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

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FOUNDATIONS

Evangelicals and the Enlightenment: Beyond Liberalism and Fundamentalism

Bernard Ramm 2

Tradition and Theology: A Roman Catholic Response to Clark Pinnock

Avery Dulles, S.J. 6

MINISTRY

Toward a Social Evangelism (Part I)

David Lowes Watson 8

INQUIRY

Beyond the Nation-State:

Defining a Transnational Vision for the Contemporary Church

Dean C. Curry 11

SPIRITUAL FORMATION

Mentoring

Spiritual Formation in the Seminary Community

Dick Daniels 13

Meditations for Couples

Applying the Teachings of Christ to Build Stronger Marriages

Edward "Chip" Anderson 15

ACADEME

Student Initiative: Models for Action

Mark Lau Branson 17

INTERSECTION

Meetings, Meetings, Meetings

19

REVIEWS

Book Reviews (Itemized on back cover)

21

Evangelicals and the Enlightenment Beyond Liberalism and Fundamentalism

by Bernard Ramm

I had just finished a lecture on my version of American evangelical theology. When I was asked by a shrewd listener to define American evangelical theology more precisely, I experienced inward panic. Like a drowning man who sees parts of his life pass before him at great speed (an experience I have had), so my theology passed before my eyes. I saw my theology as a series of doctrines picked up here and there, like a rag-tag collection. To stutter out a reply to that question was one of the most difficult things I have ever had to do on a public platform.

The experience set me to reflection. Why was my theology in the shape it was? The answer that kept coming back again and again was that theologically I was the product of the orthodox-liberal debate that has gone on for a century. It is a debate that has warped evangelical theology. The controversial doctrines have been given far more importance than they deserve in a good theological system. Other important doctrines have been neglected. The result of that debate has been to shape evangelical theology into the form of haphazardly related doctrines. I did not have a theology whose methodology was scientifically ascertained, nor doctrines scientifically interrelated or properly defended. That is why I could not give a reasonable account of my theology when asked to do so.

Encountering the Enlightenment

In my reading it became more and more apparent that one of the great cultural watersheds of the history of human culture was the Enlightenment. One cannot explain the great Schleiermacher, for example, without first explaining the Enlightenment. One cannot explain the modern mind at all without spending much time in the

Bernard Ramm is Professor of Theology at American Baptist Seminary of the West. This article is taken from After Fundamentalism (©1983 by Harper & Row) and used by permission.

I saw my theology as a series of doctrines picked up here and there like a rag-tag collection.

eighteenth-century developments, the century of the Enlightenment. It finally became apparent to me that the place to begin my quest was with the investigation of the Enlightenment.

Historian Henry E. May has written that only Christians are still worried about the Enlightenment. That is right: The Enlightenment sent shock waves through Christian theology as nothing did before or after. Theology has never been the same since the Enlightenment. And therefore each and every theology, evangelical included, must assess its relationship to the Enlightenment.

In my reading on the Enlightenment, I found out that I had to correct a view of the history of theology that I had previously held. I thought that orthodoxy, with its view of theology and Scripture, had prevailed until the time of Friedrich Schleiermacher. I thought it was Schleiermacher and the various versions of liberal Christianity after him that had upset Protestant orthodox theology. On the contrary, I found out that it was the Neologians or Innovators who had accomplished this in the eighteenth century (for example, Johann Michaelis, Johann Jerusalem, Johann Döderlein, Johann Semler, Johann Spalding, and Jacob Baumgarten). These men are unknown in the United States except to specialists in the history of theology, and that is why I had never encountered them before. It was either the Neologian Karl Bahrtdt or Johann Semler who first used the expression "liberal theology."

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sion "liberal theology."

The Neologians, in their work in biblical criticism, upset the orthodox doctrine of inspiration as set out in the seventeenth century. They made a concerted attack on orthodoxy in general and on Lutheran orthodoxy in particular. They made a strong, systematic protest against the supernatural in historic Christianity. And they attacked such particular doctrines as eternal judgment, the existence of the devil, the Trinity, the vicarious atonement, the deity of Christ, the virgin birth, the bodily resurrection of Christ, Chalcedonian Christology, and Lutheran Christology.

This is why the Enlightenment began to worry me, and why it ought to worry all evangelical theologians.

It is generally agreed that the founder of liberal Christianity was Friedrich Daniel Ernst Schleiermacher (1768–1834), who has also been called the greatest theologian between Calvin and Barth. It is therefore important to inspect his thought and see how he reacted to the Enlightenment.

Schleiermacher began his education among the Moravians. They were noted for their Pietism in their spiritual life, but as far as they were concerned with theology they were very close to traditional Lutheran theology. While Schleiermacher was studying under the Moravians at Bardy, he encountered the Neologians of the Enlightenment and was deeply impressed by them. He found himself in such disagreement with the theological emphases of the Moravians that he left their school at Bardy and transferred to the University of Halle, which had Neologians on its faculty. Barth claims that Schleiermacher accepted the Neologians' criticism of orthodox Lutheran dogma.

Let us look more closely at Schleiermacher, the Enlightenment, Christianity, and his new synthesis. First of all, Schleiermacher agrees with the Enlightenment criticism of orthodoxy. That version of Christianity has run its course. Modern learning makes it an impossible option. On the other hand, the religion of the Enlightenment period is also to be criticized. The theology of deism and the religious philosophy of Kant both distorted the nature of true religion. They made too easy an identification of morality with religion. Schleiermacher is a romantic, and therefore he defends a romantic interpretation of reli-

being said. It was certainly not a rehash of older liberal theology. And it was strangely different from the standard orthodox authors I had read.

When the chance came for me to study in Europe for an academic year, there was no question in my mind but that the place to go was Basel, where Barth was still alive and teaching. That was the year 1957–58. The inspiration had finally come to me that of all the contemporary theologians the one who was doing the best job of relating historic Reformed theology to the Enlightenment was Karl Barth. Hence my quest for a viable evangelical theology, my sense of the importance of the Enlightenment for theology, and the theology of Karl Barth intersected in this thought: Barth's theology is a restatement of Reformed theology written in the aftermath of the Enlightenment but not capitulating to it.

His program had the following elements:

1. He denied that the criticism of historic Christian orthodoxy by the Neologians was valid.
2. He accepted all the genuine positive gains of the Enlightenment as they have been upheld by modern learning.
3. He rewrote his historic Christian Reformed theology in the light of the Enlightenment.

This is essentially a dualistic approach to the Enlightenment: Barth is both a child and a critic of the Enlightenment. The combination makes his program very difficult to get into focus. Barth disagrees with Schleiermacher, for he feels the latter had capitulated to the Enlightenment with reference to the substance of the Christian faith. Barth agrees with Schleiermacher in that Christian theology can be written only in the aftermath of the Enlightenment.

Barth is a child of the Enlightenment wherever it represents true learning and genuine progress in knowledge. He is a severe critic of the Enlightenment in its pretensions to final truth and perfect harmony with reason, and of its criticism of orthodox Christianity. He lets the proud waves of the Enlightenment roll, but he marks a clear, firm line where they must stop.

Because Barth is both a child and a critic of the Enlightenment, fundamentalists cannot understand him. To agree with all the essential gains of the Enlightenment appears to fundamentalist mentality as already having given up the faith. Barth criss-crosses all the lines of their theological grid, so rather than attempt to really understand him they write him off as an odd version of neomodernism. Evangelical scholars are either puzzled or impatient. They are puzzled because he seems to be mixing oil and water. Or they are impatient with him because he doesn't say things that seem precisely evangelical.

We can illustrate Barth's duality as follows: As a child of the Enlightenment, he recognizes the development and legitimacy of modern scientific history; yet he defends the substantial truth of the resurrection narratives. As a child of the Enlightenment, he knows that we live in a scientific culture and enjoy its technological fruit (which he so lavishly praised after a number of serious medical problems); yet he scolds the scientists when they convert their science into a world view. As a child of the Enlightenment, he does not challenge the rights of biblical criticism; but he is a sharp critic of, and a dissenter from, much modern biblical criticism. To picture Barth as only a child of the Enlightenment and therefore as nothing more than a clever neomodernist clearly distorts Barth's theology. It is equally a distortion of Barth's theology to write it off as a ponderous effort to rehabilitate old orthodox theology. Barth's dual reaction to the Enlightenment makes it difficult to get him into focus. This difficulty is as common among nonevangelical theologians as among evangelicals and fundamentalists. It takes much reading and soaking in Barth's theology in order to more clearly see his methodology emerge.

One of Barth's most attentive students and admirers in the English-speaking world is Thomas F. Torrance. In his book *Theological Science*, Torrance makes the following comment about Barth's theology, showing that Torrance sees the nature of Barth's theology similar to the thesis I am advocating: "The theology of Karl Barth is to be understood as a rethinking and restating of Reformed theology after the immense philosophical and scientific developments of modern times which have supplied us with new conceptual and scientific tools."

Barth is not alone in attempting to come to terms with the Enlightenment and modern knowledge and yet not surrender the substance of

Barth's theology is a restatement of Reformed theology written in the aftermath of the Enlightenment but not capitulating to it.

gion and Christianity and so forms the grand new synthesis we call liberal Christianity.

This is precisely how Paul Tillich sets out the theology of Schleiermacher (*A History of Christian Thought and Perspectives on Nineteenth and Twentieth Century Theology*). He sees Schleiermacher and Hegel faced with the same problem: how can we be modern and Christian at the same time? The answer was to go beyond the rationalism and deism of the Enlightenment to the new synthesis of modern learning, modern philosophy, and the reinterpretation of historic Christian dogma. In passing, Tillich says that this is his way, too, for it is the only viable option for the twentieth century.

If the Enlightenment collapsed orthodoxy as an option for Europe's intelligentsia; and if liberal Christianity was born as a reaction to the Enlightenment, it seems obvious to me that evangelical theology must come to terms with the Enlightenment.

Encountering Karl Barth

I must now pick up another thread in my theological trek. In the middle of the 1940s, I chanced on a copy of Barth's *Church Dogmatics*. At that time Volume I/1 was the only volume in English. On the one hand, the volume frustrated me. It contained so many untranslated citations in Latin and Greek—so unrealistic for American readers. It contained long technical sections in fine print. And I was confused by the novel meanings given to traditional theological concepts. On the other hand, I sensed that something important was

To capitulate to the Enlightenment as liberal theology did is to betray the Christian faith.

the Christian faith. In my opinion, Helmut Thielicke is doing the exact same thing in his volumes on *The Evangelical Faith* and in his smaller work, *How Modern Must Theology Be?* He is unhappy with Schleiermacher and Bultmann because in their effort to be modern they have lost the historic faith of the church. He is equally unhappy with the orthodox and fundamentalists who ignore the current cultural context in which theology must be written. He urges a program in theology that is anchored both to the great acts of God as recorded in the New Testament and to the modern world of concepts, problems, and dilemmas.

A long list could be made of theologians with programs similar to Barth's, such as Thomas F. Torrance, Emil Brunner, Thomas Oden, Hendrikus Berkhof, Paul Holmer, Werner Elert, Heinrich Vogel, Gerrit C. Berkouwer, Donald Bloesch, Helmut Gollwitzer, and Otto Weber. Certainly one of the reasons that people such as C. S. Lewis, Dorothy L. Sayers, T. S. Eliot, Charles Williams, and Owen Barfield still have a sustained hearing is that they never force educated people to choose between evangelical faith and learning. And certainly not all these theologians relate their theology to the Enlightenment in the same way Barth does. But in my opinion Barth's method of coming to terms with modern learning and historical Reformed theology is the most consistent paradigm for evangelical theology.

Barth vs. Liberalism and Fundamentalism

Barth's resolution of the problem that the Enlightenment posed for Christian theology is so radical that theologians of other traditions have difficulty interacting with his solution. All those theologians who in principle agree with the manner in which Schleiermacher correlated Christian theology with modern learning reject Barth's correlation even though they may admire his theological genius. This difficulty was transparently clear in the Karl Barth Colloquium held in 1970 at the Union Theological Seminary. Most participants were unrepentant children of the Enlightenment, and one can read very clearly between the lines that they were plainly confused in how to assess an apparent theological genius. They could identify neither their own unlimited allegiance to the Enlightenment nor the dualistic approach of Barth.

Barth's divergence from the marriage of Enlightenment and Christian theology comes out clearest in his conflict with Bultmann. Bultmann believed that the world picture of (1) the New Testament and (2) modern humanity were in radical contradiction. This belief is exactly the verdict of the Enlightenment. Barth replied that modern gadgets, modern technology, and modern scientific theories have nothing to do with the great acts of redemption accomplished in Jesus Christ. The bodily resurrection of Christ, for example, is independent from any world view. Barth stoutly defended the bodily resurrection of Christ, and those who doubt it ought to read his own words on the subject (*CD III/2*, p. 442).

Although Barth did not capitulate to the Enlightenment, neither did he ignore it. Therefore he has never been on happy terms with the fundamentalists. It might be presumed that the fundamentalists would rejoice that the greatest theologian of the century defended some of their doctrines. Furthermore, one might think that they would have high regard for the most sustained criticism of religious liberalism in modern literature, given in Barth's *Church Dogmatics*. It also should have encouraged them to know that the fifteen principles of liberal theology condemned by the fundamentalists would also be condemned by Barth. On the contrary, the fundamentalists accepted Van Til's thesis that Barth's theology, for all its historical theological vocabulary, is nothing more than neomodernism. In fact, Barth's theology is more dangerous than neomodernism, for its use of orthodox terminology disguises the poison in the pot.

Barth in turn could not tolerate the obscurantism, antiintellectualism, and Pietism of the fundamentalists. Part of the blame may be on

Barth's side, for he uniformly mixed with the professional theologians and the theologians of the ecumenical movement. I am sure Barth was as unhappy with the fundamentalists as he was with the theologians of liberal Christianity for their lack of real interaction with historical theology. In his programmatic remarks in *Evangelical Theology: An Introduction*, Barth insists that evangelical theology respect the history of the community as expressed in its creeds and theology. If the church began at Pentecost, then it did not really begin with the advent of liberal Christianity or fundamentalism. Fundamentalism is a regrettably unhistorical movement with reference to its understanding of theological history.

In his book, *Karl Barth and Evangelicalism*, Gregory Bolich shows how ambiguous a reception Barth has had among evangelicals. He outlines more than a dozen varying responses among evangelicals to Barth's theology, ranging from extreme suspicion and hostility to sincere admiration. One reason for evangelical hostility toward Barth's theology has been that Brunner's important theological monographs were translated into English long before Barth's *Church Dogmatics* (the systematic translation of which did not begin until 1956). Brunner makes more concessions to the Enlightenment than does Barth. He accepts much more radical biblical criticism and makes abrasive criticisms of fundamentalism. In linking the names of Barth and Brunner, evangelicals presumed that there was no significant differences in their theologies.

Furthermore, Cornelius van Til's book on Barth and Brunner, *The New Modernism*, was published in 1946. It proposed the thesis that neoorthodoxy was really neomodernism. For many evangelicals, this book became the official evangelical interpretation of neoorthodoxy, and for many it remains so even now. Hence Barth had a bad press among evangelicals long before his *Church Dogmatics* was translated volume by volume into English. In the writings of such popular evangelicals as Carl Henry and Francis Schaeffer, the bad press given Barth continues.

The nonevangelical evaluation of Barth has not been too credible, either. From the papers and comments of the Karl Barth Colloquium, one would never know that Barth believed in the Trinity, the deity of Christ, the incarnation, an objective atonement, and the bodily resurrection of Christ. In the question periods at the end of Barth's public appearances in America, the questions were rarely such as to enable the orthodox side of Barth's theology to emerge. Apart from a touch of humor here and there, one would never gather from the questions and comments that Barth had thoroughly repudiated the theological program of liberal Christianity.

The bad press given Barth continues in the writings of such popular evangelicals as Carl Henry and Francis Schaeffer.

When theologians who are full children of the Enlightenment ignore the strong orthodox elements in Barth's theology, to that same degree they distort Barth's theology. Or, worse yet, Barth is turned into a speculative or philosophical theologian, a role Barth utterly abhorred. Or else non-evangelical theologians neutralize Barth's more orthodox theological concepts by patronizing them by listing them among possible options in current theological discussion. At best Barth is treated as an eccentric theological genius who has had flashes of theological insight worthy of attention.

And the non-evangelicals are just as guilty as the evangelicals in listing Barth with Tillich, Niebuhr, and Bultmann, as if Barth's theology again were only a stone's throw from theirs. The evangelicals fall off one end of the log in interpreting Barth, and the non-evangelicals fall off the other end.

Toward A New Evangelical Paradigm

The critical issue is whether evangelical theology needs a new paradigm in theology or not. If an evangelical feels that the Enlightenment and modern learning have ushered in a new cultural epoch, which in turn has precipitated a new and radical set of issues for evangelical

theology, then such a person will feel the need of a new paradigm. If an evangelical feels that the Enlightenment is but one more chapter in the history of unbelief, then he or she will not feel that a new paradigm is necessary.

In a word, Barth is not for everyone. Persistent critics of Barth, such as Van Til, Clark, Henry, and Schaeffer, apparently feel that the older paradigm of evangelical theology still holds. But if one feels that the Enlightenment *did* precipitate a crisis in evangelical theology, then one is ready to read of another option, be it Barth's or some other theologian's, such as Thielicke.

Of course, I believe that such a crisis in evangelical theology *has* occurred. Accordingly, those evangelicals who stay with the older methods must gloss over the problems raised by the Enlightenment, which opens them up to the charge of obscurantism. But the difficult, sticky, mean, hard, tough problems raised by the Enlightenment and modern learning, in my opinion, cannot be glossed over.

Evangelicals cannot ignore the fact that modern scientific history arose out of the Enlightenment and was made more precise in the nineteenth century. Furthermore, it embarrassed the nature of biblical history. In *Historiography Secular and Religious*, Gordon Clark reviews the problems connected with historiography but glosses over the impact of scientific history on the history of the Old Testament, the Synoptic Gospels, and the Book of Acts.

Evangelicals cannot gloss over all that the modern sciences say of the origin of the universe, the origin of life, and the origin of man. Francis Schaeffer stoutly defends his view of these matters in *Genesis in Space and Time*, but he glosses over the enormous amount of scientific information that bears on those topics.

Evangelicals cannot gloss over the monumental amount of critical materials developed by modern biblical scholarship. In *God, Revelation and Authority*, Carl Henry sets out his views of revelation, inspiration, and authority against all other options, but his monumental effort (five volumes so far) stumbles because he glosses over biblical criticism.

Some evangelicals have come to better terms with the Enlightenment than have others. My concern is that evangelicals have not come to a systematic method of interacting with modern knowledge. They have not developed a theological method that enables them to be consistently evangelical in their theology and to be people of

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modern learning. That is why a new paradigm is necessary.

This need is evident in the fact that so much evangelical scholarship is piggy-backing on non-evangelical scholarship. It does not have an authentic scholarship of its own. But Barth's paradigm has resulted in an authentic methodology. This is why he has received such a worldwide hearing even among those who do not accept his paradigm.

What, then, did I learn from research in the Enlightenment, the history of evangelical theology, and the theology of Karl Barth? I learned that to capitulate to the Enlightenment as liberal theology did is to betray the Christian faith. I learned that to ignore the Enlightenment and gloss over the problems it raised is to engage in obscurantism. Furthermore, I learned that obscurantism is a losing strategy in the modern world.

I learned that, among all the options for correlating modern learning with the Enlightenment, the best is the theology of Karl Barth. I view such men as Berkouwer and Thielicke as offering other possible options. I learned, as others before me have, that we study Barth not to become Barthians but to learn new ways to maintain the old faith.

One may be a five-point Calvinist, a five-point Arminian, or a seven-point dispensationalist and still learn to write theology from the paradigm of Barth. I am sure that it is not always possible to draw a clear distinction between Barth's methodology and his conclusions. But at least it is worth the effort. In appropriating Barth's paradigm, we do not need to defend Barth at every point. It may be that the best service of Barth to evangelical theology is not to give us a theology but to open windows to the fact that there are other alternatives to evangelical theology than the options that emerged in the nineteenth century.

**PROCLAMATION EVANGELISM:
A PRACTICAL FIELD SEMINAR FOR SEMINARIANS**

This week-long seminary course is a strategic part of a larger beach evangelism project which is sponsored each March by Inter-Varsity Christian Fellowship in Fort Lauderdale, Florida. The course is offered for academic credit through the Florida Theological Center of Westminster Theological Seminary. Students' participation in the project will be supplemented in the seminary track by reflection on such issues as audience analysis, theological translation of gospel jargon, and the transferability of beach evangelism strategy and skills for use in other settings. The seminar is available either of two weeks: March 20-26 or March 27-April 2, 1983. Further information can be obtained from Inter-Varsity Christian Fellowship, 233 Langdon, Madison, WI 53703 or from Dr. James Hurley, Director of Studies, Florida Theological Center, 2150 SW 8th St., Miami, FL 33135.

NORTH AMERICAN NETWORK OF THEOLOGICAL STUDENTS

During the summer of 1983 there will be an ecumenical student conference in conjunction with the World Council of Churches' Sixth Assembly in Vancouver, British Columbia. Although there is no official connection between the WCC and the student gathering, participants will be able to learn from church leaders who are in the area for those meetings. This is the first major event organized by the North American Network of Theological Students in an attempt to start an ecumenical network of seminarians. The conference aims to provide an ecumenical environment for reflection on North American theology and theological education, to expose North American theological students to the global Church, and to stimulate continuing ecumenical activity among theological students. The conference will be held in two sessions, July 23-30 and July 30-August 6, 1983. For more information about the conference or about opportunities to participate in organizing it, write Tim Anderson, NANTS Coordinator, 5555 S. Woodlawn Ave., Chicago, IL 60637.

BREAD FOR THE WORLD

Bread for the World, a national Christian citizens' movement, is seeking individuals to participate in the 1983 Summer Organizing Project from June 8 through August 17. Individuals will participate in a ten-day orientation in Washington, D.C., on current anti-hunger legislation, how government works, public speaking and group organizing skills. Each will then be placed in a particular part of the country to work with a local BFW group for eight weeks in organizing Christians to be involved in public policies on hunger. Follow-up and evaluation in Washington conclude the project. For more information contact Sharon Pauling, intern coordinator, Bread for the World, 6411 Chillum Place, N.W., Washington, DC 20021; (202) 722-4100.

**THE CHURCH & PEACEMAKING IN THE NUCLEAR AGE:
A CONFERENCE ON BIBLICAL PERSPECTIVES**

This conference, to be held May 25-28, 1983 in Pasadena, California, will provide the first opportunity for a large representative group of evangelical Church leaders to meet to address the nuclear arms race. The unique emphasis of this national conference is its balanced educational approach. Many responses to the issue will be presented by leading evangelical voices of different Christian traditions. An unprecedented coalition of over fifty evangelical organizations, including Inter-Varsity Christian Fellowship, has initiated this Church-wide event. An additional thirty groups are contributing to the diversity of the conference by providing in excess of one hundred practical and technical workshops to some two thousand participants on a first come/first served basis. In America, many churches have taken an active role in the nuclear arms discussion. Until now, however, evangelical participation has been minimal. This conference could prove to be a major watershed in evangelical thought regarding faith issues raised by the nuclear weapons buildup. For more information contact Jim Brenneman, The Church and Peacemaking in the Nuclear Age, 1539 E. Howard St., Pasadena, CA 91104.

Tradition and Theology

A Roman Catholic Response to Clark Pinnock

by Avery Dulles, S.J.

In his article, "How I Use Tradition in Doing Theology" (*TSF Bulletin*, Sept.–Oct. 1982), Clark Pinnock has given a frank and challenging discussion of the role of tradition in three types of Christianity: conservative evangelical, Roman Catholic, and liberal. His description of each type seems to me to be about as accurate as such a concise presentation would allow. I was particularly interested in his observations regarding the way in which partisans of each type of theology tend to form alliances with one of the other two, so that there are hybrid types such as evangelical–catholic, liberal–evangelical, and catholic–liberal. In terms of this schematization, Pinnock might be described as an evangelical who leans toward the catholic rather than the liberal alternative. I might describe myself as a catholic who leans more to the evangelical than to the liberal stance.

If this characterization is correct, it should not be surprising that I found Pinnock speaking about liberalism in much the same terms as I myself would. While neither of us wishes to overlook the real merits of liberalism, we can agree that liberals have neglected the positive values of tradition and that liberalism continues to be as vigorous today as it ever was. Conservative Protestants and conservative Catholics, not to mention groups such as the Orthodox, will be hard put to avoid being swept away by the liberal tide. My own feeling is that liberal Christianity, unless checked by evangelical or catholic concerns, can all too easily become a mere stage on the road to dechristianization. Having appealed from tradition to Scripture, the liberals appeal from the Christ of faith to the Jesus of history, and eventually from the Jesus of history to whatever their tastes find most congenial. But there is no need to develop this point further, since I am quite content to let the case rest where Professor Pinnock leaves it.

Against liberalism, conservative evangelicals and the majority of Catholics are agreed that God has performed certain specific saving acts in history, and that the word of God authoritatively teaches certain truths that command the assent of faithful Christians. The two groups agree in finding the word of God in the canonical Scriptures. They also look to the creeds and to the ancient dogmas of the Church as a reliable interpretation of the central biblical message.

The revelatory meaning of Scripture cannot be found without tradition.

Pinnock's own version of evangelicalism comes close to Catholicism insofar as he is aware of the difficulties in appealing to "the Bible alone" as the norm of Christian belief. He prefers, as many Catholics do, to speak of the Bible as "never alone," since it is always read with the help of tradition. He agrees with Catholic theologians that tradition is important for the protection of the Church against "a flood of novel and private interpretation."

I would have been helped if Pinnock in his article had given a fuller discussion of what he means by tradition. At one point he describes it

as "the process of interpreting and transmitting the Word." Elsewhere he characterizes it as "the distillation of the church's reflections" upon Scripture. He repeatedly designates tradition, in contrast to the Bible, as "human." Although Jesus and Paul sometimes speak of "human traditions" in a pejorative sense, there is New Testament warrant for regarding tradition as divinely authoritative (2 Thes. 2:15; 3:6; 1 Cor. 11:2, 23; 1 Cor. 15:3). The New Testament, of course, does not speak directly of the authority of post-biblical tradition.

The contemporary Roman Catholic theology of tradition has been heavily influenced by Maurice Blondel, who, at the beginning of the twentieth century, rejected the prevailing view of tradition as the transmission, principally by word of mouth, of information and doctrines that happen not to have been written down. If this were the correct view, Blondel protested, tradition would gradually become superfluous as more and more recollections were consigned to writing. Furthermore, tradition would progressively lose credibility with the increasing time-gap between the revelation given in the biblical period and the present. Blondel rightly questioned the presupposition of this unacceptable theory of tradition, namely, that it "only reports things explicitly said," prescribed, or done, and that "it furnishes nothing which cannot or could not be translated into written language."¹

As a preferable alternative, Blondel proposed a dynamic notion of tradition, in which believers are drawn into the tradition through prayer, worship, and Christian conduct. Tradition, he said, "is the guardian of the initial gift in so far as this has not been entirely formulated nor even expressly understood, although it is always fully possessed and employed."² More recently Michael Polanyi has emphasized the necessity of tradition as a means of handing on tacit or unspecifiable knowledge. "A society which wants to preserve a fund of personal knowledge," he writes, "must submit to tradition."³

According to a rather common Catholic view, which is by no means restricted to Roman Catholics, the Christian faith is never fully specifiable. The divine mystery manifested in Jesus Christ can never be exhaustively formulated in propositional statements. The Christian symbols point beyond themselves to an encompassing reality that is

known in a way that defies full articulation. Tradition is the ongoing corporate life of the Christian community insofar as this life serves to transmit aspects of the gospel known in a tacit or unexplicit way.

Tradition is not known by looking at it as an object but rather, as Polanyi insists, by dwelling in and relying on it. In this respect it is more like a bodily skill—such as the ability to swim or type—than it is like factual information. Those who, through adherence to tradition, worship and behave as Christians do, within the context of the Christian community, gain an instinctive sense of the faith, thanks to which they can recognize certain attitudes and statements as either consonant with, or repugnant to, the authentic heritage.

The concept of tradition I have here outlined seems to me to have

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been in substance endorsed by Vatican Council II (1962–65). In the second chapter of its Constitution on Divine Revelation, the council spoke of apostolic tradition as the manner in which the apostles, by their preaching, example, and precepts, “handed down what they had received from the lips of Christ, from living with him, and from what he did, or what they had learned through the prompting of the Holy Spirit.”⁴ In the following section the Constitution goes on to speak of the task of the Church to perpetuate this apostolic heritage. Tradition is here described as “everything which contributes to the holiness of life, and the increase of faith, of the People of God,” and as the process whereby the Church “in her teaching, life, and worship, perpetuates and hands down to all generations all that she herself is and all that she believes.” This is a wider concept of tradition than Pinnock’s “distillation of the church’s reflections” on Scripture. The transmission of the Scripture is itself a matter of tradition.

Pinnock raises very acutely for Catholics the question of the relationship between Scripture and tradition. Do we Catholics understand the two as parallel sources? Are they equal or unequal in authority? Are there any revealed truths not attested by the Scriptures? As Pinnock is no doubt aware, there is no agreed Catholic position on these points.

To preserve its authenticity, tradition must continually align itself with Scripture.

Prior to Vatican Council II, the majority of Catholics looked on tradition as a “second source,” having an authority independent of and equal to that of the Bible. Yves Congar regards Scripture and tradition as a single composite source, in which the two elements are inseparable. Karl Rahner, while holding that all revelation is contained in the Bible, considers that tradition is necessary for the correct interpretation of the biblical texts. Hans Kung gives preeminent authority to the Scripture, and looks on tradition as derivative and subordinate.

Of these positions, that of Congar seems most in accord with Vatican II, perhaps because he was a major influence in the composition of the chapter on tradition in the council’s Constitution on Revelation. Tradition and Scripture are here described as inseparably connected, so that together they constitute a single divine wellspring.⁵ The word of God, consigned to writing under the inspiration of the Holy Spirit, is authoritatively handed on, with the help of the Spirit of Truth, by tradition. “Therefore both sacred tradition and sacred Scripture are to be accepted and venerated with the same sense of devotion and reverence.”⁶

Much as I respect Rahner and the other Catholic theologians who say that the whole of divine revelation is contained in the Bible alone, I do not personally find this expression helpful. I have some difficulty in perceiving what it means for revelation to be fully contained in a book. A book by itself consists of ink marks on paper and, strictly speaking, contains no ideas at all. Revelation is contained in the Scriptures only in the sense that there are living minds capable of finding it there; and they have this capacity only because they are enlightened by the grace of God and directed by the tradition of the Church. The meaning of the book is relational; it exists only in human minds that make proper use of the book. The proper use of Scripture, as a source of faith for the Church, is its use within the Spirit-governed Church. The revelatory meaning of Scripture, therefore, cannot be found without tradition; but, in the light of tradition, the whole content of revelation can, I suspect, be found in the Bible.

Unlike Kung and the majority of Protestants, therefore, I would not speak of tradition as *norma normata* (the rule that is ruled). Since Scripture, apart from tradition, would lack divine authority, I cannot see how it can be the judge of tradition. On the other hand, Scripture cannot be unilaterally subordinated to tradition, as though the latter were *norma normans* (the rule that rules). Tradition itself lives off Scripture, and constantly returns to it for revitalization and direction. The Scriptures, as privileged sedimentations of the faith—traditions of ancient Israel and of the apostolic Church, are a divinely given touchstone of sound tradition. To preserve its authenticity, tradition must continually align itself with Scripture.

It would be misleading, in my opinion, to depict the Bible as being, in the first instance, propositional teaching. The Bible undoubtedly contains propositions, but God’s word in the Bible is far richer and

more comprehensive than what the biblical propositions signify to the exegete in quest of the “literal meaning.” In revelation God discloses himself as inexhaustible mystery. This revelation can give rise to a vast multitude of true propositions, but it cannot be reduced to any particular collection of propositions, or to what can be logically deduced from these propositions. The biblical stories, events, and symbols, contemplated in the light of Christian experience, can give rise to unpredictable new insights as they are contemplated in new contexts, yielding hitherto unrecognized aspects of God’s word.

With this statement I have raised the question of the development of doctrine. Catholics are often asked how they can find any biblical or apostolic foundation for a doctrine such as the Assumption of the Blessed Virgin, defined by Pope Pius XII in 1950. According to Pinnock, this doctrine is not required by Scripture and thus cannot be binding upon Christians. This particular dogma, it must be admitted, is problematic for some Catholics, not because they deny it but rather because they are not quite sure what the definition requires them to believe. If it means that the Mother of Jesus was at her death taken up into the fullness of heavenly glory, which is what I understand to be the heart of the doctrine, Catholics would say that it follows from a right

understanding of the efficacious love of Jesus for his mother, which is implied in a number of biblical passages which speak of Mary as singularly blessed (e.g., Lk. 1:28, 42, 45). The doctrine is not directly deduced from any one biblical passage, but it fits into the total fabric of Christian belief once one sees that Mary’s special gifts and graces were the results of God’s redemptive love toward her in Christ. The Catholic Church, as a community that lets its beliefs be shaped, in part, by its worship and prayer—that is to say, by the *lex orandi*—has come to look upon Mary as the prototype of redeemed humanity. In Mary the Church finds its own destiny prefigured in an eminent way.

As Pinnock acknowledges, certain beliefs of Baptists cannot easily be defended on the basis of the Bible alone. In order to have the Bible teach the “right things,” he notes, Baptists have with great regularity drawn up confessional statements and furnished their Bibles with footnotes (as do Catholics). As an outsider to the Baptist tradition, I would have questions about how Baptists find compelling biblical evidence for many of their cherished beliefs, such as the sufficiency of Scripture, the separation of Church and State, and the autonomy of the local church. Even a doctrine such as the limitation of baptism to those who are already believers is not unequivocally taught by the New Testament. In fact, a number of distinguished exegetes, such as Joachim Jeremias and Oscar Cullmann, have claimed that the New Testament favors the practice of infant baptism.

The existence of conflicting doctrines in different Christian communions, based on their traditional reading of the Bible, makes it clear that, as Pinnock states, tradition can be a distorting factor. On the grounds that Jesus rejected certain “traditions of the elders” (cf. Mt. 15:

With so many common concerns, evangelicals and Roman Catholics cannot afford to ignore each other.

2, etc.) and that Paul warned against “human traditions” (Col. 2:8), many have urged, as does Pinnock, that the churches today should be alert to detect deviations in their respective traditions. The Faith and Order Conference at Montreal in 1963 made a celebrated distinction between Tradition (with a capital T) and traditions. In like manner, Catholics have commonly distinguished between divine or apostolic tradition, as fully authoritative, and merely human traditions, which are not. The second chapter of Vatican II’s Constitution on Revelation deals with tradition in the singular, and frequently qualifies this as “sacred.”

To distinguish this divinely authoritative tradition from nonauthoritative human traditions is sometimes very difficult. One must often

make use of multiple criteria, including the witness of Scripture, the teaching of the Fathers and Doctors of the Church, the judgment of theologians, the common preaching and teaching of the pastors of the Church (notably popes and bishops), the official teaching of creeds and magisterial documents, the general sense of the faithful, the arguments offered, and the anticipated practical effects of embracing or rejecting the doctrine in question. Only rarely will any one of these criteria be so clear and decisive that consultation of the others becomes superfluous. Normally truth is reached through a kind of logic of convergence.

As compared with Protestants, Roman Catholics, as Pinnock notes, tend to place greater weight on the teaching office of the Church. In his presentation of the Catholic position Pinnock can perhaps be criticized for identifying tradition too closely with the magisterium, though some Catholics, it must be admitted, have done likewise, especially in the early part of the twentieth century. Vatican II, like other councils, clearly distinguished the two. It taught that "the teaching office is not above the word of God, but serves it, teaching only what has been handed on."⁷ The magisterium, therefore, is subordinate to both Scripture and tradition. Although it can interpret the word of God with authority, it is not free to depart from the word of God.

Pinnock notes with apparent approval that some evangelicals are "urging us to grasp the threefold cord of Scripture, rule of faith, and church authority." Catholic readers will applaud this suggestion and will be pleased by Pinnock's emphasis on "the usefulness of a teaching

office." He clearly recognizes the value of the magisterium for clarifying the meaning of the Bible and for preserving the Church from strange teachings. He even notes the desirability of a universal magisterium. In his own words, "What is needed is a voice which can gather together the insights of the fully ecumenical experience of the people of God and exercise an office clearly subservient to the Scriptures, relying upon a teaching charism in the churches which listens to the text in a responsible way." This sentence comes close to describing what Lutherans and Catholics, in their American dialogue, agreed upon as the desiderata for the "Petrine office."

In bringing this brief response to a conclusion, I am gratified by the extent to which I find myself in agreement. Professor Pinnock's article encourages me to believe that conservative evangelicals and Roman Catholics are at length becoming engaged in a fruitful dialogue. With so many common concerns, the two groups cannot afford to ignore each other.

FOOTNOTES

1. M. Blondel, *History and Dogma* (Holt, Rinehart, and Winston, 1964), p. 266.
2. *Ibid.*, p. 268.
3. M. Polanyi, *Personal Knowledge* (Harper Torchbooks, 1964), p. 53.
4. Vatican II, *Dogmatic Constitution on Divine Revelation (Dei Verbum)*, no. 8.
5. *Ibid.*, no. 9.
6. *Ibid.*
7. *Ibid.*, no. 10.

MINISTRY

(The application of theology, ethics, and prayer to the life of the church)

Toward a Social Evangelism

Part I

by David Lowes Watson

The Christian faith is first and foremost a message for the world, and evangelism as the communication of that message is rightly perceived by the church as a priority. This does not, however, make evangelism a singular activity. The ministry of the church has many forms of outreach, and the focus of evangelism on the essentials of the gospel renders it no less accountable to other disciplines of the church than it in turn is the measure of their accountability to the Christian witness. Mutual accountability, of course, is much more than the exchange of inter-disciplinary formalities. It is nothing less than genuine dialogue, undertaken openly and at risk. What follows in this paper, therefore, is an attempt to expose evangelism not only to the relevance, but to the impact of social ethics.

Defining Evangelism

It is important at the outset to establish a working definition of evangelism, and to attempt this in the North American context is at once to be aware of the need for a clear phenomenology. This is the premise of the forceful and well-documented monograph by Mortimer Arias, "In Search of a New Evangelism," in which some prevailing stereotypes are exposed and rightly censured; that of psychological salvation, for example, as little more than an inner transaction to achieve peace of mind; that of the "churchification" of

the world as "at least disputable from a biblical point of view"; or that of radical social change as the mere baptism of revolution with the Christian cause. These and other alternatives, suggests Arias, pose a false dilemma between the "saving of souls" and the "Christianizing of the social order," whereas true evangelism must address people in the totality of their being: individual and social, physical and spiritual, historical and eternal.¹

A helpful contribution has been made recently by David Bosch in discussing the relationship between evangelism and mission.² He takes issue with John R. W. Stott, who has argued that mission is the comprehensive work of the church, including evangelism and social responsibility.³ As part of the church's mission, according to Stott, evangelism is the announcement of the gospel, regardless of the results, and Bosch agrees to the extent that evangelism must be defined in terms of its content rather than its objects. He disagrees, however, in that he regards the church's credibility as also of the utmost importance.⁴ Verbal proclamation cannot be all there is to evangelism, and to distinguish it from social action is potentially restrictive, since evangelism and mission are the frontier of the church's presence in the world. Mission is "the task of the Church in movement, the Church that lives for others," and evangelism is its fundamental dimension.⁵

Phenomenologically, however, this is less than clear for the purposes of evangelism in the North American context. To regard it as a dimension, albeit the fundamental dimension, of the frontier of the church's presence in the world is to imply that there are other dimensions of ministry which are in some way the hinterland, and this is not consistent with the corporal nature of the church. Proclamation (*kerygma*) and witness (*marturia*) are neither more nor less significant

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than service (*diakonia* and *leitourgia*), teaching (*didache*), fellowship (*koinonia*) and the building up of the members (*oikodomé*).⁶ It is not clear that evangelism is a component, or segment, or yet a dimension of mission. It is rather that evangelism, along with everything else that comprises the presence of the missional church in the world, is a feature of the ministry of the body of which Christ is the head.⁷ The principle is that of distinctness, but also inseparability; and on the premise that evangelism is unitive with other features of holistic ministry, we shall define it as essentially *the verbal communication of the gospel*.

A church which announces a gospel of reconciliation with God cannot of course present it without the credibility of a loving presence in the world. The service of worship and sacrament, with nurture and instruction for those who are gathered into the church, must also be incarnate in social service to the world. Unitive ministry, however, in which all of these features are interdependent and complementary, obviates the need to ascribe to evangelism more than the word itself means. By this definition, the focus of evangelism becomes quite specifically the discerning and defining of the Christian message in the immediate worldly context of the church as it traditions the faith; and then its intentional communication, regardless of the results. This is not to say that the response to the message is irrelevant, but it is to argue that holistic ministry, rather than evangelistic ministry *per se*, will ensure that the church is credible, receptive and serving. The point is more than mere semantics. Phenomenologically it ensures that the evangelistic message will not be determined by responses, anticipated or actualized. The criterion for that to which we testify is thereby established as nothing more nor less than the gospel, faithfully traditioned.

This definition comes close to that of Stott, but differs in that it does not regard evangelism as a component of mission. It assumes that the mission of the church is not so much the frontier of its presence in the world as a criterion—indeed, the fundamental criterion—for that presence, actualized in holistic ministry.

If it is accepted that evangelism is the verbal presentation of the gospel, by proclamation and testimony, and that its function is to determine the essentials of that which is to be communicated, we can turn once again to Mortimer Arias for direction:

The gospel of the Kingdom begins with the forgiveness of sins. . . . before our engagement, before our action, before our concrete love, and beyond our achievements or failures in human liberation, there is the prevenient, undergirding, and fulfilling love of God, the acceptance of grace, justification by faith.⁸

If there has been an agenda for evangelism in the United States, it has been this doctrine, more or less proclaimed, more or less understood. It has most certainly been the heritage if not the tradition of such activity in our culture, as readily emerges from a study of religious revival. While the outreach of the church has not invariably been that of personal salvation, it must nonetheless be acknowledged that when renewal has led to a concern to communicate the gospel, the doctrinal emphasis has been the critical challenge of justification by faith.⁹

Wesleyan Evangelism

Rather than attempt an overview of such a sweeping prospect of cultural and religious history, it will better serve our purpose to select a paradigm. The choice could well be Jonathan Edwards or Charles Grandison Finney, but we shall take John Wesley as exemplar of evangelical revival. After all, it was H. Richard Niebuhr who described him as the most influential Methodist in America.¹⁰ Wesley's reluctance to "become more vile" and to preach the gospel in the open air is well known, as is the fact that he was roundly criticized for so doing.¹¹ Yet he became singularly devoted to the task of reaching those multitudes who, "week after week spent the Lord's day either in the alehouse or in idle diversions, and never troubled themselves about going to church or to any public worship at all!"¹² Such outcasts of society would never hear the Word of God ordinarily, so God "was moved to jealousy, and went *out of the usual way* to save the souls which he had made. Then over and above what was ordinarily spoken in his name in all the houses of God in the land, he

commanded a voice to cry in the wilderness: 'Prepare ye and believe the gospel.'¹³

The method of preaching which Wesley recommended was quite specific. First came the law, in the "strongest, the closest, the most searching manner possible; only intermixing the gospel here and there, and showing it, as it were, afar off."¹⁴ In this way the unbeliever was convicted of sin, and the believer sustained in spiritual life and strength. Then the gospel should be proclaimed, the more explicitly the better, declaring that the first and greatest commandment for the Christian is to believe in the Lord Jesus Christ, "that Christ is all in all, our wisdom, righteousness, sanctification, and redemption."¹⁵ The evangelistic dynamic of this is most important, for it indicates that the presentation of the gospel in the first instance, the cutting edge of its verbal communication, is to affirm the reality and culpability of human sin.¹⁶

The forgiveness offered by God is not only for past misdeeds, nor yet for a failure to trust in God's future. It is also a critical conviction on the part of the sinner who becomes acutely aware of a present condition, but who has no power to deal with it. It is only when heavenly, healing light breaks in upon the soul that the sinner has "a divine 'evidence of things not seen' by sense, even of 'the deep things of God'; more particularly of the love of God, of his pardoning love to him that believes in Jesus. . . . Here end both the guilt and power of sin. . . . Here end remorse, and sorrow of heart, and the anguish of a wounded spirit."¹⁷

Ethical Implications of Wesley's Evangelism

The question which immediately arises when evangelism is considered as a feature of holistic ministry, however, is the extent to which the doctrine of justification by faith can be distinguished from its ethical implications. In this regard Wesley is perhaps the most significant evangelist in our tradition, and it is important not to read him merely in the context of his early years of field ministry.¹⁸ In a

True evangelism must address people in the totality of their being: individual and social, physical and spiritual, historical and eternal.

pivotal article for contemporary Wesley studies, Albert Outler has shown how Wesley wrestled with this doctrine for many years.¹⁹ It was clearly of concern to him shortly after Aldersgate Street, and he affirmed it in his early polemical treatises as an immediate sense of pardon, available to the believer by faith.²⁰ His definitive statement, however, was in 1765, when he took the position that the righteousness of Christ is the meritorious cause of justifying faith. In his sermon, "The Lord Our Righteousness," he made clear that he viewed the imputed righteousness of Christ's atoning work as the cause of our justification, and faith in that righteousness as its only condition.²¹

This was not, it is important to note, an imparted righteousness. Wesley distinguished between the immediacy of the new covenant relationship in Christ and the ethical requirements which accompanied it, even though he regarded them as wholly interdependent. The *General Rules of the United Societies* had established this in 1743 at a very practical level. There was no requirement for becoming a member of a Methodist society other than a desire to "flee from the wrath to come."²² But the corollary to this was unequivocal: that those who truly so desired would manifest their desire in their public behavior. They would avoid evil, they would do good, and they would avail themselves of the ordinances of the church.²³ The point of Wesley's distinction is that his rules did not diminish the critical impact of justification. This remained the thrust of the evangelistic presentation of the gospel—a call to accept the utter reality of sin, the point at which the sense of God's pardon through the merits of Christ might be received by faith—and it was the mainspring of Wesley's oral preaching.²⁴

Yet the very power of this challenge can readily become its flaw if it

is merely the occasion of changed sensitivities. In its fullness, the doctrine of justification by faith is the source of ethical behavior, in which the development of virtue springs from the new relationship with God in Christ, and becomes established in the practice of obedience to God's normative rules of obligation. It is not that Wesley identified justification by faith with ethical obligation, the issue at the heart of his dispute with Calvinists in the years following the 1770 Conference

The doctrine of justification by faith is the source of ethical behavior.

Minutes, and in the heat of which he found himself identified as a Pelagian.²⁵ In point of fact his position was very far from this. Good works, he consistently argued, could not earn salvation, but by prevenient grace they could lead to the repentance which was the condition of justifying faith.²⁶ They were then necessary, as works of obedience, in order to *maintain* the faith through which, in the power of a moment-by-moment sense of pardon, the sanctifying grace of the Holy Spirit would work a real as well as relative change in the believer.²⁷

From this it can be readily discerned that, for Wesley, sanctification did not dispense with the ongoing need for justifying grace. His sermon, "The Repentance of Believers," published in 1767, refers to the repentance and faith which are necessary to continuance and growth in grace. The guilt which belongs to the children of God is to be understood cautiously, and in a peculiar sense, but it nonetheless is a continuing feeling of "utter helplessness" in which the believer feels the

"power of Christ every moment, enabling a continuance in the spiritual life," and without which, notwithstanding all our present holiness, we should be devils the next moment."²⁸ It is what Jonathan Edwards described as "evangelical humiliation," the sixth distinguishing sign of truly gracious and holy affections, "a sense that a Christian has of his own utter insufficiency, despicableness, and odiousness, with an answerable frame of heart."²⁹

Yet in Edwards and Wesley both, this sense of grace is not an end in itself. It is the virtue by which moral obligation is fulfilled. This mistake in our evangelical tradition—and it would be individious as well as impossible in this limited space to try to ascribe responsibility—has been to isolate the distinctiveness of justification as pardon from its doctrinal and therefore its ethical context.³⁰ If evangelism and social ethics have been perceived in our time as exclusive or even alternative forms of Christian outreach, it is a symptom of the personalized gospel and individualized ethic which stem from the misapplication of justification as an evangelistic tool rather than a message. Wesley had a word for this in his own day, which comes to us remarkably fresh:

If we *duly join* faith and works in all our preaching, we shall not fail of a blessing. But of all preaching, what is usually called gospel preaching is the most useless, if not the most mischievous: a dull, yea, or lively harangue on the sufferings of Christ or salvation by faith without strongly inculcating holiness. I see more and more that this naturally tends to drive holiness out of the world.³¹

In Part II, which will appear in the March–April TSF Bulletin, Watson will focus on eschatology, relating it to justification as the needed ingredient to fill out our understanding of evangelism.

FOOTNOTES

1. *Perkins Journal* 32 (Winter 1979): 23–28. Bishop Arias's monograph is published bilingually in this issue of the *Journal*, in English and in Spanish.
2. *Witness to the World: The Christian Mission in Theological Perspective*, New Foundations Theological Library (Atlanta: John Knox Press, 1980), pp. 11–20.
3. John R. W. Stott, *Christian Mission in the Modern World* (Downers Grove, Illinois: InterVarsity Press, 1975), pp. 20–34.
4. Bosch, *Witness*, p. 18. Cf. Stott, *Christian Mission*, pp. 37–40.
5. Bosch, *Witness*, pp. 18, 20.
6. Eph. 4:11, 13, 19. Cf. I Cor. 14:12, 26.
7. Rom. 12, I Cor. 12.
8. Arias, "In Search," p. 26.
9. This emerges quite tellingly from Martin E. Marty's detailed panorama, *Righteous Empire: The Protestant Experience in America*, Two Centuries of American Life: A Bicentennial Series (New York: The Dial Press, 1970). For the extent to which this is a perennial problem for North American evangelism, see pp. 177–87.
10. *The Kingdom of God in America* (New York: Harper Torchbooks, 1959), p. 146.
11. *The Journal of the Rev. John Wesley, A.M.*, 8 vols, Standard Edition, ed. Nehemiah Curnock (London: Robert Culley, 1909), 2:172. See also John Wesley, "A Farther Appeal to Men of Reason and Religion, Part 1," in *The Oxford Edition of the Works of John Wesley*, 34 vols., editor-in-chief Frank Baker, vol. 11: *The Appeals of Men to Reason and Religion and Certain Related Open Letters*, ed. Gerald R. Cragg (Oxford: Clarendon Press, 1975), pp. 167ff.
12. John Wesley, "A Farther Appeal to Men of Reason and Religion, Part III," in *Oxford Edition*, 11:306.
13. *Ibid.*
14. *The Letters of The Rev. John Wesley, A.M.*, 8 vols., ed. John Telford (London: The Epworth Press, 1931), 3:79.
15. *Letters*, 3:82.
16. For a helpful discussion of guilt and anxiety in the context of biblical psychology, see Thomas C. Oden, *Guilt Free* (Nashville: Abingdon, 1980), pp. 80–106.
17. *Wesley's Standard Sermons*, 2 vols., edited and annotated by Edward H. Sugden (London: The Epworth Press, 1921), 1:192–93.
18. Not that these early years are insignificant in this context. In 1739, for example,

- Wesley published *Two Treatises. The First, on Justification by Faith only . . . The Second on the Sinfulness of Man's Natural Will. . . . [By Robert Barnes, 1495–1540] . . . Some Account of the Life and Death of Dr. Barnes: Extracted from [John Foxe's] Book of Martyrs*. This is noteworthy because Barnes wrote these treatises in the midst of Anglo-Lutheran disputes on this very issue.
19. "The Place of Wesley in the Christian Tradition," in *The Place of Wesley in The Christian Tradition*, Essays delivered at Drew University in celebration of the commencement of the publication of the Oxford Edition of the Works of John Wesley, ed. Kenneth E. Rowe (Metuchen, N.J.: The Scarecrow Press, 1976), pp. 11–38.
 20. "Faith, in general, is a divine, supernatural *elenchos* of things not seen, not discoverable by our bodily senses, as being either past, future or spiritual." *Oxford Edition*, 11:106–7. Cf. *ibid.*, pp. 66, 444, 454.
 21. *Sermons*, 2:451.
 22. *The Works of John Wesley*, 14 vols., 3d ed. (London: Wesleyan Methodist Book Room, 1872; reprint ed., Grand Rapids, Michigan: Baker Book House, 1979), 8:270.
 23. *Ibid.*, pp. 270–71.
 24. See Albert C. Outler's valuable study, *Evangelism in the Wesleyan Spirit* (Nashville: Tidings, 1971), pp. 21ff.
 25. *Letters*, 6:175.
 26. "The works of him who has heard the gospel, and does not believe, are not done as God hath *willed* and *commanded them to be done*. And yet we know not how to say, that they are an abomination to the Lord in him who feareth God, and from that principle, does the best he can." See *Minutes of the Methodist Conferences, from the First, held in London, by the late Rev. John Wesley, A.M. in the year 1744*, vol. 1 (London Methodist Conference Office, 1812), pp. 22–23.
 27. *Ibid.*, p. 23.
 28. *Sermons*, 2:392–93.
 29. *The Works of Jonathan Edwards*, general editor Perry Miller, vol. 2: *Religious Affections*, ed. John E. Smith (New Haven: Yale University Press, 1959), p. 311.
 30. Bernard Haring argues persuasively against this in *Evangelicalism Today* (Notre Dame: Fides Publishers, Inc., 1974), pp. 45ff.
 31. *Letters*, 5:345.

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Beyond the Nation-State

Defining a Transnational Vision for the Contemporary Church

by Dean C. Curry

Since the inauguration of Ronald Reagan, the United States has witnessed a return to an "era of good feelings" reminiscent of the 1820s when nationalism intensified its influence over the country's ethos. The people have been assured by their President that their country is again on the road to prosperity and greatness. Indeed, after the malaise which was an ubiquitous reality of the sixties and seventies, there are signs that the United States is once again an optimistic nation. The journal *Public Opinion* has reported a dramatic rise in the "Gross National Spirit." Other national opinion polls report that 80% of the people are "extremely proud to be an American" while over 90% believe the "U.S. is the very best place to live."

Perhaps no group in U.S. society has been more supportive of this vision of a "born again" nation than evangelicals. Christians in the United States have always closely identified with their nation. In colonial times, many within the church assumed that the new society would be the vehicle through which God would usher in the millennium. By the early nineteenth century this Christian millennialism became an integral part of the national spirit, and by 1850 it became the moving force behind much of U.S. domestic and foreign policy. According to those within both the church and government, the United States was a manifestly destined nation with a divine mission to redeem civilization. In the words of political scientist Irving Kristol, "the United States was to be a city . . . set on a hill, a light unto the nations." Through the years many peoples of the world have certainly questioned the divineness of this mission; yet, the American people have not. This point is well illustrated by a recent national opinion poll which reports that 84% of the public believes that the "U.S. has a special role to play in the world." This viewpoint is consistent with the theology of many evangelicals today.

To many of these evangelicals the relationship between their faith in God and faith in country is a simple one. God has always had a special plan for the United States. In an interview with *Christianity Today* Jerry Falwell remarked that "God has raised up America. . . . America has become the greatest nation on earth." Yet this sentiment is not the exclusive property of the fundamentalists of the far right; it is also shared by many in the mainstream of evangelicalism. Implicit in their theocentric nationalism is the belief that what is good for the United States is good for the Christian Church. In this sense, faith in the nation-state, loyalty to the United States, is a sacred obligation. Since this nation-state is a sacred vessel, expression of, and support for, nationalism is not only a patriotic duty but, more importantly, a sacred duty. The implication is that the United States is the New Israel and we, as its citizens, are God's chosen people.

Such a perspective I believe to be dangerous. It ignores both the transnational message of Jesus Christ and the changing realities of the contemporary world. To the extent that evangelicals continue to identify the interests of the Church with the revival of U.S. nationalism, they are in part responsible for perpetuating an idolatrous environment, an environment that is potentially harmful to the global witness of the church and the humanitarian interests of humankind. Evangelicals in the United States, and for that matter evangelicals throughout the world, must be careful how they identify with their nation-state. While patriotism *per se* is not inconsistent with Christian discipleship, uncritical, unquestioning nationalism is. In struggling with this issue we must begin by understanding the nature of the nation-state.

Humankind has organized and defined itself in terms of nation-states

for only a little more than three hundred years. Prior to the seventeenth century individuals thought of themselves in terms of universal, personal, and religious concepts. Feudal serfs defined themselves in relationship to their feudal lords. This relationship was a personal one. The idea of giving one's loyalty to an abstract concept such as a nation-state was inconceivable to the medieval mind. The feudal lords and princes gave their ultimate loyalty not to a nation but to the Holy Roman Empire—the universal Christian republic.

By the sixteenth century, however, the medieval world order was in a state of turmoil. The rise of manufacturing and trade resulted in the beginnings of a new capitalist order. As a result, the feudal order began to dissolve as the basis of society shifted from the self-sufficient feudal manor to the emerging towns and cities. Moreover, continuous conflict between the imperial pretensions of the Pope and the Holy Roman Emperor reached the point where religious strife became an endemic part of European life. The medieval order was crumbling; the foundations of Western society were in the midst of transformation.

In response to this transformation Western philosophers sought to create a new basis for social order and stability. In 1513 Machiavelli paved the way. In *The Prince*, Machiavelli suggested that rulers should abandon what he considered to be the fiction of a universal harmony of humankind. In its place he suggested that princes should govern on the basis of what he called the "reason of state." Machiavelli's idea was as much revolutionary as it was heretical. Princes were exhorted to use any means—even those previously considered immoral—to further the interests of their domain. In other words, Machiavelli suggested that the prince's ultimate loyalty should be directed toward the state, not towards a *respublica Christiana*.

The message of the gospel demands that we look beyond the national interest.

It was the sixteenth-century French lawyer Jean Bodin, however, who with his doctrine of state sovereignty would legitimate the notion of the secular state. According to Bodin, sovereignty is the essence of statehood. The state is all-powerful; no authority exists above the state. With the later development and popularization of this idea, Bodin provided the justification for the emerging secular European state. Henceforth it was accepted that there was no authority above the state—not the Pope, not the Holy Roman Emperor, not even God.

In a real sense Bodin paved the way for the Peace of Westphalia in 1648. This formally ended the Thirty Years War, but, more importantly, it signalled the demise of the worldview which saw Europe as a hierarchical, universal, Christian republic. From this time forward the world would be viewed as a collection of secular, sovereign states, each one subject to no higher authority and having as its sole *raison d'être* to exist and serve itself.

The development of the secular-parochial state coincided almost simultaneously with another revolutionary transformation which has fundamentally affected human loyalties to our present day. As a result of the secularizing impact of the Enlightenment, religion and its symbols slowly lost their grip over the minds of Western humankind. In contrast to the otherworldly focus of the medieval period, eighteenth-century men and women began to identify and define themselves not in terms of the Church or the Holy Roman Empire but in terms of "their" nationality. The prerequisites of nationality—common language, common descent, common customs, common territory, and

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common religion—had existed prior to the eighteenth century, yet nationalism was nonexistent. What was lacking was a corporate will; a decision to identify with the nation. As Western society became more secular, Western men and women needed an emotional reference point which religion could no longer provide but which the nation could. The nation became a secular substitute for earlier religious forms. The aspirations, dreams, and unlimited potential for progress which the Enlightenment engendered found expression in the nation. In the French Revolution, Bodin's idea of the sovereign state and the forces of nationalism were fused. A new age had dawned: the age of secularism, the age of the nation-state.

Since the late eighteenth century, therefore, men and women have defined themselves in terms of their nation-state. Nationalism and the "we-they" distinction which is inherent in the concept intensified throughout the nineteenth and early twentieth centuries. After waning somewhat following the First World War, nationalism again became a potent force immediately before World War Two and today is one of the most significant factors in international relations. In particular, American nationalism appeared nearly to die during the trauma-filled years of the Vietnam conflict but, as we have already noted, has experienced an almost miraculous revival more recently.

As suggested earlier, no group has been more supportive of, and perhaps even more responsible for, the resurgence of American nationalism than the evangelical Christian community. Blind nationalism, however, is frequently harmful to the interests of humankind in general and of the Body of Christ in particular. The nation-state is not an ancient, permanent, and sacred institution. It is a relatively young institution which developed in response to specific historical forces and the emergence of a new dominant worldview. Just as the nation-state has not always existed, so there is no reason to believe that it will not also be superseded by some other form of socio-political organization in the future. In other words, there is no reason to believe that human loyalties will not again shift. There is simply no evidence—historical or biblical—to support the contention that the nation-state is sacrosanct.

State sovereignty denies the sovereignty of our Holy God.

Because our God is the sovereign Lord of history, we can affirm that during the past three hundred years he has worked his will in and through nation-states. Nevertheless, there is no scriptural evidence to suggest that God has ordained that humankind should forever organize itself—*divide* itself—among nation-states. To the contrary, there are compelling reasons, I believe, for the Christian Church to reevaluate its uncritical support for this form of socio-political organization. Initially the Church must ask itself: Is a world of nation-states conducive to the spread of the Gospel? Does a world of nation-states contribute to a more just and peaceful world? There are no easy or simple answers to these questions. One can certainly argue—as many who call themselves "realists" have done—that in a fallen world *national* power is the only way in which the forces of evil can be deterred and the peace guaranteed. To put it another way, it is "our" missiles which allow us peace. On the surface this logic seems paradoxical if not incomprehensible. Nonetheless, one cannot deny that both human civilization and Christianity have made their greatest advances during this age of the nation-state.

On the other hand, it is becoming increasingly apparent that the contemporary world is on the verge of another transformation which may be as significant and revolutionary as that which spawned the age of the nation-state. There is reason to believe that the nation-state is slowly becoming an anachronism; that humankind in the late twentieth century is again searching for new forms of socio-political organization to guarantee order and stability. There is evidence that the idea of the nation-state does not reflect the realities of the contemporary world and therefore is an inappropriate response to the problems which beset humanity. Before discussing the implications this has for the church's vision, it will be useful to examine those forces of change which today pose a challenge to the nation-state.

The essence of the nation-state—sovereignty, or the notion that

nation-states are independent, equal, and impermeable entities—no longer accurately serves to describe the nature of today's world. The presence of thermonuclear weapons has rendered this idea obsolete. Nation-states can no longer guarantee the absolute well-being and security of their citizens. Strategically, the nation-states of the world are dependent upon the rationality of one another for their future existence. Economically, the national economies of the world are intimately tied together in such a way that the economic stability—and therefore political stability—of most nations is dependent upon the economic policies of "outsiders." Moreover, as we have been made painfully aware in the past decade, nearly every nation-state is dependent on other nation-states for vital raw materials, minerals, energy and food. Finally, pollution, desertification, forest denudation, and other environmental traumas create ecological problems which do not respect national boundaries.

In short, thermonuclear weapons, global interdependence, and resource shortages call into question the foundations upon which nation-states evolved and upon which humanity has organized itself since the seventeenth century. Nation-states are simply no longer all-powerful, independent, equal, and impermeable institutions. The implications of this reality are profound. The *global* problems which confront humankind demand a *global* response. This is not to say that nation-states have been totally ineffective in dealing with these issues; rather, it is an acknowledgement of the inherent parochial perspective which each nation-state brings to these issues. To view the world's problems as well on one's own nation's problems through the lens of national interest is to distort the true picture of reality. As children of the Lord of the universe we must be sensitive to the fact that global peace, economic welfare, social and political justice as well as ecological stewardship are values which can and frequently do conflict with the interests of nation-states.

Citizens of all nations, but particularly of the United States (because of the theology and eschatology which are such a part of the national ethos), accept the assumption that national policies (domestic and foreign) are rooted in the highest of ideals. This assumption, however, must be questioned. Nation-states are not people. They are not ultimately guided by any system of moral principles. The *raison d'être* of the nation-state is to exist and to serve itself. Nation-states are bound by only one higher law: the national interest. Nation-states will never pursue objectives which threaten their existence.

This suggestion would be difficult for most U.S. citizens to accept. It defies the two-centuries-old belief that the United States has not been tainted by the "evils" of European power politics; that the United States is a nation-state called apart, driven by its manifest destiny and the highest of moral, even divine, principles. That vision, once again a powerful force in today's society, has influenced a large segment of the evangelical Christian community. It is, however, a dangerous vision, and the Church must recognize its limitations.

As Christians in the United States we must be prophetic enough to realize that ours is a transnational calling. The message of the Gospel—that of spiritual redemption, justice, peace and stewardship—demands that we look beyond the national interest. Ultimately the nation-state and the body of believers define their interests according to two completely different and frequently irreconcilable standards. State sovereignty—the foundation of the nation-state—denies the sovereignty of our Holy God. Therefore Christians should not be nationalists. The more the Church in the United States recognizes the pitfalls of its nationalistic vision, the more effective it will be in its witness both home and abroad.

While suggesting that Christians should not be nationalists, I am not suggesting that we should not be patriots. To the extent that the United States' objectives and policies are consistent with the values and principles taught in the Word of God, the Christian is commanded to obey them. Government itself—the institutional apparatus of the state—is ordained of God. To the extent that the United States government or any other government fulfills its God-given mandate in providing protection, order and justice to its citizens it legitimately commands the Christian's loyalty and support. The Lord has blessed the United States in manifold ways. As Christians we should always be thankful to God for these blessings. Ultimately, however, Christians must be discerning in their attitude toward their nation-state. While Christians have been clearly mandated to redeem the political order, they must continually keep in mind where their ultimate loyalties lie.

Spiritual Formation in the Seminary Community

Mentoring

by Dick Daniels

Recent inquiry related to faith development demonstrates that spiritual formation does occur in conjunction with the other dimensions of human development.¹ The crucial question for the seminary focuses on its responsibility for that development at the stage or level students bring to their theological education.

Daniel Levinson's research on adult development identifies the "novice" phase of adult life which includes the following periods: the early adult transition (17–22 years), entering the adult world (22–28 years), and the age 30 transition (28–31 years). Within the novice phase, Levinson postulates four tasks which are common and essential to the process of entry into adulthood:

1. Forming a dream and giving it a place in the life structure.
2. Forming an occupation.
3. Forming love relationships, marriage and family.
4. Forming mentoring relationships.²

The concept of mentoring is used by many writers in discussing spiritual development or formation. Kenneth Leech and Tilden Edwards have provided a historical review and numerous examples of individualized spiritual mentoring in the Christian tradition.³ Some writing has also described the corporate possibilities for spiritual guidance through small groups.⁴ The seminary is a natural setting in which this can be made available.

Seminary faculty members fulfill many varied roles: teaching, advising, leading in worship/liturgy, research and writing, membership in professional organizations, leading small groups, participation in retreats and seminars, contributing to denominational and church life at all levels, and representing the institution off-campus. In addition to the classroom setting, though, the opportunity for faculty to relate to students is of primary importance for several reasons. Alexander Astin's significant work within undergraduate higher education demonstrated the importance of student involvement with faculty and staff for increased personality and behavioral changes.⁵ He found that the frequency of faculty–student interaction has a stronger relationship to student satisfaction with the college experience than any other single variable identified. The writing of Katz and Hartnett on graduate and professional education and Gordon E. Jackson on faith formation in professional clergy support this same conclusion: "The nature of the graduate student's relations with faculty is probably the single most salient feature of the graduate department climate."⁶ "A conclusion we have reached from this study is that with few exceptions the most important people in the faith formation of our sample beyond early home life were seminary professors. . . . Perhaps one reason for this was the readiness of these soon-to-be clergy for clergy models. In the seminaries they found them."⁷

Several terms are used in the literature of spiritual formation, but the primary ones are spiritual direction and spiritual mentoring. Writers on the subject have suggested various definitions. Shawn McCarty has helped to distinguish between "spiritual" and "direction" and to clarify

some possible misunderstandings. "Spiritual direction is not 'spiritual' in the sense that it is concerned with the life of the spirit or the life of the soul as somehow disengaged from the mind and body. . . . There is a focus on the 'spiritual' dimension of the person, but with an awareness of and an attentiveness to the fact that other dimensions of the person's life can help or hinder growth in holiness. . . . Nor is spiritual direction 'direction' in the sense of being overly directive. . . . The direction does not tell who they should be or what they should do. And this fact . . . precludes fostering an unhealthy dependence of the directee on director."⁸

The following definitions offer additional insight into the meaning of mentoring and direction:

1. "In a word, [the spiritual director] is only God's usher, and must lead souls in God's way, and not his [or her] own."⁹
2. "Spiritual direction has been that form of pastoral care which offers direct help to another person to enable that person to let God relate personally to him or her, to respond to God personally, and to live the consequences of that relationship."¹⁰
3. "Spiritual direction is the particular discipline of listening with a soul friend to the ways the Spirit is uniquely moving through our whole life, deepening conversion into the joy and mission of God in Christ. The relationship also involves attention to the disciplines undertaken by a person to assist ongoing, daily listening. Such spiritual guidance personalizes theological education in terms of this person's gift, call, and need, in the context of the Body of Christ."¹¹
4. "A 'good enough' mentor is a transitional figure who invites and welcomes a young [person] into the adult world. The mentor serves as a guide, teacher and sponsor, [and] represents skill, knowledge, virtue, accomplishment—the superior qualities a young [person] hopes someday to acquire."¹²

Specific characteristics have been cited which describe the kind of people who are effective spiritual mentors. Tilden Edwards conducted a study concerning spiritual growth through the Alban Institute. A representative group of clergy were asked to identify individuals in their congregations whom they felt were the most spiritually mature. Through in-depth interviews it was discovered that "the most consistently important stimulus to spiritual growth were particular people who were trusted, and who were perceived as caring, durable in their faith, and wise."¹³

The accountability of the seminary to the church demands more than the cognitive acquisition of theological insights and ministry skills.

More specifically, Gordon E. Jackson's study offered a profile of the effective mentor–faculty member as one who is "academically competent and intellectually alive, sharing convictions with a quiet confidence and personal authority, and caring with a sensitivity that is able and

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willing to be empathetic and remembers details."¹⁴

The functions of the mentor include several roles. While not specifically focused on spiritual formation, Levinson has included these: (1) A teacher, who enhances the person's skills and intellectual developments; (2) A sponsor, who uses influence to facilitate the person's entry and advancement; (3) A host/guide, who welcomes the person into a new occupation and social world, acquainting him or her with its values, customs, resources, etc.; (4) An exemplar, who offers a model to admire and emulate in terms of virtues, achievements, and the way of living; (5) A counselor, who also offers moral support in times of crisis.¹⁵

McCarty adds the following functions to Levinson's: listening, affirmation, confrontation, accountability, clarification, integration, and discernment.¹⁶ Within the literature of student development in higher education is this summary: "The mentor wears many hats—consultant, instructor, counselor, administrator, researcher, evaluator, referral agent, and liaison with other faculty and staff. Most importantly, however, the mentor is a significant and concerned person who effectively facilitates self-responsibility, self-directedness, and developmental task achievement in students."¹⁷

In describing the mentor's role, several writers have distinguished between mentoring and counseling. At times the mentor may counsel, but the role includes other functions as well. When the directee needs counseling on issues related to spiritual formation, the mentor may or may not feel qualified to work with the person in that counseling role. Referral might be necessary.

The functions of serving as a spiritual mentor have important implications for already busy faculty members. McCarty said that "the lack of availability of willing and able spiritual directors is a universal complaint."¹⁸ He cites some valid reasons for this. Many are already over-extended, have unrealistic role expectations for mentoring, or fear the involvement or the risk of dependency. Katz and Hartnett are incisive about the implications of serving as a mentor when they say that the most important elements in student-faculty relationships are accessibility and availability.¹⁹ Paul Hoon has concurred: "The big words here are 'availability, freedom, and accountability.' That is, first, formational faculty will take care to be present to students with a posture that will personalize spiritual concern. They will be there, and they will be available."²⁰

In the role of mentor, faculty must continually recognize that growth is slow and gradual. It depends upon the student's readiness and capacity for growth. Thus the availability and accessibility of faculty members is essential to this process of spiritual formation.

In seeking a "spiritual friend" (i.e., director or directee), Tilden Edwards suggests several areas for consideration: age, sex, experience, personality, spiritual path, faith tradition, situation in life (e.g., lay, clergy, seminarian), opportunity, and exploration (i.e., of options for spiritual direction).²¹ Four basic issues must be clarified in establishing a mentoring relationship which Edwards refers to as a covenant.²²

- (1) Frequency and regularity of meeting: there needs to be "mutual commitment in terms of definite periods wherein direction will find the space and time to happen."
- (2) "Clarification of specific areas that will be dealt with in future ses-

sions:" the covenant must be "mutually agreed upon. It then becomes the basis of accountability."

- (3) Assessment provision: there need to be "periodic evaluations of what is happening or not happening in the spiritual direction relationship."
- (4) Journal keeping: the context for participants to be "articulating their spiritual autobiography."¹³

One of the results of the recent project on spiritual formation by the Association of Theological Schools refers to the need for "assistance in the deepening of the gifts of faculty who feel called to be spiritual mentors of students."²⁴ A report from the National Federation of Spiritual Directors notes that "the work of spiritual direction in seminaries requires special training for those who will exercise this role. Their preparation should be on a level comparable to the preparation of those who assume other important tasks for the seminary enterprise."²⁵ Others comment that "it is unrealistic to expect that all mentors will communicate effectively, possess adequate knowledge of institutional relationships, and understand a variety of techniques that enhance students' development. In-service training provides mentors with the opportunity to improve present skills and to share effective approaches with each other."²⁶

In 1975 the Shalem Institute for Spiritual Formation developed colleague groups of spiritual directors. This led to the A.T.S.-Shalem Institute two-year spiritual guidance program to prepare spiritual mentors in 1977. This was funded through a grant from the Rockefeller Brothers Fund. The grant specified Shalem to begin this experiment in spiritual direction under the auspices of the A.T.S. and in cooperation with the Washington Theological Union.²⁷ The program includes seminars, readings, peer groups, mentoring, being mentored, and personal discipline. The Shalem Institute also sponsors a four-day conference-retreat on the spiritual life of spiritual leaders. Tilden Edwards has drawn together a selected list of programs that offer assistance in becoming a more effective spiritual mentor.²⁸

The use of mentors in a developmental program of spiritual formation can be expanded to include others beyond the seminary community. They also are in need of training in this role. "At the same time as faculty are helped in this area, schools could reach out to those clergy and laity in the larger community who have special gifts for spiritual guidance. An available resource pool of such persons, who themselves are occasionally brought together for mutual reflection and further learning about this ministry, could significantly broaden the kinds and richness of people available for spiritual counsel. Such a larger clergy-laity mix of gifted spiritual mentors also would model the collegial ministry of the church in the preparation of its pastoral leadership."²⁹

The task of theological education is much easier if we merely limit the seminary's responsibility to the cognitive acquisition of theological insight and ministry skills. The accountability of the seminary to the church demands a broader focus. These years can stifle or foster the spiritual growth of students. Whether provided by formal seminary offices or through the initiative of student groups, mentoring should be available to provide the spiritual direction desired by some and needed by all.

FOOTNOTES

1. See the writing of James W. Fowler, John J. Gleason, Sam Keen, Mary M. Wilcox, and John H. Westerhoff.
2. Daniel J. Levinson, *The Seasons of A Man's Life* (Knopf, 1978), pp. 90-111.
3. Tilden Edwards, *Spiritual Friend: Reclaiming the Gift of Spiritual Direction* (Paulist, 1980); Kenneth Leech, *Soul Friend: The Practices of Christian Spirituality* (Harper & Row, 1980).
4. Richard Foster, *Celebration of Discipline: The Path to Spiritual Growth* (Harper & Row, 1978), pp. 150-162.
5. Alexander W. Astin, *Four Critical Years* (Jossey-Bass, 1977), p. 223.
6. Joseph Katz and Rodney T. Hartnett, *Scholars in the Making: The Development of Graduate and Professional Students* (Cambridge, Massachusetts: Ballinger Publishing Co., 1976), p. 59.
7. Gordon E. Jackson, "They Rode The Music: A Story of the Faith Journey of Sixty Clergy," pp. 78-79.
8. Shawn McCarty, "On Entering Spiritual Direction," *Review for Religious* v.35 (1976): 856-857.
9. Foster, p. 159.
10. William A. Barry, "Spiritual Director and Pastoral Counseling," *Pastoral Psychology* 26, no. 1 (Fall 1977), p. 6.
11. Tilden Edwards, Jr. "Spiritual Formation in Theological Schools: Ferment and Challenge," *Theological Education* (Dayton, Ohio: Association of Theological Schools, Autumn 1980), p. 11.

12. Levinson, p. 333.
13. Tilden Edwards, Jr., *Spiritual Growth: An Empirical Exploration of Its Meaning, Sources, and Implications* (Washington, D.C.: Alban Institute Publication), p. 7.
14. Jackson, p. 79.
15. Levinson, p. 98.
16. McCarty, pp. 859-863.
17. Fred B. Newton and Kenneth L. Ender, eds., *Student Development Practices* (Springfield, Illinois: Charles C. Thomas, 1980), p. 192.
18. McCarty, p. 855. Also see, Edwards, *Theological Education*, p. 21.
19. Katz and Hartnett, p. 64.
20. Paul W. Hoon, "Report of the Task Force on Spiritual Formation," *Theological Education* (Dayton, Ohio: Association of Theological Schools, Autumn 1972), p. 46.
21. Edwards, *Spiritual Friend*, pp. 107ff.
22. *Ibid.*, pp. 122-124.
23. McCarty, pp. 865-866.
24. Edwards, *Theological Education*, p. 44.
25. *Seminary Spiritual Formation: Current Issues*, Task Force Report of the National Federation of Spiritual Directors (June 1979), p. 1.
26. Newton and Ender, p. 203.
27. Edwards, *Theological Education*, pp. 38-42, and *Spiritual Friend*, pp. 194-231.
28. Edwards, *Theological Education*, p. 42.
29. *Ibid.*

Meditations for Couples

Applying the Teachings of Christ to Build Stronger Marriage Relationships

by Edward "Chip" Anderson

I

"I will follow you, Lord; but first let me go back and say good-bye to my family." Jesus replied, "No one who puts his hand to the plow and looks back is fit for service in the Kingdom of God."

Luke 9:61-62

Jesus' words seem so sharp, cold, and hard. After all, the person was willing to follow Christ and made a simple request: to say good-bye to his family. What could be wrong with such a request? Wouldn't it have been irresponsible if the person didn't say good-bye to his family? And yet, Jesus said, "No one who puts his hand to the plow and looks back is fit for service in the Kingdom of God."

The warning contained in this statement indicates that once you commit yourself to accomplishing a task, it is important to remain focused on that goal. Looking back distracts you from accomplishing your task. Looking back indicates a wavering in your commitment. And when you lose focus and concentration on your goal by reflecting on the past, you are less likely to accomplish it. Therefore, goal accomplishment involves:

1. deciding and committing yourself to a goal
2. taking action (putting your hand to the plow)
3. remaining focused on your goal and task rather than reflecting on the past or becoming distracted.

When we began our marriages, we brought with us goals and dreams—we made commitments to our spouse and to our marriage. We began with considerable effort, fully intending to realize our marital goals and dreams. But with the passing of time, distractions set in and our focus towards goals became unfocused. At times we even looked back and asked ourselves what might have been if we had married another or never married at all. But questions further distract us from our marital goals and commitments.

The good news which our faith in Jesus Christ brings is that of "new beginnings." Today can be a day of new beginnings for your marriage if you will refocus towards your goals, remain focused on those goals, work toward those goals, and not look back!

PRAYER: Dear Lord, I must admit that my relationship with you and with my mate has suffered each time I have looked back or become distracted. My past life seems like a zig-zag pattern of steps both towards and away from the things that mean so much to me. Today, please free me from my past inconsistencies and sins so that I have no reason to look back. I believe that you want me to have the marriage I desire. Help me to do the things that will make it so.

II

"If anyone would come after me, he must deny himself and take up his cross daily and follow me. For whoever wants to save his life will lose it, but whoever loses his life for me will save it. What good is it for a man to gain the whole world and yet lose or forfeit his very self?"

Luke 9:23-25

The very same principles that apply to our relationship to Jesus Christ also apply in our marriage relationships!

Jesus knows our most basic desire—to be and feel alive—and he

knows that we all hate death. He said, "I have come that you might have life and that you might have it more abundantly." (John 10:10) And, oh how those times of feeling especially alive stand out in our minds. Times when we felt energized, focused, purposeful, aware, alert, and joyously filled with hope. Those are the times that we look back on with pleasure and look forward to with anticipation.

Many of Jesus' teachings are paradoxical, and yet true. In today's scripture he says, "If you want to save your life, lose it." In other words, if you want to have something, try giving it away!

In our marriage relationships, we know the paradoxes of living together:

1. If you want love, give love!
2. If you want closeness, give others the space to be themselves!
3. If you want security, give others freedom!
4. If you want happiness, give pleasure to someone else!

If you try to hold, cover or control a growing plant, you will end up crushing it, destroying its beauty.

Jesus is calling out to you for a relationship and saying: If you want a fulfilling life, then deny yourself to find yourself; give yourself to him and you will find life!

Your mate wants to have the love-filled relationship you both dreamed about, and the teachings of Christ apply there also: if you want love to come to you, set that desire aside and give love.

PRAYER: Lord, out of my insecurities, I keep wanting to hold on to what little I seem to have. My fear is that if I give what little love and compassion I have, I will be left with nothing, that the emptiness I feel in my soul will become a deadly desert. Nevertheless, by faith, I will experiment today with this great paradox of giving to receive. In fact, I will start with you, Lord Jesus, giving myself to you in order to find meaning and purpose. And I will go from this place and give my spouse all the love I have, by faith in you.

III

"Therefore, I tell you, her many sins have been forgiven—for she loved much. But he who loves little has been forgiven little."

Luke 7:42

Jesus made this statement at a dinner given for him by a Pharisee. While Jesus was reclining at the table, a woman who had "lived a sinful life" (Luke 7:37) brought perfume, and as she stood behind Christ at his feet weeping, she began to wet his feet with her tears. Then she wiped his feet with her hair, kissed his feet, and poured the perfume on them.

The Pharisees criticized Jesus for even allowing the "sinful" woman to touch him. However, Jesus quickly pointed out to his Pharisee host that when he came into the house, the Pharisee didn't even offer him water to wash himself, and yet the "sinful" woman washed his feet with her tears and dried his feet with her hair. Jesus said that it was because she loved much that her many sins had been forgiven.

This story raises some important questions. If the forgiving of your sins were a function of how much loving you are doing, would your sins be forgiven? If you totaled the number of sins you have committed and if you totaled the number of loving things you have done, which total would be larger? Or, if you added up the number of thoughtful things you have done and compared them to the number of inconsiderate things you have done, which would be greater?

In relationship to your mate, what would the totals be if you computed the times when you were thoughtful rather than inconsiderate, when you were accepting rather than judgmental, when you were appreciative rather than taking your spouse for granted, when you

Edward "Chip" Anderson, who maintains a private practice as a psychologist, also serves as Director of Preparatory Programs at the University of California at Los Angeles. These devotions were originally prepared for use in an adult education class at Bel Air Presbyterian Church in Los Angeles.

took your spouse's concerns seriously rather than ignoring them? For me, the totals would be greater on the inconsiderate, judgmental, taking for granted, and ignoring side of the ledger!

Christ's teachings provide hope in my desire to be a lover. He said, "He loves little who has been forgiven little." Accordingly, he loves much who has been forgiven much. I know there is much to be forgiven, and it is because of that knowledge and my request to be forgiven that I am able to love much.

In the movie, *Love Story*, one of the actors says, "Love is never having to say you're sorry." In real life, being sorry for wrongdoings and inconsiderate acts, asking for forgiveness, being forgiven, and loving are interrelated. Being aware of my need for forgiveness, asking for forgiveness, and being forgiven makes me a better lover!

PRAYER: Thank you dear God for not keeping score. Thank you for your son, Jesus, through whom my slate was cleansed when I asked you to forgive me. Help me Lord to not keep score in my marriage, especially since you have washed my sins away. How could I keep score on the mate you gave me, when you paid my debt?

IV

"Glory to God in the highest and on earth peace to men on whom his favor rests."

Luke 2:14

Praising God in the sense of thanking him for his many blessings in our lives has great healing power for the pain, hurts and resentments which drag us down. This is particularly true in relationships. When we approach our mate with heartfelt thankfulness to God for that individual, the person he/she is, and what our mate does for us or what it does for us to have another person to belong to, a miraculous healing process begins.

If you want more peace and calm in your relationships, begin praising God for that person God has given to you, for what that person means to you. For example, thinking about your mate, reflect upon the following:

- The most enjoyable experience you have had with him/her.
- The time when you felt closest to your mate.
- The ways in which your life is better because of him/her.
- The things your mate has taught you.

After reflecting on these experiences and thanking God for what this person has meant to you, go to your mate and express to him/her what you are thankful for. Be specific. Reflect with your mate about experiences you've shared. Tell him/her specifically how it felt in those moments of greatest closeness. Be precise when you explain what you have learned from him/her and describe the things your mate does for you that you most appreciate.

PRAYER: Thank you dear God. Truly your favor does rest upon me.

I see that favor in the form of the person with whom I have shared, learned and experienced many things to a fuller degree than if I were alone. Help me now to have the courage to go to the person *you have given me* in a thankful, praising manner. Just as the shepherds praised you for giving your Son, so also I will praise you for giving me a partner who makes my life richer and fuller.

V

"And who is my neighbor?" In reply Jesus said, "A man who was going down from Jerusalem. . . ."

Luke 10

In the parable of the Good Samaritan, Jesus clarifies who our neighbor is and, thus, clarifies who it is that we are to love.

One evening I received a call from a business associate and then one from a client. At the time, my wife and I were arguing. After I finished speaking on the phone, my wife commented about how nice I had been to the people who called—particularly in comparison to our heated argument. She went on to point out that it seemed as if those people who are closest to me got worse treatment than those outside of our home. And it was true: I was nicer to the people on the phone than to my wife and son. It was as if the people who were further away were getting the best while those who were closest got leftovers.

I must admit that frequently those at work get better, more loving treatment than those with whom I live. Even worse, I sometimes ventilate the anger and frustration emanating from work on the people at home, instead of attacking the source.

The person whom the Good Samaritan helped and supported back to health was an individual whom he "came upon"—a person who was immediately before him. The point is that those who are immediately before us, whom we naturally come upon, are often skipped over as we rush through our daily chores and activities.

I have observed that many of my inconsiderate acts occur as I rush around trying to do good things. In my attempts to do good things and be a "good person," I often overlook the people closest to me. In the story of the Good Samaritan, it is easy to criticize the priest and levite who pass by without helping the man who had been robbed and beaten. But maybe they were "good people" on their way to do "good things." Maybe they were on their way to some important responsibilities. And yet, they missed the mark.

In my marriage, I am amazed at the number of times conflicts have started because I was trying to do what I thought was right, trying to be "good," and trying to be responsible. I have frequently forgotten that loving needs to be my goal, rather than trying to be something—even if that something I want to be is good.

PRAYER: Lord, I see it more clearly now. I have tried to be good, tried to be responsible, and tried to be a Christian! I will love rather than trying to be something. I love you, Lord Jesus. The process starts now.

VI

The parable of the Good Samaritan is probably the best known of all biblical parables. As a story used to illustrate a moral or ethical principle in practical terms, the parable of the Good Samaritan has both obvious and subtle implications.

One of the more subtle implications of this parable involves the Good Samaritan's racial, cultural, and ethnic origins. To Jews in Jesus' time, Samaritans were considered unclean and, thus, not to be associated with. Perhaps the Jews in Jesus' time felt the way some individuals in our culture feel about other races and ethnic groups. Perhaps some Jews had the same intense dislike for Samaritans we see between groups today. Who knows, maybe they even had insidious slogans in that period, e.g., the only good Samaritan is a dead Samaritan.

Since Jesus told this parable to a Jew who was, in fact, an expert in Jewish laws and traditions, it was not accidental that he used a story about a Samaritan to illustrate the nature of loving behavior. It was as if Jesus not only wanted to illustrate how to love but also to confront and shake up the "expert's" preconceptions and prejudices.

Preconceptions, prejudgments and other forms of prejudice are antithetical to loving. When we preconceive or prejudge, we constrain another to our expectations and, in a sense, restrain them from growing and developing.

When we are the recipient of another's preconceptions and prejudices, we feel discounted, devalued and restricted. Being closed in or closed out by others' preconceptions frustrates us and produces anger.

Husbands and wives often form preconceptions and prejudge each other. In preconceiving our mate, it is like Archie Bunker saying to his wife, "Edith, stifle yourself!"

I must admit that I often preconceive my wife's reactions, saying to myself that she's this way or that way. I have even used prejudging labels—thinking of her as compulsive and rigid—further restricting and devaluing her. As I preconceive and prejudge, I lose the relationship I desire, because I fail to see my wife as a person.

To have a loving relationship, I must see the person for who that person is, moment by moment—an ever changing, beautiful person, unique and separate from my preconceptions.

PRAYER: Whether they come from lazy thinking or my own desires to control and be safe, I don't know, but I do know that my preconceptions and prejudgments interfere with my desire for a loving marriage. Dear Lord, help me to see my mate with your eyes . . . a unique person created in your image.

Student Initiative: Models for Action

Today's seminarians and religious studies students find themselves immersed in an exciting, energetic world of new discoveries, old questions, useful scholarly apparatus, challenging human needs, illuminating dialogue, the richness of intersecting cultures and the God-given call for biblical faithfulness. Resources are plentiful. Challenges are unending, as are demands on one's time. In an earlier working paper, "Student Initiative: A Strategy for Service" (September–October 1982 *TSF Bulletin*), we emphasized the importance of three elements in one's seminary experience: theology, spiritual formation and mission. The integration of these elements is needed if we are to avoid unhealthy segmentation.

Theological Students Fellowship advocates that students need to take the initiative in meeting many of these needs. Many student groups have begun to discover what types of activities are most helpful for serving a seminary community. This paper will spell out some relevant issues in each area of concern, comment on what student groups are doing to provide helpful resources, and suggest further possibilities. Some of the groups mentioned here are affiliated with TSF, but some are not. We hope to learn from good models wherever they are found.

Evangelical Theology

Biblical studies and Christian theology must seek to remain faithful to what God has revealed (in history, in Jesus and in the Bible), and to discern what we are to think and do as obedient children living in God's grace. For example, Bernard Ramm writes in *After Fundamentalism* that those of us in the West need to take the Enlightenment seriously without capitulating to it. Also, as stressed by some Reformers and especially by more recent political theologians, our theology should make a specific difference in how the church is to be an agent for the kingdom of God as it influences social and political structures. Our theology directly affects our understanding of the church's mission as well as how we personally relate to God. Therefore, seminary students need to find the activities and resources that will foster biblical faithfulness and rigorous, relevant approaches to doing theology.

So, as we provide input concerning theological agendas at the seminary, we seek to offer resources which can balance excessively dominant positions. If a particular approach to biblical studies is in vogue (whether Bultmann, Hodge, Cross or Schofield), alternatives are needed. If theological options are similarly limited (dominated, for instance, by Kaufman, Gilkey, Chafer, Tillich or Henry), the provision of additional resources will be appreciated. TSF chapters and articles in *TSF Bulletin* are particularly aimed at encouraging classical evangelical theology and relating it to contemporary needs. We have accepted neither fundamentalism nor liberalism as viable, faithful options for modern Christianity. Nor have we chosen to avoid dialogue with people in these traditions. The very choice made by many TSF readers to study in pluralistic schools implies that they should be pursuing ongoing dialogue. To view a school either as a formidable enemy or as an all-wise teacher would be mistaken. It is an exciting and worthwhile agenda to take pluralism seriously by embracing the tasks of creating a helpful atmosphere, providing resources and seeking ways to live out a theology.

At Perkins School of Theology, the Athanasian Theological Society provides one model which is helpful. According to Ph.D. candidate Ted Campbell, Athesoc is "a group of students interested in the study of new evangelical theologies," which is to say, "those theologies which affirm the centrality of Scripture and the use of modern critical scholarship, and which emphasize the necessity of a personal experience of conversion from self to Christ and the necessity of the church's social witness." To encourage better understanding among students and professors, the first two meetings focused on student papers which attempted to describe evangelicalism. Later, to promote discussion concerning biblical scholarship, Athesoc invited Professor

Gerald Sheppard (Union Seminary, New York) to address not only a small gathering but a larger all-campus event. Encouraged by the students' choice in bringing Sheppard to campus, the faculty also hosted an informal discussion.

The Yale Divinity School TSF chapter has invited several of their own faculty for informal discussions. Professors are thus given an opportunity to discuss issues which they may not feel are appropriate in the classroom. Also, students are able to ask questions and discuss issues in a less pressured atmosphere. Professors Paul Homer and Richard Hays have participated in these activities.

Several Harvard Divinity School students, faculty and staff wanted to explore issues surrounding the contemporary liberal-evangelical dichotomy. They invited two professors from nearby Gordon-Conwell Theological Seminary to participate with two Harvard professors in an exchange of presentations and responses. This event, which filled a large lecture hall, promoted better relationships and helped clarify important issues (cf. the report in the March–April 1982 *TSF Bulletin*).

The TSF chapter at Dallas Theological Seminary, which regularly sponsors speakers and discussions on theological issues, also publishes a bi-annual student journal in cooperation with the school's Association of Philosophy and Apologetics. This not only provides an opportunity for students to write and publish papers, but also furnishes an occasion for crucial issues to be discussed within the larger evangelical community.

To influence effectively a school's approach to theology requires activities on several different levels. Different types of activities necessitate different forms of involvement. A campus-wide lecture or panel discussion requires funding, publicity and inter-departmental cooperation. Such a one-time event is helpful for opening up dialogue, establishing new levels of trust and potentially involving a significant percentage of students and faculty. The work is intense but short-term. Student-sponsored discussion sessions with faculty may require more preparation by group members, since participation should be thoughtful. Yet, organizational details are less demanding, and there is more opportunity for creative thinking to occur.

The activity requiring the most from students, yet probably the most valuable on an ongoing basis, centers on writing and discussing students' papers. Even if faculty are invited to enter into the discussion, the focus is on the progress students make as they interact with each other concerning what they are learning. It may help to prepare formal responses or to plan a series of papers relating to the same issue. To provide structure, a group may decide to discuss recent books or journal articles, such as those offered in *TSF Bulletin*. A predetermined subject prevents the gathering from becoming simply a meandering conversation or a complaint session. An appropriate format could include a summary of a student paper, of an article, or of a book, followed by a prepared response, perhaps a professor's analysis, then a general discussion.

Spiritual Formation

During several recent visits to Chicago schools, I have heard students emphasize their desire for more opportunities to pray together. I also hear the need for resources that will strengthen marriages. The writings of Henri Nouwen, Richard Foster, Morton Kelsey and Elizabeth O'Conner are often appreciated, indicating a hunger for spiritual direction. Spiritual formation, at its core, simply includes those activities which help us become more available to God's grace. Reading, studying, praying, meditating, retreating and mentoring are a few of the important ingredients.

At Claremont Graduate School, students gather weekly to listen to each other's concerns and to pray. At Princeton, Yale, and the University of Iowa, regular evening times of worship, Bible study and prayer have helped students and their spouses remember the central reason for their studies. At Perkins, the Wesleyan Fellowship has helped organize prayer "bands" which follow John Wesley's teach-

ings concerning the absolute necessity for accountability groups. Professor David Watson, who teaches several courses on Wesleyan evangelism, helps these groups establish goals and methods. Groups at several schools have used an early fall meeting to encourage students to maintain a commitment to spiritual disciplines. Professors Bernard Ramm at the American Baptist Seminary of the West and Clark Pinnock at the Toronto School of Theology have addressed such needs in these chapters.

As mentioned earlier, speakers, book discussions and conversations with faculty can all be helpful. TSF chapters may also consider sponsoring day long or weekend retreats. Extended periods of silence, perhaps interspersed with instructions or biblical meditations, can provide a much-needed service at any school. Such retreats can focus on a given topic (e.g., prayer, servanthood, marriage, world peace) or provide an opportunity for a student to meditate and listen for the One who may unite all of the many ingredients of seminary life. Further, a student group may help establish a system by which professors and pastors can become especially equipped as spiritual directors for the benefit of students. Roman Catholic schools have always provided such a ministry as a normal part of theological studies, and Protestants can probably draw on their experience.

Mission

Seminary education and even religious studies are best seen as preparation for witness. Whether one is preparing for a pastoral or educational vocation, or for a calling not directly within ecclesiastical organizations, one's goals must still focus on God's call to his church. The many activities—evangelism, church planting, counseling, political and economic reform, interreligious dialogue, human services—are all expressions of the one mission: to live and proclaim the inbreaking of the kingdom of God.

Jim Wallis (editor of *Sojourners*) spoke to the Toronto TSF chapter on the church's task of calling people to conversion. As Wallis describes in his recent book, conversion is a thorough change from spiritual and social darkness to the light of the kingdom. Such a conversion then leads the believer to challenge those forces which perpetrate the darkness. At Princeton, the student government asked the Princeton Seminary Fellowship to plan an all-school retreat. They invited Professor Richard Lovelace, who spoke on the renewal of the church and the necessary spiritual and social dimensions of such a renewal.

It is an exciting time for investigating the nature of the church's mission and then participating in it. Recent conferences sponsored by the World Evangelical Fellowship, the Lausanne Committee for World Evangelization and the World Council of Churches have all helped clarify the vitally important issues in mission. A recent article by Lesslie Newbigin, "Cross-currents in Ecumenical and Evangelical Understandings of Mission" (*International Bulletin of Missionary Research*, October 1982), provides an excellent commentary on the current directions. Newbigin's comments, along with accompanying responses by Paul Schrottenboer and C. Peter Wagner, would be very appropriate material for group discussions. Students must take these concerns seriously rather than retreat into the worn out conceptual paradigms of the nineteenth century.

Any seminary's surrounding community provides opportunities for human services, pastoral care and all kinds of evangelism. Much needed "hands on" experience can come from hours cooking in a soup kitchen, supervising recreational programs, working as a chaplain in a police division or educating immigrants. Local churches and denominational offices can usually provide information concerning such opportunities. Conversations with local citizens, whether in churches, coffee shops, bars or bus stops, can provide insights concerning the perceptions, needs, beliefs and activities of "the people." Participation in various political and social causes provides an excellent opportunity to understand why people make commitments and invest their lives according to their beliefs. Of course, any of these activities can provide the student with a context for telling about his or her faith in Jesus and his kingdom.

Integrating Theology, Spirituality and Mission

None of these areas of study and practice can fill its proper role unless it connects with the other two. An American Baptist chapter

provides a notable example of an effort to model the connection between theology and mission. Their evangelical commitment to biblical authority motivated them to plan a panel discussion on "Woman and the Pulpit: A Biblical View." Assuming that evangelicals would denigrate the role of women in ministry, two professors and the women's center denounced the program. They contended that this issue had been resolved long ago in the denomination. No further discussion was appropriate. These protesters failed to understand that some students did not agree with the official teachings, and that continued input could be helpful. Also, they assumed that denominational polity could replace Bible study as a source for beliefs and practice. Wisely, the TSF leaders quietly assured the boycotters that, in fact, they also held to an egalitarian view of men and women in ministry. Further, they believed several panelists could promote scholarly and practical insights into Scripture that would support such a view. In the end, many people attended the discussion, new coalitions formed, trust was built, stereotypes were broken, the importance of biblical authority was re-emphasized, and the seminary and church were well served. The integration of theology (biblical study) and mission (justice) can often provide such a ministry.

Other schools have also invited speakers who modeled such integration. Eberhard Bethge, biographer of Dietrich Bonhoeffer, was hosted by the Wesley Theological Seminary TSF chapter. Especially valuable was the informal discussion that helped students understand how Bonhoeffer's theology and ethics were formulated and practiced. Henri Nouwen was invited to Perkins to speak about spirituality and the pastoral ministry.

In a chapter that draws students from Seabury-Western and Garrett-Evangelical seminaries, the TSF students benefit from the support and input of both a professor and a local pastor. They believe that this arrangement helps them draw together scholarly and pastoral concerns. Any student group would be well advised for this reason to enlist the help of pastors and lay leaders from nearby churches.

Other possibly integrative activities might include prayer, study and letter writing based on the resources of Bread for the World or Amnesty International; a series of discussions with laypersons concerning their needs for living faithfully in the context of church, family and society; and retreats that provide teaching, discussion and silence focused on God's grace and our world's needs.

Small group Bible studies can similarly promote integration. Many of us who have regularly participated in such groups contend that these study and support groups may be the most important extracurricular activity for students. Although students are constantly immersed in technical classroom study, too often there is no prayerful study with community as the context and obedience as the goal. Recent scholarly efforts have once again highlighted "community hermeneutics," recognizing that meaning is best discovered when the Holy Spirit is working in the midst of a group seeking to be faithful. Careful, non-presumptuous work to observe what is present in the selected passage needs to be the starting point. Informed, thoughtful discernment concerning why the passage is in the canon moves the group closer to understanding. Reflective conversation that keeps from straying too far from the text can help interpretation move ahead. Finally, the group provides an atmosphere for setting goals and providing needed accountability, so that study does not simply become the acquisition of knowledge. In this way, Bible study will provide correctives, additions, integration and purpose to the overall direction of seminary studies.

As I mentioned in "Student Initiative," it is important that goals and activities be tailored to the needs of each school. A few activities, well chosen and executed, are more valuable than a crowded schedule of mediocre events. Meetings that are co-sponsored with other student groups are especially worthwhile. Inviting students and faculty from nearby schools will also promote better relationships and encourage new, beneficial activities at those seminaries. In addition to articles in *TSF Bulletin* and occasional visits from TSF field staff, we can also help you locate appropriate speakers or get in touch with students in your area who would be interested in attending certain events. Keep us informed concerning what has been helpful on your campus and how TSF can better serve you.

—Mark Lau Branson

Meetings, Meetings, Meetings

Conference on Faith and History

Appreciation and critique of Marxism and Communalism were the hallmarks of the thirteenth fall meeting of the Conference on Faith and History at Indiana State University, Terre Haute, November 11–13, 1982.

Something of the ambivalence that characterized the conference was established in the opening session, where "token Marxist" Kevin Reilly, a historian from Somerset County College (N.J.) presented his defense of the Socialist position. "I like its values," he said, arguing that it champions the underdog and seeks an alternative to the market economy which has destroyed the family, created big government, and in general identified price with value. The other opening speaker, Herbert Schlossberg, from Minneapolis, Minnesota, argued that American social democracy tends to deny human freedom. Inherent in the social democratic state, he said, is a totalitarian tendency which "seeks to control every aspect of communal life, and to bring as much of private life as possible into the sphere of the communal." Power is then placed in the hands of a decision-making elite. Law shifts from "formal law," based on general rules which do not concern themselves with the outcome of social and economic arrangements," to "Khadi law," which seeks to "make the outcome consonant with what the judge believes to be just, according to the religious, political or ethical values that inform him." Schlossberg, whose book developing this argument will be published by Nelson in the spring, argued forcefully that Christians must reject this idolatrous state with its "pretensions to divinity" in favor of a more biblical understanding which preserves the freedom of the individual and of other institutions such as the family from state control.

In the remainder of the conference these two themes of justice/equality and liberty were treated in more historical terms. Three papers discussed communal or cooperative ideas of Christians. Allen Carden of Biola University looked at the "communalism" of the New England Puritans and found many examples of the subordination of private interests to the common good, though the ideal was eventually compromised by the pluralism, acquisitive instincts, and "values of individualism and liberty" which came to prevail in New England and America. Louis Voskuil (Covenant College) described "The Idea of Cooperation" in the social thought of B. F. Westcott, the English textual scholar. Westcott, a Christian socialist, emphasized the Incarnation as the basis for the solidarity of humanity. This solidarity is to be increasingly realized in human life, culminating in the idea of Christ's Consummator. Among other things, Voskuil stressed the impact Westcott had upon his students and acquaintances through his almost charismatic personality. In a third paper on this theme James Wright of Terre Haute described "The Egalitarian Thought of William Jennings Bryan," portraying "the Great Commoner" as a person motivated by his Christian faith to achieve justice and equality for all.

At least two papers addressed specific aspects of Marx's thought. In "Marxism and the Family," which was both critical and appreciative, Arlie J. Hoover (Abilene Christian University) concluded that though Marx and Engels fell short in their evaluation of the bourgeois family, they did emphasize love, non-exploitation, and mutual self-fulfillment among family members. Incidentally, Hoover quoted Marx's daughter to show that Marx himself was a good-humored, loving father, husband, and friend. (The commentary on Hoover's paper, by Lenore Schneider of New Canaan, Connecticut, was a model of fair evaluation and an excellent survey of current research in the family.)

In a careful and scholarly paper entitled "Marx's Theory of Justice," Michael DeGolyer (Harvey Mudd College, Claremont) showed how Marx consciously used and corrected Aristotle's understanding of Justice. He pointed out that Justice and equality were synonymous in Aristotle's Greek, and that Marx sought to reconcile a conflict in Aris-

totle's thinking between his understanding of justice in the distribution of goods (which could be unequal) and in the economic relationship of a community (which ought to be equal). DeGolyer also examined Aristotle's concept of *Koinonia*, with its emphasis on the mutual relationship of the community. The paper concluded with an appreciation for the Marxist analysis, but with a reminder that "it is a pagan, fully human vision of a totally human centered society."

A recurring note throughout the three-day meeting was the distinction between theory and practice. From the opening session to the final wrap-up there was a general sympathy for those elements of the Marxist vision which exalted human concerns and justice, but equally evident was a critique of the practical effects of communism. Nancy Erickson (Erskine College), in her paper on Theory and Practice in Contemporary Marxism, elaborated on this theme, concluding that "Marxism is one response to the Christian failure to live the faith." Mark Elliott (Asbury College) traced the vicissitudes of "Seventh Day Adventists in Russia and the Soviet Union."

Two of the papers focused on the anticommunism which has characterized evangelical Christians since the Bolshevik Revolution. One, by David Rausch (Ashland Theological Seminary) entitled "Arno C. Gaebelein: A Fundamentalist View of Communism," shows how Gaebelein's eschatology led him to interpret current events regularly in his magazine *Our Hope*, as well as in his books. Gaebelein shared the "Red Scare" attitudes of the 1920s and was, says Rausch, "well within the framework of his culture." But he also did not permit his view of the coming antichrist to cause him to rejoice in all the evil that was emerging; he kept urging his readers to resist and seek to change the world.

The other paper on this topic by William Carlson (Bethel College, Minnesota) described "Evangelical Evaluations of Communism Since 1953." Carlson identified three major groups involved in this process: the fundamentalist far right, the activist unregistered church (consisting primarily of emigres and their supporters), and the "Interlinkage" group, which was affiliated with the Baptist World Alliance. Each had its own agenda, but Carlson argues that the fundamentalist attitude toward communism was formed primarily by American church politics. There appears to be a new set of problems facing the church today, including liberation theology and nuclear weapons, which the traditional models are unequipped to cope with and which will probably lead to a modification of the traditional positions.

Marxist-Christian dialogue was the theme of two other papers. Ralph Moellering of Edmonton, Alberta presented a fascinating and substantial account of such dialogue in Europe and America, based in part on his own experience. Stephen Hoffmann (Taylor University) described the dialogue in East Germany. Both of these papers raised many issues for discussion.

The sophistication and quality of the papers at the conference reflected an increasing maturity among Christian historians. If any criticism were to be made, it would probably be that the tone was so "liberal" that those who held a more "conservative" stance felt inhibited and therefore held their peace. It is especially important in discussing matters of this nature that the arguments be "up front" rather than resting on an assumed common basis, which may not be common in fact, and which precludes genuine discussion of the issues.

The annual banquet was attended by more than 100 persons who listened to Martin Marty speak on "The Task of the Christian Historian." In his usual humorous and scintillating manner, Marty urged those present to "tell the story of the people in the huts," to ask the question, "what's bugging the people?" He especially urged Christian historians to be forthright about their own commitments—religious, political, social—and to become expert at spotting the presuppositions of those who claim to be merely telling the story without prior assumptions.

—Howard Mattsson-Boze

Society for Pentecostal Studies

Some 150 scholars within the pentecostal/charismatic tradition gathered November 18–20, 1982 at Fuller Theological Seminary to discuss "Gifts of the Spirit." Nearly twenty papers were offered on the subject from a variety of disciplines and theological perspectives. The fact that the conference was hosted at the multid denominational Fuller, the first time it has met at a major evangelical institution, surely contributed to the increased charismatic and Roman Catholic participation over that of previous years. As a result of interest on campus spurred by both the speakers and the topic under discussion, some sessions swelled in attendance to 300.

The meeting opened with the Presidential Address by William G. MacDonald (Gordon College) on "Spiritual Triumphs and the Perils of Triumphalism." He offered a powerful internal critique of false triumphalistic tendencies within pentecostalism, arguing that when Christ is free to reign in his Church by the distribution of spiritual gifts, genuine spiritual victories are inevitable. Supplementing MacDonald's address was the Reverend Gary Clark (American Baptist) of New Hampshire, who offered his own ministry and congregation as a case study of how spiritual triumphs are being achieved through the model outlined.

The opening meeting then moved into a pentecostal/charismatic service of praise led by Fuller Ph.D. student Dave Dorman in which a number of charismatic manifestations were evident. What some have since described as "one of the finest examples of pentecostal preaching to be heard" was a sermon delivered at the culmination of this session by black pentecostal James Forbes, Associate Professor of Worship and Homiletics at Union Theological Seminary of New York. Calling it a "testimony which found a text" he preached from Ephesians 5:14–20, carefully weaving his exegesis and experience and challenging the audience to allow the Spirit to release all individuals to become who they are intended to be.

Two plenary papers highlighted this year's meeting, the one by Donald L. Gelpi, S.J. of the Jesuit School of Theology in Berkeley, the other by James D. G. Dunn, who recently succeeded retiring C. K. Barrett at the University of Durham. Formal responses to these papers were provided by mainline evangelicals, charismatic Protestants, Roman Catholic charismatics and classical pentecostals.

Donald Gelpi, an active participant in charismatic renewal since 1969, offered a significant critique of the classical pentecostal doctrine of Baptism in the Spirit and its accompanying evidence of tongues. Calling his paper "Breath Baptism in the Synoptics," he offered evidence from the gospels that Baptism in the Spirit should not be seen as occurring in a single crisis experience, but a something occurring life-long. He attempted to link the moral and ethical dimensions of discipleship with this work of the Spirit, thereby placing his thinking on the creative edge of this debate. The fact that such a pointed critique of a pentecostal distinctive could occur within a society meeting also points to a maturing of thought among its membership.

James D. G. Dunn's paper was equally exciting. He attempted to use a pentecostal theology of gifts as a foil to provide a radical challenge to traditional ecclesiology, and particularly to the practice of ordination. He called for a re-examination of this practice which seems to separate the charismatic ministry of a few from that of all. Roman Catholic Peter Hocken provided a most substantial response to Dunn's thesis from a Roman perspective, questioning what he believed to be an underlying assumption of Dunn's that various theories of ministry come with equal clarity, and that theologians can agree upon a given theory before placing it into practice. He chose to argue that the hand of the Spirit has long been seen in the practice of ordination.

Other papers were offered in workshops. Historians Edith Blumhofer (Southwest Missouri State) and Donald W. Dayton (Northern Baptist) addressed the influence of John Alexander Dowie and the Blumhardts respectively. Fuller professor H. Newton Malony presented a paper on psychological aspects of tongue speaking, while Ralph P. Martin addressed Christian worship in 1 Corinthians 14. Third-world concerns were discussed by Leonard Lovett (Church of God in Christ) and Everett Wilson (Assemblies of God) in their papers on liberation and on the integrity of authority. J. Rodman Williams of CBN University's School of Biblical Studies drew attention to "The Greater Gifts."

Several other papers generated considerable discussion at the meeting. Howard M. Ervin (Oral Roberts University) and James Dunn sparred off in a discussion of Ervin's position on Acts 4:8, 31; 13:9. Richard D. Israel (Ph.D. student from Claremont) successfully underwent extensive questioning on his treatment of Joel 2:28–32 and its implications for a proper understanding of Acts 2. Dr. William Faupel (Asbury) stirred some to uncomfortable acceptance of his evaluation of twentieth-century claims of glossolalia as foreign language, in which he concluded that it is highly unlikely that it is ever actual language, but rather "language of faith." Finally, Russell P. Spittler (Fuller) provoked discussion with his call for the establishment of an Institute for Pentecostal studies whose primary focus should be published research. He proposed that it should be named in honor of longtime pentecostal ecumenist David J. du Plessis.

The business session, finally setting to rest a five-year debate, brought with it the promise of a new era for the Society as a group of ecumenically-related scholars who are interested both in broader Christian dialogue and in fostering pentecostal/charismatic studies. The membership has long struggled with how the Society might remain true to its pentecostal constituencies while opening the option of full membership to those who for one reason or another could not sign the Statement of Faith which had been patterned after that of the Pentecostal Fellowship of North America (PFNA). The 1982 meeting chose to eliminate this Statement of Faith. In its place was adopted a more flexible and somewhat expanded Statement of Purpose, which includes within it a slightly revised Statement of Purpose held by the World Pentecostal Conference. With this change it is anticipated that the Society may now solicit for full membership mainline charismatics, black pentecostals, Roman Catholics, "Jesus Name" pentecostals and evangelicals with "charismatic interests" without losing the support of its pentecostal constituencies.

The next meeting of the Society will be held November 3–5, 1983 at the Church of God School of Theology in Cleveland, Tennessee. The topic for discussion will be "Social and Pastoral Issues." Those wishing further information on the Society and its offerings may contact Dr. Harold Hunter at that institution.

—Cecil M. Robeck, Jr.

Wesleyan Theological Society

At its 18th annual meeting November 5–6, 1982, the Wesleyan Theological Society continued its efforts to carve out a distinctive theological style by probing a range of disputed topics. Those offering papers represented a variety of denominations, including United Methodist, Nazarene, Wesleyan, Free Methodist and Salvation Army.

Harold Burgess of Asbury Theological Seminary struggled toward a "Wesleyan Theology of Ministry" by emphasizing the integration of theory and practice, arguing such Wesleyan themes as love as the core of religion, qualitative as well as quantitative means of evaluation, and commitment to "orthopraxis" as well as "orthodoxy." Dan Berg of Seattle Pacific University's School of Religion pushed the discussion further, arguing that it is clearer *that* Wesley integrated theology and ministry than *how* he achieved that. Berg's response worked especially with the Wesleyan understanding of conversion. He emphasized its wholistic and transforming character over against some evangelical versions of conversion which he saw as "simply a juridical and irrevocable adjustment of eternal destiny."

A major issue in the interpretation of the Wesleyan tradition surfaced in two contrasting papers. Stan Johnson of Western Evangelical Seminary emphasized the "catholic" side in a paper stressing the appropriateness of "love for God" as expressed in the Catholic mystical traditions over against the Protestant tendency to collapse love into faith. Resonant William Arnett from Asbury Theological Seminary suggested that the issue could best be pursued by a study of the doctrine of the atonement in Wesley. Paul M. Bassett of the Nazarene Theological Seminary seemed to emphasize the "Protestant" side of the tradition in his presidential banquet address. He pointed to the preservation of "sola gratia" themes in the Wesleyan doctrine of "prevenient grace" and called for a "continuing reformation," while drawing contrasts with certain evangelical Protestant visions by emphasizing the liturgical side of Wesley and his non-fundamentalist use of Scripture.

Biblical-critical issues were tackled head-on by George Lyons of

Olivet Nazarene College, who argued that history has rejected both the uncritical acceptance and the uncritical rejection of "higher criticism." Lyons was concerned particularly to ward off the "inerrantists" on the "right," but responses and questions came largely from the "left." In a formal response Morris Weigelt, professor of New Testament at the Nazarene Seminary, found the Wesleyan interpreter "free to intersect with any and all forms of biblical criticism"—a task to be viewed not as "dangerous, but absolutely necessary."

Participants also struggled with traditional articulations of Wesleyan themes of sanctification. Duane Thompson of Marion College used the philosophical thought of Max Scheler to challenge excessively easy claims to "victorious Christian living" that obscure the genuine "struggle to forgive" and the "dark night of the soul." Paul G. Merritt responded affirmatively out of his own personal struggles while defending a more traditional version of Wesleyan theology. David Cubie of Mount Vernon Nazarene College extended the theme of sanctification into the social arena with a paper entitled "Toward a Wesleyan Theology of the Kingdom," a visionary call to social transformation and church unity.

In and around the meeting there were signs of a renaissance of Wesleyan scholarship, particularly in biblical and systematic theology. Two volumes (on hermeneutics and soteriology) have now appeared in a new Warner Press series edited by Larry Shelton of Seattle Pacific University and John Hartley of Azusa Pacific Uni-

versity. Several efforts to write a contemporary Wesleyan systematic theology were reported to be in progress. Imminent is a two-volume "interdenominational, international, biblio-systematic" *Contemporary Wesleyan Theology* to be published by Zondervan under the general editorship of Charles W. Carter, who taught theology and philosophy at Marion College and Taylor University until his retirement.

Business at the meeting was largely routine. The only issue provoking any substantive discussion was on how the WTS, with its roots in the variety of churches and movements produced by the nineteenth century holiness revival, should relate to other "evangelical" manifestations of Wesleyan theology, especially the "Good News" movement within United Methodism. This matter was referred to the executive committee for further study. Inquiries about the Wesleyan Theological Society can be addressed to president-elect David Cubie, Mt. Vernon Nazarene College, Martinsburg Rd., Mount Vernon, OH 43050.

—Donald Dayton

Reporters: Howard Mattsson-Boze is Professor of History at Geneva College in Beaver Falls, PA. Cecil M. Robeck, Jr. is Director of Student Services at Fuller Theological Seminary. Donald Dayton is Assistant Professor of Historical Theology at Northern Baptist Theological Seminary.

REVIEWS

(Notes and critiques on recent books and periodicals)

Man and Woman in Biblical Perspective

by James B. Hurley (Zondervan, 1981, 288 pp., \$6.95). Reviewed by Linda Mercadante, Ph.D. Candidate in Theology, Princeton Theological Seminary.

In 1545 John Calvin justified the subordination of women by claiming the innate superiority of men. In 1857 Charles Hodge based this same hierarchy on the contention that man, but not woman, was given dominion over creation. Today James Hurley, too, in his *Man and Woman in Biblical Perspective*, supports the subordination of women, but unlike his predecessors, he explicitly denies woman's inferiority and he asserts woman's "vice-regency" over creation as well. On one hand, there has been a great change here; on the other, it seems there has been very little change at all.

Is the subordination of woman a timeless truth, as these men would claim, supported by solid, immutable scriptural teachings? Or has there in fact been a growing—albeit a very slowly growing—realization that the Scriptures actually teach something quite different?

James Hurley insists in this, his first book, that the subordination of women is a God-ordained pre-Fall structure. It is meant for the good of both parties, is directed primarily at the service of God not men, and is not inherently demeaning of women, in spite of the ever-present danger of abuse. He does not, however, understand this submission as mutual (i.e., both husband and wife submitting to one another), nor does he explain submission as "meeting the needs" of the other, but instead sees it as a more formal matter of simple obedience. Finally, Hurley believes this hierarchy is commanded for both marital and church structures, although not for society at large.

This book is directed at interested laypersons, rather than academics, but nevertheless makes regular use of both historical and philological sources. It traces the man-woman relationship through Old Testament and New Testament times,

in the life and teaching of Jesus and the apostolic church and concludes with some suggestions for the implementation of the principles today. The influence of Francis Schaeffer is quite evident in places, for example in the use of his "veto power" description of how male "headship" functions in marital conflicts.

What was most striking to me, however, was how much Hurley's justification for and explanation of female subordination has changed from that of his forebears. While Hurley continues to insist, as did they (e.g., Hodge), that male dominance is God-ordained, he has very drastically reduced the number of places where this applies. This erosion is very significant. While Calvin claimed male superiority, and Hodge insisted on male dominance over creation as reasons for the subordination of women, Hurley argues against both of these positions. Instead, Hurley bases his view of subordination largely on what he sees as the pre-Fall "primogeniture" rights of men, substantiating this by asserting that *before* the Fall the man "named" the woman.

The reason this change in the justification for female subordination is so striking is that it clearly fits into a pattern I identified in my book, *From Hierarchy to Equality* (G-M-H, Regent College, Vancouver, B.C., 1978). That book examines the history of the exegesis, from Calvin to the present, of 1 Cor. 11:2-16—a pivotal passage for the subordinationist argument, one used extensively by Hurley. The book compares the changes in conservative Protestant exegesis with the changing status of women in society during this time period. In the process, a pattern in the exegesis is identified and labelled "time lag, reaction and change." In other words, there is clear evidence of a distinct accommodation to the cultural realities of the changing, improving status of women. This is reflected in the exegesis of the very theologians who would be the first to throw the stones of "cultural accommodation" at those who insist the Bible does not support female subordination. One can see in Hurley

himself a very active struggle against the abuses which the hierarchical teaching has spawned, even though the teaching is only softened and somewhat reduced in application.

It should be noted in Hurley's favor that he has reviewed at least some of the recent literature which challenges subordinationism from a Christian perspective, and he attempts to interact with it in places. Much is left out, however. He ignores older historical and biblical arguments for women's equality (see the work of Nancy Hardesty and of Lucille and Donald Dayton), and, perhaps more important, conspicuously fails to address serious contemporary challenges to the patriarchal symbology in the doctrine of God (e.g., Mary Daly's *Beyond God the Father*, Beacon, 1973).

Hurley's selectivity in confronting recent literature is most significant with regard to his pivotal contention that there was a pre-Fall structure of female subordination. Hurley insists that when God brought the woman to the man as a partner for him (Gen. 2), the man "named" the woman and thus demonstrated his authority over her. This view would clearly seem problematic to anyone familiar with Phyllis Trible's *God and the Rhetoric of Sexuality* (Fortress, 1978). This Old Testament scholar asserts that the pre- and post-Fall formulae in the identification of the woman are quite different. In Adam's pre-Fall statement, there is only an identification made; the man recognized this new creature as part of himself and yet distinct. In the post-Fall situation, the man "calls her name"—a different verbal formula—thus demonstrating (as Gen. 3:16 predicts) that dominance of man over woman will now be one of the sinful conditions of fallen humanity.

Hurley can also be commended for his presentation and understanding of Jesus' liberating behavior toward women as well as men. He is in touch with some of the recent literature on this topic. Nevertheless, when it comes to deriving biblical principles for male-female behavior, Hurley

does not turn to Jesus' example. He claims instead that Jesus is of no practical help here, since he did not set up any real authority structures. Instead of building on what Jesus did demonstrate, Hurley seeks to derive standards from the practices of the apostolic church. This dramatic shift illustrates an implicit and very troublesome assumption that is present in most contemporary literature supporting the subordination of women. Because Jesus demonstrated real mutuality with his disciples, he is rejected as an example for certain aspects of human interaction. The problem lies in an inherent belief that it is normal, natural and necessary for human interaction to be structured along lines of dominance and submission. (One very helpful critique of this assumption is in the book by Anne Wilson Schaeff, *Women's Reality*, Winston, 1981).

For all his strong and repeated warnings against "wooden" authoritarianism and the unloving, heavy-handed striving to maintain position, Hurley himself persists in describing situations in a "one-up, one-down" way. He speaks of the "dominant partner," of the one "under" authority, of the partner "to whom submission is due." One wonders why Hurley's section on Jesus does not come into effect here. For as Phil. 2:6,7 makes clear, Jesus—who is clearly, in the hierarchical way of looking at things, our superior—chose to take the form of a servant, to give up his high place, to serve and die for his "inferiors," his "subordinates." Not only that, but also Jesus chose to call these very subordinates "friends" (John 15:15), wishing to counteract the world's pattern of dominance and submission.

Perhaps it is the lack of any substantial consideration of the person or work of the Holy Spirit which leads Hurley into such a situation. For example, Hurley contends that women cannot exercise authority over men, teach church doctrine, judge prophets or serve as elders no matter how gifted they might be. But he does not mention that the Pauline lists of spiritual gifts never categorize them according to sex, and that gifted women have in fact brought much good to the church throughout history in these very capacities. By stressing order and priority too much, one's ability to recognize the surprising breath of the Holy Spirit, which continues to blow where it will, is severely hampered. There is no room allowed for the unexpected, the amazing, the serendipitous delight of a God who has repeatedly demonstrated an uncanny disregard for institutions humanly regarded as immutable.

Neither is there in Hurley's book any mention of the millions of believers who have read, interpreted and lived by God's Word between the first century church and today. An examination of church history shows that the Bridegroom-Bride analogy is not the only way Christians have imaged their relationship to God. Aelred of Rievaulx, for example, saw also a friendship relationship, Julian of Norwich, Anselm of Canterbury and others spoke of "Mother Jesus," making spiritual feeding (analogous to breast-feeding on mother's milk) the overarching motif in the Christ-church relationship, rather than the stress on dominance-submission such as we witness today. One could also benefit from drawing on biblical motifs for feminine imagery for God (see Leonard Swidler's *Biblical Affirmations of Woman*, Westminster, 1979).

Simply put, the understanding of the man-woman relationship, which Hurley bases on the Christ-church relationship, is not as narrow as one might believe if one restricted his or her perspective to the subordination motif. While Hurley has, in a sense, come a long way in countering the abuses of this motif—and in fact this may be the most positive effect of his book—he has unnecessarily restricted himself to a view of reality which leaves out other biblical motifs, neglects the surprising work of the Holy Spirit and fails to apply Jesus' example to our own age's situation.

The Word Biblical Commentary:

Colossians, Philemon

by Peter O'Brien (Word, 1982, 328 pp., \$19.95).

1 & 2 Thessalonians

by F. F. Bruce (Word, 1982, 228 pp., \$18.95).

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

Bernhard Anderson, in his recent essay on "The Problem and Promise of a Commentary" (*Interpretation* 36/3 [1982]), pp. 341-55), states that there has been in recent years a reappraisal of the place of the commentary. This is especially true in light of two factors. (1) The glut on the market: never before in history have so many commentaries been written. One begins to wonder what possible purpose can be served by the plethora of sets. (2) The inadequacies of the average commentary: most seem to examine each word in isolation from the rest, never providing a running commentary or giving a sense of the whole. Furthermore, few reflect an awareness of the theological thread, the history of Christian thought, or the implications of the passage for contemporary society. Thus, while I do not believe we need *more* commentaries, we desperately need *good* commentaries, works which will be hermeneutically aware of the whole range of data the reader needs to interpret a biblical passage.

If these first two volumes are reliable examples, the Word series should help greatly to fill that need. There are several notable features. First, the authors provide their own translations, which forces them to think of the whole text and not only the parts. Second, there is a unique format. Each paragraph of Scripture is discussed in seven distinct sections: (1) a detailed bibliography; (2) the author's own translation summing up the exegesis to follow; (3) textual notes stemming from the translation which discuss textual variants, semantic meaning and syntax; (4) a discussion of "form/structure/setting" looking at the passage as a whole, noting tradition-critical or rhetorical matters as they pertain to scholarly debate and the original meaning of the passage; (5) a commentary relating the biblical statement to parallel passages elsewhere in Scripture and to extra-biblical literature as it helps elucidate the meaning; (6) an explanatory section summarizing the meaning of the passage as it relates to the larger context of the book and the NT/OT corpus (including discussion of biblical theology); and (7) a section of "special helps" adding other information which does not fit into the previous sections, such as excursions on related topics. It is extremely gratifying to see an evangelical series producing commentaries of this quality.

Peter O'Brien, author of the volume on Colossians and Philemon, is chairman of the New Testament Department at Moore Theological College in New South Wales, Australia. He argues for Pauline authorship and accepts the traditional provenance at Rome. Further, he believes that the "Colossian heresy" reflects a mystical Jewish asceticism rather than an Essenic, gnostic, or syncretistic religious movement. His discussion here is balanced and very helpful. The commentary as a whole is well done. It demonstrates an awareness of the extant secondary literature, a sensitive handling of difficult issues and a willingness to admit when no final answer can be given. For example, he resists the temptation to provide yet another reconstruction of the poetic form of the hymn in 1:15-20, admitting that such is impossible at this time. He argues that the hymn is Pauline and Jewish in orientation, applying the Wisdom of God to Christ. Hellenistic Judaism, rather than Hellenism, provides the proper background. He argues convincingly that the "certificate" in 2:14 is a signed I.O.U. which in-

voles penalty clauses upon humans due to their transgressions. He interprets the *stoicheia* of 2:8 as spiritual beings (angels), although I still prefer Bandstra's interpretation of the *stoicheia* as elementary religious teaching. Finally, O'Brien takes a balanced approach to Philemon: Paul employs a great deal of tact in requesting that Onesimus be freed; while he hopes for it he does not use his apostolic authority to command it. I agree with O'Brien that Philemon probably acceded to the request, leading to the preservation of the letter. One of the impressive characteristics of O'Brien is his refusal to force the text merely to provide novel interpretations and thus to "justify" another commentary.

What can one say about F. F. Bruce? He is a phenomenon as well as a scholar. This is another in his long series of landmark publications. He argues for the Pauline authorship of both 1 & 2 Thessalonians, rejecting gnostic provenance in his usual succinct fashion: "gnosticism can be read out of them only if it be first read into them." In an excellent section, he demonstrates how the identification one makes of the eschatological error in 2 Thessalonians 2 is inextricably linked to the relation one sees between the two letters. He accepts the priority of 1 Thessalonians, concluding that the imminent tone of 1 Thes. 4:13-18 led many to quit their jobs in order to await the Parousia. In the commentary proper Bruce does more than O'Brien to contextualize the message in our day, and incorporates more from the history of dogma. Yet even Bruce does not have enough material to help with the homiletical task. This latter is the most neglected aspect of current commentaries, and along with a lack of emphasis on church history, is one of the weaknesses of the Word series.

The Word series has had an auspicious beginning. I prefer O'Brien for his comprehensiveness and handling of critical issues, but Bruce for a more complete package that more fully reflects the concerns mentioned by Anderson in his *Interpretation* article. The Word series has as its lofty aim "to serve for a generation or more as the definitive work of scriptural exegesis for the Christian community." If the rest of the volumes maintain this quality (which would be an unprecedented feat for a commentary series), it may indeed fulfill its aim, although the New International Greek Commentary, the new International Critical Commentary, the Hermeneia series and many others will provide challenging competition.

The Old Testament and the Archaeologist
by H. Darrell Lance (Fortress, 1981, 111 pp., \$4.50).

The Bible and Archaeology
by J. A. Thompson (3rd ed., Eerdmans, 1982, 495 pp., \$17.95).

The Archaeology of the Land of Israel
by Yohanan Aharoni (Westminster, 1982, 364 pp., \$27.50, \$18.95 pb.).

Reviewed by James C. Moyer, Professor of Religious Studies, Southwest Missouri State University.

The Old Testament and the Archaeologist is valuable reading for theological students. Lance fills a real need in writing a brief introduction to this field for beginning students. After a short chapter surveying the tremendous importance of archaeology, he describes in chapter 2 the formation of the mound, methods of excavation, typology, and chronology. Chapter 3 deals with archaeological publications and their use, and chapter 4 describes the archaeologist at work, with application to the age of Solo-

mon. The final chapter briefly discusses the future of biblical archaeology.

Lance writes interestingly and simply from his own field experiences. He wisely includes a glossary, good drawings, and an appendix of archaeological time periods. He is successful in showing both the values and limitations of archaeology, and even describes some of his own mistaken interpretations. Only in a couple of places does he get a bit complicated. In addition, the beginner could have benefited from annotations on the brief bibliography and on a list of biblical archaeology journals. Nevertheless, this is a fine little book, and a worthy addition to the Fortress Press series, Guides to Biblical Scholarship.

The Bible and Archaeology first appeared in 1962 and was revised in 1972 and again in 1982—a graphic indication of the revisions new archaeological discoveries require. The latest revision includes a helpful new chapter “Cities of Judah and Israel in the Days of the Kings.” At some other places significant changes have been made (e.g., patriarchs), while at other places (e.g., Qumran) there are very minor changes. Overall, the Old Testament section has been revised more than the New Testament section. Thompson is knowledgeable of recent scholarship through the late 1970’s, but sometimes retains older views (Tell Beir Mirsim = Debir). At one point he is aware of problems with Glueck’s survey on Transjordan, but elsewhere mentions the problem only briefly in a footnote. Space limitations could explain this, but cross-referencing would be helpful. In addition, Thompson basically follows the older consensus of the thirteenth-century date for the exodus without giving the student a good understanding of the complexity of the issue.

Thompson writes simply and with a minimum of unfamiliar archaeological terms. He tends to emphasize the positive ways that archaeology illuminates the biblical texts and to minimize the problems and difficulties archaeology sometimes causes. However, his book continues to retain its usefulness as an introductory survey. More advanced archaeological students will wish to go on to Aharoni’s book *The Archaeology of the Land of Israel*. Here the emphasis is on various kinds of archaeological remains, not just on illuminating the biblical text.

Aharoni’s book originally appeared in Hebrew in 1978—two years after his untimely death—and Rainey has given us a superb translation. Aharoni begins with a brief introduction to the land of Israel and its boundaries. He then proceeds from prehistoric times down to the fall of Jerusalem and the destruction of the temple, 587/586 B.C. Almost one-third of the book is devoted to the period before Abraham. This is certainly an imbalance in light of the omission of everything after 587/586 B.C. Aharoni and Yigael Yadin were the two leading Israeli archaeologists of the last generation, and the spirited competition of the “schools” each founded is partly reflected in this book. Still, this does not prevent Aharoni from giving us an excellent synthesis with effective emphasis on sites he personally excavated, such as Arad, Beer-Sheba, and Ramat Rahel. His expertise in historical geography is evident throughout the book. Numerous helpful drawings and diagrams are incorporated into the text along with photographs that are placed at the back. On the other hand, Aharoni too readily explains cultural changes as a result of the influx of new peoples. In addition, the Israeli terms Eretz-Israel (land of Israel) and Canaanite (Bronze) Age and Israelite (Iron) Age will bother some readers. Nevertheless, this book is the most up-to-date synthesis of archaeological discoveries in Israel and deserves a wide reading. It may well become the standard textbook in university and seminary courses.

Reality and Evangelical Theology
by T. F. Torrance (Westminster, 1982, 174 pp., \$8.95). Reviewed by Christian D. Kettler, Ph.D. student in Systematic Theology, Fuller Theological Seminary.

For over thirty years, Dr. Torrance, Emeritus Professor of Christian Dogmatics at the University of Edinburgh, has been quietly contributing a steady stream of theological work of unusual intellectual acumen and evangelical commitment, ranging from the relationship between theology and science (*Theological Science*, 1969) to ecumenical theology (*Theology in Reconciliation*, 1976). In *Reality and Evangelical Theology* Torrance summarizes his lifetime of thinking on the theological method, hermeneutics, and what is truly *evangelical* theology. This is an event of significant importance for readers of this journal in particular.

It is Torrance’s contention that modern theology, both liberal and conservative, has suffered under the tyranny of a “dualistic” worldview which destroys the unitary relation of empirical and theoretical elements, in a philosophic sense, and the unity of redemption and creation (Irenaeus), in a theological sense. This is contrary to what modern physical science (Einstein) has been discovering about the inherent rationality and interconnectedness of reality. The result for theology has been an inability to think of divine revelation as God’s *self-revelation*, rather than our anthropocentric projections. In four tightly argued chapters, Torrance analyzes the problem and argues for what he thinks is a more scientific approach to theological method and hermeneutics.

Chapter one, “The Bounds of Christian Theology,” discusses the meaning of knowledge of God as knowledge which is genuinely knowledge by *us* but is given by the initiative of God alone. To say less would not be *evangelical* theology. But this knowledge of God comes into the context of the contingent world. Therefore, Torrance argues for a new place for “natural theology” based on the primacy of God’s self-revelation and without the dualism between “special” and “natural” revelation which even exists within certain forms of “natural theology.” One wonders whether he has solved the problem by simply redefining “natural theology,” but it is an intriguing possibility. Torrance is fond of speaking of “onto-relationships” between intelligible objects which are the basis of their reality, rather than atomistic spheres which never contribute to one another. Therefore, the imperative of personal participation in this self-revelation of God (in the church and worship), is of great concern to Torrance.

Chapter two, “Theological Questions to Biblical Scholars,” challenges the hermeneutical procedures in both liberal and conservative circles. Both sides have too often been ignorant of the problems of language. Language, for Torrance, is not simply the social matrix or subjective reference of the speaker, but the signs which are controlled by the reality they signify. Words never have an integrity within themselves: “Words and statements are understood only when we come to know *through* them what is being indicated *apart from* them.” This is his justification for *theological* exegesis, which looks beyond simply the grammar or literary form of the text to the reality of God in Jesus Christ which the text signifies. According to Torrance, the reality of God must be taken just as seriously as the reality of created being, in order to be truly scientific.

In chapter three, “A Realist’s Interpretation of God’s Self-Revelation,” Torrance explores the implications of his doctrine of God for hermeneutics. He draws heavily upon the Greek fathers’ use of the *homoousion* to stress the nature of God himself as revealed in Jesus as the ultimate authority to which the text of Scripture points. This is the “scope” of the Bible which we cannot understand from a cen-

ter in ourselves, whether we be liberal or conservative. It is based on the reality of the participation of the eternal Word in the contingent world. The true humanity of the Scriptures is found not just in the human authors, but in the vicarious humanity of Christ. Therefore, the object of the exegesis is not simply to seek to understand the subjective states of the authors, but to respond to the objectivity which affected them: the living, speaking, and acting God.

This center of interpretation in the doctrine of God is brought forth as the solution to the dilemma of hermeneutical disagreements in chapter four, “Truth and Justification in Doctrinal Formulation.” Torrance uniquely stresses the epistemological significance of the doctrine of justification by grace alone: When we speak of God we can never speak of a right which we have in ourselves. Knowledge of God, as well as salvation, is a pure act of God’s grace. Therefore, our statements about Jesus Christ are not true in the same sense in which he is (*contra* Fundamentalism), but insofar as their reference is “truthful and appropriate” to the reality which they signify. The continuing task of theology is to criticize itself in order to be more faithful to the reality of God in Christ.

Torrance certainly raises a multitude of questions. One may ask for more elaboration on the basis of the *possibility* of language being able to communicate the reality which it is supposed to represent. Although Torrance is quite exhaustive in elaborating his hermeneutical theory, the addition of concrete exegetical examples would greatly facilitate his argument. (However, an example of this can be found in his earlier work, *Space, Time, and Resurrection*, Eerdmans, 1977.) Nevertheless, Torrance has offered a vigorously reasoned challenge, not only to those of us who claim “evangelical” as a theological title (how “evangelical” is our theology?), but also to the wider theological world in its search for a new direction in the years ahead.

The Analogical Imagination
by David Tracy (Crossroad, 1981, 467 pp., \$24.50). Reviewed by Donald G. Bloesch, Professor of Theology, University of Duquesne Theological Seminary.

In this book, Tracy seeks to lay the foundation for a philosophical theology that will be alert to the perils and promises of pluralism. The primary focus of such a theology is to show the adequacy or inadequacy of the truth-claims of a particular religious tradition. The task of the academic theologian is to develop criteria of relative adequacy, which will be acceptable to people living in a scientific, pluralistic milieu.

Displaying an affinity to Tillichian theology, Tracy believes that systematic theology should strive for a “rough coherence” between the symbol system of Christian faith and the fundamental questions of modern technological culture. It is the religious classics, the enduring works of theology and spirituality, that best preserve and convey the symbols that give Christian tradition its identity.

Tracy’s ultimate religious criterion is “the event of grace,” which was manifest to a remarkable degree in the historical Jesus but which is experienced by people of all world religions. While recognizing that the biblical witness to this event will figure prominently in any theology that calls itself Christian, the author nonetheless regards the attempts of Paul and John to give a systematic interpretation of this event as “inadequate” or at least “relatively adequate.”

Tracy’s primary appeal is not to a definitive revelation in the sacred history mirrored in the Bible but to the analogical imagination of the community of faith which seeks to relate the germinal insights of

the religious consciousness of Christian tradition to the contemporary experience of ultimate meaning, whether Christian or non-Christian. Faith, he contends, must be reexpressed in a language and imagery that will serve as a point of contact with modern thought. The conceptual scheme that Tracy favors is the one provided by process philosophy, though he is open to incorporating insights from some other philosophical schools as well.

Showing the influence of Teilhard de Chardin and other process thinkers, Tracy views the goal of faith as "the future concreteness of the whole," the emergence of a "truly global community." He envisions this new communal consciousness as rising out of all religions but also as transcending all parochialisms and dogmatisms. Labeling this "the *kaïros* of our day, he tends to be optimistic regarding the future of humankind.

Although he takes pains to appreciate the contributions of what he calls "theologians of the Word" (Protestant evangelicalism), he reveals his distance from that theological stance by affirming correlation over kerygmatic proclamation and the all-pervasiveness of grace over the biblical scandal of particularity. Evangelicals will see in Tracy's attempt to reconceptualize faith a transformation of the message of faith, even a capitulation to the spirit of the age. Tracy acknowledges the affinity between neo-Catholic philosophical theology and Protestant liberalism, both in spirit and in structure. Against the warnings of Barth and Nygren, he opts for a new biblical-cultural synthesis in which the communal consciousness takes priority over the apostolic witness.

A Rahner Handbook

by Robert Kress (John Knox, 1982, 118 pp., \$9.95 pb.). Reviewed by Donald K. McKim, Assistant Professor of Theology, University of Dubuque Theological Seminary.

By all reckonings, the Jesuit Karl Rahner (b. 1904) has been one of the most influential twentieth-century Roman Catholic theologians. His literary output is monumental. The uncompleted 14 volumes of his *Theological Investigations* total some 7500 pages to say nothing of his nearly 25 books including the *Theological Dictionary* (1965), *Sacramentum Mundi* (1970) and his work on foundational theology, *Foundations of Christian Faith* (1978).

Now Robert Kress of Catholic University of America has produced a splendid Rahner handbook to introduce Rahner's thought to those who have not yet experienced it, or to those who have tried to read Rahner but found the going difficult. Kress' compact chapters deal with Rahner's life and work, thought, sources of theology, critique, significance and three most useful appendices: "How to Read Rahner," "Anthropocentric" and "Special Terms" in Rahner's vocabulary. The bibliography conveniently lists Rahner's books and the notes give a full apparatus for perceiving the expanse of scholarly opinion on and interaction with Rahner. One could not ask for more valuable data packed into 118 pages.

Kress makes Rahner live. Not only does he write as non-technically as possible but also he pays attention to the spiritual or mystical dimension to Rahner's theology—an aspect frequently overlooked by other observers.

For Rahner the starting point of theology is the "already graced human being" who "does have an experience of grace from within." Rahner's "transcendental method" is to ask the question of being in such a way as to "show how free, knowing human beings are able to receive precisely that revelation which Christianity claims to have been

given." For Rahner, "Christology can serve as the nexus of theology and anthropology." His "entire theological enterprise is concerned with showing that Jesus can be and is the answer to the question which we are." This means Christology must be from both "above and below" and "prods us to examine our understanding of both God and humans."

Kress is a sympathetic admirer of Rahner's theology and ably defends his most controversial notion, that of "anonymous Christianity." Rahner argues that since the Incarnation, all human history, "even before and apart from explicit Christianity, is essentially constituted as Christian or Christ-ic. All fully human acts are at least possibly Christ-ly acts." In Christ is revealed "who we have been from the very beginning."

Kress diverges from his mentor only at the point of how frequently the sacraments should be celebrated. Rahner opts for less frequent celebrations, Kress for more. Rahner's position must be seen, however, in light of his view that "Jesus is the sacrament of God," "the sacrament of grace" and that there is a genuine "mysticism of everyday life" because this grace is "not limited to isolated 'mystical moments.' It is everywhere."

This book admirably succeeds in presenting Karl Rahner both to theological beginners and non-beginners alike. Rahner's continuing significance for Roman Catholicism (as well as ecumenically) is assured. His theological writings have been both pastoral and systematic in nature, probing the deepest questions of human existence. Rahner's continuing contribution, as Kress strikingly puts it, is "to help us understand that the darkness into which we creatures inevitably vesper is not the anguished night of nothing. It is the blessed night of Christmas."

John Calvin: His Influence in the Western World

edited by W. Stanford Reid (Zondervan, 1982, 415 pp., \$10.95). Reviewed by Geoffrey W. Bromiley, Emeritus Professor of Historical Theology, Fuller Theological Seminary.

This volume of essays, compiled in tribute to Paul Woolley, attempts an assessment of Calvin's influence in territories that range from his native France to North America and the Antipodes. In two introductory essays Drs. Knudsen and Reid discuss Calvinism as a cultural force and the methods used in its transmission. The story then begins in Switzerland, moves out by way of France, Holland, Germany and Hungary to England and Scotland, and thence makes the leap to New England, Canada, South Africa, and Australasia.

In most of the essays the approach is to give a direct account of the history of the Reformed church or churches. The primary value of the chapters, then, lies in the condensed information that they present. For the many who clearly have no time to trace these developments in detail in every country, the usefulness of such a collection is obvious, especially in the case of a country like Hungary, which normally receives only scant attention in the histories.

There is an occasional variation to this pattern when some effort is made to trace the fortunes of Calvinism within the Reformed churches. Thus the chapter on Switzerland has the rise and decline of Calvinism as its theme, while the essay on France singles out a "golden age" from 1533 to 1633, and the discussion of the Netherlands speaks also in terms of success and decline. In one essay, that on England, the author follows an unusual, if more strictly literal, course, by trying to pinpoint the influence of Calvin personally as he sought to shape events, or to restore lost credibility, through letters

to rulers and important leaders.

Several questions arise out of a volume of this kind, and we may be grateful to the three contributors who pay attention to them. The first is whether the generally assumed equation of Calvin and Calvinism—the book deals mainly with the influence of the latter—can really stand up to historical investigation. Gamble alludes to the issue but simply asserts continuity (between Calvin and Turretin) on the basis of an older study by Cunningham. Kendall, however, boldly explores the question in "The Puritan Modification of Calvin's Theology" and makes out a not unimpressive case for the thesis that ecclesio-logically (in presbyterianism) and theologically (in calling, covenant, and assurance) the Calvinism of the English Puritans differs radically from Calvin's own teaching and practice.

The second question relates to the idea of Calvinism as a cultural force. It involves such issues as the extent of a church's influence on culture and the real existence of such a thing as Christian culture. Taking Puritan New England as a model, Marsden easily shows that, while we may applaud efforts to influence culture, we must avoid optimistic illusions, since a culture transforms Calvinists as well as vice versa. The essay thus forms a welcome corrective not only to cheap talk about an intrinsically Christian America but also to over-triumphalist tones in some of the volume's other passages or chapters.

The final question takes us into even deeper waters. Thom, dealing with Calvinism in South Africa, has to ask whether Calvinism has not had a malign influence by contributing to apartheid. This is a common thesis, and while Thom can point to the good that Calvinism has done in education and missions, he recognizes both that Calvinism (not unjustly) accepts the validity of some cultural pluralism and that some Calvinists argue academically for apartheid on the basis of Kuyper's sphere sovereignty. In response, he contends that this is an illegitimate use of Calvinism, even in Kuyper's form, he points out that many Calvinists are vocal critics of apartheid, and he suggests that the influence of Calvinism in South Africa is in any case overrated. At the same time, the discussion serves as a valuable reminder that Calvinism, like all else, comes under its own thesis of human perversion, so that the beneficent influence it has had by God's grace is not unaccompanied by more sinister and destructive features, whether these be due to internal imperfection or external adulteration.

Christian Realism and Liberation Theology: Practical Theologies in Creative Conflict **by Dennis P. McCann (Orbis, 1981, 256 pp., \$9.95). Reviewed by Stan Slade, Assistant Professor of Philosophy, Jamestown College.**

What is authentic Christian social responsibility today? Persons seeking to answer this question are currently faced with a wild array of perspectives, each complete with its own theological justification: the Moral Majority on the right, liberation theologues on the left, and a variety of options—including Christian Realism—in between. McCann's book will be useful for anyone who is seriously committed to thinking through the issues involved in the relationship of the Gospel to the social systems which structure our lives.

This is not an easy book, partly because the problems it addresses are complex, partly because of McCann's own theological resources, and partly because the book is a strange mixture of insight and oversight. Over half the book is devoted to a presentation and criticism of the contributions of Reinhold Niebuhr. Here McCann is at his best. The student unfamiliar with Niebuhr will find an excellent introduction of America's premier Christian social ethi-

cist of the twentieth century. The continuing influence of Niebuhr's legacy is reason enough for the uninitiated to read this book (it will certainly help them better understand the articles in *Christianity & Crisis*). As a sympathetic critic, McCann helps his readers recognize Niebuhr's shortcomings and suggests a path which would overcome them (he even indicates that a forthcoming work will go beyond suggestion to articulation).

When McCann turns to Latin American liberation theology, his work is far less satisfactory—though even here it is not without merit. He confronts a most important problem facing liberation theology: how is Christian identity to be maintained in the process of radical social and ideological criticism (how is liberation theology to escape the critical sword which it wields)? But his focus on this genuine problem is combined with some strange lapses and oversights. Among the lapses is his contention, "The major issue separating [Niebuhr and liberation theology] boils down to this: Is American neocolonialism really the primary cause of the misery among the oppressed peoples of Latin America, or is it not?" No reasonably careful reader of Gutiérrez or Miguez (not to mention Segundo, Dussel, or even Freire) would overstate the case in this way.

McCann's primary charge against liberation theology is that its method and content, or intention, are at odds. He believes that pursuing its method will evacuate it of specifically theological content. Not only does he see this as a risk, but also he thinks it has happened already in the theology of Juan Luis Segundo. (A contrasting view of Segundo may be found in Alfred Hennelly's *Theologies in Conflict*, Orbis.) Given his view of Segundo, it is surprising that McCann seems not to have read the latter's works very fully or carefully. For example, he criticizes liberation theology's "suppression of theological anthropology" as if Segundo had not written his *Grace and the Human Condition*. Also, McCann's view of Segundo's "elitist" strategy—that it developed after the initial phase of liberation theology, as a response to harsh repression of the base communities—apparently ignores the fact that the relevant material in Segundo's *The Liberation of Theology* comes from his earlier *Masas y Minorías en la Dialéctica Divina de la Liberación*, originally a series of lectures given in 1972. More importantly, McCann's major charge against Segundo—the loss of Christian identity—is poorly handled. McCann is raising an important issue here, but he writes as if Segundo were unaware of the problem. He seems to have ignored completely the debate between Segundo and Assmann, in which Segundo rejected Assmann's claim that there could be no "specifically Christian contribution" to the revolutionary process. McCann refers to Segundo's own solution to this problem, his notion of "deutero-learning." But due to a one-sided reading, McCann simply identifies deutero-learning with Freire's "conscientization." In fact, Segundo's deutero-learning process may leave the Christian in a position similar to Niebuhr's "dispositional ethic," but McCann did not pursue his reading of Segundo far enough to see this. Again, the problem McCann sees is a real problem—and Segundo would say that it ultimately plagues Niebuhr just as much—but his discussion does not do justice to Segundo's attempt to provide an answer.

Now, what is the relevance of all this for evangelicals? Although they may not agree with McCann's methodological basis (David Tracy's *Blessed Rage for Order*), and though they may regard both Niebuhr and liberation theology as outside their proper camp, evangelicals still have much to learn from this book. For, if they believe that it is right—even Christian—to condemn slavery (or perhaps even sexist domination), they must admit to having already gone beyond explicit biblical commandments in their social ethics. Thus, evan-

gelicals too must ponder what it is that in fact gives contours to their "going beyond": Is it "Americanism"? Is it leftover Enlightenment ideals? Is it a "gut-level" sense of what is right? What is to guarantee that our social ethics in fact reflect the intention of God as revealed in Scripture? McCann's book will not answer the question for us, but it will certainly help us think harder about it.

Go Make Learners: A New Model for Discipleship in the Church

by Robert Brow (Harold Shaw, 1981. 161 pp., \$5.95). Reviewed by John G. Stackhouse, Jr., Student at the University of Chicago Divinity School.

Robert Brow belongs to that exemplary college of authors who do not write a book until they have something worthwhile to communicate. Brow's last book was published fourteen years ago, and this new book is the fruit of decades of pastoral thought and practice in India and Canada.

Go Make Learners presents a "new model for discipleship in the church." The model is that of the "school," and Brow applies this model to the fundamentals of church life: discipleship, baptism, repentance, faith, regeneration, fellowship and mission. Brow hereby challenges the major traditions of Christian doctrine as he redefines these crucial terms in the theological vocabulary. Baptism, for instance, is the action of enrollment, inducting the "learner" (=disciple) into the "school of the Spirit" for instruction in the faith. Repentance means turning toward the light of Christ, in particular turning in order to learn of Christ in the church. Faith has several aspects: faith to enroll by baptism in the "school of the Spirit"; faith as a continuous movement toward the light of God; and, finally, "justification by faith" as a doctrine to be understood and appreciated by those whose hearts are already directed toward God. The church's mission, as a final example, is to welcome and teach all comers, baptizing all who will enroll.

One of Brow's most telling points is his repudiation of the "evangelical" antinomian heresy that a decision for Christ once made guarantees a place in heaven—no matter what lifestyle succeeds this decision. Brow's model clarifies and orders the many New Testament teachings describing faith as a direction of life rather than simply a once-for-all decision. Like Bushnell's less orthodox *Christian Nurture* of the last century, *Go Make Learners* is a much needed corrective to the evangelical revivalist preoccupation with "conversions" to the neglect of sanctification.

Robert Brow leaves the reader no opportunity to dismiss lightly him or his work. He is clearly a firm and warm-hearted evangelical: the Bible functions as his sole authority, and justification by faith undergirds his theology. His model is lucid and coherent, and it is well informed by knowledge of the Scriptures and of church history.

Every reader will detect moot points. Occasionally Brow's biblical evidence for one of his claims is questionable. These difficulties Brow will countenance, since discussion of them perhaps can lead to a refinement of the model. The basic issue is, as he puts it, "If I [am] wrong, somebody [must] come up with a better model."

Brow has found this model to have revolutionized his ministry. By having in his mind a clear picture of the church and thus of himself as its pastor, he has "found great joy and freedom... when speaking to new Christians, explaining baptism and baptizing, and in the context of many pastoral problems." I commend this book to everyone concerned about the life and function of the church—it deserves this wide a reading.

Christianity vs. Democracy

by Norman De Jong (Craig Press, 1978, 178 pp., \$4.95). Reviewed by David W. Gill, Associate Professor of Christian Ethics, New College Berkeley

Christianity vs. Democracy contains a long polemic on the radical incompatibility of Christianity and democracy. Yet De Jong's title is deceptive because nearly the entire book is really a study of the American educational philosopher Boyd H. Bode (1873–1953), a renegade from the sort of mid-west Calvinism to which De Jong remains loyal. De Jong chronicles the apostasy of Bode from youthful Calvinism to faith in "democracy" and, thus, in human potential. Some of this is interesting, for example, Bode's stormy relationship with John Dewey over the years. Unfortunately, De Jong is not nearly critical enough. He obviously must choose for God and against a humanistic religion. But this is to reduce an important discussion to absurdity. It is no more necessary to reject democracy than it is to reject money because it has been sacralized by many into the god Mammon. De Jong's own preference, "republicanism," is likewise a potential rival to Christianity.

A helpful discussion of Christianity and democracy will have to probe much more deeply and carefully the meaning of Christianity and the biblical revelation concerning politics and the state. It is not at all self-evident that John Calvin provides the best handle on this matter. An equal degree of rigor and analysis must be directed to the study of the history of both the concept and the reality of democracy. De Jong simply perpetuates Bode's naivete and confusion on this issue. It must also be noted that during the thirty years since Bode spoke his last sentences on democracy, the situation has changed considerably. Both Christianity and democracy are threatened today by the almost unchallenged growth of the bureaucratic, technical, and profoundly undemocratic nation-state. Contemporary discussion cannot ignore the fact that we are not an Athenian city-state, an eighteenth-century New England town, nor even a midwestern city during the New Deal.

De Jong is right in suggesting that Christians must tolerate no rival to the sovereignty of God. The religion of self-worship or nation-worship must be debunked. *Christianity vs. Democracy*, however, does not assist us very much in this ongoing struggle.

BOOK COMMENTS

Luke: A Challenge to Present Theology

by Eduard Schweizer (John Knox, 1982, 103 pp., \$9.95 pb.).

This short monograph, first delivered as a series of lectures, developed out of Schweizer's work on the third of his commentaries on the Synoptics. "The more I delved into the book of Luke, the more intrigued I became. To my own surprise I discovered that Luke's approach helped me to a new understanding of the meaning of the Christ event." Schweizer considers the historico-critical method and developments in continental theology and then turns his attention to Luke's gospel. While the historico-critical method cannot create faith, it aids faith by moving us closer to the text. Continental theology has moved from the static God of the patristic period to the living God of today. Schweizer's analysis of Luke emphasizes God's acts through people, Christ's living and active reality today, and the centrality of the gospel story. God's

presence in Jesus becomes a reality when we meet him where we are rather than travel to where dogma says he is.

Schweizer's little work is a very stimulating and helpful apologetic for the spiritual value of higher criticism. However, the real question is whether the historico-critical method itself *works* as developed in continental theology. Today the method is being seen as less absolute, being joined by new approaches such as structuralism, sociological methods (cf. *Interpretation* 36/3 [1982]) and canon-criticism. I wish Schweizer would have addressed these larger issues. His work is not really an exposition of Luke but an attempt to validate the theological worth of a method which even now is undergoing a paradigm shift.

—Grant R. Osborne

Old Testament Survey

by William S. LaSor, David A. Hubbard, Fred-eric W. Bush (Eerdmans, 1982, 696 pp., \$17.95).

This book contains what its simple title claims: a survey of the background, literary form, and message of all the books of the Old Testament. That simple title, however, fails to convey how good and how important this book is. Like other surveys, it details important historical background, relevant archaeological and linguistic data, and recent scholarly discussion of each book. Unlike others, however, it stresses the contents, theological contribution, and contemporary relevance of the books. Hence, the book teems more with biblical quotations and references than with scholars' names and theories. Yet both the text and the footnotes betray that the authors write fully abreast of the currents of Old Testament scholarship.

The authors are professors at Fuller Seminary. They approach biblical criticism with cautious openness; they respect both biblical authority and contemporary scholarship. Their conclusions affirm the basic historicity of the Bible yet concede in many cases the complexity of its literary origin (i.e., in the Pentateuch they opt for Moses' strong influence but not authorship). The book's format is a student's delight. The text is very readable and carefully coordinated with numerous pictures (many taken by LaSor himself). Excellent charts reduce complex information to understandable form. Bibliographies at the end of each chapter point the advanced student to further reading. Detailed discussions of minor points are relegated to footnotes, and the chapters are fairly even in quality. Hence, this volume is a must for the shelf of the serious Bible student. It strikes many delicate balances (i.e., between scholarship and churchmanship, between respect for and criticism of the text). Not everyone will praise its conclusions, but as a devout, informed survey of the Old Testament this book is destined to become a standard work for decades to come.

—Robert L. Hubbard

[This important volume will receive more thorough evaluations from several reviewers in the May-June issue of TSF Bulletin.]

Amos, Hosea

by James M. Ward (Knox Preaching Guides, John Knox, 1981, 102 pp., \$4.95).

This volume is an excellent example of a relatively new genre of books bridging the gap between scholarly research and homiletic discourse (cf. the *Proclamation Commentaries* of Fortress Press).

Preaching guides are not substitutes for exegetical commentaries, but they are important companions. In this one, Ward briefly introduces Amos and Hosea and sets them within their historical and theological contexts. He then treats the individual oracles and narratives in sequence, placing each unit in its appropriate setting, clarifying the theological emphases, and then suggesting the hermeneutical and homiletical possibilities for the contemporary American church. Exegetically, Ward is sensitive to the form, setting in life, and intention of the passages as well as the content. Solid exegetical work underlies each page.

The homiletical suggestions at the conclusion of each passage take a variety of forms: three-point outlines, thematic foci, rhetorical questions, analogies to the contemporary situation, and options of sermonic emphases. Although Ward never loses sight of the theological themes, in several Hosea passages he provides no clear homiletical direction at all. On the whole, his homiletical conclusions are stronger and more focussed in the Amos sections.

Ward is very careful to use inclusive language and metaphors, as well as to address an inclusive ministry. He is skilled at pressing beyond surface analogies to the fundamentally human aspects of the text and wisely alerts the reader/preacher to the possible problems in relating a particular passage to the contemporary situation.

On a very few occasions (for example, his treatment of Amos 1:1–2:16) it seems that Ward's homiletical treatments worked against the text. But on the whole, Ward's treatment of Amos and Hosea can be heartily recommended for its depth, clarity, and theological sensitivity.

—K. C. Hanson

Egypt and Bible History From Earliest Times to 1000 B.C.

by Charles F. Aling (Baker, 1981, 145 pp., \$5.95).

The series "Baker Studies in Biblical Archaeology" clearly has been strengthened by this most recent entry. The author, Professor of Biblical Backgrounds and Old Testament at Valley Baptist Theological Seminary in Minneapolis, documents Egyptian influence, culture and sphere of activity and then focuses this information upon appropriate biblical narratives, thereby permitting the latter to be interpreted with greater clarity and texture. Though necessarily brief and not offered as original, Aling's views regarding pyramidology, the function of Egyptian viziers, the relationship between the plagues and Egyptian deities, and Moses' possible borrowing of monotheism from Akhenaten are sane and particularly helpful. The volume is carefully researched with an up-to-date bibliography, normally contains adequate footnotes, reflects a lucid writing style, and is occasionally highlighted with photographs.

Amidst an essentially positive evaluation, one discordant note must be sounded: Aling's reconstruction of a chronological skeleton of Old Testament history is absolutely too specific, containing an entire constellation of chronological assumptions, both biblical and Egyptological. His appraisal, for example, that the late date of the Israelite Exodus disregards the biblical data is woefully facile. Nevertheless, while espousing the early date of the Israelite Exodus, Aling does rightly reject some of that view's least-defensible pillars.

On balance, this volume will be stimulating to students interested in Egypt's role in the flow of biblical events, as it contains numerous insights not found in Gardiner (1966) and Simpson (1973).

—Barry J. Beitzel

C. S. Lewis: Mere Christian
by Kathryn Lindskoog (IVP, 1981, 258 pp., \$5.95).

Kathryn Lindskoog's book provides an excellent introduction to Lewis' major concerns in religion and yet penetrates to the depth of his thought by illustrating how these themes are sustained by Lewis' personal experiences, and how indeed they are integrated in his overall, often neglected, system.

The author does not simplify Lewis by overlooking the dialectical tensions of his thought. She senses that these tensions were never merely logical, propositional problems for Lewis, but existential matters of deep significance which he did not allow to cast him into disbelief but to thrust him toward the One whose hardness is kinder than our softness, and whose complexities are simpler than our neat self-centered solutions. Both Lewis and Lindskoog do not so much prove the truth-value of the Christian faith as they allow its own inherent personalistic convincingness to shine forth in an artful selfless way.

There is moreover a "weight of glory" that radiates throughout the author's handling of Lewis' life and thought. We hurt with the child when his prayers for his mother's life are not answered according to his longing, are irritated with him when thoughtless neighborhood boys steal his apples, and are pained when colleagues do not understand him; but all this in the author's hands only enhances our appreciation for Lewis' belief in prayer, the primacy of love, and the confidence he holds for the triumph of truth.

The writer helps us to see better the vision of C. S. Lewis. She asks the poignant question, "Why was he needed?" and the answer can perhaps come only in the form of a confession that we have not believed so deeply or joyfully, nor spoken so clearly. As long as Lewis is needed I will be pleased to have Lindskoog's book alongside.

—Yandall Woodfin

Working Out Your Own Beliefs: A Guide for Doing Your Own Theology

by Douglas E. Wingeier (Abingdon, 1980, 128 pp., \$4.95).

Wingeier, professor of Christian Education at Garrett-Evangelical Theological Seminary, writes to help lay people develop skills in "thinking theologically about our life," in "reflecting on experience from the substance of faith." He suggests four ingredients as bases for such reflection: experience, reason, Scripture, and tradition. Wingeier's main concern is to help Christians face their past experiences and especially the decisions that affect their future experiences in a manner that both takes biblical and Christian teaching into account and helps individuals make sense of their lives. To enhance the practical value of the book, Wingeier supplies a running encounter with a "typical" family whose problems are addressed by the topics of each chapter. In addition, private and group exercises offer suggested avenues for readers to begin doing their own theology.

For all the book's practical emphases, there are some significant weaknesses. First, there is little stress on the normative character of Scripture's teaching over experience, reason, and tradition in the doing of theology. While Wingeier acknowledges in one place that Scripture has "primacy among the four guidelines," the prominent tenor of the book suggests that making sense out of life is paramount, and a variety of biblical and theological approaches can be equally helpful in achieving this aim. Second, the exercises provided for personal

and group involvement seem often artificial, and so may not all actually assist readers in thinking theologically about life. In general, while Wingeier's book speaks to an important need in the Church, overall it falls short of accomplishing its purposes.

—Bruce A. Ware

The Reconstruction of Thinking

by Robert C. Neville (State University of New York Press, 1981, 350 pp., \$10.95). Reviewed by Alan Padgett, Pastor, San Jacinto United Methodist Church, California.

In this profound philosophical work (the first of two volumes), Neville seeks to move philosophy away from the mathematical-analytical model to a model based on valuation. "Valuation supplies and justifies the norms that guide thinking to be rational when it is," he tells us. "Therefore, valuation, in several senses, is the foundation of reason." For Neville, the basic structures of thinking appear in four dimensions: imagination, interpretation, theory and responsibility. The two books are to be structured around these four themes. In them, Neville uses the lever of systematic philosophical cosmology to reach the rock-bottom foundations of philosophy and of thought itself.

This book is proof that philosophy is alive and well in America. It is well written, constructed, structured and argued. Neville is in dialogue throughout with philosophy, ancient and modern. He lies in debt to and carries on the tradition of American philosophy, exemplified in men like John Dewey, Paul Weiss and A. N. Whitehead. Neville is, broadly speaking, a process philosopher; and his work represents the most impressive thinking of that school in the area of systematic philosophy since Whitehead's *Process and Reality* (1929). I look forward to Neville's second volume.

Philosophically, there are areas that one might criticize; theologically, evangelicals will probably object to much of Neville's understanding of God and religion. I certainly do. But we should welcome his criticism of rationalism, his understanding of the place of valuation in philosophy, his defense of metaphysics and his call for an examination of world views and of foundational philosophy. Reading this book, I have learned, thought, and rethought a great deal. It is a good, solid book of philosophy which hopefully will find a broad audience, especially among those who disagree with its main tenets.

—Alan Padgett

The Jewish People and Jesus Christ after Auschwitz

by Jakob Jocz (Baker, 1981, 273 pp., \$9.95).

This sequel to Jocz's earlier book, *The Jewish People and Jesus Christ* (1949), is prompted both by general developments since the war (the theological crises within both Judaism and Christianity precipitated by the Holocaust and the parallel development of Jewish-Christian dialogue) and by two specific events which have substantially altered the parameters of Church-Synagogue relationships (the formation of the state of Israel and Vatican II with its new and chastened Christian attitude towards Judaism).

In spite of stylistic weaknesses (unsystematic presentation, repetition, a catalogue rather than sufficient analysis of views), the author does make valuable contributions to the dialogue. Concerning a Christian theology of Israel, Jocz stakes out significant middle ground between traditional "Church as true Israel" positions and more recent attempts to

create "theological breathing room" for Judaism. His comments, on the one hand, about the continuing importance of Hebrew Christianity for the Church's self-understanding, and, on the other, about the essential unitarianism that characterizes much of the liberal Christian rapprochement with Judaism, are stimulating and welcome.

A second important contribution of this book is the author's insistence that mission and dialogue not be divorced. This point is directed not so much against missionary methods that are coercive rather than dialogical, as against the assumption that any real dialogue on matters of faith can be carried out on neutral ground where the possibility of a change in commitment is ruled out from the start. Properly perceived, this perspective could serve to root Jewish-Christian dialogue in richer and ultimately more fruitful soil.

—T. L. Donaldson

A Documentary History of Religion in America: to the Civil War

edited by Edwin S. Gaustad (Eerdmans, 1982, 535 pp., \$16.95 pb.).

Editor Edwin Gaustad's observation is well-taken: "the farther one moves away from documents, the less disciplined the historical reconstruction, the less reliable the generalizations, the less satisfactory the long-term results." This first volume of a two-volume work is a fresh and welcome collection of primary documents from American religious history.

It is intended to supercede a standard collection published two decades ago, *American Christianity*, edited by H. Shelton Smith, Robert T. Handy, and Lefferts A. Loetscher. Gaustad broadens the scope by seeking to incorporate documents "of the people" as well as of institutions, and to give more than token coverage of heretofore neglected topics.

On the whole, Gaustad is successful. Of the collection's six sections, the final two (which cover the period from the formation of the American nation to the beginning of the Civil War) are particularly well done. In addition to covering "standard" institutional and theological landmarks, the sections include revealing documents on the movement for Sunday Schools, Catholic parish missions, California Catholicism, black views on slavery and religion, women's views on their religious and societal roles, and Indian-white relations.

The weakest section is the first one: in attempting to give the European background to American religion, Gaustad relies too heavily on "official" documents rather than "private" ones—not to mention the questionableness of his representative document on the Reformed tradition (Calvin's letter to the King of France) and the absence of any Anabaptist documents. The introductory material is generally good, but too brief to enable use of the volume on its own in a classroom. The illustrations are generally disappointing, and the suggested readings are not all equally up-to-date.

Nonetheless, reasonably priced, the volume remains an indispensable historical supplement for personal and classroom use along with a standard synopsis of American religious history.

—Douglas Firth Anderson

American Indians and Christian Missions: Studies in Cultural Conflict

by Henry Warner Bowden (University of Chicago Press, 1981, 255 pp., \$14.95).

Henry Warner Bowden covers in a lucid style easily managed by non-experts the totality of Christian missions to Native Americans in what is today the United States. Setting the scene with a chapter

on pre-Columbian culture and values, he then surveys in three chapters aboriginal religion among three different language groups of the seventeenth century in three different areas of the U.S. worked by three different mission groups.

The next three centuries receive a chapter apiece, followed by eleven valuable pages of suggestions for further reading. The participants are portrayed simply as humans, rather than deities or demons, involved in cross-cultural relations. As he walks through the centuries, Bowden moves superbly from context to generalizations about a specific Native American group to a specific work and/or individual workers among them. Martin Marty correctly notes in the preface that there are three books here—a short history of Christian missions to Native Americans; an overview of Native American religion; and a story of intercultural relations in a religious context. Sadly, though possibly unavoidably, Bowden's treatment of the twentieth century uses statistics rather than specific groups or individuals to convey his points. In addition, some evangelicals will take exception to Bowden's basically positive evaluation of some dimensions of Native American religion (e.g., the Sun Dance and the use of peyote). Nevertheless, Bowden's accomplishment is outstanding, providing us with a vast array of cross-sections on Christian missions among Native Americans (e.g., Pueblo to Algonkian, Protestant and Catholic, seventeenth century to twentieth century).

—Charles W. Sydner

Christian Unity: Matrix for Mission

by Paul A. Crow, Jr. (Friendship Press, 1982, 119 pp., \$4.95).

The tone and character of this book are set by the author's assertion that the word "ecumenical, rightly defined, centers in Jesus Christ." Contrary to both some defenders and antagonists of the ecumenical movement, he demonstrates how "the idea of church unity was an article of faith for the primitive apostolic community." While oneness in Christ is the essential mark of the church in all times, it has become a captivating requirement for discipleship in this century. Illustrations abound to show how disunity obstructs and unity encourages Christian mission, human justice and reconciliation, and the integrity of worship and community. Paul Crow is a church historian and ecumenical leader of the Christian Church (Disciples of Christ). His style is lucid and the book is informative for those who want to know what is happening ecumenically today.

—J. Robert Nelson

Eerdmans' Handbook to the World's Religions
edited by R. Pierce Beaver, et al. (Eerdmans, 1982, 447 pp., \$21.95).

This book is well worth the price for those who know very little about the other world religions. A general overview that delights the mind and eye, this is an excellent introductory book. It is divided into six sections: (1) The Development of Religion; (2) Ancient Religions (unusual breadth); (3) The Primal Religions (an unusual and valuable section covering an area usually ignored in introductory books); (4) Religions of the East—Hinduism, Sikhs, Jains, Buddhism, China, Baha'i (a bit brief but very adequate); (5) People of a Book—Judaism, Islam; and (6) Religion: or the Fulfilment of Religion?

(Christianity). Although this book is written by more than fifty specialists from many different countries, it avoids the unevenness of style and difficulty typical of books written by committee. Throughout the book there is a pleasing blend of text and graphics. The volume contains over 200 photographs, an index, and a helpful glossary. Though containing a Christian orientation and useful for classes within a church setting, it is not an apologetic work and should not offend a secular audience.

—Charles O. Ellenbaum

The Wars of America: Christian Views
edited by Ronald A. Wells (Eerdmans, 1981,
280 pp., \$8.95).

War: Four Christian Views
edited by Robert G. Clouse (IVP, 1981, 210 pp.,
\$5.95).

Ronald Wells edits a series of essays about the conflict the Christian has between a commitment to New Testament love and allegiance to the state, in this case to the United States, because of its involvement in eight different wars. This is a good introduction to the history of U.S. military action and the unique problems raised for the Christian in each of these armed conflicts. Here the reader is well guided.

Robert Clouse brings together essays by Herman Hoyt, Myron Augsburger, Arthur Holmes and Harold O. J. Brown to address four different views of war: Nonresistance, Christian Pacifism, The Just War, and The Crusade or Preventive War. In addition to his introductory and "postscript" remarks, Clouse has prepared a helpful bibliography. This study provides a range of positions claimed by Christian authors to assist one in struggling with the question, "should Christians ever go to war?"

—Paul A. Mickey

Prime Time Preachers: the Rising Power of Televangelism
by Jeffrey K. Hadden and Charles E. Swann
(Addison-Wesley Publishing Co., 1981,
288 pp., \$11.95).

For those interested in gaining a more accurate understanding of the Christian television industry in North America, this book provides a good starting point. The authors, one a sociologist at the University of Virginia and the other a manager of a fine-arts radio station, provide a much-needed analysis of the electronic church in a non-technical and somewhat popular style. Their primary focus is on the three Christian television networks (CBN, PTL, and Trinity), and those TV preachers who currently have substantial support for their programs. Several chapters are devoted to a discussion of the recent alignment of some televangelists with conservative politics and the reaction of the liberal establishment. There are two particularly valuable contributions of this study worth noting: it provides an inside look at the actual operations and marketing techniques essential to the survival of the TV ministries; and it provides a more accurate picture of the numbers and characteristics of the "electronic communicants" than we have had to date. Using data provided by Arbitron, an independent audience measurement organization (the religious counterpart to the Nielson ratings), the authors point out that the strength and following of the TV ministries has been vastly overrated.

—Mark R. Mullins

A Simplicity of Faith: My Experience in Mourning
by William Stringfellow (Abingdon, 1982,
144 pp., \$9.95).

This is the latest addition to the *Journeys in Faith* series, edited by Robert Raines. Stringfellow, who is well known to many of us (*An Ethic for Christians and Other Aliens in a Strange Land*), wrote this book following the death of his close friend and companion, the poet Anthony Townes. It was Townes, we discover, who Stringfellow regarded as his "conscience." *Simplicity* is Stringfellow's dialog with grief, a spiritual journey which Will Campbell declares to be "a chronicle of death within community, where grief becomes the somber flippancy of the clown and the account of the mourning Prometheus entertainment. Through it all, we learn of the Word." Matched with sharp social insight, it is pure Stringfellow.

—Herb McMellon

The Collected Works of St. John of the Cross
translated by Kieran Kavanaugh, O.C.D. and
Otilio Rodriguez, O.C.D. (ICS Pubns., 1979,
\$7.95).

The Institute of Carmelite Studies, which has just recently put out a study of *Spiritual Direction* to include a fine collection of essays on Teresa of Avila, Teresa of Lisieux and John of the Cross, has also made available this attractive paperback of the second edition of the collected works of the sixteenth-century Spanish mystic, St. John of the Cross. It contains the more popularly known *Ascent of Mount Carmel* and also the *Spiritual Canticle*, *The Dark Night*, *The Living Flame of Love*, the several minor works, and his poetry. There is a brief but thorough introduction to the mystic's life and writings and introductions to each of the several sections. It contains both a subject and biblical citations index. This is an extremely worthwhile and classic resource for cultivating a deeper inner life, in the writings of one whose soul was on fire in its relations with God.

—Herb McMellon

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: **Barry J. Beitzel** (Trinity Evangelical Divinity School); **T. L. Donaldson** (Th.D. candidate, Wycliffe College, Toronto); **K. C. Hanson** (Episcopal Theological School at Claremont); **Herb McMellon** (writing in the "Bookletter" distributed by the Potter's House Book Service, 1658 Columbia Rd., N.W., Washington, D.C. 20009); **Mark R. Mullins** (McMaster University, Hamilton, Ontario); **J. Robert Nelson** (Professor of Systematic Theology, Boston University School of Theology); **Alan Padgett** (pastor, San Jacinto United Methodist Church, California); **Charles W. Sydnor** (consultant on Nepali culture and cross cultural matters to the United Mission to Nepal); **Bruce A. Ware** (Ph.D. candidate in philosophical theology, Fuller Theological Seminary); **Yandall Woodfin** (Professor of Philosophy and Religion, Southwestern Baptist Theological Seminary).

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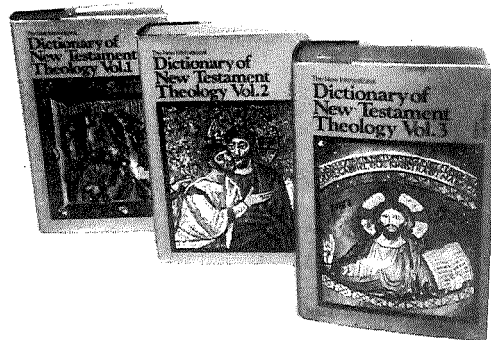
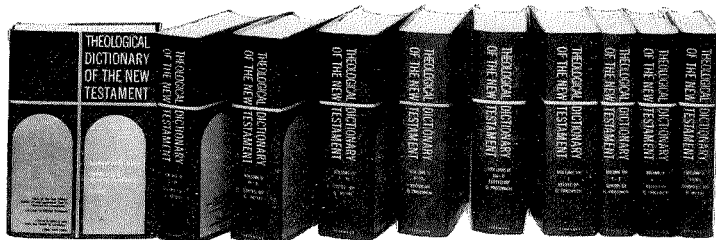
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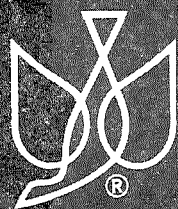
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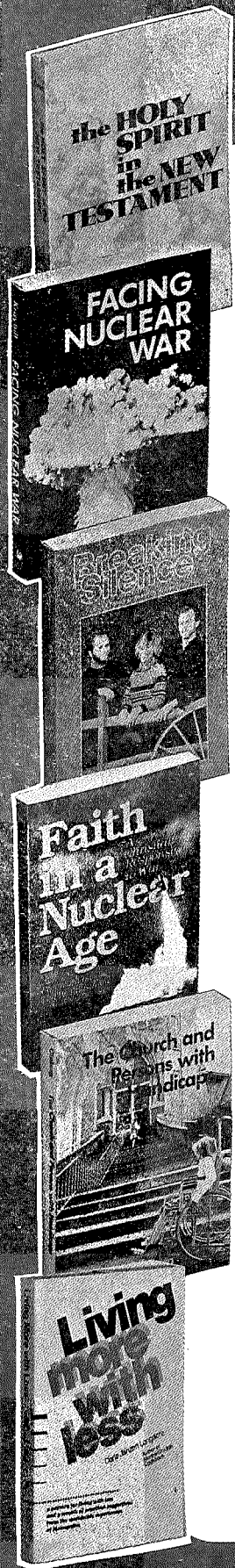
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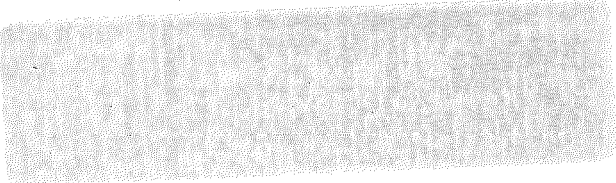
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BOOK REVIEWS

<i>Man and Woman in Biblical Perspective</i> by James B. Hurley	21	Linda Mercadante
<i>The Word Biblical Commentary: Colossians, Philemon</i> by Peter O'Brien and <i>1 & 2 Thessalonians</i> by F. F. Bruce	22	Grant R. Osborne
<i>The Old Testament and the Archaeologist</i> by H. Darrell Lance; <i>The Bible and Archaeology</i> by J. A. Thompson; and <i>The Archaeology of the Land of Israel</i> by Yohanon Aharoni	23	James C. Moyer
<i>Reality and Evangelical Theology</i> by T. F. Torrance	23	Christian D. Kettler
<i>The Analogical Imagination</i> by David Tracy	23	Donald G. Bloesch
<i>A Rahner Handbook</i> by Robert Kress	24	Donald K. McKim
<i>John Calvin: His Influence in the Western World</i> edited by W. Stanford Reid	24	Geoffrey W. Bromiley
<i>Christian Realism and Liberation Theology: Practical Theologies in Creative Conflict</i> by Dennis P. McCann	24	Stan Slade
<i>Go Make Learners: A New Model for Discipleship in the Church</i> by Robert Brow	25	John G. Stackhouse
<i>Christianity vs. Democracy</i> by Norman De Jong	25	David W. Gill

BOOK COMMENTS

<i>Luke: A Challenge to Present Theology</i> by Eduard Schweizer	25	Grant R. Osborne
<i>Old Testament Survey: The Message, Form and Background of the Old Testament</i> by William S. LaSor, David A. Hubbard and Frederic W. Bush	26	Robert L. Hubbard
<i>Amos, Hosea</i> by James M. Ward	26	K. C. Hanson
<i>Egypt and Bible History from Earliest Times to 1000 B.C.</i> by Charles F. Aling	26	Barry J. Beitzel
<i>C. S. Lewis: Mere Christian</i> by Kathryn Lindskoog	26	Yandall Woodfin
<i>Working Out Your Own Beliefs: A Guide for Doing Your Own Theology</i> by Douglas E. Wingeier	26	Bruce A. Ware
<i>The Reconstruction of Thinking</i> by Robert C. Neville	27	Alan Padgett
<i>The Jewish People and Jesus Christ after Auschwitz</i> by Jacob Jocz	27	T. L. Donaldson
<i>A Documentary History of Religion in America: to the Civil War</i> edited by Edwin S. Gaustad	27	Douglas Firth Anderson
<i>American Indians and Christian Missions: Studies in Cultural Conflict</i> by Henry Warner Bowden	27	Charles W. Sydnor
<i>Christian Unity: Matrix for Mission</i> by Paul A. Crow, Jr.	27	J. Robert Nelson
<i>Eerdmans' Handbook to the World's Religions</i> edited by R. Pierce Beaver, et al.	27	Charles O. Ellenbaum
<i>The Wars of America: Christian Views</i> edited by Ronald A. Wells; and <i>War: Four Christian Views</i> edited by Robert G. Clouse	28	Paul A. Mickey
<i>Prime Time Preachers: The Rising Power of Televangelism</i> by Jeffrey K. Hadden and Charles E. Swann	28	Mark R. Mullins
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