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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-warp. 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 corrigated tin were covered with obsessive graffiti, tortured crucifixes and vodoo 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 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 Psaaquan. 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 Archeaology 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 togather (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.

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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

can benefit from his work, and pastors should not shrink from giving this book to lay people. It does not deal with such things as method and technique but rather attempts to "present as clearly and concisely as possible the main features of Paul's teaching so as to focus the discussion upon its implications for preaching and witnessing to the gospel in contemporary situations" (pp. 9-10).

The book is not exhaustive, as one can see from its length, and it is not intended to be so. It is by design a condensation of Patte's much more comprehensive *Paul's Faith and the Power of the Gospel: A Structural Introduction to the Pauline Letters* (Fortress Press, 1983) and reference should be made to that book for deeper study. *Preaching Paul* is built around fifteen theses Patte sees as descriptive of the "characteristic features of Paul's faith for proclamation" (p. 17). Each thesis is followed by a series of "Notes" reviewing various Pauline passages and defending the thesis from them.

Paul's faith is portrayed in this work as "fundamentally characterized by three interrelated features. It is charismatic, typological, and eschatological" (p. 16). It is charismatic in that it displays a belief in believers directly discovering, through faith, "revelatory manifestations of God in their experience," and eschatological in that "no believer can claim to have the complete and final revelation;" this will come only at "the time of judgment, when Christ will return" (pp. 16-17). But this content of the message is not proclaimed by Paul simply through speaking; fundamental to Patte's book is that Paul transmits the gospel not only by communicating the facts of the gospel (the message about Christ's death and resurrection) but also by "helping others to recognize manifestations of God, or Christ, in their experiences, and to understand how they should respond to these manifestations of the divine" (p. 17). A view of God's power "bearing down on [people] in uncontrollable and unpredictable ways" (p. 19) is essential to Patte's presentation of Paul's gospel; it is at these times of awareness of the numinous, that we must learn as preachers how to proclaim God's manifestations in the presence of our hearers and how to discern just what are and what are not manifestations of God in the first place (p. 19).

Jesus: The Death and Resurrection of God
by Donald G. Dawe (John Knox, 1985, 205 pp.). Reviewed by Clark H. Pinnock, Professor of Theology, McMaster Divinity College, Hamilton, Ontario.

The first thing to point out about this book is that it is not aptly titled. It is clear from the way it begins and ends that the subject it treats is the finality of Christ in relation to the problem of religious pluralism. This is a topic Professor Dawe has written about before, and it is one which obviously concerns him greatly. As a Christian he believes that Jesus is Lord of all, but when he looks at the world he does not see the great world religions disappearing. Furthermore he relates to us a moving religious experience which he had at the Sikh temple in Amritsar, the genuineness of which he is not capable of doubting. So this is a book about the finality of Christ in a world of religions despite its title.

Therefore what Dawe is after is a Christology which, while not sacrificing the uniqueness of Christ, will nonetheless be able to let us think positively about the other great world religions. With Küng he admits to wanting to think of them as the ordinary means of salvation (p. 149). To this end Dawe gives us a solid section of Christology in which he presents Jesus as the representative of humankind and also the promise of its future. The present title refers in fact to part one of the book but not to the whole of it. Typical of a learned professor, it is not always clear to the reader why certain information is included, but the gist of this second Adam Christology is clear enough and helpful in any context. The problem is that the exegetical evidence falls short of what he wants it to prove in the area of the religions.

The key move comes in part two of the book. Dawe wants us to believe that a fresh way to read the scriptures in Christology would be to think of an effect of the work of Christ as involving "the encoding of new being" on the whole human race (p. 145). Because of God's reconciling act in Christ we can expect to discern a death and resurrection pattern everywhere, and when we do we may conclude that God is at work there redeeming humanity. It is as if God has stamped the race with a new genetic imprint as a result of the cross and resurrection (p. 147). To quote Dawe, "This power of new being, encoded in Jesus, is at work wherever men and women give up their present centers of security in trusting openness to the transcendent" (p. 148). Thus the world religions have Christ working in them even now. In this way Dawe believes we can retain the finality of Christ and still see in the other religions the means of grace.

By way of response, I would want to identify with Dawe's concern that we relate meaningfully our belief that Jesus is the only Savior with the fact that multitudes have never heard this message and never been able to make any decision positively or negatively about it. I think we do need to say something sensible about this problem. But I cannot find in the New Testament the idea of God encoding the race with the cross and resurrection dialectic. It is surely wishful thinking on Dawe's part and not a direction which the scriptures themselves take. Surely the NT is very clear that the Spirit has been poured out in power upon believers for the express purpose that they should be ennabled to bear witness to Christ unto the ends of the earth. The fact that Dawe cannot believe that Christianity will replace the religions is neither here nor there (p. 154). What God plans to do about Islam, for example, is his business. Maybe a dramatic change is just around the corner. If we are going to guess, we may as well guess in the biblical direction, not against it. What we know is that God has empowered the church to move in the strength of the Spirit to bring salvation and deliverance to sinners dwelling in darkness. To think that the world religions are a means of grace goes contrary not only to scripture but also to evangelistic experience working among them, Dawe's own experience notwithstanding.

This still leaves the problem which Dawe and I are both worried about. How do those who have never heard the strong name of Jesus participate in his redemption? Are they simply excluded in their millions? For me the answer lies in the direction of I Peter 3:19 and 4:6 where the apostle seems to indicate that the unevangelized are given a revelation of Jesus Christ after this life if they do not receive it before. Lacking in complete certainty exegetically, this solution at least enjoys probability and does not stretch our credibility the way Dawe's does. There is a problem here which we need to work on. I did not find this book much help in its resolution.

Heaven and Hell: A Biblical and Theological Overview
by Peter Toon (Thomas Nelson Publishers, 1986, 223 pp., $8.95). Reviewed by Colin Brown, Professor of Systematic Theology, Fuller Theological Seminary.

This is a book which delivers what its subtitle promises. It gives an overview first of what the Bible has to say about heaven and hell and secondly what theologians down the ages have had to say on the same subject. It is a book, the author is at pains to point out, that is not intended as "a contribution to scholarly debate." Rather it is presented as a basic textbook for college and seminary students and as a handbook for pastors, preachers and teachers.

The author sees himself as standing in the tradition of Anslem's *credo ut intelligam*: he seeks understanding from the standpoint of faith. Scripture is the record of God's self-revelation and a unique source of information concerning heaven and hell. Hence, this study is essentially exegetical. It deals with the interpretation of biblical pronouncements and the evaluation of theological opinions in the light of this interpretation. Peter Toon shuns speculation. He desires to base his interpretation on explicit statements rather than general considerations concerning (e.g.) the character of God, christology, the nature of time and space. Thus he is uncomfortable with the view which he associates with T.F. Torrance, Murray Harris and F.F. Bruce, that at death the believer is clothed with a resurrection body. This view does not quite rank as a heresy. But Toon rejects it because it "does not seem to give sufficient prominence to the fact of the End and the great consummation of God's salvific work" (p. 128).

Toon strives for balance and sensitivity in presenting the arguments for and against the annihilation of unbelievers, endless punishment and universalism. He concludes that annihilation is not a Christian doctrine and that biblical universalism does not mean the salvation of all but the universal offer of salvation, leading to universal judgment and the recognition that God is truly all in all. Heaven is both a place and a state. Hell is to be thought

of in terms of loss of beatific vision and "possibly" pain experienced through the senses, though we must "recognize always that we are speaking figuratively" (p. 201).

The strength of this book is also its weakness. Its strength lies in the way that the author assembles and lays out in a clear fashion a mass of pronouncements on heaven and hell. As such it is a lucid guide book to key texts on these subjects and to such related topics as the lake of fire, soul sleep, annihilationism and sundry forms of universalism. But herein lies the weakness. For what we are given is exegesis without hermeneutics—or rather, exegesis which does not attempt to come to terms with hermeneutical questions.

Of all the theological issues, none bristle more with hermeneutical questions than the subject of heaven and hell. What is the nature of the language used? How do space-time concepts apply? How do we think of God in relation to heaven and hell? Despite Toon's efforts to be guided by explicit scriptural pronouncements, some of his own judgments are tacitly affected by hermeneutical considerations. He recognizes that language about hell is figurative. His dismissal of the above noted views of Torrance, Harris and Bruce is not based on precise exegesis of passages like II Cor. 5, but upon general considerations about assumed incompatibility with his understanding of the End-time. Likewise the discussion of annihilation is not settled by exegesis but by a series of warnings to those "who might be tempted to abandon the traditional view too easily" (p. 179).

All this raises the questions of whether hermeneutics can be left to the realm of scholarly debate and whether we do a service to students, pastors and teachers (and those who they teach) if we try to do exegesis without hermeneutics.

Race, Religion, and the Continuing American Dilemma
by C. Eric Lincoln (Hill and Wang, 1984, 282 pp., $17.95). Reviewed by Mark Bishop Newell, Ph.D. candidate, University of Notre Dame.

In 1944, Gunnar Myrdal's *American Dilemma* concluded that the high Christian ideals embodied in the American creed were in serious conflict with the way Americans behaved, especially in regard to relations between racial groups. Not a new idea then, it pervades American society today and is the organizing theme of *Race, Religion, and the Continuing American Dilemma*. C. Eric Lincoln here publishes eight essays, previously delivered orally in various forums, which treat the dilemma in the context of black religion and the Black Church in particular. This is at once a tantalizing, energetic account and a constantly annoying one.

Lincoln tantalizes the reader with his candor and insight right from the outset. Noting the strangeness of our dilemma, he refers to James Watt who lost his job as Interior Secretary on the heels of an embarassing remark about " a Black . . . a woman, two Jews and a cripple." "Our outrage," says Lincoln, "was more because Mr. Watt embarassed us by 'going public' with some of our most deeply held private sentiments" (xii) since many of us seem to care about the poor and disadvantaged only in the abstract. The first three chapters attempt to give some perspective to the dilemma, and then to trace the racial factor shaping American religion and how it led to the formation of the major black denominations. This carries the story to the mid-twentieth century and the next four chapters deal with black ethnicity and religious nationalism, American pluralism, blacks in relation to Mormons, Muslims, and Jews, and the role of the courts in settling the race issue. He concludes with "Moral Resources for Resolution," primarily emphasizing the role of M.L. King.

By far the most complete and helpful chapters from a historical standpoint are the four dealing with comparatively recent events, and the best of these is the fourth on black ethnicity and religious nationalism. Here, Lincoln is at his best in explaining the role of the Black Church as "the spiritual face of the black subculture" wherein "whether one is a 'church member' or not is beside the point" (p. 96). The religious factor is then related to ethnicity which is concerned with racial and cultural heritage, and to nationalism which takes several conflicting and confusing political roles. This chapter does a masterful job of explaining how religion (M.L. King, Leon Sullivan, the Southern Christian Leadership Conference) related to Black Power, the Black Manifesto, and individuals such as Malcolm X. His appeal is "not to the Black Church but to America" (p. 117) and to the white church who thinks the problem is solved. "It is an illusion, and the great tragedy of our dilemma is the persistent notion that, having made our ritual ablutions, we are entitled to the peace of the blessed" (p. 118). Taken together, these middle chapters provide an excellent survey of the Civil Rights Movement and the integral relationship between black churches and American society since World War II.

Unfortunately, there is much that is persistently annoying throughout this book—the negative sort of annoying things that detract from the book's prophetic message of reminding us that racism persists in America and in our churches and needs to be constantly crushed. While the treatment of recent history is fairly solid, early chapters covering events before 1900 are too sketchy. For detail, Albert Raboteau's *Slave Religion* is better, and relevant chapters in Ahlstrom's *Religious History of the American People* provide a better survey. Documentation is thin, with most primary sources quoted second-hand. Similarly, the "selected" bibliography omits too many major works such as the *Harvard Guide to American Ethnic Groups* and important authors like Nathan Glazer. By ignoring Glazer, Lincoln apparently ignores his discussion of affirmative action. As a result, the chapter on legal remedies of the dilemma, while helping us really feel the tragedy, fails to address the slender legal thread on which affirmative action goes too far. Here is a basic inconsistency in Lincoln's thought, for while he can argue in one context that children can hardly be held responsible for behavior of their ancestors (p. 150), on affirmative action he implies the opposite, viz., that remediation ought to have no limits in correcting past injustices (p. 207). Stylistically, the second person plural is rampant, bothersome terms like "Blackamerican" seem to contradict the basic theme by setting an ethnic group above America, and vaguely defined terms like "White Church" give the book a persistent lack of precision. Many of these annoyances may stem from the book's genesis in oral presentation, and one wishes that Lincoln had done a better job of revision for publication, replacing rhetoric with clear, concise argumentation.

Dictionary of Latin and Greek Theological Terms, Drawn Principally From Protestant Scholastic Thought
by Richard Muller (Baker, 1985, 340 pp., $14.95). Reviewed by Bradley L. Nassif, lay theologian of the Antiochian Orthodox Church, and Ph.D. candidate, Fordham University.

This book gives us the meaning of Latin and Greek theological words. The words themselves are extracted mainly from the vocabulary of "Protestant Scholasticism" which flourished in the late sixteenth and seventeenth centuries. The dictionary also includes words which originated from the patristic and medieval church insofar as those terms were received by the Protestant scholastics.

Muller gives two reasons for writing the book: "first, the accurate presentation of the vocabulary of Protestant orthodoxy, and second, the needs of students in their encounter with works currently accessible in which the orthodox or scholastic Protestant vocabulary appears." For these reasons, the author intends the dictionary to be used by students and professors as a companion to the classical writings of Protestant scholasticism, and its modern exponents such as the textbooks of Charles Hodge, Francis Pieper, Louis Berkhof, Otto Weber, Karl Barth and others. The goal is to illuminate the theological meaning of the Greek or Latin phrases that are sprinkled throughout these books.

The layout of the text is broadly structured in the prevailing dictionary format. The terms are alphabetically arranged and cross referenced. The length of the definitions range from very brief to extensive. Where appropriate, some terms are traced back to their philosophical roots and particular historical contexts. A splendid example of this can be found in Muller's definition of the trinity (*trinitas*). The Latin word is first translated and defined. The author then takes four pages to summarize the church's reflection on the trinity starting from the patristic and medieval church on through its later Protestant scholastic equivalents and elaborations. Related terms and controversies over the trinity are introduced and summarized along the way. Whenever this approach is used, it enables the dictionary to serve as a brief handbook to theology and the history of Christian

thought. Muller's glimpses into Eastern Orthodox thought, which are scattered throughout the dictionary, are refreshingly accurate. Understandably, however, the meaning and history of the Greek terms are not always thorough, since Protestantism itself had a limited exposure to Byzantine theology.

The dictionary also clarifies the similarities and differences between the two great systems of Protestantism, the Lutheran and Reformed traditions. Arminianism is treated as well. The reader can learn the theological comparison of these groups by reading key terms such as the will of God (*voluntas Dei*), predestination (*praedestinatio*), free will (*liberum arbitrium*), the presence of Christ in communion (*communio corporis*), infant baptism (*baptismus*) and many more.

In addition to these merits, however, the book contains certain stylistic problems and theological temptations. At times Muller's concern for accuracy outweighs the need for learning. Some terms are simply too concentrated and complex for the beginning student to understand (e.g. *communicatio idiomatum*, communication of proper qualities). Moreover, those definitions which have their foundation in patristic theology can easily lead readers to impose in their minds a rigid "patristic system" on the early church which, in fact, never existed. The patristic texts which have been quoted by Protestant scholastics often have been used as "proofs" of theological systems which were deeply alien to the real mind of the Fathers. For them, theological reflection was more a "story" than it was a "system."

These limitations, however, should not overshadow the immense value of Muller's dictionary. The author has painstakingly provided us with the means to master the technical vocabulary of the Protestant heritage. The dictionary is clear, concise and carefully nuanced. It is a trustworthy and precise reference tool that deserves wide acceptance from seminaries and libraries. The book will accomplish its goals for its intended audience with great success. It will also go far to promote a more responsible understanding of Protestant scholasticism among those who are outside the Reformed or Lutheran traditions.

Saints and Society: The Two Worlds of Western Christendom
by Donald Weinstein and Rudolph M. Bell (The University of Chicago Press, 1982, 314 pp., $25.00). Reviewed by Thomas O. Kay, Associate Professor of History, Wheaton College (IL).

History is replete with examples of those persons who have stood apart from the mainstream of life, whether due to moral goodness, eccentric behavior or other unusual characteristics. The Saint, one who exemplifies the personal, positive virtues of a culture, is not only a phenomenon of Christian culture but can be found in any society exemplifying those ideals associated with the value center of the culture. *Saints and Society* is a well defined effort to get at some of the fundamental relationships between those persons who become set apart as saints and the society which produced and maintained them. The work of Weinstein and Bell is limited to seven centuries (1000-1700). The work makes several significant contributions to important aspects of church history.

The study first looks at sainthood in terms of family structure, children, adolescents, adults and the virtue of chastity. In contrast to the much current literature about the medieval family, Weinstein and Bell assert that the Middle Ages knew childhood, that this notion pervaded all of society and that the ideals of childhood saintliness were a source of stress for the family. The call to sainthood did not know social class, place or nationality.

The adolescence of those called to be saints is seen to be rather typical of many of the concerns usually a part of family history. In the middle ages the life of piety and sainthood was often regarded as the best. Spiritually precocious youth were usually encouraged to go into the service of the church. The prevailing social values reinforced those trends and when parents seemed to support the contrary models the young person would use the ways of the church as a means of making a protest. This became a more sharply drawn conflict in the 13th century and following due to the opportunity for new careers in law, medicine and scholarship which were sometimes regarded as an option of equal value to that of sainthood. Adolescent saints did not exhibit great signs of their calling, but seemed only to serve God and the Church faithfully.

An additional chapter discusses the impact of the ideal of chastity and virginity upon the saint, male and female. A distinction is made between the completely chaste person, a virgin, and the one who as an adult enters into a pact of chastity in order to live a saintly life. The former was certainly regarded as the superior option.

Those converted to sainthood as adults often brought with them from a life of preparation additional insights for spiritual service that went beyond the more narrowly defined role traditionally entertained by the church. This tended to accent some tensions between laity and clergy. The relationship between this tendency and the reformation is suggestive. The authors comment,

> The Reformation shattered this precarious balance between lay inspiration and clerical authority. Luther's doctrine of the priesthood of all believers was the Emancipation Proclamation of lay piety, the climax of a long quest for spiritual equality and individual responsibility before God. Reformation Catholicism chose the opposite solution, reaffirming clerical authority and leadership. Lay piety was to flourish only within bounds set by the hierarchy; no amount of individual inspiration or mystical communion with the God head could replace the priest at the altar (p. 119).

These observations and others from Part I are supported by 14 pages of statistical analysis based on the information gleaned from the narrative sources. The authors have carefully and coherently discussed (in readily understood language for the most part) their method and they provide a very useful verbal interpretation of the various charts and tables.

Part II deals with the piety of the saints. Who were the saints? When did they live? With which social class did they identify? What were the relationships between the male and female? It is noted that there were changes to the responses to the foregoing questions during the time covered by the author's research. These changing responses reflected important movement in social history and the values of the culture. Many of these changes were associated with the social, economic, political and religious adjustments that were a part of the 16th and 17th centuries.

While drawing a series of interesting conclusions to the whole study, the authors raise new questions and make suggestions for continuing research. Of more than usual interest is the recognition of the paradox of a saint's life and a saint's cult. The latter often became associated with material values which the life of the saint sought to deny. While medieval thinking could accept this dichotomy, the paradox was laid open by protestantism which placed the responsibility of sainthood upon every Christian.

Perhaps the most important conclusion is this:

> Conversion stories, whether in childhood, adolescence, or adulthood, suggest that the time from the end of the twelfth century to the early sixteenth century formed a coherent period in the history of the family. More than in either the two centuries preceding or the two following, this was a time when affective family ties were positively affirmed, when the idea of the family as a unit of love relationships emerged as an object of reflection in both religious and secular literature. Appreciation of childhood and adolescence was an integral part of this heightened family consciousness, along with a growing sensitivity to the psychology of these two life stages. This is a different picture of the history of the family from that offered in the work of Ariés, Stone, Lebrun, Shorter, Poster, and others who maintain that the affective family emerged in eighteenth-century Europe. Our data strongly suggest that the affective family was not unknown in medieval society, that it began to come into its own in the thirteenth century, flourished in practice and theory in the fifteenth, and declined from the mid-sixteenth century through the late seventeenth. It follows that what Stone and others discover in the eighteenth century is not the first appearance of the affective family and the idea of childhood but a *re*appearance (pp. 245-246).