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Introducing This Issue

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

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

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

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

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

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

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

Bon appetit!

Theological Education: The Glory and The Agony

by Manfred T. Brauch

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

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

Theological Education: The Glory

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

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

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

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

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

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

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

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

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

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

Manfred T. Brauch is Professor of New Testament Interpretation, Vice President and Dean at Eastern Baptist Theological Seminary in Philadelphia.

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

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

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

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

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

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

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

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

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

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

Theological Education: The Agony

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

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

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

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

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

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

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

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

Theological Implications of the Arms Race

by Carole Fontaine

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

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

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

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

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

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

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

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

Carole Fontaine is Associate Professor of Old Testament at Andover Newton Theological School.

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

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

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

Reading the Old Testament

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

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

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

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

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

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

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

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

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

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

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

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

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

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

What Does God Require?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Paul and Galatians 3:28

by Daniel P. Fuller

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

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

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

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

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

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

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

"Neither Jew nor Greek"

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

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

Daniel P. Fuller is Professor of Hermeneutics at Fuller Theological Seminary.

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

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

"Neither Bond nor Free"

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

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

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

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

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

"Neither Male nor Female"

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

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

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

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

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

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

From God's point of view, such patriarchalism was only temporary; someday the churches would come to understand the full implication that "in Christ there is neither male nor female."

Accommodation Ethics

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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Points of Dialogue Between Evangelicals and Jews

by Marc Saperstein

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

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

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

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

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

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

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

Marc Saperstein is Associate Professor of Jewish Studies at Harvard Divinity School.

Jews have traditionally had such a marked tolerance for diversity.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Taize-Style Soul Renewal

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

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

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

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

The Call of God to Retreat

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

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

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

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

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

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

Solitude and Silence

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Meditation and Contemplation

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

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

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

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

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

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

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

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

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

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

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

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

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

Praise and Intercession

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

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

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

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

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

The practice of silence is the discipline par excellence of

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

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

(Rule of Taize)

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

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

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

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

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

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

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

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

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

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

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

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

The Struggle of the Retreat

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

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

Who am I in relation to God?

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

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

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

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

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

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

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

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

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

Who is my neighbor?

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

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

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

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

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

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

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

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

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

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

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

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

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

The Call to the Service of God

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

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

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

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

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

The Return

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

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

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

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

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

BOOK REVIEWS

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Well illustrated with brief case studies

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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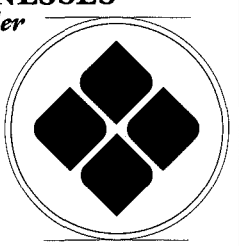

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trayed the gospel origins in these terms, and thus Farmer regards the New Testament as a "martyr's canon" (p. 8). As previously mentioned, Farmer begins his treatment with the "final" phase of the canon, demonstrating that the list of New Testament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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

—Charles O. Ellenbaum

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

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

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

—Richard S. Hess

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

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

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

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

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

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

—David P. Gilliam

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

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

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

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

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

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

–Judy Boppell Peace

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

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

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

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

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

–Robert Webber

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

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

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

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

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

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

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

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

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

–Charles O. Ellenbaum

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

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

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

—Marguerite Shuster

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

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

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

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

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

—Merle D. Strege

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

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

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

—Corbin S. Carnell

Letters to the Editor

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Neil Bartlett, *Production Manager*

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

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

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

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

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

–Lyle W. Dorsett

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

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

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

–Hendrika Vande Kemp

Book Comment Contributors

Corbin Carnell is Professor of English at the University of Florida; Lyle W. Dorsett is Curator of the Marion E. Wade Collection and Professor of History at Wheaton College; Charles O. Ellenbaum is Professor of Anthropology and Religious Studies at College of Du Page, Glen Ellyn, IL; David P. Gilliam is a Ph D. candidate at Fuller Seminary; Terry R. Mathis is Assistant Professor at Rosemead School of Psychology and Biola University; Judy Boppell Peace is a student at Gordon-Conwell Seminary School of Theology; Hendrika Vande Kemp is Associate Professor of Psychology at Fuller Seminary; Geoffrey Wainwright is Professor of Systematic Theology at Duke Divinity School; Robert Webber is Professor of Theology at Wheaton College.

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