, but an authentic process that will make church and theology critically responsible to the gut issues of American society—and the place to witness such a process today is the world of the poor and the disfranchised. Third world Christians may not be able to provide money or an overwhelming amount of missionary personnel, but they can provide models of a critical insertion in their culture and society that has given prophetic depth to their life and witness. To see and hear what is happening in the churches of Africa, the Middle East, Asia, Latin America, the Caribbean, Oceania, and in the Asian, Black, Hispanic, and Native American communities of the United States should be a top priority of mainstream American Christianity.

Third, they can provide meaningful paradigms of dynamic, liberating church leadership. In contrast with the highly clericalized American church life and theology, third world Christians form, by and large, churches with strong lay leadership, drawn from among themselves. They begin their training in the heat and sweat of everyday-life Christian service. This being so, their patterns of ministerial training and leadership formation are not bound by the formal, heavy-laden, sterile structures of American (and for that matter Canadian, European, and Australasian) theological education. This is why the third world has produced such movements as Theological Education by Extension, Base Communities, and Liberation Theology. These movements have not only stimulated a wave of dynamic indigenous leadership, but have initiated third world churches into a process of liberation from the clergy–laity dualism so common in American Christianity.

Fourth, third world Christians can offer a partnership for radical discipleship. For there are significant sectors in the American church that are rediscovering what it means to be a disciple of Christ in its concrete historical reality. They have thus embarked on a radical course even to the very root of biblical faith and to the philosophical foundations of their cultural milieu. In this pilgrimage their faith and commitment have become ever more profound and their prophetic energies ever more intensive vis-a-vis the American religious establishment. They have thus come to where significant sectors of the third world church are. Little wonder then that at the International Congress on World Evangelization held in Switzerland in 1974 and at the Consultation of World Evangelization held in Pattaya, Thailand, in 1980 these two currents produced a "Response to the Lausanne

Covenant" and a "Statement of Concern," which have caught the attention of many church leaders around the world. Indeed this partnership in radical discipleship has already begun, and only the Lord can tell what it may mean for the future of Christianity around the world, but especially in the United States.

The United States today is one of the most challenging mission fields on the globe. Not only does it have millions who find themselves outside the frontier of the gospel, but its own culture and society, its churches and their theologies have become inescapable missionary frontiers. Walbert Bühlmann is certainly right in stating, "We are not at the end of the missions but rather at the beginning of a new and extraordinary missionary era."[22] In this new era the clarion call comes particularly to the offspring of the former missionary era to go to the land whence came many of their missionary forebears and witness there to the liberating Word of God. For third world Christians the United States has become truly a "new Macedonia."

FOOTNOTES

1. Cf., e.g., Samuel Wilson, ed., *Mission Handbook*, 12th ed. (Monrovia, Calif.: MARC, 1980) pp. 20ff.; R. Pierce Beaver, ed., *American Missions in Bicentennial Perspective* (Pasadena, Calif.: William Carey Library, 1977), passim.
2. That is, "the millions who are geographically near, but live on distant socio-cultural frontiers. To say, for example, the de-Christianized masses of the West have had ample opportunity to reasonably consider the option of the Christian faith is to oversimplify the complex reality of western society, with its fantastic input from the mass media, the socio-cultural roadblocks in the clusters of men and women that make up the western mosaic and the psychological distance which syncretistic religious tradition has brought about between them and the faith of the New Testament" (Orlando E. Costas, "Churches in Evangelistic Partnership," *The New Face of Evangelicalism*, ed. C. Rene Padilla (Downers Grove, Il.: InterVarsity Press, 1976), p. 149.
3. Eduardo Seda Bonilla, "Ethnic Studies and Cultural Pluralism," reprint from *The Rican*, n.d., p. 1.
4. Sydney Ahlstrom, *A Religious History of the American People* (New Haven, Conn.: Yale University Press, 1972), pp. 1037ff.; Harvey Cox, *Turning East: The Promise and Peril of the New Orientalism* (New York: Simon and Schuster, 1977); Howard A. Wilson, *Invasion from the East* (Minneapolis, Minn.: Augsburg Publishing House, 1978).
5. Ahlstrom, *Religious History*, p. 1079.
6. Wesley Michaelson, "De-Americanizing the Gospel," *The Future of the Missionary Enterprise*, no. 17: *Mission in America in World Context* (Rome: IDOC, 1976), p. 57.
7. James Wallis, "Evangelism: Toward New Styles of Life and Action," *Mission in America in World Context*, p. 67.
8. Rubem Alves, *A Theology of Human Hope* (Washington, D.C.: Corpus Books, 1969), pp. 21–22.
9. Cf. E. C. O. Ilogu, *Christian Ethics in an African Background* (Leiden: E. J. Brill, 1974), p. 178. For further discussion on the question of technology and the third world, see Rubem Alves, *Tomorrow's Child: Imagination, Creativity and the Rebirth of Culture* (New York: Harper & Row, 1972), passim; Rubem Alves, *O Enigma da Religão* (Petropolis: Editora Vozes, 1975), pp. 150–66; Rubem Alves, "Identity and Communication," *WACC Journal* 22, no. 4 (1975) passim; Peter Berger, Brigitte Berger, and Hansfried Kellner, *The Homeless Mind: Modernization and Consciousness* (New York: Vintage Books, 1974), pp. 105ff; and Stephen C. Knapp, "Mission and Modernization: A Preliminary Critical Analysis of Contemporary Understanding of Mission from a 'Radical Evangelical' Perspective," *American Missions*, pp. 146–209.
10. Michaelson, "De-Americanizing the Gospel," p. 52.
11. James H. Cone, *God of the Oppressed* (New York: Seabury Press, 1975), p. 47.
12. Douglas W. Johnson and George Cornell, *Punctured Preconceptions* (New York: Friendship Press, 1972), pp. 24–25.
13. Martin Marty, *The Pro and Con Book of Religious America: A Bicentennial Argument* (Waco, Tex.: Word Books, 1975), p. 84.
14. Ibid., p. 85.
15. Carl Braaten, "The Christian Mission and American Imperialism," *Religion and the Dilemmas of Nationhood*, ed. Sydney E. Ahlstrom (Minneapolis, Minn.: Lutheran Church in America, 1976), p. 72.
16. Ruben Lores, "Manifest Destiny and the Missionary Enterprise," *Study Encounter* 11, no. 1 (1975): 15.
17. Sergio Arce, Plutarco Bonilla, et al., "An Open Letter to North American Christians," reprinted by the National Council of Churches of Christ in the USA, October 1976 (mimeographed), p. 2.
18. Braaten, "Imperialism," p. 71.
19. Ibid., p. 72.
20. Ibid.
21. Michaelson, "De-Americanizing the Gospel," p. 57.
22. Walbert Bühlmann, *The Coming of the Third Church* (Maryknoll, N.Y.: Orbis Books, 1978), p. 166.

FOUNDATIONS

(Doing theology on the basics of classical faith)

"Real Presence" Hermeneutics:
Reflections on Wainwright, Thielicke, and Torrance

by Ray S. Anderson

"The fundamental motivation of Christian exegesis and hermeneutics should be doxological," suggests Geoffrey Wainwright in his monumental new work in systematic theology, *Doxology: The Praise of God in Worship, Doctrine, and Life* (p. 176). This important book raises provocative questions which ought to demand the serious attention of evangelical interpreters of the Scripture. As has already been pointed out in a review published earlier in this journal (*TSF Bulletin*, May/June, 1982), Wainwright ranges widely over the terrain of historical, ecumenical, and contemporary theology to argue his main thesis: the worshipping community, through its life of obedient hearing of the Word, incorporates a "hermeneutical continuum" (p. 175) in its witness to and praise of God. Through this hermeneutical continuum the teaching of the church (doctrine) and the living out of the Christian faith (ethics) re-enact the power and authority of the original Word in a new and living way.

Wainwright is not the first to suggest that theology should be grounded first of all in doxology. If that were the single note he plays upon his instrument, there would be little in his book to warrant our attention. To accuse him of substituting doxology for theology would be misleading and unfair. What has attracted me in this book is his underlying refrain concerning the presence of God himself in the context of reading, preaching, and hearing Scripture, and concerning the presence of Christ in the liturgical life of the church. Consequently, I do not read Wainwright as suggesting that the experience of God in worship is a substitute for the revelation of God through his Word. Rather, he points us to the "real presence" of Christ as an exegetical and hermeneutical assumption.

Wainwright cites Augustine, who once said, "So let us listen to the Gospel as though the Lord himself were present" (p. 179), a twelfth-century abbot who made the same appeal, and the words of the Second Vatican Council: "He is present in his word, since it is he himself who speaks when the holy scriptures are read in church" (p. 181). Not to leave out classical Protestantism, he points out the "real presence" indicated by the language of the Second Helvetic Confession of 1566: "*Praedicatio verbi divini est verbum divinum*" (The preaching of the divine word is the divine word) (p. 511).

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For Wainwright, the implications of this "real presence" in the liturgical use of Scripture are basically three-fold, so far as I can see. First, he suggests that there is a resulting edification of the church in its doxological life (p. 176); second, there is an ethical result, a growing conformity to Christ in his self-giving love (p. 106); and third, there is a process of doctrinal development as the confession of faith assumes creedal form (pp. 190ff). Thus, a desirable theological pluralism can become a reality just to the extent that creedal confessions are no longer viewed absolutely, but are related to the singularity and absolute character of the presence of God in the liturgical events of preaching, the sacraments, and the hymns of faith and praise of God.

What I find missing in Wainwright are criteria for hermeneutics that can draw out the implications of the real presence of Christ in the reading of Scriptures. My own sense of lack, no doubt, is caused by my questioning whether edification, spiritual conformity to Christ, and the creedal status of hymns constitutes the substance of what is meant by hermeneutics. What I suspect is at stake here is the contrast between revelation as "truth" and revelation as "presence."

Carl F. H. Henry, in his four-volume argument for the validity of divine revelation as exclusively propositional, states flatly: "The emphasis on divine presence, unless related to an explicitly rational revelational content, can therefore lead to conflicting interpretations of the religious reality" (Henry, III, p. 459). Making an absolute distinction between truth as an ontological reality and truth as an epistemological reality, Henry decisively opts for the latter. As a result, the divine Word of God is revealed truth only to the extent that it is identical with divine Logos. Furthermore, to insure absolute objectivity in revelation, Henry argues that revelation as truth is also a sheer mental apprehension of the Word of God, where the human mind (logos) is in a univocal (not analogical) relation with the divine mind (Logos) (III, p. 364). Viewed in this way, it is clear that doxology has no place in the hermeneutical process.

There is little doubt that Henry is reacting against the so-called "consciousness theology" which became the distinguishing mark of nineteenth-century German liberalism. Schleiermacher (1768–1834) in particular, building upon the earlier work of Lessing (1729–81), who argued that revelation cannot be historically mediated, posited an inherent religious apprehension of the divine in the human self. This intuitive movement takes place on a continuum of consciousness which has its end in a "feeling of absolute dependence" upon God. Thus, revelation is not "objectifiable" precisely because it is not an object of thought but, rather, a subjective event of religious experience. Later, W. Herrmann (1846–1922), the celebrated Marburg theologian and a teacher of the early Karl Barth (1886–1968), gave a more explicitly christological content to this subjective experience of revelation. Revelation, argued Herrmann, is a "secret of the soul," by which one perceives the "inner life of Jesus" which is hidden in his "outer life." While appreciating the christological content which this gave revelation, Barth rejected the latent "kernel and husk" assumption (Semler, 1725–91) in the thought of his former teacher. Barth argued that the divine Word comes to expression through an indissoluble, but inexplicable, union of form and content. The Scripture becomes revelation, wrote Barth, because the divine Word comes to the human word in the sheer objectivity of divine presence over and against the human subject, both as a center of rational thought as well as a center of self-consciousness (Barth 1/1 pp. 95, 175–76).

Wainwright, Thielicke and Torrance point toward a hermeneutic which takes quite seriously the presence of Christ through the Holy Spirit in the theological, liturgical and ethical life of the church.

The question which Barth poses for us is this: given the indissoluble union in Jesus Christ between the human and divine (*homoousion*), what is the relation between Christ and truth in contemporary revelation? Both seventeenth-century orthodoxy and twentieth-century conservative rational orthodoxy, as espoused by Carl Henry, tend to separate the personal being of Christ from the truth of Christ for the sake of an objective, propositional revelation. Nineteenth-century liberalism placed greater emphasis on religious experience and what one might call a univocal relation between self-consciousness and divine revelation. This latter movement resulted in what might be termed an "empathetic hermeneutic," which stressed a psychological and ontological solidarity with the source of revelation, as in Schleiermacher and Herrmann.

Helmut Thielicke, in his own recently-completed three-volume work, *The Evangelical Faith*, suggests that both of the above alternatives can be called "Cartesian theology." This is so, Thielicke argues, because both conservative rationalism and liberalism assume a starting point located within the human self as either a thinking self or an experiencing self (Thielicke, vol. 1, pp. 38ff). As a result, revelation is "appropriated" to categories of self-understanding, whether they be rational, existential, or ethical. A non-Cartesian theology," Thielicke responds, is one which moves in the opposite direction. It begins with the ontic reality of the Holy Spirit, present in the event of reading and hearing the Scriptures, as the presence of Christ himself. The thinking and experiencing self is then appropriated *to* the objective Word by the Holy Spirit (pp. 129ff). The "sacramental presence" of Christ, argues Thielicke, is not determined by faith as religious experience, nor is it separated from the truth of God's saving act in Jesus Christ within history. Christ does not simply relate us to meaning (logos), he *is* the Logos. Truth is incarnate in him and identical with him as personal being (p. 205). It is the work of the Holy Spirit to bring those who read and hear the Scripture as the Word of God "into the truth," which means correspondence to the divine self-knowledge which takes place objectively in the inner relations between Father, Son and Holy Spirit, in the very being of God himself.

If, then, there is a "real presence" of Christ in the reading (and hearing) of Scripture as the divine Word, as both Wainwright and Thielicke have suggested, what are the epistemological and hermeneutical implications of this "presence"? Is it possible to have an objective and "true" revelation, a concern of Carl Henry, if God reveals himself as personally present in our own subjective apprehension of the Word of God? What will revelation as the "truth of God" mean for doctrine, faith, and ethics if this direction be taken?

In terms of our knowledge of divine revelation, it certainly means that we, with T. F. Torrance, must take seriously the epistemological relevance of the Holy Spirit. The Holy Spirit is not a psychological "empathy" with the source of revelation, either in the inner life of the authors of Scripture, or in the inner life of Jesus himself (Herrmann). Rather, the Holy Spirit is the presence of the transcendent God in his unity and differentiation. In the presence of the Spirit, the Son and the Father are present (John 14: 15–17, 23). The presence of the Spirit opens up the human self to a fully rational and spiritual correspondence to the self-knowledge of God, anchored on the human side through the indissoluble relation of divine and human in Jesus Christ (*homoousion*). Real presence, therefore, means "real" knowledge of God as opposed to that which is merely speculative, abstract, and therefore "unreal." Propositions, as logical forms of thought, are not thereby excluded from theological statements. For that knowledge which God reveals through Word and Spirit, indissolubly united with his own being, also entails true knowledge as against that which is false. "Let God be true though every man be false," says the Apostle Paul (Romans 3:4). "By their very nature," says T. F. Torrance,

> theological statements involve propositional relations with God and propositional relations between human subjects.... They take place, so to speak, within historical conversation between God and His people, as through the Spirit God's Word continues to be uttered, and in the Communion of the Spirit conjoint hearing and understanding take place; they emerge out of the Church's obedient acknowledgement from age to age of the divine Self-revelation in Jesus Christ and are progressively deepened and clarified through the Church's worship and dialogue and repentant rethinking within the whole communion of saints. (Torrance, p. 190)

Much the same emphasis can be found in Otto Weber's recently translated *Foundations of Dogmatics*, Vol. 1. Revelation, says Weber, is an event which breaks through the rationally objectivized selfhood of man/woman in order to create a new structure of rationality in corres-

pondence to the Logos as divine being (Weber, pp. 35ff). The text of Scripture, suggests Weber, can only be meaningfully understood within a specific set of relationships. The Scripture says "something," but also says this "something" for someone (p. 314).

True knowledge of God is revealed knowledge. There should be no debate over that within evangelical theology. Jesus Christ is both the form and content of that revelation of God, with an indissoluble but inexplicable union of form and content expressed through his incarnation. Here is where the debate emerges. If content (Logos) is bound to form (historical existence) in such a way that the relation remains both indissoluble and inexplicable, then revelation must include a contemporary experience of the person of Christ in order for there to be true knowledge of God. Liberal theology tended to separate form and content for the sake of an immediate experience of the Logos as divine revelation. Rational orthodoxy tends to separate Logos from personal being, and then to equate the truth of form (historical inerrancy) with the truth of revelation as propositional statement. In this article we have seen that three contemporary theologians, a Wesleyan (Wainwright), a Lutheran (Thielicke) and a Calvinist (Torrance), all tend to agree that revelation of God entails what I have called the "real presence" of Christ in the reading and understanding of Scripture. While each takes a somewhat different emphasis, all point in the direction of a hermeneutic which takes quite seriously the presence of Christ through the Holy Spirit in the theological, liturgical, and ethical life of the church.

What these theologians must contend with, given the assumption that the real presence of Christ inheres in the form of revelation itself, is the implication of this assumption exegetically and hermeneutically. It is not enough for Wainwright to say, "The fundamental motivation of Christian exegesis and hermeneutics should be doxological." For while no one would wish to deny that the motivation for seeking the truth of divine revelation is to give God the glory and to praise him in worship, the authority upon which saving faith rests is not dependent upon the motivation of the one who hears the Word of God, but upon the truth of God revealed in that Word.

Nor is it enough for Thielicke to say that "truth in person" cannot be argued, but only "told" in narrative form (III, p. 363). For hermeneutics involves not only the responsibility to "tell the truth," but to understand the truth of divine revelation in such a way that Christian doctrine, Christian proclamation, and Christian ethics meaningfully interpret the truth and will of God at all times and in all places.

Nor can Torrance be permitted to stop short with his assertion that the Holy Spirit is the "presence of the transcendent Being of God," opening us up to the eternal truth of the divine Word as witnessed to in Holy Scripture (p. 175). For the purpose of divine revelation is not only that we, through Jesus Christ, are brought "into the truth," but also that the truth should "be in us" in thought, word and deed. For to be in the truth in a biblical sense is faithfully to be deciding for the truth in concrete situations.

Let me put it this way. If hermeneutics involves ascertaining the meaning of the Word of God as written Scripture, does the hermeneutical function of the living, personal Word of God (Jesus Christ in his mode of being present through Holy Spirit), include, among other elements, the syntactical structure of the inspired words? If the answer is yes, as I assume it must be for these theologians, then does not the concept of the authority of Scripture as divine revelation mean something quite different from that which a more rationalist orthodoxy has meant by it? And if the authority of the Word of God is now interpreted to mean a responsibility to order one's thought, behavior and practice in accordance with the present and coming Lord Jesus Christ, will not hermeneutics need criteria to make that decision for the truth which goes beyond (but does not forsake) grammatico-historical exegesis?

Is doxology such a criterion? If, as Wainwright suggests, doxology is understood as a liturgical expression of a living community of faith, then it might be thought of as a "hermeneutical continuum" (p. 175). This is an attractive alternative to a hermeneutic which excludes by definition the presence of the one who said, "I am the way, the truth and the life" (John 14:6).

Evangelical theology, which has as one of its distinctives the resurrection of Christ and the continuing presence of Christ in a personal relationship of faith and experience, should think very carefully before ruling out the real presence of Christ from the hermeneutical task. And if such theologians as Wainwright, Thielicke and Torrance are pointing the way toward the development of criteria by which the authority of Christ as his own interpreter of Scripture may be understood, this would seem to set before us an agenda for continued dialogue. If the Apostle Paul, who did not hesitate to speak with the authority of Christ himself, refused to rule out as a hermeneutical criterion the eschatological reality of the "real presence" of Christ (I Cor. 4:5), we who believe in that second coming as more than an abstract truth might well pay heed to his admonition.

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If there are seminary or religion students on your campus meeting for fellowship, discussion or service, we would like to hear about it. TSF can make available to such groups its resources. Also, by mentioning what is happening on various campuses in the "Academe" section of *TSF Bulletin*, we may be able to suggest ideas and encouragement to students at other schools. Please write Theological Students Fellowship, 233 Langdon, Madison, WI 53703.

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A Working Group on Biblical Feminist Theology

During the 1982 Evangelical Women's Caucus national meetings, Dr. Nancy Hardesty called for an EWC Theology Working Group. Sixty men and women responded to the invitation. In correspondence, Hardesty writes,

> "My concern is to formulate a biblical feminist theological stance which will appeal to the hearts of those women and men who have been alienated from the Gospel by the distortions of patriarchalism. Many would call this a futile task. They believe that Christianity is inseparable from patriarchy, that any faith in a triune God of Father, Son, and Holy Spirit is hopelessly enslaving for women. Many have turned to the goddess; many have simply become secularists."

This initiative is important because a biblical feminist option is needed. Hardesty notes that evangelical women, repelled by patriarchalism, are increasingly attracted to the feminist theologies produced by women in mainline institutions. The new formulations by Rosemary Radford Ruether, Mary Daly and others are welcomed by some even though they lead toward what is labelled a "post-Christian" theology. At a recent conference convened for "doing theology," many women were attracted to a compassionate, open and gentle woman there named Starhawk and attended the nature ritual which she conducted. Letha Scanzoni, co-author with Hardesty of *All We're Meant to Be,* noted this in a letter and commented that these women had not been able to find such meaning in their own churches, even though many elements of the worship paralleled Christian beliefs.

In her working group, Hardesty wants to avoid the all-too-common conservative approach of "labelling the enemy and then girding ourselves for combat." This will not help women appreciate the wholeness to be found through a biblical faith. Instead, she hopes that "we might find the formula for the salve that will bring healing and hope to the sick and wounded." She continues,

> "The theology we formulate may appear to many as radically different from that of our fathers. That can be scary. I would suggest that we keep the Reformation in mind. To those of the medieval church, the theologies of Martin Luther, John Calvin, and Menno Simons were as shockingly radical and different from the 'true' church as they were from each other. Theology has always been diverse. This will certainly not be the first time that theology is rethought and recast to speak to the needs of a new age."

Such a working group could study, discuss and write in teams, producing articles or even a book of essays. Many members would be involved in each stage of evaluating, critiquing, encouraging and clarifying. Careful study of radical "post-Christian" feminist theology is needed, as is the insight gained from prayerful, thoughtful study of the Scriptures and of traditional orthodox theology. As a preliminary starting point, Hardesty assembled a brief bibliography for the working group. The bibliography, included with this report, can provide suggested readings in feminist theology for those who may be interested in participating. In addition, a two-cassette series on feminist theology by Kathleen Storrie (listed in the bibliography) can serve as an excellent introduction to the issues.

Hardesty summarizes,

> "My vision is that doing theology is only one aspect of a broader mission of outreach by EWC to those women we now call 'secular,' ex-Christian and non-Christian, who have been wounded, turned-off, excluded, alienated by the church, and yet who long for the healing, the forgiveness, the cleansing, the love, and the hope that God offers in Jesus Christ. Pray that together we can find the way."

Those who are interested in such a working group should write to Nancy Hardesty at 2534 Bradford Square, NE, Atlanta, GA 30345. Include any information on your academic background, comments on what issues are of particular interest, and any suggestions concerning how members of such a group could best work together.

—Mark Lau Branson

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SPIRITUAL FORMATION

(Probing questions, suggestions, and encouragement in areas of personal and spiritual growth)

The Dangerous Life of the Spirit

by Richard J. Foster

In *The Imitation of Christ* Thomas à Kempis says, "The life of a good man must be mighty in virtues, that he should be inwardly what he appears outwardly to others." We need God's life and light to transform our inner spirit so that righteousness, peace and joy in the Holy Spirit begin to pervade all we are and think. But such purity of heart does not just fall on our heads. We need to go through a process of sowing to the Spirit, through the exercise of the classical Disciplines of the spiritual life. As Elizabeth O'Connor has said, "no person or group or movement has vigor and power unless it is disciplined." We must take up a consciously chosen course of action which places us before God in such a way that he can work the righteousness of the Kingdom into us.

These Spiritual Disciplines concern both group and individual life. They include both inward and outward experiences. Through *meditation* we come to hear God's voice and obey his word. *Prayer* is the life of perpetual communion. *Fasting* is one means through which we open our spirits to the Kingdom of God and concentrate upon the work of God. Through the spiritual experience of *study* the mind takes on the order and rhythm of whatever it concentrates upon. These inward disciplines are joined by outward disciplines. *Simplicity*, the life characterized by singleness of purpose, sets us free from the tyranny of ourselves, the tyranny of other people and the tyranny of material possessions. *Solitude* invites us to enter the recreating silences and let go of our inner compulsions. Through the liberating discipline of *submission* we can lay aside the burden of always needing to get our own way. In *service* we can experience the many little deaths of going beyond ourselves which in the end bring resurrection and life. Finally, disciplined living also includes important corporate experiences. *Confession* is that gracious provision of God through which the wounds of sin may be healed. *Worship* ushers us into the Holy of Holies where we can see the Lord high and lifted up. Through the corporate discipline of *guidance* we can know in our own experience the cloud by day and the pilar of fire by night. *Celebration* offers the wonderful, hilarious, exuberant experience of walking and leaping and praising God.

These Disciplines of the spiritual life can be for us a means of receiving God's grace. They put us in a place where we can experience inner transformation as a gift. But there are pitfalls that can hinder our way. That is why I often speak of the Disciplines as the dangerous life of the Spirit. We must be diligent to avoid these pitfalls. Perhaps some advance warning will help. I would like to mention seven for you, although there are no doubt many more.

I.

The first pitfall is the temptation to make a law of the Disciplines. There is nothing that can choke the heart and soul out of walking with God like legalism. The rigid person is not the disciplined person. Rigidity is the most certain sign that the Disciplines have spoiled. The disciplined person is the person who can do what needs to be done when it needs to be done. The disciplined person is the person who can live appropriately in life. Jean-Pierre de Caussade put it so well: "the soul light as a feather, fluid as water, responds to the initiative of divine grace like a floating balloon."

Consider the story of Hans the tailor. Because of his reputation, an influential entrepreneur visiting the city ordered a tailor-made suit. But when he came to pick up this suit, the customer found that one sleeve twisted that way and the other this way; one shoulder bulged-out and the other caved in. He pulled and struggled and finally, wrenched and contorted, he managed to make his body fit. As he returned home on the bus, another passenger noticed his odd appearance and asked if Hans the tailor had made the suit. Receiving an affirmative reply, the man remarked, "Amazing! I knew that Hans was a good tailor, but I had no idea he could make a suit fit so perfectly someone as deformed as you." Often that is just what we do in the church. We get some idea of what the Christian faith should look like: then we push and shove people into the most grotesque configurations until they fit wonderfully! That is death. It is a wooden legalism which destroys the soul.

We can in relative safety discuss the Disciplines in the abstract. But to step out into experience threatens us at the core of our being.

Often my students who are working on the Spiritual Disciplines will keep a journal. When I read those journals I frequently must counsel the students to quit trying so hard to be religious. Let go a little bit! The Disciplines are a grace as well as a Discipline. There is an ease, a naturalness that flows as we walk with God. Some people are not ready for certain Disciplines, and so should be kept from doing them. We should never encourage each other to embrace the Disciplines

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until there is an internal readiness.

The best way to keep the Spiritual Disciplines from becoming law is to show forth that inward spirit of freedom within us. As we model the life of righteousness, joy and peace in the Holy Spirit, people will be attracted. They will be drawn into the most rigorous experiences of spiritual exercises without deadly legalism. Jesus was a man of spiritual discipline, but his life did not put people in bondage. It set them free. The same is true for Paul and Peter and all the Saints. One cannot read *The Little Flowers of St. Francis* or *Hudson Taylor's Spiritual Secret* without being caught up in their sense of joy and freedom. We must remember that the Spiritual Disciplines are perceptions into life, not regulations for controlling life.

II.

The second pitfall is the failure to understand the social implications of the Disciplines. The Disciplines are not a set of pious exercises for the devout. They are trumpet call to a freely gathered martyr people who know now the life and powers of the Kingdom of God. We are called to holy obedience in a sin wracked world. The Disciplines call us to wage peace in a world obsessed with war, to plead for justice in a world plagued by inequity, to stand with the poor and disinherited in a world where the neighbor is forgotten. We are to engage in the Lamb's war against sin in every area. This war is waged on all fronts at once—personal, social, institutional. Where have we gotten this foolish division of things spiritual and things secular? The life of disciplined obedience reaches into every sphere of human existence. We are called to attack evil wherever it is found, using all of the weapons available to us consistent with Ephesians 6. As James Naylor put it, Christ "puts spiritual weapons into our hearts and hands to make war with his enemies." We "conquer, not as the prince of this world ... with whips and prisons, tortures and torments ... But with the word of truth ... returning love for hatred, wrestling with God against the enmity, with prayers and tears night and day, with fasting, mourning and lamentation, in patience, in faithfulness, in truth, in love unfeigned, in long-suffering, and in all of the fruits of the Spirit, that if by any means we may overcome evil with good."

III.

The third pitfall is to view the Disciplines as virtuous in themselves. In and of themselves, the Disciplines have absolutely no virtue whatsoever. They will not make us righteous. They will not give us any brownie points with God. They do absolutely nothing except place us before God. This was the central truth the Pharisees failed to see. They thought their disciplines could somehow make them righteous. So fasting, for instance, could become the key. It is this mistake that causes people to turn the Disciplines into a legalism. When we embrace a system, we have a hoop we can hold out for other people to jump through. But once we see that the Disciplines do not make us righteous, then we are free from all such systems. The function of the Disciplines is simply to place us before God. With that they reach the end of their usefulness. The righteousness of the Kingdom of God is then a gift which comes to us.

IV.

A fourth and similar pitfall is to center on the Disciplines rather than on Christ. The Disciplines are for the purpose of realizing a greater good. One cannot play the game of soccer without rules, but the rules are not the game. I do not spend all day reading the rules of soccer and consider that a wonderful experience. The joy comes from playing the game. The rules of soccer are for the purpose of helping us realize the greater good which is the experience of the game itself. The Spiritual Disciplines are for the purpose of realizing the greater good which is the encounter with Christ himself. We must always focus our attention upon Christ rather than the Disciplines. It is not wrong to study and experiment with the Disciplines as long as we always remember that they are only leading us into the reality. The Disciplines are a means of grace to lead us into the grace itself.

V.

A fifth pitfall is the tendency to isolate or elevate one Discipline and exclude or neglect the others. When I received the sample printing of the cover for *Celebration of Discipline*, I died inside. I learned for the first time that the subtitle chosen by the publisher was "Paths to Spiritual Growth." Immediately I wrote a detailed letter in response, saying, essentially, "you missed the whole point." It is not "*paths*," as if each Discipline is a separate path which we can take without going down the others. It is "*path*." the Disciplines are a single reality. They are a seamless robe. It is like the fruit of the Spirit—not fruits, but fruit. We cannot have love without having joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. These all describe a single reality, a single life. The same is true of the Spiritual Disciplines. Sometimes people will get intrigued, for example, with fasting, thinking this single Discipline will really lead them into God. Or, they will take up simplicity. They will go through all kinds of contortions to simplify their lives, yet forget that this is only one part of a much larger picture. The Disciplines comprise an organic whole. For the life that is pleasing to God is not a series of religious duties. It is only one thing—to hear God's voice and to obey his word. The Disciplines are helpful only as they work together to enhance that life.

VI.

The sixth pitfall is to think that the twelve Disciplines which I have mentioned in this article and in *Celebration of Discipline* somehow exhaust the means of God's grace. This is a danger because it looks so neatly packaged—four inward Disciplines, four outward Disciplines, four corporate Disciplines. But Christ is greater than any attempt to describe his workings with his children. He cannot be confined to any system, no matter how worthy. As far as I know, there is no exhaustive list of the Christian Disciplines.

The Spiritual Disciplines are ways by which we place ourselves before God. Whatever ushers us into the Holy of Holies is proper and right for us to engage in. In my discussions I have tried to concentrate on those Spiritual Disciplines which are universal. They are for all Christians at all times. But there are certainly other specific experiences and ways of coming before God that particular individuals will take up at particular times. We must let Christ be our ever present Teacher to show us how we can learn better to walk with him.

There is a perennial temptation to confine Christ as we describe his workings with his children. We will read the *Spiritual Exercises* of St. Ignatius of Loyola or Jeremy Taylor's *Rule and Exercise of Holy Living*, and then we will turn them into another system which confines the work of the Spirit rather than sets us free. This temptation is strong when we enter into a wonderful experience of God's presence through particular circumstances: a certain kind of worship service, perhaps with an alter call or a particular hymn like "Just As I Am," a certain liturgy or setting, or a special posture such as kneeling. We think that somehow does it all, and in order to retain the experience we repeat the circumstances. We take what was a living, vibrant reality and calcify and cement it. We destroy the very experience we seek.

There is a delightful little chorus which goes this way:

In a new and living way
Jesus comes to us today.

The way he comes to us today will probably be different than the way he came to us yesterday; and tomorrow will be different from today. We must always be sensitive to these movements so we do not confine the Holy Spirit. No description of the Spiritual Disciplines exhausts the way God works. He will probably teach us spiritual exercises which nobody has written anywhere.

VII.

The seventh pitfall is the most dangerous. It is the temptation to study the Disciplines without experiencing them. To discuss the Disciplines in the abstract, to argue and debate their nature and validity —this we can do in relative safety. But to step out into experience threatens us at the core of our being. Nevertheless, there is no other way. We cannot learn the Spiritual Disciplines in the Western, abstract way. The knowledge comes through the experience. People will debate with me about meditation, for example, but there is only so far we can go in theoretical discussion. This is a field which is like science. We cannot avoid lab experiments. So I say, "Let's not talk about it. Let's do it. Then out of that experience we will reflect upon what happened." We do not debate whether or not it is possible to hear God; we try it, and then see what happens.

Of course, people will say to me there is a danger of falling off the deep end. And that is a danger, but please remember there is also a danger of falling off the shallow end. When a person falls off the deep end at least there is a chance of swimming. If you fall off the shallow end, you are going to break your neck.

In the famous book of Cervantes, Don Quixote de la Mancha says, "It is one thing to praise discipline, and another to submit to it." May God give us the grace to jump in and get our feet wet in this advanturous life of the Spiritual Disciplines.

The Bomb and the Cross:
A Review Article

by Paul A. Mickey

National Defense
by James Fallows (Random House, 1981, 204 pp., $12.95; pb. also available from Vintage Press).

Nuclear Holocaust and Christian Hope
by Ronald J. Sider and Richard K. Taylor (IVP and Paulist, 1982, 376 pp., $6.95).

Evangelicals can no longer afford to leave the responsibility for our security in the hands of the professional military establishment. The technology for making war surges ahead by quantum increments, yet most discussion is so patently conventional that it is idle chatter. Although evangelicals have been joining "born-again" religion with politics now for years, and although the issues of world peace and nuclear disarmament are receiving wider attention in evangelical circles, for the most part we are simply unaware of the massiveness of the destructive forces and the moral failures that surround us.

It is time for a reorientation comparable to the Protestant Reformation. That Reformation gave the Bible back to the people. Likewise, a new reformation in pastoral theology is giving the ministry back to the people. Writers like Kelsey, Nouwen and Tournier are parting from the rationalistic approaches of the mainline establishment and are leaving room for the work of the Spirit—the pastor can assume authority as a psychological guru no longer. Similarly, it is time to remove the sole responsibility for national security from the hands of the Defense Department elite and return some of it to the hands of the people. Christians should take initiative to formulate strategies for promoting peace and security which are grounded in both the biblical message and an informed understanding of the current nuclear dangers.

Two new books can spur us on in this task. James Fallows, author of *National Defense*, was the chief speech writer for President Carter and currently is the Washington editor of the *Atlantic Monthly*. While not providing a Christian perspective, *National Defense* is an important contribution to our understanding of the military establishment and its threat to moral character. Ronald J. Sider and Richard K. Taylor have both been active in efforts to live out in practical social involvement the implications of the gospel. Like Sider's earlier *Rich Christians in an Age of Hunger, Nuclear Holocaust and Christian Hope* provides a Christian perspective containing both analysis of the situation and proposals for constructive action. We need the reminder that the wages of sin is death; and a Christian peace initiative is of utmost importance.

Nuclear Fantasies

There has never been a nuclear war. The bombing of Japan in August 1945 was a low-intensity extension of conventional warfare, the ultimate leap or decision to bring the war with Japan to a swifter conclusion. But having leapt we cannot unleap: nuclear weapons are now an everyday part of our arsenals. The nuclear leap was a quantum leap. We have never touched down on the reality of an actual nuclear war. Nobody knows what one is like. Fallows titles his chapter on what the military experts don't know about nuclear war, "Theologians."

> "I remember when people didn't talk about sex," says Arthur Barber, a former official in the Pentagon. "Now they don't talk about God or nuclear war. They talk about nuclear fantasies, but if you ask any factual questions—how many targets are we *guaranteed* to destroy, what will happen if everything goes wrong—you won't find an answer."
>
> The overwhelming impression that comes from talks with those who design, maintain, or test nuclear weapons—the technicians, not the theologians—is the uncertainty of it all.

No one knows. The radical uncertainty is set aside in favor of candy-coated jargon that is non-specific, imprecise, and based upon computer models where everything can be programmed to be known. The uncertainty of just how bad a nuclear war would be is given in graphic detail in the first chapter of the Sider and Taylor book, "The First Hour."

Friends, we had better believe the "first hour" scenario and not the "blind faith" of the Department of Defense theologians who lack first-hand revelations. Tests of the immense damage caused by a nuclear blast are in fact substantiated. But computer models, like computer games, are closed systems (which is why they both are such fascinating toys for generals and civilian adolescents struggling with the onset of puberty). If the plan doesn't go right, put in another quarter or a quarter of a billion dollars and push the "start" button. The Pentagon thinking behind nuclear fantasies comes straight from the mind-set of an Atari, Commodore, or Intellivision operator: it is all fun and games, and in the Pentagon we get paid to play.

The Pentagon thinking behind nuclear fantasies comes straight from the mind-set of an Atari, Commodore or Intellivision operator.

In short, we need to grow up, trade in our nuclear fantasies and playtoys, and stop nuclear toy development. The unpredictability of any positive outcome of nuclear weapons and the *guaranteed* destructive forces of nuclear weaponry cry out for a total and complete halt to military toys based on nuclear energy.

The Howard Hughes Syndrome

The endless tinkering, the obsession with cleanliness, and the social disappearance of Howard Hughes before his announced death are oddly symbolic if not prophetic of twentieth-century American macho. Fast planes and women, high-tech industries, the military gamesman par excellence, an ever-expanding empire of toys, and the failure to be *accountable* for one's social, moral, and economic actions—these are all dear to the heart of the childhood dreams of most "grown" American males: you really can have your cake and eat it too. The fantasies of infantile omnipotence, of controlling the world and one's destiny, and of creating ever larger gadgets are the lifeblood of what made America so successful in World War II and so

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ridiculous now. Hughes died long before his time, but his spirit infects the Pentagon fantasy machine with the "Hughes Syndrome."

In a Hughesque plea for high technology, the national defense "magicians," as James Fallows calls them, have engaged in sales promotions that are unbelievable. "Threat inflation," "bigger is better," "marvelous wish book solutions," "the corruption of military purpose by procurement," and uncontrollable complexity are the tools of the military magicians. For example, the old F-4 plane used a J-79 jet engine. The new F-15 and F-16 planes use an F-100 jet engine that is eight times more complex and takes six times longer to fix. Talk about efficiency.

But we like the new and improved F-16s, not the ancient model-T version, the F-4 fighter. Howard Hughes lives on! The boys in the Pentagon like their toys, gadgets, and money. Someone else, an adult somewhere, perhaps, can worry about how to keep the country strong. Don't look to us Defense Department guys—we're having too much fun with our toys and computer games. In its brief review of

If the populace cannot control the military budget in the halls of Congress, what chance of control can possibly exist if "Defense" gets angry?

National Defense, Malcolm Forbes, editor of *Forbes* magazine, expressed his deep concern about Secretary of Defense Weinberger's Hughes syndrome that prevents him from acting in the best interests of the country. He urged Mr. Weinberger to read Fallows, and that was a year ago.

Just War: An Exercise in Constraint?

Frankly, the quantum leap of high technology and nuclear energy development has made the "just war" argument meaningless if *any* nuclear weaponry is allowed. Sider and Taylor remind us of the inconceivable horror of mass retaliation under nuclear conditions. Technical arguments won't do. Nor, argue Sider and Taylor, will either just war theory (chapters 4 and 5) or the pacifism of Jesus and the early church (chapters 6 & 7) allow us to use or intend the use of nuclear weapons.

All is fair in love and war. Therefore the threshold of nuclear war will be crossed easily if one is committed to possessing and using military force to resist evil. And such a counter-force strategy is the heart of the "just war" position. Yet the military elite's outcry about the sanctity of brazen Defense Department cost overruns and budget increases, coupled with the unwillingness of either the Executive or Legislative branches to control the military, says one thing very clearly. If the populace cannot control the military budget in the halls of Congress, what chance of control can possibly exist if "Defense" gets angry? Very little. And still we talk about constraint and self-imposed limits—even when Fallows' study stands as bold witness to the greedy self-agrandizement of Defense's "threat inflation" and "procurement costs." We have passed beyond anything other than textbook debate of the "just war."

By Whose Spirit?

Sider and Taylor argue that "the way of the cross" (chapter 7) is nonviolence. Jesus' means of bringing in the kingdom were quite unconventional precisely because he resisted the use of violence. The radicality of the Kingdom of God is based on four ideas that serve to deal "with the enemy through suffering love." The Spirit of Christ calls for the peace initiative that locates the sovereign power of our lives in the Lord God, not human pride.

Pride is the source of all evil. The Pride of computer games and nuclear strategies creates a closed system in which we are led to believe that no power exists outside these computer-generated fantasies. For the mildly religious individual this distortion of reality spawns two self-deceptions connected with nuclear war: I will survive; and God will protect me (see Ira Chernus, "Mythologies of Nuclear War," in *The Journal of the American Academy of Religion*, L/2, pp. 255–273). Fallows indicates that the theologians at Defense are not incanting the words of the Psalmist but a liturgy of computer programs always reprogrammable if they don't turn out right. That is hardly a rational view of nature or history.

The "spirit" that guides our nuclear armament thinking comes from an evil spirit that denies the spiritual element in human life. The denied spirituality is personified as a social or economic or military evil "out there" that belongs to someone else who is going to get us. One's own fears are personified and objectified as someone else's strength. The intense concentration on destroying *their* evil system keeps us from recognizing the evil in us, our shadow side (to draw from Carl Jung). The more we concentrate on destroying the evil in the other the more we destroy our own moral fiber: we build our hatred and suspicion of the other upon our own denied capacity for sin and evil. We have the perfect rationalization and formula for a self-destructive response to the power of the Spirit and the "way of the Cross."

Peace and *Realpolitik*

The American people have been sold a Defense bill of goods predicated upon the Hughes syndrome that expensive gadgetry will save. According to Fallows and any elementary manual on military strategy, the goal of war is never simply killing people. The real goal of war is to demoralize, not annihilate the enemy. Nuclear war not only contradicts every historic strategem about waging war, but also is more reprehensible in totally disregarding the morality of devastating civilian population centers. The computer simulations make that transition into immorality so easy and so painless: we can destroy everything, and if we use the right bombs we can kill only people leaving the real estate intact as the victor's spoils.

Sider and Taylor, in the three chapters that constitute the final section of their book, advocate a *radical* approach to national defense. It is called "civilian based defense" (CBD). It is as brilliant as the conventional military strategy itself (designed to demoralize not destroy), and it is based upon Jesus' teachings of non-violence. It is a bold program for truly defending oneself and a whole people. There are five components: active resistance against evil; the participation of the whole population; noncooperation with the enemy; an unwillingness to use violence; and persistent goodwill. Chapters 13–15 detail how this program has worked historically as a strategy and how it is thoroughly grounded in the Gospel of Jesus Christ.

It is more than passive resistance; it is an active resistance, based on non-military means, that initiates peace using what Sider and Taylor call "moral ju jitsu." The plan calls for multilateral disarmament but urges the Christian to press to "get rid of *all* weapons, nuclear and conventional."

Conclusion

Many evangelicals who are committed to peace in principle are reluctant or unwilling to engage in historical peace initiatives. These may seem so self-defeating and passive that they are unacceptable to those affirming a view of a Gospel that calls disciples to self-esteem as well as faithfulness. Yet the testimony of *National Defense* and *Nuclear Holocaust and Christian Hope* clearly suggests that what currently is posing as national defense is anything but an integrated, consistent, responsible strategy for maintaining security. For a plethora of reasons, therefore, including nuclear holocausts, it is unacceptable for the evangelical. Fallows is left perplexed and scared, as he should be.

But Sider and Taylor take the initiative to advocate a civilian-based defense that is built upon the strength of the Gospel of Jesus Christ. It is historically demonstrated to be a "successful" military strategy, and it gives the evangelical moral resolve, a sense of personal strength, and a means of action that is not based upon nuclear war, "the ultimate manifestation of masculinity" (Fallows) and the supreme example of Pride and hubris. This resolve flows from the "way of the Cross," the biblical and effective response to one's enemies.

The real question in this peace initiative is whether we are mature enough, strong enough, and trusting enough. Do we accept the challenge to grow in Christ or do we continue to eat of the forbidden fruit of the evil one? We can turn to the way of the cross, or we can continue with the "Hughes Syndrome," a spiritual disease putting us in a reclusive, closed social system that leaves us dead without our knowing it.

As for me and my house, I want to choose life and life eternal. God help us.

On Getting Acquainted with a Theological Library

by Donald W. Dayton

I am told that beginning theological students often find the library a foreboding and alien institution, one that yields its treasures very reluctantly and resists all efforts to penetrate its mysteries. As a long time inhabitant of theological libraries, I would like to report that all such rumors and impressions are false. Theological libraries are basically benign and generous institutions, willing to cooperate with all who show enough respect for them to spend a little time getting acquainted. Let me make a few suggestions that might ease those first awkward moments and help lay the foundation for a long and fruitful friendship.

(1) Many seminaries and graduate schools now provide some sort of library instruction. If your school offers a course in theological bibliography or research method, see if you can work it into your schedule as soon as possible. It may seem like a large investment of time and effort, but it will repay you many times over—in both time saved and better grades. (I spent a year on a library science degree; although I no longer work as a librarian, I do not regret that time. It has already been more than repaid by the way that training has facilitated my own research and work.) If a full course is not available, there may be orientation lectures or some other introduction to the library. If so, do not miss the opportunity. Do not assume you already know enough about libraries, especially research libraries. At the very least, your school will have some sort of library handbook of basic information. Ask for it and devour it.

(2) If your library does not provide formal instruction or help, find some other way to get the information and skills. One of your first purchases as a seminary student should be *The Literature of Theology: A Guide for Students and Pastors*, by John Bollier (Westminster, 1979). This annotated guide to over 500 basic books and reference tools valuable for the study of theology was first developed for a course in theological bibliography at Yale Divinity School. Simpler and more oriented to library work is *Using Theological Books and Libraries*, by Ella V. Aldrich and Thomas Edward Camp (Prentice-Hall, 1963). This is quite dated, and unfortunately out of print, but your library should have a copy. More directed to search procedures for writing a research paper is *Library Research Guide to Religion and Theology* (Ann Arbor: Pierian Press, 1974), by the reference librarian at Earlham College, James R. Kennedy Jr. If you cannot find it, get your librarian to order it or ask your bookstore to get you a personal copy. Another helpful pamphlet, though its "list of basic reference books for the theological student" is now dated, is the *Writing of Research Papers in Theology: An Introductory Lecture* (2nd printing by the author, Trinity Evangelical Divinity School, 1970). This is the basic lecture that John Warwick Montgomery used to give to new students as librarian at the University of Chicago Divinity School.

(3) Block out some time, perhaps an afternoon, to get acquainted with the eccentricities of your own library. Use whatever guides are available. Just explore! Locate the "reserve book" collection of limited circulation items in heavy demand for course use, and take time to learn the special rules governing that collection. Identify the "reference" collection of books that must be consulted within the library. You will not be able to miss the main collection, but remember that special collections may also exist, such as audio-visual, microform, vertical file (pamphlets, etc.), rare books and so forth. Make a point of locating the periodicals, both current and bound. Are the bound periodicals in your library filed in the general collection of books or kept in a separate location and arranged alphabetically?

(4) Spend some time getting familiar with the classification scheme used in your library. Small schools, sometimes associated with a college, may still use the Dewey Decimal System, which should be familiar to you. If yours is a very large library, or one associated with a university, it will probably use the system of the Library of Congress (LC), a combination of letters and numbers that is more complex and discriminating; or your seminary may use a special scheme designed for theological libraries, like that of Union Theological Seminary. Standardization and computerization are pushing everyone toward the Library of Congress System and a more pragmatic approach that sees the classification scheme merely as a location and retrieval device. But all classification schemes still have a logic to them that tries to bring together material on the same subject and to arrange the collection in some sort of coherent pattern that permits browsing—if you know how it works and are still allowed into the stacks. Your library has probably posted somewhere an outline of the scheme—or may provide a handout that you can examine. Browse through a couple of sections, perhaps the New Testament section or the area devoted to your own denominational history, to see how the scheme works. Pay special attention to the "call number" that locates each item, noticing any special "location indicators" (usually at the top of the call number) like "tapes," "microform," "rare book," "reference," and so forth.

Theological libraries are basically benign and generous institutions, willing to cooperate with all who spend a little time getting acquainted.

(5) Spend some time with the card catalog. You may think that you understand it, but there are some unexpected kickers, especially in a theological library. More and more card catalogs are "split" with the subject cards pulled out and filed separately. Remember that the card catalog provides access to the collection basically in three ways: (1) title, (2) author (which may be an organization or some other body responsible for publication), and (3) a variety of subjects, depending on how complex the book is. "Subject headings" are the hard part because libraries often do not use the common expressions you may expect. Learn the special subject heading language. Ask for help if you have difficulty, or use the big red book often placed near the catalog, *Subject Headings Used in the Dictionary Catalogs of the Library of Congress.* That book is the "bible" by which librarians assign subject headings. It provides cross references (often repeated in the card catalog) from more common expressions to the ones used by libraries. The most troublesome area in the card catalog is the complicated section under the heading, "Bible." The subdivisions will go on for drawers in even the small-

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est theological library. Use this heading only as a last resort—or spend some time getting acquainted with the subdivisions and arrangement, which will vary from library to library. Also get acquainted with the information on the cards. You might learn more than you expect about a book by noticing how prestigious the publisher is, by looking at the "descriptive notes" in the middle of the card, by noticing the subject headings ("tracings" at the bottom of the card), by checking to see if it appears in a scholarly series, and so forth. And do not forget that the author card is a good source for birth and death dates.

(6) Once you master the card catalog, be sure that you understand its limitations. It is, in effect, an index only to a given collection. With the explosions of information and rising costs, not even the largest libraries can buy everything. What you need may exist elsewhere, and most libraries now have networks by which they can borrow such material for you, especially as you get involved in more advanced work. Learn to start not with the card section, but with broader bibliographies found in standard reference works, in basic studies of the subject, or in separately published bibliographies. Check the sub-heading "bibliography" under your subject heading in the card catalog. Take a look at John Graves Barrow's *Bibliography of Bibliographies in Religion* or John Coolidge Hurd's *Bibliography of New Testament Bibliographies.* Learn to ask first what has been published, and only then whether your library has it. Ask for help. Your library has access through computer link-ups and awesome reference works to much more than is kept on the premises. Unless a lot of special and very expensive care has been lavished on your card catalog in the form of "analytical" subject entries, multiple authorship works will not be indexed there. Get acquainted with the new *Religion Index Two* and other works that index such volumes.

(7) Give special attention to the periodical collection, both current and back files. It will take some time to get acquainted with all the journals in the various fields, but spend some time browsing on a regular basis until you begin to know your way around. Particularly important are the various periodical indexes. You have probably used the *Reader's Guide to Periodical Literature.* Now you need to master such specialized indexes as *Religion Index One* (*RIO*, formerly *The Index to Religious Periodical Literature*), which is the most important (in part because it now provides abstracts of the articles indexed), or the more evangelically oriented *Christian Periodical Index.* These two are also important because of the indexes to book reviews found in the back of each volume. (Take a look, too, at the more frequently published *Book Reviews of the Month.*) There are also more specialized indexes, like the *Catholic Periodical Index* or the series inaugurated by Princeton's Bruce Metzger (*Index to Periodical Literature on the Apostle Paul, Index to Periodical Literature on Christ and the Gospels*, etc.). And if you do serious work in biblical studies, be sure to get acquainted with *Elenchus Bibliographicus Biblicus*, an annual bibliography in biblical studies. If your library does not have a given periodical, your librarian has ways of getting hold of it, probably through some "union list of serials" for your area.

(8) Spend some time browsing in the reference collection. There are encyclopedias and dictionaries on all sorts of specialized subjects. They provide basic overviews of various questions as well as a preliminary bibliography. Get your own set of *The Interpreter's Dictionary of the Bible* and reach for it regularly. Get in the habit of consulting the *Oxford Dictionary of the Christian Church* and the *International Dictionary of the Christian Church*, which has a more evangelical perspective. Do not neglect works like *The Encyclopedia of Philosophy*, Hastings' *Encyclopedia of Religion and Ethics, The New Schaff-Herzog Encyclopedia of Religious Knowledge,* etc. One could go on indefinitely, but take some clues from the reference books cited above in section two. Get your own copy of Frederick W. Danker's *Multipurpose Tools for Bible Study* (Concordia), the best guide to reference works in biblical studies. Several seminaries have put together annotated lists of reference books. See, for example, *Resources for Research*, by the librarians at B. L. Fisher Library, Asbury Theological Seminary, Wilmore, KY 40390.

(9) Ask for help. Start with the reference librarian, if possible, but do not be afraid to go to others. Even though most theological librarians are over-worked, they will usually be glad to help, especially if questions are intelligent, revealing some preliminary work and some grasp of what the whole process is about.

(10) Finally, start to build up your own library. My favorite guide is *Essential Books for a Pastor's Library*, now in its fifth edition and published by Union Theological Seminary in Richmond, Virginia. That covers all areas of theological study. *The Minister's Library*, by Cyril J. Barber (Baker, 1974), with four published supplements updating the volume through 1980, may also be of help. Barber gives more attention to practical matters like organizing your library, although his annotations and theological warnings are often annoying and he tends too much to model the pastor's library after the seminary library. *TSF Bulletin* readers are more likely to be helped by Mark Lau Branson's annotations and suggestions in *The Reader's Guide to the Best Evangelical Books* (Harper & Row, 1982). Consult also the various booklets and reprinted bibliographies listed on order forms published occasionally in *TSF Bulletin.* More serious students and collectors may want to request from Blackwell's (Broad Street, Oxford, England OX1 3BQ) a copy of their new 1982 catalog of "Theology and Church History." This listing of over 100 pages indicates what is currently available in most theological disciplines, although with an emphasis on scholarly rather than popular materials.

Understanding library systems, discovering bibliographic helps and wisely building your own collection will be ventures that will serve you for years to come.

AMERICAN ACADEMY OF RELIGION
SOCIETY OF BIBLICAL LITERATURE

The 1982 Annual Meetings of the AAR/SBL will be held in New York, December 19–22, 1982. In addition to the usual array of papers, discussions, panels and receptions, TSF subscribers may be interested in the three sessions sponsored by the Group on Evangelical Theology, which is chaired by Mark Lau Branson. The sessions will include as topics and participants: "The Use of the Bible in Theology" (Clark H. Pinnock, James I. Packer, Robert Webber, John Yoder, Gabriel Fackre, Donald Dayton, Robert Johnston); "New Approaches in Evangelical Biblical Criticism" (Raymond E. Brown, Robert A. Guelich, Robert H. Gundry, Richard N. Longenecker, John T. Meier, James A. Sanders); and "Narrative Hermeneutics in the Light of Recent Research," a roundtable discussion requiring advance registration and preparation (Grant R. Osborne, Gerald T. Sheppard, Anthony C. Thiselton). Inquiries about and registrations for these annual meetings should be sent to Scholars Press, P.O. Box 2268, Chico, CA 95927.

INSTITUTE FOR BIBLICAL RESEARCH

The IBR annual meeting will occur in New York on the afternoon of December 20, 1982. Following the members' luncheon and meeting, Bruce Waltke will present a lecture on "The Schoolmen: Hermeneutics Reconsidered." For more details, contact Carl Armerding, Regent College, 2130 Wesbrook Mall, Vancouver, B.C. V6T 1W6.

EVANGELICAL THEOLOGICAL SOCIETY

The ETS will hold its annual meeting December 16–18, 1982 (just prior to the AAR/SBL) at Northeastern Bible College in Essex Falls, NJ. The theme for the meetings is "Biblical Criticism and the Evangelical." Included among plenary sessions will be a reply to Robert Gundry's new commentary on Matthew (with response by Gundry), papers by Norman Geisler, Robert Stein, Edwin Yamauchi and John Jefferson Davis, and a panel discussion with Clark Pinnock, Robert Johnston and Ronald Nash. Also of interest will be a plenary panel on evangelicalism and anti-semitism, including J. Ramsay Michaels, Robert W. Roth, Belden Menkus and Richard V. Pierard. For more information write Simon Kistemaker, Reformed Theological Seminary, 5422 Clinton Blvd., Jackson, MS 39209.

WELLSPRING SEMINARS

Many students and pastors have benefited greatly from the retreat ministries of the Church of the Savior in Washington, D.C. Best known through the writings of Elizabeth O'Connor, the church provides resources and direction for the inward journey (meditation and community-building) and the outward journey (mission). Many orientation sessions and special workshops are held throughout the year. For information, write to Wellspring, 11301 Neelsville Church Rd., Germantown, MD 20874.

A Select Bibliography for American Religious History

Douglas Firth Anderson

General Histories

Ahlstrom, Sydney E. *A Religious History of the American People* (Yale, 1972). This is the most comprehensive current work available in the field. However, since it is solidly within the Protestant tradition of American religious historiography, it is vulnerable to criticism by those who see the need for new approaches.

Albanese, Catherine L. *America: Religions and Religion* (Wadsworth, 1981). This provocative text is an excellent example of new trends in retelling America's religious history. The author employs history of religions, anthropology, and sociology along with older historiography.

Ernst, Eldon G. "Winthrop S. Hudson and the Great Tradition of American Religious Historiography." *Foundations* 23 (1980): 104–126. Excellent introduction to older and newer directions in the field under review; the author studied under both Hudson and Ahlstrom.

Gaustad, Edwin S., ed. *A Documentary History of Religion in America. Vol. I: To the Civil War* (Eerdmans, 1982). Primary documents are the lifeblood of historiography. When the publication of v. II is completed, this set will be the best general collection of documents for the field. Valuable reference and interesting reading.

Hudson, Winthrop S. *Religion in America.* 3d ed. (Scribner's, 1981). For readers who want to know *some*thing but not *every*thing, this is the best volume. It is highly readable and a stronger interpretation than Ahlstrom.

Mulder, John M. and John F. Wilson, eds. *Religion in American History.* (Prentice-Hall, 1978). A helpful collection of major interpretive essays in the field up to the year of publication.

Period: Colonial To Independence

Bremer, Francis J. *The Puritan Experiment* (St. Martin's, 1976). This is a conveniently comprehensive and recent synthesis of the multitude of work that has been done on American Puritanism.

Brauer, Jerald C., ed. *Religion and the American Revolution* (Fortress, 1976). Three essayists—Brauer, Sidney E. Mead, and Robert N. Bellah—helpfully treat issues such as the political legacy of the Puritans; the Enlightenment; and "civil religion" as these interrelate with the American Revolution.

Bumsted, J. M. and John E. Van de Wetering, *What Must I Do to Be Saved?* (Dryden, 1976). A useful synthesis of the issues and literature concerning the various eighteenth century revivals in the colonies which have been called the Great Awakening.

Miller, Perry. *Errand into the Wilderness* (Harvard, 1956). Miller virtually singlehandedly rehabilitated Puritan studies, and this collection of his essays is a good introduction to his interpretation (which has not gone uncriticized).

Noll, Mark A. *Christians in the American Revolution* (Christian U., 1977). A good monograph which nicely displays the varied motivations and responses of American Christians to the Revolution.

Vaughan, Alden T. and Francis J. Bremer, eds. *Puritan New England* (St. Martin's, 1977). A handy collection of some of the most significant historiography on American Puritans.

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Period: New Nation To Civil War

Dayton, Donald W. *Discovering an Evangelical Heritage* (Harper & Row, 1976). Dayton is a "young evangelical" who wants to tell today's evangelicaldom that many pre-Civil War evangelicals were surprisingly radical in their social attitudes on slavery, women's roles, the poor, and social reform in general.

Dolan, Jay P. *The Immigrant Church* (Notre Dame, 1975). Dolan has written an exemplary social history monograph that is readable as well as a historiographically significant study of the life of immigrant Catholics in New York City parishes.

Hovenkamp, Herbert. *Science and Religion in America, 1800–1860* (U. of Penn., 1978). Science and religion began the nineteenth century in America as allies. Hovenkamp tells of their interaction and the beginnings of their increasingly stormy relationship.

Mathews, Donald G. *Religion in the Old South* (U. of Chicago, 1977). This is an outstanding interpretation of the rise of southern evangelicalism and the concurrent "trial by fire" of black Christianity.

Miyakawa, T. Scott. *Protestants and Pioneers* (U. of Chicago, 1964). The author documents the thesis that Protestant churches on the Old Northwest frontier were forces for community cohesion and moral order, not for "frontier individualism."

Raboteau, Albert J. *Slave Religion* (Oxford, 1978). A landmark work which convincingly pieces together the religious life of black Americans in slavery.

Smith, Timothy L. *Revivalism and Social Reform* (Johns Hopkins, rev. ed. 1981). Evangelical historian Smith first wrote this study in the 1950s. It broke new paths at the time in its argument for the wide and deep influence on America of the 1850s of evangelicalism's revivalism and perfectionism.

Period: Reconstruction To Great Depression

Anderson, Robert Mapes. *Vision of the Disinherited* (Oxford, 1979). Pentecostalism's origins are herein viewed historically and sociologically.

Carter, Paul A. *The Spiritual Crisis of the Gilded Age* (Northern Illinois U., 1971). Revealing historical essays on northeastern middle-class religion under the impact of changing society and thought between the Civil War and the turn of the century.

Halsey, William R. *Survival of American Innocence* (Notre Dame, 1980). Groundbreaking work in American Catholic twentieth-century historiography. Author argues that Catholics from 1920 to 1940 were intellectually and culturally "innocent" while their Protestant neighbors were coping with divisions and disillusionment.

Hutchison, William R. *The Modernist Impulse in American Protestantism* (Harvard, 1976). Stunning intellectual history of early twentieth-century Protestant modernism.

Jones, Charles Edwin. *Perfectionist Persuasion* (Scarecrow, 1974). The post-Civil War Wesleyan-based holiness movement is usually given short shrift in American religious history. Jones's book is a good correction to this neglect.

Marsden, George M. *Fundamentalism and American Culture* (Oxford, 1980). The best and most subtle historical interpretation of the American Protestant fundamentalist movement. Brilliant evangelical scholarship.

Meyer, Donald B. *Protestant Search for Political Realism* (U. of Calif., 1960). After Protestant fracturing over liberalism, modernism, the social gospel, and fundamentalism, one new movement of critical theological mediation was neo-orthodoxy. This book chronicles the rise of this new "realism," especially in its political aspects, from 1919 to 1941.

Miller, Randall M. and Thomas D. Marzik, eds. *Immigrants and Religion in Urban America* (Temple U., 1977). A fine collection of essays on aspects of immigrant religiosity in the late nineteenth and early twentieth centuries —the period of heaviest immigration.

Wangler, Thomas E. "The Birth of Americanism . . . " *Harvard Theological Review* 65 (1972): 415–436. A stimulating reconstruction of the socio-intellectual roots of Catholic Americanism—which Leo XIII condemned in 1899 and which some have claimed was a "phantom" heresy.

White, Ronald C., Jr. and C. Howard Hopkins, *The Social Gospel* (Temple U., 1976). This is a work which does some needed revision of previous studies of the social gospel movement—e.g., it highlights the roles of evangelicals, women, blacks, and Southerners in the turn of the century religiously-motivated quest for social justice.

Period: World War II To The Present

Falwell, Jerry, ed. *The Fundamentalist Phenomenon* (Doubleday, 1981). Essential reading for understanding neo-fundamentalism (i.e., second and third generation fundamentalists moving toward the evangelical mainstream).

Hadden, Jeffrey K. and Charles E. Swann, *Prime Time Preachers* (Addison–Wesley, 1981). The best study to date on the historical phenomenon of media religion.

Marty, Martin E. *A Nation of Behavers* (U. of Chicago, 1976). Marty, always provocative, herein suggests that the best way to approach current American religion is not via theology or denominational differences, but rather via behavior—e.g., "mainline" religious behavior, charismatic/pentecostal behavior, fundamentalist/evangelical behavior, etc.

Marty, Martin E., ed. *Where the Spirit Leads* (John Knox, 1980). This contains in handy book-form articles on the current state of various American denominations and religious movements which appeared as a series in *The Christian Century.*

Quebedeaux, Richard. *The New Charismatics II, The Young Evangelicals,* and *The Worldly Evangelicals* (Harper & Row, 2d ed. 1982; 1974; 1978). Even though these three books leave much to be desired as good histories or as consistently penetrating analyses, they are nonetheless the best available handy sources for understanding the recent character and directions of these key religious movements.

Women's American Religious History

James, Janet Wilson, ed. *Women in American Religion* (U. of Penn., 1980). This is a useful collection of essays on the topic.

Ruether, Rosemary Radford and Rosemary Skinner Keller, eds. *Women and Religion in America. Vol. I: The Nineteenth Century* (Harper & Row, 1981). Excellent first volume of a projected series. Fascinating documents are grouped together topically and are introduced by explanatory essays by various scholars in the field.

Black American Religious History

Frazier, E. Franklin. *The Negro Church in America*/Lincoln, C. Eric. *The Black Church since Frazier* (Schocken, 1974). Two books in one; the best available overview (even though Frazier, first published in 1964, is dated in many respects) on black American religion.

Washington, Joseph R., Jr. *Black Sects and Cults* (Doubleday, 1972). The mass migration of black Americans from the rural South to the urban North during and after World War I put new wrinkles into black religious life. Washington's book studies the newer urban phenomena of black sects and cults.

Wilmore, Gayraud. *Black Religion and Black Radicalism* (Doubleday, 1973). Traces convincingly a consistent social radicalness in black American religious history. It thus revises earlier approaches like that of Franklin Frazier.

Jewish American Religious History

Blau, Joseph L. *Judaism in America* (U. of Chicago, 1976). A good, impressionistic approach to what has been distinctive about Judaism in America.

Glazier, Nathan. *American Judaism.* 2d ed., rev. (U. of Chicago, 1972). Given its brevity, this is a thorough recounting of Judaism's history in the United States; useful chronology.

Roman Catholic American Religious History

Abell, Aaron I. *American Catholicism and Social Action* (Notre Dame, 1963). Almost everything you ever wanted to know on the subject; covers from 1865 to 1950.

Ellis, John Tracy, ed. *Documents of American Catholic History.* 2 vols., rev. (Regnery, 1967). Since most collections of American religious documents underrepresent Catholicism in relation to its numerical and social significance, this collection by Ellis is invaluable.

Hennesey, James. *American Catholics* (Oxford, 1981). This new synthesis of American Catholic history promises to supplant all earlier treatments.

Protestant American Religious History

Ahlstrom, Sydney E., ed. *Theology in America* (Bobbs–Merrill, 1967). This is a collection of excerpts from major American Protestant theology from the Puritans to the Niebuhrs. Ahlstrom's lengthy introduction is the classic study done on all Protestant American theologizing.

Handy, Robert T. *A Christian America* (Oxford, 1971). A highly readable account of Anglo–Protestantism's efforts, ideology, and tarnished hopes to "Christianize" the United States from the time of the founding of the nation and the first disestablishment of religion to the 1920s and the "second disestablishment."

McLoughlin, William G. *Revivals, Awakenings, and Reform* (U. of Chicago, 1978). McLoughlin borrows from anthropology to argue provocatively for the progressive de-Protestantization of America as it passed through four periods of "revitalization" and finds itself in the midst of a fifth.

Woodbridge, John D., Mark A. Noll, and Nathan O. Hatch, *The Gospel in America* (Zondervan, 1979). Although written for a popular rather than a scholarly audience, this book by three evangelical historians is a fine beginning to much-needed work on the general history of American evangelicalism.

New and "Other" Religions In America

Arrington, Leonard J. and Davis Britton, *The Mormon Experience* (Vintage, 1980). A balanced, up-to-date history of the Latter-Day Saints by two progressive Mormons.

Ellwood, Robert S., Jr. *Alternative Altars* (U. of Chicago, 1979). Impressionistic treatment of "alternatives" taken in America's religious history.

Meyer, Donald. *The Positive Thinkers.* Rev. reissue (Pantheon, 1980). Meyer's subtitle nicely indicates the theme of this historical work: "religion as pop psychology from Mary Baker Eddy to Oral Roberts"—and the new evangelicals.

The Bible And American Religious History

Hatch, Nathan O. and Mark A. Noll, eds. *The Bible in America* (Oxford, 1982). This new collection of essays is an outstanding step toward understanding the role the Bible has played in American culture.

Sandeen, Ernest R., ed. *The Bible and Social Reform* (Fortress, 1982). Essayists in this collection deal with topics such as the Bible and slavery, the social gospel, women's place in the church, peace movements, and black churches.

American Religious Nationalism

Tuveson, Ernest Lee. *Redeemer Nation* (U. of Chicago, 1968). An enlightening study of the roots of the intermeshing of millennialism and nationalism in the United States.

Wilson, John F. *Public Religion in American Culture* (Temple U., 1979). Wilson is a historian who discerningly and critically examines the notion of American "civil religion" and suggests some important qualifications to the concept for its meaningful use.

The Light Has Come: An Exposition of the Fourth Gospel
by Leslie Newbigin (Eerdmans, 1982, 295 pp., $8.95). Reviewed by Thomas H. McAlpine, Assistant Editor, *TSF Bulletin*.

A concern at the heart of Newbigin's books—most recently *The Open Secret* and *Sign of the Kingdom* (Eerdmans, 1978, 1980)—is the articulation of the gospel as a public call, firmly grounded in historical particularity and therefore (!) universally—publicly—applicable. Now, in *The Light Has Come*, we have a witness to one of the sources of his work, for this book grew out of years of study of John in South India with both Hindus and Christians. The following paragraphs indicate some of the themes which Newbigin develops.

Communication becomes an issue in cross-cultural contexts, and the Gospel of John, with its concern with word and witness, is a particularly fruitful place for examining this issue. Thus with the beginning of the gospel Newbigin is on familiar ground: "Who is Jesus?" Answering that question is "the inescapable problem of the missionary. . . . He can only introduce what is new by provisionally accepting what is already there in the minds of his hearers. But what if the new thing which he wants to introduce is so radically new that it calls in question all previous axioms and assumptions. . .?" In considering John 15, Newbigin emphasizes the importance of paying attention to what is actually promised: "The promise to the community of the disciples is not that they will have the Spirit at their disposal to help them in their work of proclamation. That misunderstanding has profoundly distorted the missionary action of the Church. . . . The promise made here is not to the Church which is powerful and 'successful' in a worldly sense. It is made to the Church which shares the tribulation and the humiliation of Jesus, the tribulation which arises from faithfulness to the truth in a world which is dominated by the lie."

Newbigin's time in India has sensitized him to the culturally conditioned character of western biblical studies and theology. This produces what we experience as a particular blend of avant garde and tradition: ". . . true speech about God is narrative in form. Theology is history. A divorce between 'the Christ of faith' and the 'Jesus of history' only arises if faith and history have first been separated. Christian theology has been so much dominated by pagan Greek metaphysics that it has lost the narrative character."

It is classically India which has demanded that religious truth be equally accessible to all peoples. And in a variety of ways Newbigen seeks to address that demand, e.g., in his discussion of the witness of the Counselor (Jn 16): "If the presence of the word was not given in all the contingency of a particular time and place it would not be part of human public experience. There would be no revelation. There could be, perhaps, private 'revelations'—spiritual perceptions in the heart of an individual or of many individuals. But there would be no revelation of God as part of the public history of mankind, as an event whose reality could become the object of publicly-shared knowledge, and the visible center of a visible community. This is what it means that the word became flesh."

Commentary on James
by Peter Davids (*NIGC*, Eerdmans, 1982, 248 pp., $13.95).

The Epistle of James
by Sophie Laws (*HNTC*, Harper & Row, 1980, 242 pp., $14.95).

Reviewed by Grant R. Osborne, Associate Professor of New Testament, Trinity Evangelical Divinity School.

In recent years there has been a growing number of articles and books on the Epistle of James. This has been caused partly by the scholarly interest in wisdom literature and themes (James being the major example of a "wisdom" book in the New Testament), and partly by the recognition that it is time to rework the conclusions of the magisterial commentary by Dibelius. These two new commentaries are excellent examples of this process. They combine the best of scholarship with that coherence and lucidity of style that marks better works.

The commentary by Laws deserves its place at the top of the Black/Harper series. Her introduction provides an excellent summary of the epistle's themes, and is rich in background information regarding its Jewish and Greek environment. The commentary utilizes both Greek and Jewish sources in supporting positions; contemporary literature is also well represented. Laws believes that the epistle is pseudonymous and late, originating in the Jewish-Gentile sphere of "God-fearers" in the church. At times she fails to offer all the interpretive options (e.g., 1:9–1, 2:14–17, 21), and at other times we might desire more discussion (e.g., 4:2; 5:13–18). On the whole, however, her work is excellent. The commentary reads very well, in part because Laws is clearly more interested in exposition than in pedantic argumentation.

The commentary by Davids is even more thorough. It can be noted especially for its programmatic tracing of the key themes throughout the epistle (e.g., suffering, poverty, wisdom). His structural diagram of these key themes (p. 29) is masterful. The introductions to the major units illustrate the flow of thought and prove the connections between sections. Davids thus provides a culmination to the recent trend correcting the theory of Dibelius that James comprises a loosely connected series of homilies. I have seen no one do a better job.

I am especially pleased with his discussion of the *Sitz im Leben* and his detailed presentation of historical data supporting an early date for the epistle, although I am less enamored with his emphasis on apocalyptic. Sometimes he jumps to a conclusion too rapidly, as in his assumption of a "reversal of roles" in 1:9–11. I would like to see this discussed more fully, considering its important ramifications (cf. 2:3). For the most part, however, Davids is quite comprehensive in discussing his conclusions, and for some perhaps too thorough. As one would expect in a series of this nature, his language is more technical than that of Laws, so the style is more pedantic. Yet it is not forced, and for one with some background it reads very well.

In my opinion, these two commentaries deserve to be rated among the top three or four works on James. Davids clearly is preferable for the serious student, due to his excellent blend of biblical theology and historical-grammatical exegesis. Laws, however, is easier to follow and provides marvelous exposition in her own right. It should be several years before anyone needs to do another major work on James.

The Tribes of Yahweh: A Sociology of the Religion of Liberated Israel, 1250–1050 B.C.E.
by Norman K. Gottwald (Orbis, 1979, 941 pp., $20.00). Reviewed by Frank Anthony Spina, Associate Professor of Old Testament, Seattle Pacific University.

This book is to date the most ambitious application of the methods of the social sciences to the reconstruction of the history of ancient Israel. Its exhaustive scope, methodological rigor and sustained appeal for scholars to take seriously the social sciences in their research into Israel's history make it a programmatic work. The book is not easy reading (certainly not for beginners), but no one genuinely attempting to deal with the pre-monarchic period can afford to ignore it.

In spite of the size of the book, Gottwald's main presentation is in many respects a thorough elaboration of George Mendenhall's famous thesis that Israel's "conquest" of Canaan resulted from an internal revolution rather than an external attack. "Israel" actually came into being in a convergence and coalescence of diverse peoples, traditions and historical experiences. There were "Hebrews" resisting oppressive regimes (i.e. by escaping from Egypt), Canaanite peasants engaged in the overthrow of the interlocking political system, and pastoralists who had been living on the fringes of urban culture, often as a result of their rejection of social and political values in the mainstream. A sustained social uprising led to the overthrow of the Canaanite hierarchical political system and its replacement by a tribally structured, decentralized and more egalitarian social system supported and symbolized by an appropriate deity and cultus. This complex "conversion" of many diverse peoples to a comprehensive socio-religious system and ideology eventuated in a "mutant" social system and religious cultus. Gottwald insists that *both* Israel and its deity [=its conception of deity] were unique and cannot be divorced from each other. And, just as the political structures of the ancient world projected their power and authority on to the gods, so Israel projected its socio-religious values on to Yahweh.

Gottwald's treatment is grounded in social-scientific method. He characterizes the prevailing approach to Israel's history as basically atomistic (i.e., it deals with Israel's literature, religion and history as more or less isolated entities with little recognition of their interdependence.) For Gottwald, however, Israel was a total social organism, no part of which can be considered apart from its collateral concomitants. Thus, he applies functional-structural theories for synchronic analysis (that is, a study of social interrelationships at any "typical" historical moment). To understand Israel diachronically (as it developed historically), a cultural-material perspective is used. This method allows Gottwald to deal with virtually every facet of Israelite society for which there are sources.

Gottwald's book has already triggered a vigorous debate. Some disagree with the use of social scientific methods for reconstructing Israel's history, others with Gottwald's particular application. Sociological method is surely here to stay, though how it should be applied or what theoretical framework ought to be used remain highly contested matters. The greatest area of methodological disagreement with Gottwald will likely relate to his adoption of a Marxist framework for his cultural-material analysis.

Many continue to criticize Gottwald's (and

Mendenhall's) thesis about the Israelite "revolution" because it is based not on any central biblical tradition but on scattered allusions and inferential materials throughout the Old Testament. But a close reading of the biblical texts indicates that the traditional view of the conquest has also often been "read into" sources. The fact is, the biblical record is not consistent on this score. Of course, this is why the method one employs is so crucial, and at that point the debate engendered by Gottwald's volume can only be salutary.

Theologically, *Tribes* raises the question of the relationship between socio-historical analysis and divine action. Does a thorough-going "scientific" description eliminate divine activity or relegate God to the "gaps"? Or are we left with an "idealist" approach (strongly criticized by Gottwald) in which divine activity is affirmed without indicating what precisely God did or what the warrants are for ascertaining that action? It seems to me that this question has yet to be adequately answered by those (including myself) who do believe that God was "doing something" back there.

A final issue: in spite of the fact that there is no universally agreed-upon historical reconstruction of Israel's history, the on-going work of historians underscores the suggestion that the "canonical shaping" of the Bible seldom had as its purpose the simple narration of history. Actual events indeed lie behind the canonical form, but the phenomena of the texts themselves require the necessary reconstruction. Here, evangelicals will constantly have to adapt their view of Scripture to the phenomena of Scripture. Gottwald is not interested in this question —in fact, he replaces biblical theology with biblical sociology—but his work doubtless heightens the importance of it.

Hans Küng: His Work and His Way
edited by Hermann Häring and Karl-Josef Kuschek, bibliography by Margaret Gentner, translated by Robert Nowell. (Doubleday, 1980, $4.50). Reviewed by Gabriel Fackre, Professor of Theology, Andover-Newton Theological School.

We are all in Hans Küng's debt for the part he played in bringing Roman Catholic and Protestant theology into conversation with one another, and in making Scripture a primary arena for this encounter. From his landmark work on Barth, *Justification*, through his impact on the second Vatican Council, to his more recent christological and ecclesiological inquiries, contemporary theologians cannot do their work without taking account of his genius and passion. In recent years some serious questions have been raised about the coherence of his present thinking with his earlier positions in christology and soteriology, not only by predictably critical foes in the Vatican establishment but also by those who share his concern for the reform of the church and the renewal of faith.

This book is, therefore, a timely contribution. Two of Küng's close associates in the Institute for Ecumenical Research at the University of Tübingen set themselves the task of clarifying "what he is really thinking and what he really wants." Häring and Kuschel trace the development of his work by using essays from admirers and friendly critics addressed to the various stages of his thinking, Küng's own comments on the same, and a frank interview with him on disputed theological questions and personal philosophy. All this is framed by a chronology of publications correlated with current history (almost exclusively *ecclesiastical* history) and the first complete bibliography of Küng's writings.

The collected essays do, indeed, help us understand Küng better. Thus, Otto Karrer's pithy characterization: "The distinguishing marks of Küng's work are the posing of questions that are relevant today, thorough research (making full use of all the available material), and the presentation of the results of his labours in fresh and lively language." John McKenzie notes that Küng is willing to state openly what other Roman Catholic theologians may think but avoid saying for reasons of ecclesiastical prudence. José Gomez Cafferena sees *On Being a Christian* not as a traditional academic summa, but as a summa for modernity.

Amidst the accolades there are some doubts expressed. Hans Urs von Balthasar, one of Küng's earliest supporters, comments on Küng's preliminary formulations on the pre-Easter Jesus in *The Church*: "If A. Vogtle is right... that as a result of his rejection by his people Jesus came to understand himself as the representative suffering servant of God and his cross as an 'atoning death' (cf. the words of institution at the Last Supper), and if in connection with this we talk of imitating Jesus up to and including the cross (something which Küng overlooks almost entirely) then this goes considerably beyond the five [aspects of the preaching of the Kingdom in the scholarly reconstruction of the historical Jesus]." This is similar to Barth's concern about the same subject in the Church (as acknowledged by Küng) and to the subsequent charges of "Harnacking" from his critics in the Roman Catholic Church. These include Grillmeier's judgment that Barth would have said a firm "No" to the christology of *On Being a Christian*, and the suggestion of Avery Dulles that the figure of Jesus in Küng's theology looks like an ecclesiastical reformer engaged in Küngian battles. Küng's response to these charges in this book and elsewhere tends sadly to be *ad hominem* rhetoric about kept theologians. However, the questions are serious ones. They concern a tendency toward reductionism about the person and work of Christ that starts with a "Jesus from below" approach to presumed secular contemporaries but ends up still looking like a refined Jesusology. This point was made, incidentally, in a Harvard dialogue with Küng a few years ago, not by a Vatican lackey but by a Barthian trying to reconcile Barth's early tribute to Küng with what he had read in *On Being a Christian*.

On the related issue of subjective soteriology the current Küng views on justification give one pause. In the interview section of the book, Küng testifies to the continuing significance of this belief for him in an achievement-oriented culture. "It is of enormous comfort to know that through all his or her achievements, through all he or she does, man or woman does not in any way gain being, identity, freedom, personhood, does not in any way attain to the confirmation of his or her ego and the sense and meaning of his or her existence." Good. But is this the heart of "justification"? In an eagerness to find a point of contact with contemporary sensibility, it looks like the main point has been missed: the enormity and subtlety of our rebellion, which manages to find its way even into our confident theological talk about how our knowledge of justification saves us from this or that. Even the best doctrine is not a prophylactic against a universal taint. God's mercy alone deals with our infections.

The book gives us some interesting glimpses into the person as well as his theological thinking. Küng's testimony to the influence of Ignatian spirituality is illuminating, especially the triple criterion for faithfulness: absolute loyalty to the will of God, the centrality of Christ, and indifference to earthly things. Also revealing is Küng's judgment about the influence of parish experience on him: "Between 1957 and 1959 there were eighteen months of being very involved in pastoral work which showed me most of the problems of pastoral work today and provided me with a test of how applicable a particular theology was." Some pastors may think back on their second year certainties and wonder a bit about this.

The editors have been successful in showing us by intent and inadvertence Hans Küng, warts and all. This book is a welcome companion to a prodigious and significant theological work and person.

To Set At Liberty
by Delwin Brown (Orbis, 1981, 137 pp., $6.95). Reviewed by John Culp, Assistant Professor of Philosophy, Olivet Nazarene College.

Because Christianity is popularly perceived as repressive and authoritarian, evangelicals must treat the question of human freedom if they hope to influence the modern consciousness which seeks, or fears, freedom. Evangelicals seeking a constructive response to the modern search for human freedom need to read *To Set At Liberty* by Delwan Brown.

Brown seeks to supply a Christian basis for the modern notion of freedom and its actualization. Historical examination reveals two basic views of freedom. Greek thought sees freedom as deliverance from restrictions. Freedom, for Hebraic thought, is a person acting in decision. Brown uses Sartre to relate this historical analysis to the modern situation. Sartre uncovers two foci in freedom, autonomous self-creation and contextual consciousness, but fails to link these foci because he sees nature as detached passive bits of matter. At this point, a corrective is provided by Whitehead's view of nature as occasions related by creative decisions synthesizing the past. From this perspective, people are both related to their world and autonomous over how they are related.

Since the traditional notion of God raises problems for a consistent Christian affirmation of freedom, Brown proposes a reformulation. God is. What God is is loving. Love and involvement come from God's choice, not from an absence or lack in God. God's choice to love is his freedom, and thus God is best understood as a contextual creativity. God freely decides for freedom by creating the world and human existence.

However, even if humans are created free, the doctrine of sin frequently is interpreted to mean that human freedom is not actual. Brown's analysis of sin, drawing heavily on Reinhold Niebuhr, discovers that the doctrine of sin actually presupposes the continuing actuality of human freedom. If there were no human freedom, a doctrine of sin would be meaningless.

Brown finds evidence that Christian faith and the search for freedom must be related in Jesus Christ and in the presence of the Kingdom of God in history. While the activity of Jesus will be described differently in different cultural contexts, Jesus always is the one who empowers people to be free. The resurrection is central for understanding Jesus Christ because it demonstrates God's concern for freedom, in that he gives up his absoluteness to identify with Jesus.

The concept of the Kingdom is freedom both possessed and coming to be. The history of Christian thought shows a tendency to lose the awareness of the possession of freedom by separating the Kingdom from history. Instead, the Kingdom should be seen as always present but incomplete. Thus it always requires human action but is never bound by human anticipations nor controlled by human action.

To Set At Libety is significant for a number of reasons. While others have written important articles dealing with the concept of freedom, this is a full-length treatment. Though concerned with contemporary thought, Brown also seeks continuity between his work and the Christian tradition. He uses

Process concepts but his primary concern rests in expressing the Christian faith. His treatments of doctrines such as original sin and the atonement attempt to retain the central insights of Christian tradition. Finally, this is a helpful example of how Process theologians think. Brown avoids technical terminology while making creative use of the basic concepts.

For many evangelicals, however, Brown's obvious Process orientation will raise questions. Brown's understanding of freedom differs from traditional theology. There are basic similarities in that both see human freedom as dependent upon God. The major difference is that Brown and Process thought affirm the continuous actuality of human self-determination. While agreeing that God is the origin of human freedom and that sin is destructive of human freedom, freedom becomes a response to God's action rather than God's unilateral action. Freedom is always effectively present to some degree rather than totally absent, even in sin.

The Process model possesses several advantages. Because sin destroys possibilities but not self-autonomy, Brown can recognize the value of the modern concern for freedom rather than deny it as secular or atheistic. At the same time, Brown avoids a false optimism by his awareness of contextuality and self-deception. He does not expect modern cultures to solve the chaos they confront merely by making free choices. While the actuality of human freedom means that God responds to the world rather than controlling the world, God's action is still necessary. Freedom would be an uncreative repetition of the past without God's action. This avoids the inconsistency in the traditional view. God, the source of human freedom, does not destroy human freedom by acting unilaterally to deliver humans from the bondage of sin.

The programmatic nature of Brown's work results in some unanswered questions for evangelicals. For example, Brown talks about Jesus as the empowerment for freedom but consciously avoids defining how Jesus empowers because Jesus empowers differently in different contexts. Paul found that Jesus provided deliverance from the power of the law. In a modern context, Jesus delivers from oppression. Charges that Brown lacks an adequate doctrine of atonement miss their target because Brown does not develop what he means by Jesus as the power for freedom.

His treatment of the doctrine of the Kingdom of God also raises questions. Brown denies that the Kingdom of God will be historically consummated. But he stresses the Kingdom's presence in history and rejects any denial that God's role is crucial. For Brown, the only way to speak meaningfully of God's kingdom in history is to avoid apocalypticism. A consummation of the Kingdom in history has not happened. That has led to the conclusion that the Kingdom is not in history. Apocalypticism's mistake is its assertion of God's complete control which denies human freedom. The incompleteness of God's kingdom in history should be accepted for what it is, evidence that the Kingdom is never completed through human activity. God always goes beyond our highest achievements or expectations. While evangelicals will be concerned about God's completion of history, a simple reassertion of God's control is inadequate. Instead, evangelicals need to push Brown to develop his suggestions or to build upon them themselves.

Some evangelicals have attempted to use Process categories by talking about God's self-limitation. Brown, with other Process theologians, finds the concept of God's self-limitation inconsistent. Yet, he opens himself to criticism from Process theologians by speaking about God's will. Brown introduces the idea of God's faithfulness to himself and his creation as a solution to the issue of consistency. That may prove a very helpful concept but will also require development.

Brown's book will be stimulating and helpful to evangelicals. Even if they reject his view of freedom, having read this book will enable them to deal more adequately with the modern concern for human freedom.

The Trinity and the Kingdom
by Jürgen Moltmann (Harper & Row, 1981, 256 pp., $14.95). Reviewed by Clark H. Pinnock, Professor of Theology, McMaster Divinity College, Hamilton, Ontario.

Moltmann is a very learned and prolific writer. He wrote three comprehensive studies of theology from three different angles—hope, suffering, and power. Now he has embarked on a new series of topical studies beginning with this one on the Trinity. At this rate he is bound to become, if he is not already, the premier of contemporary theologians.

I must confess to have been delightfully surprised by this work on the Trinity. In the past I had entertained the suspicion that Moltmann was dishing up a version of Hegel's process god which could in no way be supported by scriptural teachings. God as the revolutionary process—that sort of thing. But in this book, unless I misread, Moltmann is defending the ontological Trinity much like an Eastern Orthodox theologian would. He even critiques Barth and Rahner for hedging in their own presentations. While Barth, for example, defends the tri-unity of God with gusto against the liberals, he does so in a way that speaks of the three modes of the divine being. This is not strong enough for Moltmann, who insists on calling them persons and regards them as such. He defends the ontological Trinity so strongly that his language borders on tritheism, saying that the unity lies in their fellowship and community with one another. One can imagine three gods in perfect agreement, too. There is no doubt in my mind that Moltmann here defends a social trinity much like Leonard Hodgson did a few years ago.

Starting with the New Testament, Moltmann sees the Trinity as basic to the history of salvation wherein the Father sends the Son and afterward the Spirit. He then goes on to discuss the dynamic life of the triune God in terms of making room for the creation and opening up to the world. Does this mean that Moltmann has forsaken his familiar concerns for a mess of theological speculation? Not at all. His motivation for taking this ancient formula so seriously, beyond its scriptural character, is its bearing precisely on themes like liberation and process. In his opinion the Trinity presents an open structure in the godhead which avoids hierarchicalism and ensures an open future. The doctrine of the Trinity opens us to a dynamic world in process. In other words, Moltmann finds the old orthodoxy to be more relevent than contemporary innovations. Conservative theology turns out to be creative and contemporary! Three TSF cheers for Moltmann!

It is not altogether clear to me how Moltmann really satisfies atheists like Bloch who allege that any God who rules is an enemy to human freedom. Does the triune God not reign, even if in a most humane manner? Will he not realize his goals regardless? Still, I think Moltmann is on the right track. The predestinarian domination factor in Augustinian theism has to be toned down (as it is in the Bible itself) by picturing God in a more dynamic posture (as the Bible does) so that we can meet certain of the legitimate objections of unbelievers while standing firm against the illegitimate ones.

As a card-carrying socialist, Moltmann lets us know that the history of the world is moving in that direction, but this does not intrude further and remains as always in Moltmann suitably vague and rhetorical.

Handmaid to Theology: An Essay in Philosophical Prolegomena
by Winfred Corduan (Baker, 1981, 184 pp., $7.95). Reviewed by John Jefferson Davis, Associate Professor of Theology, Gordon-Conwell Theological Seminary.

Corduan, who is Associate Professor of Philosophy and Religion at Taylor University, states that his aim in this work is to "rehabilitate philosophy to her proper role as handmaid to theology." By drawing upon the philosophical resources of the Aristotelean and Thomistic traditions, the author seeks to clarify the philosophical categories which are used to express the major elements of Christian doctrine.

Any substantial work in the area of prolegomena is bound to generate areas of debate and disagreement, and this book is no exception. Those who find the thought of Aristotle, Aquinas, and Karl Rahner congenial will like the approach taken in this book. Those who favor the theological and apologetic approaches represented in various ways by Calvin, Barth, and Van Til will find *Handmaid to Theology* less satisfactory. Regardless of one's prior commitments, however, this work is innovative in a number of areas and deserves a fair reading in evangelical circles.

In his discussion of God's relation to time, Corduan suggests that "something can occur under two very different conditions of existence without either form having to be considered illusory.... God's actions are real in two ways, in the temporal sequence as we perceive them in this world under creaturely conditions, and in their eternal reality in God Himself." Such a formulation appears to do justice to the complex relationship of God to time and eternity without, as the author says, "arbitrarily resorting to mystery or paradox."

The Aristotelean and Thomistic categories of form, matter, subsistence, and instrumentality are applied in an exploration of the meaning of the Incarnation. While God stands in a relationship of external instrumentality to most men, in the case of Jesus Christ, "there is a unique internal instrumentality. God has joined Himself to this one man in order to express Himself corporeally on earth." The human nature of Jesus Christ is thus the unique instrument of the divine Word.

In a somewhat unusual note for works in the area of prolegomena, the author includes a discussion of the philosophical dimensions of regeneration through the work of the Holy Spirit. Building on an earlier exposition of the human being as a unity of form and matter, Corduan argues that the Spirit's creation of a new heart ("form") in a man or woman through the act of regeneration produces a metaphysically new being: a "new creation" (cf. II Cor. 5:17). Renewal of the form produces a renewal in the creature as a whole.

Less illuminating is the decision of the philosophical underpinnings of the doctrine of the Trinity, especially in regard to the relationship of the three persons. Here the reference to the analogical nature of all religious language could have been expanded in terms of a discussion of the "psychological" and "social" analogies as complementary and mutually qualifying models of trinitarian language.

One of the primary reservations which this reviewer has with the book's methodology as a whole has to do with the author's treatment of the noetic effects of sin. According to the author, with respect to the human mind subsequent to the fall, "It is not so much that reason is not functioning properly, but that it is functioning apart from (and thereby against) its Creator. ... Reason itself has not lost its sharpness." This rather optimistic assessment of post-lapsarian reason does not appear to do adequate justice to biblical texts such as Rom. 1:21, II Cor. 4:4, and Eph. 4:18, which speak of the dark-

ening and *blindness* of the human mind to saving truth prior to regeneration. If this is the case, a methodology in prolegomena which begins with a philosophical analysis of man/woman in terms of a form-matter schema, rather than in the light of divine revelation as *sinner*, is on somewhat questionable grounds from the outset. Unless one's anthropology is controlled from the beginning by the categories of revelation, there is always the danger that an autonomous philosophy can begin to usurp the normative position of biblical revelation in other areas as well.

Corduan is aware of the criticism of Feuerbach that theology is in the last analysis nothing but anthropology; i.e., that God and his attributes are nothing more than human psychological projections. The author explicitly wishes to distinguish his explorations from the Feuerbachian program, but a methodology based on an anthropological starting point will always find this danger close at hand. Nevertheless, even those who favor a more theocentric and explicitly revelational starting point for theological prolegomena will find enough helpful insights in *Handmaid to Theology* to reward a careful reading.

Between Two Worlds: The Art of Preaching in the Twentieth Century
by John R. W. Stott (Eerdmans, 1982, 351 pp., $12.95). Reviewed by Peter R. Rodgers, Rector of St. John's Episcopal Church, New Haven, Connecticut.

If any book can stimulate the revival of preaching, this is it. Such is the judgment of Michael Green, General Editor of the British *I Believe* series for which this remarkable book was written. Eerdmans, aware of their treasure, is marketing the volume separately. John R. W. Stott, Director of the London Instute for Contemporary Christianity based at All Souls Church, has given us a full and balanced treatment of preaching. The book exemplifies Stott's concern to be grounded in the Word of God and relevant to the contemporary world. Stott includes a review of the glories of preaching throughout church history and a frank assessment of the current objections to preaching, with special attention to the effects of television and the cybernetics revolution. He then lays out his theological basis for preaching, marshalling five theological convictions: about God (God is light, God has acted, God has spoken), about Scripture (Scripture is God's word written, and God still speaks through what he has spoken), about the Church (the Church is the creation of God by his word), about the pastorate (as with the apostles in Acts 6:4, the ministry of the word and prayer is the priority), and about preaching ("it is my contention that all true Christian preaching is expository preaching").

The next chapter is on the preacher as bridge-builder. The two worlds of which Stott speaks are the never-changing word of God and the ever-changing modern world. After reviewing the various biblical metaphors (herald, ambassador, steward, shepherd, etc.), Stott daringly develops a non-biblical picture to illustrate the essential nature of preaching. The preacher is a bridge-builder. The chasm between the world of the Bible and the world of today requires a bridge which touches both sides. Some preachers are at home in Scripture but have little understanding of contemporary society. Others understand today's world but fail to live deeply in God's word. Stott insists that today's preacher must "refuse to sacrifice truth for relevance or relevance for truth."

Between Two Worlds is not (like most preaching manuals) merely a rehearsal of techniques or an outline of skills. It is both practical and personal. Stott practices what he preaches, as those who have experienced his preaching at All Souls Church or benefited from his world-wide itinerate ministry will know. The principles of disciplined study (Chapter 5) and sermon preparation (Chapter 6), and the attitudes of sincerity and earnestness with humor (Chapter 7) and of courage with humility (Chapter 8) are not simply rehearsed, they are lived by the author. *Between Two Worlds* is Stott's *Apologia*, revealing the heart as well as the mind of one of our generation's greatest preachers.

Faults there must be, but they are difficult to find. The historical survey (Chapter 1) is brief, and any reader will sense that some favorite great preacher has been omitted. For myself, I especially missed two who shone as lights in dark places: St. Aidan in seventh-century Northumbria and Phillips Brooks in the Episcopal church in the late nineteenth century.

Other questions could be raised. Some may feel that the hermeneutical task is far more complex and deserves more than Stott's three-page treatment. Others may object that he has devoted a disproportionate amount of space to analyzing the contemporary scene and specifically the media and television. I welcome this emphasis, however, as it does not detract from either the many practical tips about study, preparation and delivery, or the essential conviction that all preaching should be expository biblical preaching. Perhaps the book should have included outline examples of expository sermons. A few samples of Simeon, Spurgeon, or even Stott would be helpful for preachers for whom biblical exposition is new. But even without them, we still have a great feast before us.

My advice to students and pastors is to buy this book. If you are taking a preaching course, read it. If you must choose between this book or a preaching course, read the book.

The Ordination of Women
by Paul K. Jewett (Eerdmans, 1980, 141 pp., $5.95). Reviewed by Tara Seeley, student, Vanderbilt Divinity School.

With the publication of *Man as Male and Female*, Paul Jewett put to rest the myth that one could not be an evangelical Christian feminist. There he argued, from sound biblical scholarship, that men and women are created to be equal partners in life. Here, in *The Ordination of Women*, he produces an important book for all those called to the ministry and leadership in the church as it faces the fact and costly effects of sexism in its history and structure. This is a book for those of us Catholics as well as Protestants and evangelicals, since Jewett does deal with the Vatican's stand on women's ordination.

In this slim volume of careful argument and solid evangelical theology, Jewett's thesis is that "the woman, as the man's equal, should share with him all aspects of the church's life and mission . . . [having] full access to the privileges and responsibilities of the Christian ministry." Holding this thesis always before us, Jewett systematically examines the reasons women have not been allowed to participate fully as ordained pastors, preachers, and priests. He spells out the arguments and then challenges them point by point: the argument from the nature of women, the argument from the nature of the ministerial office, the argument that the masculinity of God entails a male order of ministry. Jewett concludes with an examination of the very difficult theological problem of masculine language and imagery in our Christian faith tradition.

Some feminists will take issue with Jewett on the question of language, and he acknowledges that. His evangelical insistence that we have not much room to change biblical language means that we are left with predominantly masculine images of our God. Jewett acknowledges, too, that his work is only a beginning, not the last word on the subject. Because Jewett has paid close attention to both sides of the issue, we finish this book "knowing the opposition." More importantly, Jewett has listened closely to the voices of women telling their own stories, and we come away knowing better the struggle of our Christian sisters in a church still slow to recognize fully their right to ordained ministry, their gifts for ordained ministry, and their call to ordained ministry.

Stages of Faith: The Psychology of Human Development and the Quest for Meaning
by James W. Fowler (Harper & Row, 1981, 332 pp., $14.95). Reviewed by Paul A. Mickey, Associate Professor of Pastoral Theology, Duke University Divinity School.

Deserving wide acclaim, *Stages* is a significant integrative effort in the continuing dialogue between psychology and theology. Oriented to a psychological perspective, it provides two major contributions in the psychology of religion discussion: (1) It moves beyond the classic psychoanalytic reductionism that remains influential, viewing religious impulses, affections, and ideation as the emotional residue born of traumatic conflicts between parents and children. (2) It draws upon the work of Lawrence Kohlberg and Jean Piaget to demonstrate the value and constructive influence of rational analysis, hypothetical and deductive reasoning in faith: faith understood developmentally necessarily embraces emotional and intellectual constructs. In short, Fowler endeavors to establish compatibilities between the psychosocial system of Erik Erikson and the structural-developmental system of Kohlberg and Piaget for understanding Christian experience. As an unquestioned advance in the study of the psychology of faith development, this work is a positive contribution. But it offers more as well.

Chapters 1–5 are an excellent and sensitive guide for analyzing faith as a "perspective," a "whole," and a "shared center of value and power." Fowler suggests "radical monotheism" as a suitable theological option that affirms the transcendence of God in the context of dynamic relationship. This sets the stage for the psychologically-oriented study of faith development. The notion of faith as a shared center of value and power is a positive image for examining over time the ever-changing intellectual and emotional components of faith. The emphasis on "time" as the fourth dimension in faith commitments compels readers to call upon their theological systems to incorporate stages of human development in a more systemic fashion. Fowler's study helps in that task.

The central core in this study of the quest for meaning is the six stages of faith development. The six chapters provide a thorough discussion, and a two-page summary is offered at the end of each. What troubles me is the tacit elitism in the approach: "Stage 6 is exceedingly rare. The persons [achieving this stage] have become incarnators and actualizers of the spirit of an inclusive and fulfilled human community." Fowler idealizes this stage and offers the most abstract notion of sanctification. Apparently he cannot find suitable interview material to demonstrate or suggest what life is like in the theological fast lane (Stage 6). Ample verbatim and illustrative data are presented to support his case for Stages 1 through 5. If Stage 6 has empirical roots, I believe a layman or laywoman in the local congre-

gation, perhaps an occasional pastor or even an ecclesiastical leader would evidence these characteristics. Fowler only makes passing reference to people such as Gandhi, Martin Luther King, Jr., Dag Hammerskjold, and Mother Teresa, without really discussing their faith maturity. I worry that he has no case study material for a Stage 6 person. Surely someone on Fowler's staff could find one real live example of a Stage 6 Christian.

Frankly, the most challenging and exciting material is found in chapters 22 and 23. "Mary's Pilgrimage" (chapter 22) is an extended analysis based on interviews with a woman whose faith development covered years spent in an intentional religious community having charismatic roots, spanned a marriage and divorce to a member of that community, and included the painful discovery of what it meant to become a mother. Very helpful insights flow from "Mary's Pilgrimage," especially for evangelicals. Chapter 23 is an excellent discussion of "Stages of Faith and Conversion." I wanted more of this material but this brief presentation achieves power because it is built on the broad foundations of the theological and developmental understandings offered earlier in the book.

Any schema that stresses developmental stages, regardless of the structural content, is vulnerable to elitism: one has not arrived, in this case, until "Stage 6." I continue to be reminded of Jesus' affirmation of the spiritual and intellectual genius of children—profound in their understanding of relationship and beautifully simple in their capacity to make unwavering, sensitive moral commitments. My uneasiness with Fowler's emphasis upon chronological categories—even with allowances for the creative power of "regression in the service of the ego" and "recapitulation"—is its failure to acknowledge the wisdom and spiritual maturity of those too young or immature to qualify for Stage 6 yet who exemplify the holiness and steadfast commitment that we find, for example, in Robert Coles' studies, *Children of Crisis.*

How to Complete and Survive a Doctoral Dissertation
by David Sternberg (St. Martin's Press, 1981, 231 pp., $12.95/$6.95 pb.). Reviewed by John G. Stackhouse, Jr., doctoral student in modern church history, University of Chicago Divinity School.

If you, or someone you love, are anticipating or engaged in the writing of a doctoral dissertation, then run out and buy this book *pronto*! David Sternberg, who himself has earned two doctorates (J.D. and Ph.D.), here provides the fruit of his years of supervision and counselling of doctoral candidates.

The title indicates the twofold thrust of the book. Under the first rubric, "completion," Sternberg advises the ABD ("All But Dissertation") on every step of the dissertation process. This is a complement to, not a rehash of, books like Barzun and Graff's *Modern Researcher*—every page of the book concerns only the writing of a dissertation. Therefore, Sternberg discusses choosing a topic, building a dissertation file, preparing a proposal, researching and writing the dissertation itself, preparing for and succeeding in the dissertation defense, and exploiting professionally the dissertation once completed and approved. Each of these discussions presents useful advice clearly illustrated.

Under the second rubric, "survival," properly would go the closing discussions of psychical and relational recovery from the ordeal of the dissertation. But the book throughout deals not only with the nuts and bolts of the dissertation machine but also with the ghost in it. Sternberg gives apt advice on matters personal (combating fatigue, discouragement, writing "blocks") and interpersonal (developing and maintaining proper relationships) with dissertation readers, other ABDs, and family members). This attention given to the psychical dimension of the task is perhaps even more valuable than that given to the intellectual.

Sternberg writes between the extremes of idealism and cynicism—he knows the game well, and explodes many myths born of happy ignorance ("the dissertation-as-magnum-opus") or bleak despair ("the dissertation-as-enemy"). His prose is straightforward, although his footnotes occasionally distract from rather than complement the discussion. He uses humor well, although some readers might be made uncomfortable by the occasional humorous vulgarism (no blasphemies, mercifully).

The book is especially for those doing "real" (that is, full-blown) dissertations—those in the humanities and social sciences—but other dissertation writers (and even those few nowadays who write master's theses) will find much of it applicable to their work. ABD spouses, lovers, families and friends ought to read it too, preferably before the dissertation process begins, so as to gain an insight into the apparently quixotic quest of their beloved student. This book has been needed for a long time. If you need it, get it!

BOOK COMMENTS

Essays on John* and *Essays on Paul
by C. K. Barrett (Westminster, 1982, each vol. 180 pp., $18.95).

C. K. Barrett, recently-retired Professor of Divinity at the University of Durham in England, has long been recognized as one of the leading New Testament scholars in the world, especially on the topics of these two collections of his essays. In both volumes he has reproduced material which would not otherwise have been readily available to the English reader. In the volume on John, four essays first appeared in Italian (papers on symbolism, sacraments, dualism and history), two in German ("The Father is Greater than I," and an essay on the Son of Man), and one in French ("Christocentric or Theocentric"). Others appeared in Festschriften (on vocabulary in John and the Gospel of Truth, and on Jews and Judaizers), and one is a sermon not previously published ("John 21:14–25"). Several articles in the volume on Paul are also from Festschriften (on Cephas and Corinth, false prophets, 2 Corinthians 7:12, Titus, Romans 9–10, Sarah and Hagar). Two were delivered at SNTS colloquia (on "Things Sacrificed to Idols" and "Paul's Opponents in 2 Corinthians"). These volumes, of course, represent material which covers a great period of time and therefore in places could be updated. However, as representing one of the great minds of our generation, they are well worth purchasing.

—Grant R. Osborne

A Commentary on the Gospel of Mark
by Terence J. Keegan (Paulist, 1981, 183 pp., $6.95).

Knox Preaching Guides: Mark
by Ralph Martin (John Knox, 1981, 96 pp., $4.95).

Mark: Good News for Hard Times
by George T. Montague (Servant Books, 1981, 197 pp., $5.95).

The Gospel According to Mark
by Rudolph Schnackenburg (*New Testament for Spiritual Reading*, vol. 1, Crossroad, 1981, 152 pp., $4.95).

There are so many different collections of commentaries and study aids that the mind is boggled as to what to buy and why. These four recent commentaries on Mark are a case in point. All are paperback and aimed at a popular rather than scholarly audience. Each has a very brief introduction (four to seven pages) and an exposition centering upon contextual meaning rather than critical issues. It is encouraging to see that first-rate scholars are beginning to use their expertise for the benefit of lay people. Indeed, this very fact would make the books a breath of fresh air for the scholar as well. It is refreshing to see the text rather than twentieth-century issues get priority. I am hard pressed to choose between the volumes. For individual passages, I prefer Montague's lucid discussion, rich with background information. For wrestling with issues, Keegan provides constant excurses. Martin's is a little too brief (as is the whole series), and I am always a bit upset when the text has to be laboriously included (a waste of space in an already abbreviated work). Nevertheless, Martin's is the best of the lot and would be beneficial to anyone seriously grappling with the material.

—Grant R. Osborne

A Materialist Reading of the Gospel of Mark
by Fernando Belo, trans. by M. J. O'Connell (Orbis, 1981, 256 pp., $14.95).

Mark: The Sorrowful Gospel
by John F. O'Grady (Paulist, 1981, 91 pp., $3.95).

Mark as Story: An Introduction to the Narrative of a Gospel
by David Rhoads and Donald Michie (Fortress, 1982, 159 pp., $8.95).

Three further works on Mark also illustrate the tremendous interest generated in this gospel, the shortest and in some ways most stark and compelling. Belo has produced a very challenging work, re thinking Mark along the lines of Marxism and liberation theology. He centers upon the class struggles of the first century as the dynamic within which the first Gospel was produced, and he argues that we must apply it in the same way today. He thus takes a theological/contextual approach rather than an exegetical one. His work is part of a new wave of "materialistic" readings intended to force the modern Christian to grasp afresh in a biblical context the true force of social issues. It will cause a great deal of controversy but will stimulate a great amount of soul-searching as well.

O'Grady provides a thematic approach to Mark. He attempts to delineate Mark's major themes, including the passion, Son of Man, teaching and miracle, and discipleship; and he offers stimulating studies of "primitive preaching" and the genre of Mark's gospel. While one could have asked for more detail (e.g., on the "messianic secret" or discipleship failure), the book does contain some

provocative insights.

The book by Rhoads and Michie is a good study of Mark utilizing insights from modern linguistic theory. It provides both a good discussion of the theory and a fine application of it to Marcan structure. The peculiarities of the first gospel shine through, and I found the authors' discussion of the various key elements in Mark (conflict, Jesus, the authorities, the disciples) much more satisfying than that of O'Grady. This is an eminently worthwhile book, a must for anyone studying Mark.

—Grant R. Osborne

Last Supper and Lord's Supper
by I. Howard Marshall (Eerdmans, 1980, 191 pp., $14.95).

I. Howard Marshall presents the reader with a relatively thorough redaction-critical study of the last supper narratives and an examination of the practice and meaning of the Lord's Supper in the early church. While the book is readable by the educated lay person unacquainted with redaction criticism, the detail, scholarly interaction and footnotes (displaying Marshall's usual vast grasp of the literature) are obviously aimed at those used to reading technical New Testament works. The conclusions are protestant and conservative, but Prof. Marshall is careful in supporting his contentions, except where he must refer to discussions elsewhere (e.g., his *Luke* commentary). The work concludes with a few practical suggestions. While all will not be convinced, this is required reading for any interested in this topic.

—Peter H. Davids

The Formulation of Christian Understanding: An Essay in Theological Hermeneutics
by Charles M. Wood (Westminster, 1981, 120 pp., $6.50).

As most of us realize, the gap between the professional biblical scholar and the average intelligent reader of Scripture has become very wide. Charles Wood, in this careful essay, attempts to bring the two sides together in mutual appreciation and, more importantly, to furnish a model whereby the Bible might be "Christianly" understood and appropriated. The strength of this short book is its frank appreciation and understanding of the contemporary hermeneutical discussion (although not providing a comprehensive survey) and yet its equal appreciation for the essential fact that the true aim of a Christian use of Scripture is the knowledge of God.

If seriously considered, Wood's distinction between Scripture in its function as source and as canon could help break the deadlock between those who react against past abuses of Scripture and those who balance the fate of Christianity upon the absolute authority of isolated texts. Readers familiar with Brevard Childs' work will be interested in this theory of Scripture as Christian canon. Especially important is Wood's critique, following Childs, of the current identification of the "literal sense" of a text with its "original meaning." This conflation has only recently become dominant in the church because of the "post-Enlightenment preoccupation with historical origins."

Because of the brevity of this book, the treatment of crucial hermeneutical and philosophical issues is often technical without adequate preparation or development, creating an uneven and distracting effect upon the main thesis. Nevertheless, the book could be profitably used in the classroom as a provocative supplementary text.

—Linda Mercadante

Essays on the Patriarchal Narratives
edited by A. R. Millard and D. J. Wiseman (Inter-Varsity Press [England]/Eisenbrauns $14.95, $9.95 pb.), 1980, 223 pp., n.p.).

This fine volume of seven essays was commissioned by the British Tyndale House, an evangelical research group, as a first response to the recent challenges by T. L. Thompson, J. van Seters, and others to the prevailing consensus in Old Testament scholarship over the last several decades. This consensus held that the patriarchs were actual historical figures who lived sometime during the second millennium B.C., probably early in the period, and that the narratives describing them accurately reflected the history and social milieu of their time.

The essays take up a number of issues concerning the patriarchs and the narratives which present them to us (note, for example, the literary approaches of J. Goldingay and D. W. Baker, J. J. Bimson's interest in date, M. J. Selman's cautions about comparative methodology, and G. J. Wenham's discussion of their religion). The thread that binds them together is a common disagreement with the main theses of Thompson and van Seters, and a belief in the historicity of the patriarchs and the accuracy of the Genesis narratives.

These are stimulating essays, not merely reactionary, but programmatic in the best sense of the term. They can be recommended to all with a special interest in this area.

—David Howard

The Land of the Bible: A Historical Geography
by Yohanan Aharoni, trans. by Anson F. Rainey (Rev. ed., Westminster, 1979, 481 pp., $19.95 pb.)

The late Yohanan Ahraroni (d. 1976) of Tel-Aviv University was one of the foremost Israeli archaeologists and was the master of the historical geography of the Holy Land. Anson F. Rainey is not simply a translator but a distinguished colleague of Aharoni.

The Land of the Bible, first published in English in 1967, has become the standard textbook in its field. In the last weeks of his life Aharoni labored on its revision, incorporating valuable material from recent excavations and the publication of new texts.

The revised edition features larger print but the footnotes are now placed at the end of the chapters. There are but a few minor changes in the first three chapters. In the remaining chapters a close comparison of the revised with the original edition reveals the progress of research in the last twelve years as assessed by Aharoni and Rainey.

The recent finds from Ebla, which should eventually cast much light on the Early Bronze Age, are briefly noted. Recent surveys conducted by the Israelis are utilized. The Map on Archaeological Excavations (p. 100) indicates that new excavations have been conducted in the last decade at Dan, Tel Mevorakh, Tel Zeror, Tel Michal, Zaphon, Succoth, Batash, Tel Sera, and Masos.

Among the new material that Aharoni incorporates are: his own excavations at Beer-sheba, which raise questions about the status of the patriarchal stories connected with the Beer-sheba well; the Tell Rimah stele, which records that "Joash the Samarian" paid tribute to Adad-nirari III around 796 B.C.; and the Arad ostraca, which further clarify Judah's relationship with Egypt and Edom.

While Aharoni's interpretations and conclusions will not be universally accepted, *The Land of the Bible* remains an epochal achievement, a classic that will endure for generations.

—Edwin M. Yamauchi

Elements of Old Testament Theology
by Claus Westermann, trans. by Douglass W. Stott (John Knox, 1982, 261 pp., $14.95).

Westermann has done us a great service by bringing together in one book the results of his many years of careful and productive scholarship. In the title the German word *Grundzugen* would be better translated as "Fundamentals" or "Essential Elements" since in his book Westermann surveys what he perceives to be the central elements of Old Testament theology. This book is an expansion of a smaller book, *What Does the Old Testament Say About God?* (1979).

The central elements are introduced in the first chapter and elaborated in subsequent chapters. Westermann writes, "What the Old Testament says about God is a history developing between God and his creation, between God and humanity, between God and his people from creation to the end of the world.... The actions of God, the words of God, and the actions of people in response are the elements forming the constant basic structure of this history."

Westermann's discussion of blessing and creation shines a spotlight on previously neglected areas of the Old Testament which are indeed theologically significant. God's actions and words are no longer limited to the saving actions in history for a particular group of people but deal as well more universally with the human family and the history of humanity itself. As the fruit of a lifetime of one outstanding scholar's labor in exegesis and theological reflection, this is an insightful survey of Old Testament theology.

—Stephen A. Reed

The Challenge of Liberation Theology: A First World Response
edited by Brian Mahan and L. Dale Richesin (Orbis, 1981, 153 pp., $7.95).

This volume contains papers presented at a conference on responses to liberation theology hosted by students at the University of Chicago Divinity School in May, 1979. The subtitle should be taken seriously, as there is no attempt to present Third World contributions. Although not a good introduction, this anthology could stimulate further reflection for someone who has already begun reading liberation theology. Contributors to the volume include James W. Fowler, Langdon Gilkey, Schubert Ogden, and Robin W. Lovin. Especially useful to the general reader are Dorothee Soelle's analyses of consumerist society (exposing our own captivity), Lee Cormie's description of the context and development of liberation theologies (with copious and useful notes), and James H. Cone's short sketch on faith and liberating action (the best of the collection for communicating the "feel" of liberation theology). The most provocative issues are raised by Elisabeth Schussler Fiorenza's article on "Feminist Biblical Hermeneutics." She builds upon the method of Juan Luis Segundo's *The Liberation of Theology*, first criticizing his failure to deal with the false consciousness *within* the Bible. She argues that texts such as 1 Cor. 14 and 1 Tim. 2 are "oppressive and destructive biblical traditions" that "cannot be accorded any truth and authority claim today." This move clearly conflicts with any evangelical theory of biblical interpretation. Yet, it may be that she merely *advocates* openly what many of us in fact *do* silently (and perhaps unwittingly). For this reason, evangelicals would do well to think through these issues seriously, and to use such articles as aids to self-scrutiny.

—Stan Slade

Learning Jesus Christ Through the Heidelberg Catechism
by Karl Barth (Eerdmans, 1981, 144 pp., $4.95).

As one who has imposed the learning of catechism questions on sometimes unappreciative students, I welcome this publication. Taken from lecture notes delivered by Barth on two different occasions, the book is a translation originally made by Shirley C. Guthrie, Jr. at the time of the 400th anniversary of the Heidelberg Catechism.

The title in English, though differing from the original German, is most apt, for the lectures do focus on Jesus Christ. For one who is familiar with Barth's Christological approach this will come as no surprise. Nor will those familiar with his larger works be surprised that Barth sometimes stretches the text. But one need not cavil at this, for the Catechism itself is concerned primarily with Jesus Christ. The celebrated first question: What is your only comfort, in life and in death? is given the beautiful answer, That I belong—body and soul, in life and death—not to myself but to my faithful Saviour, Jesus Christ,... Furthermore, as Barth points out (p. 47), 9 questions deal with humanity's sin, 74 with humanity's redemption (the person and work of Christ) and 26 with humanity's thankfulness. And so this little study is a pleasant way to become acquainted both with a major theological document coming out of the Reformation and with the theological perspective of a leading theologian of our own times. And—we may hope—it will give some a new appreciation for one of the oldest forms of Christian instruction, memorizing answers from a catechism.

—Paul K. Jewett

The Atoning Gospel
by James E. Tull (Mercer University Press, 1982, 180 pp., $15.50).

In this exceedingly helpful study James E. Tull, Emeritus Professor of Theology at Southeastern Baptist Seminary, shares personal insights on the meaning of Christ's atonement. In addition to giving an appraisal of relevant Scripture texts, the author introduces us to the historical discussion on the atonement with special reference to the contemporary scene.

Tull reveals his distance from orthodox Reformed theology by rejecting double predestination and affirming the freedom to decide for Christ. He also sees the atonement in terms of Christ's identification with the afflicted rather than in terms of a substitutionary penal sacrifice for sin. He acknowledges his affinities to J. MacLeod Campbell and P. T. Forsyth. In this view, God is forgiving before the cross of Christ, and the cross reveals and communicates rather than procures divine forgiveness. While Tull is agnostic concerning the ultimate destiny of the lost, he makes a place for hell as the result of misused human freedom.

The author has interesting chapters on the church and the sacraments in relationship to the atonement. For him, the church is a veritable means of grace, an "instrumental agent" of Christ. He regards the sacraments as symbols which participate in the reality to which they point. He is even willing to affirm the "real presence" of Christ in the Eucharist in the sense that the living Christ stands in our midst and presides at the celebration.

This book can be recommended as having ecumenical significance because of the author's willingness to dialogue with those in other traditions. It would make an excellent text in a course on soteriology.

—Donald G. Bloesch

BOOK COMMENT CONTRIBUTORS

In addition to regular *TSF Bulletin* editors and contributors (listed on the outside and inside front covers), the following reviewers have contributed book comments in this issue: **Peter H. Davis** (Associate Professor of Biblical Studies, Trinity Episcopal School for Ministry); **David Howard** (Bethel Theological Seminary); **Paul K. Jewett** (Professor of Systematic Theology, Fuller Theological Seminary); **Alan Padgett** (pastor, San Jacinto United Methodist Church, California); **Stephen A. Reed** (Ph.D. student in Old Testament, Claremont Graduate School); **Stan Slade** (Assistant Professor of Philosophy, Jamestown College, North Dakota); **Edwin M. Yamauchi** (Professor of History, Miami University in Ohio).

The Two Marxisms: Contradictions and Anomalies in the Development of Theory
by Alvin W. Gouldner (Seabury, 1980, 406 pp., $17.50).

This is the third volume of Gouldner's trilogy, *The Dark Side of the Dialectic*, and the first of a four-part study of Marxism. Because it contains great detail, it would not be the best choice for a first encounter with Marxism. However, it is an excellent bok for those concerned about questions such as: Why do there seem to be *so many* "Marxisms"? How did a theory which often *sounds* humanitarian lead to such authoritarian states? Why is it that some theologians—who at least *seem* to be otherwise trustworthy—find Marxism useful for doing theology, while others find Christianity and Marxism wholly incompatible?

Gouldner's thesis, shared by a growing number of scholars, is that Marxism contains an internal contradiction between voluntaristic and critical elements on the one hand, and deterministic and positivistic elements on the other. Gouldner shows that the tension does not only occur between schools of Marxist thought. Rather, these elements are to be found simply juxtaposed in Marx's own work. His account of the sociological and historical factors influencing Marxist theoretical developments, which is informed by T. S. Kuhn's notion of paradigms, would be fascinating reading for anyone interested in the history of ideas.

Because Gouldner is not concerned with the relevance of his analyses for religion, this volume will be immediately useful only for those students of theology who—perhaps stimulated by theologies of liberation—desire to do their own thinking on the relationship between Christianity and Marxism.

—Stan Slade

A Philosophy of the Christian Religion
by Edward John Carnell (Baker, 1980, 523 pp., $10.95).

This book is a reprint of the 1952 edition, with no additions or corrections. It is an argument for the Christian faith, not a survey of Christian philosophy. Carnell critiques non-evangelical positions, rather than arguing for the faith he wants the reader to adhere to. In an axiological tour de force, he examines and finds wanting hedonism, Marxism, scientific materialism, and positivism; then he moves on to world-views closer to Christianity, like humanism, deism, pantheism, and the theism of a finite deity. These systems, he argues, do not satisfy

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History of Christianity. Christological councils through Reformation, plus a specialization in theology (Afro-American, feminist, non-western, or world religions); instructor or assistant level; deadline Dec. 15: President John Mulder, Louisville Presbyterian Theological Seminary; 1044 Alta Vista Road, Louisville, KY 40205. (*Presbyterian Outlook*)

Anglican History or Theology. Deadline Dec. 31: Harvey H. Guthrie, Episcopal Divinity School, 99 Brattle Street, Cambridge, MA 02138. (*Christian Century*)

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Director of Ministerial Studies. Classroom and administrative responsibilities; deadline Dec. 15: Paul D. Hanson, Harvard Divinity School, 45 Francis Avenue, Cambridge, MA 02138. (*Christian Century*)

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Send resume, references, summary of dissertation, and/or inquiries to persons listed. This information is supplied as a service for *TSF Bulletin* subscribers.

the human heart and mind: the need for rationality, faith, love, and fellowship. In a final section on "Kingdom Clarifications," having come to Christianity, he critiques universalism, Roman Catholicism, and existentialism (especially Kierkegaard). After all this criticism, Carnell's final pages are a call to faith. Reason has its limits: only personal trust can convince the heart that Truth is found in Jesus Christ. Carnell believed that the apologist can only lead people to Christ, pointing out the disadvantages in the other options.

While we may not follow Carnell in his rationalism and his complete rejection of existentialism, and while our idea of apologetics may differ from his, nevertheless his book is worth reading and reprinting. I enjoyed the scope of his daring criticism, the clarity of his thought, the readability of his style, and his many illustrations drawn from everyday life. Few non-Christians will bother to read this book; but in this age of doubt the Christian community will profit from knowing why other faiths are less preferable than faith in Christ. Those further interested in his thought may find John Smith, *Edward John Carnell* (Univ. Press of America, 1978) worth reading.

—Alan Padgett

An Introduction to the Philosophy of Religion
by Brian Davies (Oxford University Press, 1982, 144 pp., $17.95/$6.95 pb.).

Brian Davies is a Dominican friar and lecturer in philosophy at Blackfriars, Oxford. His book is a gem. It is a brief, readable introduction to the major issues discussed today by philosophers of religion. There are chapters on various criticisms of religion, such as the "theology and falsification" challenge, the problem of theological predication, and the problem of evil. Davies also discusses helpfully the major arguments for the existence of God—the ontological argument, the cosmological argument, the design argument, and the argument from religious experience. There are also chapters on two of the divine attributes philosophers have discussed most in recent years, timelessness and omniscience (the absence of a chapter on omnipotence is a disappointment). Finally, there are chapters on "Morality and Religion," "Miracle," and "Life after Death."

The great value of the book for TSF readers is that it provides exposure both to the classical problems in the philosophy of religion and to the current thinking of such luminaries in the field as Plantinga, Hick, Geach, Swinburne, and Kenny. Though I disagree fairly frequently with the conclusions Davies reaches, I recommend his book highly.

—Stephen T. Davis

Call to Integration: A New Theology of the Religious Life
by Vadakethala F. Vineeth (Crossroad, 1979, 128 pp., $6.95).

This is not an easy book to read, but it is worth the effort. It can be a valuable aid to those coming to grips with their own individual theological understandings. The author is a professor of philosophy and comparative religion at Dharmaram Pontifical Institute in Bangalore, India. He understands our consciousness as owing its existence to the Word (Jesus Christ), who is the supreme reflection of God the Father. We are called to return to our "own interiority" to listen to the Word and to live in authenticity, becoming integrated, whole and holy. The book has been written to illuminate the process of integration. This work is strongly influenced by both its Roman Catholic and Indian contexts. Thus some topics might not be of equal interest to everyone (e.g., celibacy, poverty, prayer, the relevance of the religious life). But the book will give us good insight into how our brothers and sisters in Christ are thinking in India, and can be a good introduction to theology from outside Europe and the United States. We need to take off our Western blinders, and *Call to Integration* is a good place to begin.

—Charles O. Ellenbaum

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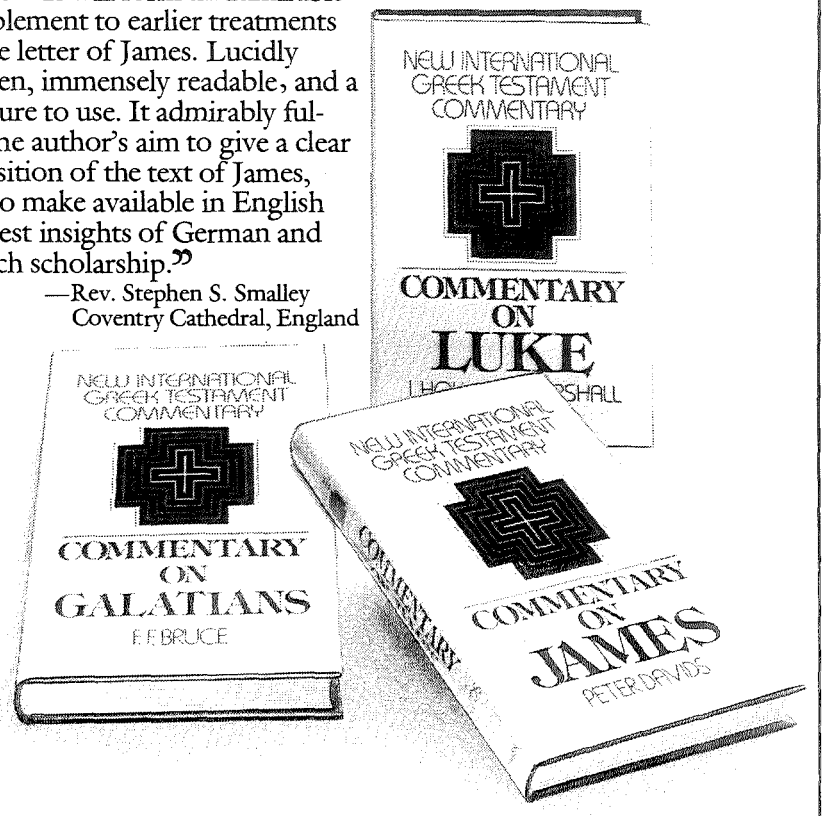

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