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# TSE BULLETIN

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A Publication of  
**THEOLOGICAL  
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# Bibliography: Books on South Africa

by Kathy O'Reilly

**Move Your Shadow**, by Joseph Lelyveld, Times Books, 1985. One of the best books about South Africa, this Pulitzer prize winning account was written by the New York Times' correspondent to South Africa. Archbishop Desmond Tutu aptly describes the book as "a searing indictment of South Africa's apartheid system."

**Crossing The Line**, by William Finnegan, Harper and Row, 1986. What happens when a California "surfie" and world traveller finds himself teaching in a Cape Town "colored" high school for a year? The answer's in this articulate account of apartheid at all levels, especially education.

**The White Tribe of Africa**, by David Harrison, Macmillan, 1981. Tells the story of the white Afrikaners, who currently rule South Africa. A well written and researched account of how the Afrikaners got into power and why they are so reluctant to surrender it. The book arose out of a five-part BBC television series.

**The Apartheid Handbook**, by Roger Omond, Penguin Books, 1985. An excellent resource to help you wade through the myriad insidious policies of apartheid. The book is usefully structured in question-answer format and provides valuable information on issues ranging from health and education to the military, the press, the church, prisons, etc.

**Freedom Rising**, by James North, Macmillan, 1985. Subtitled "Life under apartheid through the eyes of an American on a four-year clandestine journey through Southern Africa." The author links current events and personalities with the history of South Africa and apartheid. Excellent chapters on the "bantustans" or homelands, and the mining superstructure.

**Soweto: The Fruit of Fear**, by Peter Magubane, Eerdmans, 1986. A pictorial recollection of the 1976 uprising in Soweto, captured by photographer Magubane. About 700 people died in the uprising; Desmond Tutu provides a foreward.

**Cry, The Beloved Country**, by Alan Paton, C. Scribner and Sones, 1948.

**The True Confessions of an Albino Terrorist**, by Breyten Breytenbach, Farrar, Straus and Giroux, 1985. The hellish life of South African political prisoners, as experienced by Afrikaner dissident poet Breytenbach.

**Nelson Mandela**, by Mary Benson, Penguin Books, 1986. One of three or four books detailing the life of the ANC leader and prisoner for life.

**Apartheid is a Heresy**, ed. John W. de Gruchy and Charles Villa-Vicencio, David Philip/Eerdmans, 1983. Includes essays by Allan Boesak, president of the World Alliance of Reformed Churches, and Afrikaner theologian Beyers Naude, also Archbishop Desmond Tutu. The book serves to "clarify the issues and to challenge the Churches and their members to decide for or against the Gospel of Christ's reconciliation."

**Hope and Suffering**, by Desmond Tutu, Eerdmans, 1983. A collection of sermons and speeches by the Nobel laureate and Archbishop of Cape Town. "My vision is of a South Africa that is totally non racial," he writes. "I am an unabashed egalitarian and libertarian because God has created us freely from freedom."

**Resistance and Hope**, ed. Charles Villa-Vicencio and John W. de Gruchy, Eerdmans, 1985. A collection of essays in honour of Beyers Naude, the Afrikaner theologian who has been banned and has suffered greatly for his unwavering anti-apartheid stance. A part from the editors, contributors include Buti Tlhagale, Frank Chikane, Allan Boesak, Gabriel Setiloane, Desmond Tutu and others.

**Cry Justice**, John de Gruchy, Orbis Books, 1986. An inspirational collection of prayers, meditations and readings from South Africa; to be read alone, or studied in groups. There are 31 sets of readings, so the book can be used for one month's private devotions. *Cry Justice* ends with a "love feast," a eucharist celebration.

**Walking on Thorns**, by Allan Boesak, Eerdmans, 1984. Seven sermons and a letter to the South African minister of Justice, by Boesak. "If they kill us it is not because we have planned revolution. It will be because we have tried to stand up for justice, because we have tried to work for true peace."

**The Unquestionable Right to Be Free**, ed. Itumeleng J. Mosala and Buti Tlhagale, Orbis Books, 1986. Subtitled "Black Theology from South Africa," this book features essays on many aspects of black theology and how the system of apartheid has affected it. Areas covered include the historical origins of black theology, current themes and emphases, a township perspective on violence and the use of the Bible in black theology.

**The Kairos Document** This historical and timely commentary addresses the "Kairos," the moment of crises the South African church faces. First published in 1985, the document offers a critique of state, church and prophetic theology, as well as a challenge to action.

A recent edition includes the Harare declaration and a call to prayer for the end of unjust rule. Write Theology in Global Context Program, 22 Tenakill Street, Closter, NJ 07627.

## Suggested Resources

**Evangelicals for Social Action** publishes a monthly news/prayerletter called *Intercessors for Peace and Freedom in South Africa*. The letter provides analysis of recent news events, interviews, prayer topics and resource information. It promotes a non-violent approach to the crises in South Africa and calls concerned Christians to respond from the basis of prayer. No subscription fee. Write Evangelicals for Social Action, 712 G. Street S.E., Washington, D.C. 20003. Phone (202) 543-5330.

**Africa News**—a bi-weekly publication reporting on the whole continent, but with lots of news of South Africa. Write 720 Ninth St., Durham, NC 27702. Phone (919) 286-0747.

**AF Press Clips**—this is put out by the U.S. Department of State's Bureau of African Affairs. Features press reports from the U.S. media. Write U.S. Department of State, Washington, D.C. 20520.

**The International Defence and Aid Fund**—serves to provide financial aid to those South Africans facing legal action due to their opposition to apartheid. Also aids families of apartheid's victims. The IDAF has extensive resources to offer—books, posters, records, photo exhibits, covering a wide range of issues. Write for their information package and catalogue of publications, P.O. Box 17, Cambridge, MA 02138.

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Kathy O'Reilly is a South African writer living in Pasadena, CA.

**Amnesty International**—published a South Africa briefing in March 1986, covering areas like detention without trial, banning, torture. Write Amnesty International USA, National Office, Publications Dept., 322 Eighth Ave., New York, NY 10001.

**The Southern Africa Media Center/California Newsreel**, offers a number of films and videos for rental or purchase. Highly recommended: Witness to Apartheid, Nelson and Winnie Mandela, and South Africa Belongs to Us. For a brochure,

write California Newsreel at 630 Natoma Street, San Francisco, CA 94103. Phone (415) 621-6196.

**The American Friends Service Committee** recently released "South Africa Unedited," a half-hour documentary on repression and violence in South Africa, and interviews with a number of anti-apartheid leaders. Write AFSC, 1501 Cherry Street, Philadelphia, PA 19102-1479. Phone (215) 241-7060.

# The Voice of Outsiders: Is Anybody Listening?

by William Dyrness

It is just possible to travel to Atlanta without visiting the South. Almost 5,000 of us did it in November for the annual meetings of the American Academy of Religion and the Society of Biblical Literature. Outside of the southern accents of the staff, a few sides of grits and the ever-present iced tea, we might have been in Denver or Buffalo. Beyond that, papers on the structure of Nahum or Derrida's deconstructionism are not calculated to instill a sense of place.

But by the happy foresight of the local hosts of the section of Arts, Literature and Religion, some of us escaped this place-war. For three splendid hours one afternoon (was that Sunday?), we moved our discussions to the Atlanta College of Art, to focus on an exhibition in progress there: "Revelations: Visionary Content in the Work of Southern Self-Trained Artists."

There we saw the South—or at least that vast rural South with roots reaching deep into Scripture, Indian traditions and even African religion. Stone, paper, and corrugated tin were covered with obsessive graffiti, tortured crucifixes and voodoo charms. One, Mary T. Smith inscribed her paint on tin with: "The Lord know your hart; I love to bee for the Lord, he know the good (sic)." Here Mary speaks for the nameless host of faithful who paint "Jesus Saves" everywhere along southern two lane highways—the same ones who unfurl giant banners reading "John 3:16" on Monday Night football. Many of the visions were apocalyptic in character, like "The Giant Destruction Ray" (by Prophet Royal Robertson) and "The Road to Eternity" (by Reverend Howard Finster). Some, like Nellie Mae Rowe, recall childrens' drawings of fish and birds. For all the visions were supernatural in meaning. As Nellie says, "If you ask the Lord, he'll bring you out of a lot of things. But I'll tell you this: this world is not my home . . . It's just like in that song, 'come and let me go to the Land where I'm bound,' 'cause there's peace and joy in heaven."

In the lecture which followed, writer Tom Patterson (Director of the Jargon Society (!)), with obvious affection led us on an extended slide tour of some of the settings for this art. We met the late Eddie Owens Martin (a.k.a. St. EOM) maker of an entire imaginary village, the Land of Psaquan. My favorite was Reverend Howard Finster who has made his property into Paradise Garden and the World's First Folk Art Church. The structures are constructed with thousands of found objects, broken pottery, mirrors and old television parts and

is richly annotated with Scripture texts.

What was going on, I wondered through all this, in the heads of my colleagues with their Chicago and Harvard Ph.D's? Here was an earthy obsessive reality light years away from the rarefied discussions of Bronze Age Archeology across town. Somehow I felt more in touch with life that afternoon than at any other time of the three day conference. "Strange" and "unreal" are after all in the eyes of the beholder. I doubt on any absolute scale that Howard Finster is any "further out" than Hans-Georg Gadamer. Flannery O'Connor was once asked why she so often wrote about freaks: "I say it is because we (in the South) . . . are still able to recognize one. To be able to recognize (a freak) you have to have some conception of the whole man, and in the South the conception of the whole man is still, in the main, theological."

Ironically, Nathan Scott, AAR President, the final night of the conference called for a polyphonic dialogue (or multi-logue) in which we learn to know ourselves by hearing other voices. I wish Scott had been to our Sunday Testimony Meeting, for he would have seen Reverend Finster's sign in Paradise Garden:

I took the pieces you threw away and put them together (sic) by night and day. Washed by rain. Dried by sun. A million pieces all in one.

I sometimes felt as if we were intellectual Marthas, so busy collecting and classifying voices that we listen to none of them. Indeed it could be we miss some of the most vital cries from outside our walls. These may be the most important, for they speak of integration and re-connection with our past, each other, and most of all with our God. They may turn out to be the Marys who have something clear to say because they have sat at Jesus' feet.

But I can hear someone saying: This is all very well, but is this art? Interestingly this exhibition is only one of several major shows in the last few years focusing on naive or outsider art (not even properly called "folk art" because it has been handed down from generation to generation). Even the experts are recognizing a vitality and a connection with our roots that the world of art has long since lost. There were reports of art students who are turning to these primitives for inspiration in the face of vacuity of accepted teaching. I find this all very exciting; I only wonder how long it will take theologians to recognize their own parallel emptiness.

*William Dyrness is Professor of Theology and Culture at New College Berkeley.*

## BOOK COMMENTS

### *Preaching Paul*

by Daniel Patte (Fortress Press, 1984, 95 pp., \$4.95). Reviewed by Andrew Trotter, Director, Christian Study Center, Elmbrook Church, Waukesha, WI.

Daniel Patte, professor of New Testament at Vanderbilt University and ardent champion of structuralism as a method of biblical exegesis, has written a concise, readable book giving his insights on how one should "preach Paul." His main audience is, of course, preachers, but it should not be limited to them.

Patte believes preaching is more than just speaking from the pulpit of a church and stresses the witness character of all Christians everywhere as they "witness to the gospel by and through their own 'speeches' [daily conversations]" (p. 9). He accomplishes his goal of writing in such a way that the layman