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COMMEMORATIVE ISSUE: A TRIBUTE TO KARL BARTH

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Introducing This Issue

Two towering geniuses dominated the theological landscape of the twentieth century, one a Roman Catholic, Karl Rahner, the other a Protestant, Karl Barth. If we are wise, we refrain from dogmatizing about the verdict history will pronounce upon our contemporaries. But one need not have the foresight of an Isaiah to predict with confidence that Rahner and Barth will rank with Augustine, Aquinas, Luther, and Calvin as creative shapers of Christian thought. No matter how anyone may disagree with them, it must be acknowledged that the two Karls were superlatively great.

Because this is Barth's centennial year—he was born on May 10, 1886, in Basel, Switzerland—we decided it would be most appropriate to make this issue of the *Bulletin* a tribute to a Reformed theologian who, in words originally applied to Abraham Lincoln, "belongs to the ages," and who sought to magnify the Word of God, the Christ of God, and the grace of God.

First, therefore, we hear from Barth himself as he discusses his relationship to a towering genius of the nineteenth century, Soren Kierkegaard (p. 3). Personally indebted to S.K., and one of his critical admirers—their number is legion and, we hope, growing—I appreciate the address Barth delivered when he received the Sonning Prize from the University of Copenhagen in May, 1963. It was and is a clarifying accolade. Barth warmly expresses his gratitude for the decisive impact Kierkegaard had on his early development; at the same time he points out where and why he parted company with that profoundest of Christian existentialists.

From all accounts Barth was genial, life-affirming, and genuinely concerned about people. Recall that he counted it a privilege to preach the Gospel to prisoners. But we wonder curiously what this theologian was really like. So I am glad that one of his many students, Bernard Ramm, affords us some intimate glimpses of a relatively immortal fellow-mortal (p. 4).

Since Barth was first and last a theologian, Donald Bloesch's balanced appraisal of his work will prove extremely helpful, especially to evangelicals (p. 6). Judiciously he appraises the legacy Barth has bequeathed to the Church, emphasizing his corrective of liberalism and yet voicing reservations concerning certain debatable views.

Autobiographically, Carl Henry recounts a revealing episode which occurred when Barth was visiting the United States (p. 10). A significant theologian in his own right, Henry as an evangelical scholar has probed some of the weaknesses in Barth's so-called neo-orthodoxy.

A passionate devotee of Mozart, Barth listened just about every day to the seraphic music of that astonishing composer. His "Letter of Thanks to Mozart" discloses another side of a multi-faceted human being (p. 10).

Elouise Renich Fraser, who has studied Barth closely, discovers in his theology some important insights for the much-mooted question of Christian feminism (p. 11).

Obviously, then, the focus of this issue is Karl Barth, but you will also find in these pages an abundance of book reviews (p. 17), a report by Joel Carpenter on a series of meetings on the role of religion in American life (p. 14), as well as the reading list which Steven Trotter compiled while a pastoral intern with Eugene Peterson (p. 15).

Let me add, however, one more brief reference to Barth. I do so bearing in mind G. C. Berkouwer's *The Triumph of Grace in the Theology of Karl Barth*. That penetrating critique singles out the truth which was central in Barth's interpretation of God's self-revelation through his Son and His Word—GRACE. Participating in a radio interview shortly before his death, Barth said: "Grace is one of those terms that is rather overworked today. I myself have used it a good deal and have to use it. . . . Grace itself is only a provisional word. The last word that I have to say as a theologian or politician is not a concept like grace but a name: Jesus Christ. He is grace and He is the ultimate one beyond world and church and even theology. We cannot lay hold of him. But we have to do with him. My own concern in my long life has been increasingly to emphasize his name and to say: "In Him." There is no salvation but in his name. In Him is grace. In Him is the spur to work, warfare and fellowship. In Him is all that I have attempted in my life in weakness and folly. It is there in Him."

I am content to let Barth's last word be my last word in this introduction.

My Relation to Soren Kierkegaard

by Karl Barth

In Karl Barth's acceptance speech on receiving the Sonning Prize from the University of Copenhagen, May 1963, he spoke about his relation to Soren Kierkegaard. This excerpt is taken from the Kristeligt Dagblads Kronik, *17, May 1963, and follows the Danish text. We are indebted to Dr. Louis Pojman for the translation which appeared in the* Soren Kierkegaard Newsletter, *No. 9.*

The first book of Soren Kierkegaard I bought—it was in 1909—was *The Instant (Attack on Christendom).* I suppose I read it at that time. However, it did not make a deep impression on me, because at that time I was intensely involved in the theology of Harnack, Hermann, and in "Die christliche Welt." In the following years I was involved in other things—namely with socialism—and therefore Kierkegaard had for a long time rest from me—and I from him! It was first in 1919 at that critical turning point in my life, between the first and second edition of my *Romerbrief,* that he seriously and on a better foundation entered into my world of thought. This encounter was the beginning of the extremely significant role he would come to play in my written work.

Some of us at that time belonged to the younger (theologians) who already around 1916 had attempted the first daring forward steps on the way that led to a theology which was better suited (than the 19th century and turn of the century theology) to make a place for "God" as he who stands sovereign and wholly alone above men and especially the religious man, and to procure for God the honor which is his. This is how we thought ourselves to have understood the God of the Bible. Nonetheless, it was only gradually that we really became clear about the tremendous consequences this emphasis of God as the basis and object of faith would lead to. It was first of all under the influence of Hermann Kutter that we reached forward to this standpoint. But even the first edition of my *Romerbrief* had still significant inadequacies in that regard. While the reformers of the 16th century still had not really entered into our discussion in these years around 1919-20, there were other authoritative voices from a little earlier time, which partly strengthened our own restlessness, and partly drove us to go further forward on the way. Among these older voices were, besides Dostoevsky and the older and younger Blumhardt (father and son), together with the remarkably strange Franz Overbeck, and besides Plato—yes, you heard correctly, Plato!—besides all of them there was, also, precisely Kierkegaard.

The thing about him which especially attracted us, delighted us and taught us something new, was his indefatigable, piercingly sharp critique, which placed God's infinitely qualitative difference over against all man-made speculation, confronted all attempts at a direct communication of the Christian (revelation), all aesthetic superficiality, with the gospel's demand and the necessity of arriving at a strictly personal decision, and who, in short, set this up against all sorts of innocuous renderings of the biblical message, up against all that which was too self-conceited, but also the too cheaply bought theological Christianity and ecclesiology with which we were surrounded and from which we ourselves were not liberated. In the second phase of our theological revolution, Kierkegaard became for us one of those from near and far, whose cockcrow proclaimed that a new day was actually breaking forth. The second edition of my *Romerbrief* is a document of my part in clearly testifying to what someone has called "the Kierkegaard Renaissance." But for us—and therefore also for me—there had to come other days with new problems and new answers. I think, however, that I, through all the succeeding years and until today, have been faithful to the Kierkegaardian awakening call, as I heard it at that time. From that time and until now there was for me no way back to Hegel—not to speak of Bishop Mynster.

As has been pointed out from many sides, however, it has happened that I in my later books, writings, and preaching have steadily decreased my explicit references to Kierkegaard. While his special tone has certainly not been completely silenced in me, it has become drowned by other tones, so that it has become a strong undertone along with other tones. At the same time in which I in the battle-situation had given him my support, I had also in the first round overlooked certain characteristic peculiarities in Kierkegaard's historic presentation.

Must we constantly continue by again and again pointing to the oppositions, contradictions, and abysses which Kierkegaard so masterfully portrayed, and constantly ever more strictly formulated, the conditions which must be fulfilled in order to be able to think and live in faith, in hope, and in love, so that we make these factual and extremely necessary negations into the theologian's theme and allow the little flock, who will gladly be Christian and who reckon themselves to be Christian, ever again and again to taste the bitterness which *Training in Christianity* demands? Shall we do this—especially if what is at stake is the proclamation and exposition of God's message of joy for them, the gospel of God's free grace? It is remarkable how easily one himself becomes affected by the law which kills and makes disgusting, sad and heavy in spirit.

And further, how was it exactly, this relation to oneself with "this individual," on whose existence everything in Kierkegaard turns? Where with Kierkegaard is God's people, community, the Church? Where is the deacon's ministry and the task of mission? And where are man's social and political tasks? What meaning has it, that Kierkegaard, by his explanation of the command, "You shall love your neighbor as yourself," was in agreement with Augustine and the Scholastics—and therefore against Luther and Calvin!—that besides neighborly love there must be a love for oneself? How curious that we who still belong among those, who are so strongly involved in Christendom in its relation to the social questions, were not immediately reflective precisely on this point in Kierkegaard with his thoroughgoing saved-individualism!

And so there is still a third thing: does not Kierkegaard's whole theoretical basic formulation reveal a new anthropocentric systematic and to a high degree an opposition to that which we are working from? That a new existence-philosophy—Heidegger, Jaspers, Sartre—certainly by looking away from the fact that Kierkegaard would be a Christian thinker and also that he in his own way was that—is it not understandable and with the above mentioned reservations also legitimate that they could tie themselves to him? But to create a theology, which in a decisive sense builds upon Kierkegaard and essentially lives from him, would only be possible if one had not read Schleiermacher with suitable devotion and therefore had not been sufficiently warned against all promises of

his program and of an existentialist program. There, where this warning had not been heard, one took up afresh the experiment with a subjectivity, which as such accounts itself to be truth. It was an experiment with resting in oneself and with a self-moved faith, and therefore, and precisely in this form, also a faith which had neither a ground nor an object. Hence, there has arisen in the middle of our century and under the existence-dialectical signature of Kierkegaardianism a regular theological reaction. That this development from Kierkegaard was possible must cause us to have third thoughts which had not yet arisen in the beginning, forty years ago.

And now we must sum all this up. Kierkegaard was still definitely more tied to the 19th century than we realized at that time. One could perhaps also, by underscoring the historic, place the question whether Kierkegaard's view (seine Lehre) was not the highest, most consistent and most thoroughly reflected perfection of that pietism which in the 18th century together with rationalism laid the foundation for the Christianity and ecclesiology of the pious-oriented man which Kierkegaard so passionately fought, and which we forty years ago under the invocation of Kierkegaard's name again undertook to fight? But we could not attack the foundation itself, the whole anthropocentric Christian thought process as such from Kierkegaard, because he himself had not attacked it—yes, even more, because he, on the contrary, in a forceful and refined way and to a high degree had strengthened it.

From the perspective of this later understanding I am and I remain grateful to Kierkegaard for the immunity I received at that time through him, and I am and remain also full of deep respect for his life's noble tragedy and for the unusual intellectual clarity which is in his works. I consider Kierkegaard to be a teacher, through whose school every theology in every case must at one time go. Woe to everyone who neglects that school! But one must not remain sitting there—and still less, turn back there. Kierkegaard's "teaching" is, as he himself has said, "a little spice to the food," but not itself the food, which is the task of every proper theology to give the church and mankind.

The gospel is (1) the glad message of God's *Yes* to men. It is (2) the message which the community must bring further to the whole world. It is (3) the message from above. It is these three points which I learned in other schools, in addition to what I had learned from Kierkegaard's school, after meeting with Kierkegaard.

Barth As A Person and As A Theologian

by Bernard Ramm

Barth As A Person

When I started to teach theology at the beginning of my academic career, I turned to those old American standbys: Charles Hodge, A. A. Hodge (whose *Outlines of Theology* I in turn outlined in my days at the University of Washington), Augustus Strong, and G. T. Shedd (whom I really liked the best). I had heard of Brunner and Barth and the term "neo-orthodoxy," but that was the limit of my knowledge.

In my seminary education we kept hearing these names and others. A few of us were disappointed with the lack of knowledge of Barth and his theology among our own professors. Accordingly, we made an appointment with an evangelical theologian (whom I shall not name) and trusted that he would give us some idea of Barth's theology and its meaning for evangelicals. After the theologian had rambled around for twenty or thirty minutes, he stopped his talking and asked us a question: "Are you thoroughly confused?" We all admitted that we were. Then he said, "I have really explained Barth."

My reaction to that remark was extremely negative. It seemed to me both unethical and theologically irresponsible. A theologian with such an international reputation—already being classed with Augustine, Thomas, Luther, Calvin and Schleiermacher—could not have been fairly treated in this manner.

The second time I was exposed to Barth is associated with the public library of the city of Los Angeles, famous for its holdings in religion, even though a state institution. Here I found the first volume of Barth's *Church Dogmatics* translated into English with a great exertion of energy by G. T. Thomson.

I was stultified when I tried to read it. Two things in particular puzzled me. I had a general idea of what a church father was and could recognize names like Athanasius, Tertullian and Augustine. Apart from that, my knowledge of the fathers and their theology was virtually nil. Here was a text in theology filled with references to the fathers and cited in their original Greek or Latin texts. This seemed to me to border on omniscience.

The other matter that puzzled me was his use of familiar terms like Word, Word of God, revelation, etc., but with meanings that were very different from my understanding of them. The result was that much which I read was meaningless. That ended my encounter with Barth for some time.

Meanwhile the great monographs of Brunner were being translated (much to the credit of Olive Wyon of Oxford). Long before I had any substantial knowledge of Barth I was fairly well versed in the theology of Brunner.

After World War II, when the process began of systematically translating Barth into English as his successive volumes were released in German, I started my own program of systematically reading the translations. Due to my highly Americanized version of evangelical theology I found much that I could not grasp; but undiscouraged, I kept reading the volumes.

When I received a grant for a year's study abroad there was no question in my mind but that I should go to Basel where Barth was still lecturing. So my wife and I and our two children sailed the Atlantic on the U.S.S. America and finally ended up in a cozy apartment in Basel not far from the university.

Students ask me much more frequently about Barth as a person than they do about his theology. My knowledge of Barth as a person is based on hearing his lectures, sitting in on his seminars, attending his special English-speaking seminars, and visiting his home on visitation hours, which were from 2:00 p.m. to 3:00 p.m. Saturday afternoons.

The first point I make to my students is that Barth was then

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seventy-three years old. The days of thunder and lightning were over. This was a different Barth from the theologian who had personally challenged Adolf Hitler, who authored the famous Barmen Declaration (1934), and who wrote his angry **NO** (*Nein*) to Emil Brunner. He had become more the theological patriarch than the theological knight.

What came through foremost from Barth as a person was a spirit of kindliness, patience and humor. In the question period in his English-speaking seminar some of the questions asked by theologically ignorant American students could only be called asinine. But Barth would answer any question seriously and sometimes at great length. His saintliness in this regard was far greater than mine.

The second question most frequently asked by the students is whether he were a Christian or not. Students would travel from many places in Europe (thanks to the train system) to attend his English-speaking seminar. The group was, then, very mixed theologically. The students ranged from sturdy Dutch Calvinists to American graduates of liberal seminaries. No count was made, but it was my firm conviction, shared by others, that there was universal agreement among the students that by my standards Barth was an authentic Christian gentleman. This was the opinion of even those who disagreed strongly with his general theological stance.

Of course, being a fine personality is not the same as being a Christian. Barth himself remarked that the heretics were usually very attractive fellows. But with that *caveat* in mind, I consider Barth a great person and an authentic Christian.

The last time I saw Barth was in July 1958. I had made an appointment to visit him, and he had forgotten it. But he graciously invited me to his backyard patio where some of his friends had gathered. I felt it was out of place to carry on a theological discussion in such a setting. So I requested from him one piece of paper with his own writing on it. He spoke in Basel Deutsch to one of the young lads there, Peter Barth, the son of Markus Barth, who disappeared into the house. He reappeared with a sheet of paper which Barth gave to me. It was the first page of the lectures of that academic year in Barth's own handwriting. This, I thought, was generosity beyond description.

Barth As A Theologian

The third question that at least some students eventually ask is how much Barth has influenced my own theological thinking. First, a word of warning. Many different books and theologians have influenced me. I don't want what follows to be understood as the only significant theological influence in my theology. I think if it were on a line-by-line basis I would be in far more agreement with G. C. Berkouwer than Karl Barth.

1) Barth's theology has helped me break out of the theological bind so prevalent in America. We tend to box ourselves in as if the only options were liberal or evangelical. This has created a polarization in one's theology and methodology. Historically things were never this black and white. But a good deal of the literature is written as if we were limited to these options. Some of the third options suggested were not creative or powerful enough to break up the stalemate.

Barth's *Church Dogmatics* is filled with illustrations where he goes his own third way. It gradually unlocked my own theological reflection so that I could think a third way and not suffer to the end the polarization of liberalism and evangelicalism. It has made me a freer and happier theologian. My book *After Fundamentalism* could be called a study of how Barth tried to find a third way in specific theological topics.

2) My reading of Barth has given me a great respect for historical theology. We are not the only people with the truth, so that when we die the truth perishes with us. The history of theology has a very important place in Barth's theological methodology. Although dogmas of past ages are not infallible, neither are they merely materials for historical research. They had some normative function in the writing of theology. In this regard it is an interesting phenomenon that the great Scottish Reformed theologian, James Orr, defended a view of the history of dogmas which is identical to Barth's (*The Progress of Dogma*, 3d. 1908).

Barth declared that no theologian has the right to lecture or write until he has first studied what the great theologians of the Church had already said. He did not mean that we could not differ with the theologians of the past nor that we should limit ourselves to them. But the very nature of the Church as the people of God through the successive centuries requires of the theologian that he first hear those older voices before he begins his own speaking and writing in the church. This contrasts so very radically with some American liberal theologians who totally bypassed historical theology and wrote their theology based on religious experiences or the philosophy of religion.

. . . The greatest contribution Barth made to my thinking was his constant emphasis in his seminars that, if we believe with all our hearts that the Christian faith is God's truth, we need not fear any other truth.

This high regard for historical theology has materially governed the manner in which I lecture and teach. Almost always my lecturing takes some aspect of historical theology as the point of departure.

3) One of the more interesting things about Barth was that even though he believed and defended so many of the older dogmas ("a fundamentalist in a tuxedo"), he was everywhere welcomed and respected. He mentions that on one occasion he sat next to Jean-Paul Sartre in a conference! Barth has shown that, if an evangelical theologian knows theology, reveals genuine competence, and has decent manners, he or she can get a hearing in a world of theologians which is usually prejudiced against evangelicalism.

I teach in a consortium of nine schools ranging from Unitarian to Roman Catholic. In any given class I will have some sort of ecumenical mix. It has been my experience as an evangelical that if I teach competently, fairly, and objectively, I have no problems in relating to my students. One could not be a hawker of evangelicalism in that setting and survive.

The most delicate part of the whole year of instruction is when I must lecture on the Reformation. In such a class I have had Roman Catholic students, Lutherans, Episcopalians and others. I found out what Barth has found out earlier. If a theologian is competent, honest, fair and courteous, there is no difficulty in lecturing about such sensitive materials.

4) Doing my graduate work in philosophy and writing books on Christian apologetics had kept the issue of theology and philosophy on the front burner. Nobody I read on the subject

helped me out until I read Barth. To begin with, it must be said that Barth has repeatedly stressed that competence in philosophy is necessary for competence in theology and therefore every student of theology must also be a student of philosophy. Barth set up the relationship of theology and philosophy in three propositions. (1) Theology is an autonomous subject worthy within itself and does not need the imprimatur of any philosophy in order to achieve respectability. (2) No human philosophy is a perfect counterpart of divine revelation, and therefore no philosophy can claim the right to be the best companion of Christian theology (i.e., neither Plato, Aristotle, nor Whitehead). (3) We may learn something from any philosophy. Materialism warns us not to be given to excessive spiritualizing and idealism warns us not to overemphasize our knowledge of material reality.

(5) I have written elsewhere that the greatest contribution Barth made to my thinking was his constant emphasis in his seminars that, if we believe with all our hearts that the Christian faith is God's truth, we need not fear any other truth. We will then be fearless and not afraid to open any window or any door, for truth cannot embarrass truth.

(6) Barth has forced me to take a longer look at certain texts in order to plumb their depths. This applies to many passages but especially to what is known in New Testament literature as "cosmic Christology." These are the texts which attribute creation to Christ, which a good Jew would only attribute to God (e.g. John 1:1-3, Col. 1:15-20, Heb. 1:1-3). Also, such texts attribute revelation to Christ as one would only attribute it to God (John 1:14, Heb. 1:1). Although this has generated the Christomonism versus Christocentrism controversy, one cannot deny that such texts have not historically received the attention they deserve. The result in my own theology has been to move very radically in that direction.

As I have again written elsewhere, one reads Barth not to become a Barthian. Theology is on the move, and he certainly did not want to present a fixed and settled theology but rather to be a stimulus to more theology. One reads Barth to learn how one can be a better theologian. In other words, Barth's greatest impact on my thinking has been more from his methodology than from particular doctrines.

The Legacy of Karl Barth

by Donald G. Bloesch

An Evangelical Theologian

On this 100th anniversary of the birth of Karl Barth, the eminent Swiss Reformed theologian, it is appropriate to reassess his theological contribution to the church universal. Pope Pius XII hailed Barth as the greatest theologian since Thomas Aquinas, surely a singular tribute by any standard.

We should see Barth first of all as an evangelical theologian. Whereas in his earlier phase he was heavily influenced by Kantian and existentialist philosophy, when he embarked on the *Church Dogmatics* he broke with this philosophical heritage, desiring only to be a theologian of the Word of God. In his later years, Barth had no compunction in describing his theological position as "evangelical," but by this he meant neither a rigid adherence to the letter of Scripture nor a belief in biblical inerrancy. Instead, he thought of himself as evangelical in the classical sense—committed to the gospel of reconciliation and redemption, the message that we are saved by the free grace of God alone as revealed and confirmed in Jesus Christ. For Barth, this entailed an acknowledgement of the authority of Holy Scripture as the primary witness to God's self-revelation in Christ. It also excluded any recourse to natural theology—the appeal to new revelations in nature and history that could supplement or fulfill the one revelation of God in the biblical history culminating in Jesus Christ. In Barth's view, natural theology is the antithesis of evangelical theology. It is the difference between dependence on natural wisdom and trust in the gospel of God.

In contradistinction to liberal theology, Barth was adamant that the gospel cannot be reduced to ethical principles or spiritual experiences. Instead, it is the story of God's incomparable act of reconciliation and redemption in the life and death of Jesus Christ. While some of his early critics accused Barth of ignoring the doctrine of creation, he tried to see creation in its rightful place—for the sake of redemption. Redemption, moreover, is not the completion or perfection of creation but the dawning of a wholly new reality that opens up creation to a glorious new future. For him, redemption is even prior to creation, in that behind creation is God's predestining love.

Thanks to Barth, the atonement has once again become a credible doctrine. It is no longer the appeasement of a wrathful God who would not otherwise forgive, but the expression of a loving and holy God who forgives despite our unworthiness. Like Aulén he rediscovered the patristic motif—*Christus Victor*. The atoning sacrifice of Christ means the victory of Christ over the powers of darkness, powers that have held the world in servile subjection. Barth does not repudiate the satisfaction motif but now sees satisfaction as rendered *by* God rather than *to* God.

Barth has made it possible to speak again of hell, the wrath of God and predestination, and to preach these doctrines as good news. The wrath of God is but one form of his love, and predestination means foreordination to the kingdom of God. Hell has been done away with by the victory of Jesus Christ, though Barth allows for a subjective hell that exists when people deny and repudiate their election.

Barth has also helped the church rediscover the ethical seriousness of the Christian faith. Sanctification, he contends, must be reflected and attested in a life of costly discipleship. The gospel has social and political implications, though it itself is not a political message. While urging Christians to get involved in the work of social justice, Barth warns against utopianism, the illusion that the kingdom of God can be ushered in through social engineering. He sharply distinguishes between divine and human righteousness; the first is a divine gift, whereas the second is a human possibility, which can witness to but never reduplicate the first.

Another signal contribution is Barth's recovery of the objectivity of salvation. He sees the drama of salvation in terms of "God's search for man," not "man's quest for God." The object of theological reflection is not the relationship of "man to God in religious experience" (as in Schleiermacher) but that

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of "God to man in Jesus Christ" (George Hunsinger). In Barth we move from an actuality (salvation through Christ's universal atonement) to a possibility that has to be seized (service in freedom). In liberalism we move from possibility (human freedom) to actuality (communion with God).

Barth's peculiar focus is reconciliation as opposed to justification (as in Lutheranism), predestination (as in orthodox Calvinism) and holiness (as in Wesleyanism). Reconciliation encompasses both justification and sanctification, but it also includes vocation—the calling to live out our faith in solidarity with the victims of oppression in the world.

What he propounds is best understood as a universalism of hope. We can regard even non-Christians with optimism because we know that they, too, are in the hands of God who is love. Even the most despicable are claimed by the love of God, and the Good Shepherd will not rest content until he searches and finds the lost sheep. At the same time, those who persist in rejection and defiance of the God of grace meet only judgment, wrath and condemnation. We cannot escape the grace of God, but we will experience this grace in the form of judgment if we bow down before Mammon rather than before the one and only true God revealed in Jesus Christ.

Barth thought of himself as evangelical in the classical sense—committed to the gospel of reconciliation and redemption . . . that we are saved by the free grace of God alone as revealed and confirmed in Jesus Christ.

In striking contrast to the pessimism we often encounter in Reinhold Niebuhr and Emil Brunner, who are also included in neo-orthodoxy, Barth exudes a holy optimism. For him, the "real man" is not "man the sinner" (as in Brunner) but "man created in the image of God." In our radical depravity as sinners, there is still hidden our true nature, which is grounded in an ontic relationship with the living God that can be marred but never sundered.

Particularism and Universalism

This sanguine attitude extends to Barth's view of our eternal destiny. As a result, he has often been accused of universalism, but actually his position is better described as a particularism within a universalism. He explicitly repudiates the idea of a universal homecoming (*apokatastasis*), contending that God is under no obligation to continue to favor those who spurn his grace and choose to live apart from his grace. Barth does affirm the universal atonement against a type of hyper-Calvinism that holds that Christ died only for the elect. He also teaches the universal triumph of grace; yet he recognizes that grace does not find its goal and fulfillment in each and every person. Those who refuse to believe in Christ are not only under the sign of predestination to salvation, but they also stand under the dire threat of God's judgment on sin.

According to Barth, all are children of God *de jure*, but not all are such *de facto*. All are ordained to fellowship with God, but not all are set in this fellowship. Calling goes out to all, but not all respond. For Barth, whether one can forever deny the grace that already claims and encompasses all people is an open question. He is basically an agnostic concerning the final fate of the spiritually lost, but that he acknowledges the reality of spiritual lostness cannot be denied. "We should not forget," he declares, "that we ourselves are lost if we will not have him as the Savior of sinners, if . . . we will not have God in him as the God who gives to all of us generously and without reproaching us" (*Ethics*, pp. 341, 342).

Christ and Culture

When we try to place Barth in one of the five categories of H. Richard Niebuhr's typology delineated in his *Christ and Culture*, we are in a quandary, since Barth seems to offer something new. In Barth's theology, Christ is not primarily the transcendent goal of culture (as in "Christ-above-culture"), nor is he essentially the converter of cultural values (as in "Christ-transforming-culture"). Neither is the Christian under two quite different kinds of obligations, the private and the public (as in "Christ-and-culture-in-paradox"). Still less is the Christian called to establish a counterculture in direct opposition to the prevailing culture (as in "Christ-against-culture"). And, of course, Barth is adamantly opposed to "Christ-of-culture" in which the highest values of the culture are equated with the kingdom of God. Barth specifically warns against the dangers of culture-Christianity, never wavering in his conviction that the true Christian will always stand against the stream of popular opinion.

In Barth's theology, Christ is *Victor* over culture in that the idolatries and pretensions of human culture are overthrown by the divine incursion into human history. Jesus Christ, by virtue of his cross and resurrection victory, is even now Lord of the principalities and powers. Yet these powers continue to rule by virtue of deception, and therefore the victory of Christ only becomes concrete and tangible when the Spirit of God brings people the knowledge of the reality of the transformed human situation.

Our goal, Barth says, is to humanize but not Christianize the structures of society. These structures already belong to Christ, but they must now be geared to fashioning a just society, one that will reflect but not duplicate or extend the righteousness of the kingdom. Culture must be allowed a certain degree of autonomy; pluralism in the modern world must be respected. This is why Barth shies away from any move toward a theocratic experiment (as we find in Calvin). Culture

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is something worthwhile on its own level, but it must not be given ultimacy, nor must it be seen as a source of meaning and promise in human life, for this would be tantamount to idolatry. In Barth's theology, the break between Christ and culture is relativized. Ironically, by stressing the solidarity of the church with the world, Barth comes perilously close to the very Christ-of-culture position he abhors. He speaks of the need for nonconformity but only for the sake of solidarity (this is what distinguishes him from Protestant sectarianism). At the same time, Barth underlines the importance of a prophetic critique of cultural endeavor and achievement in the light of the gospel. Christ is not only the ground and mainstay of human culture but also its judge and adversary, and this means that the proper approach of the Christian in culture toward the living God is one of gratefulness and penitence.

Perhaps Barth comes closest to being a transformationalist, but he is so only in a qualified sense. He believes that the task of Christians in the state is to seek justice, but this justice is always clearly distinguished from the higher righteousness of the kingdom that God alone creates. Human righteousness is not the same as divine righteousness, but it can be a parable and sign of this higher righteousness. For Barth, the kingdom of God is not transformed human culture so much as a new reality that negates as well as elevates and purifies human culture. Barth seeks a "free culture" determined by and standing in correspondence to the righteousness of the kingdom of God. The kingdom of God can never be identified with movements of social reform and revolution, but such movements can derive their inspiration and motivation from this kingdom.

Barth also retains the thrust of "Christ-against-culture," particularly evident in his very last writings. He contends that the Christian will always be against the ruling powers and in solidarity with the oppressed. The church's message will always go counter to civil religion and to the popular values of the culture.

All efforts to substitute a new religio-cultural synthesis for the prevailing one, however, must likewise be greeted with a touch of healthy skepticism. Barth sounds a timely warning against aligning the church with any cultural ideology. In his second phase, that of dialectical theology, he emphasized the dissonance between the kingdom of God and all cultural and political movements, both revolutionary and conservative. In his last phase, he reverted to an earlier stance, viewing democratic socialism as most closely approximating the concerns of the gospel for the poor and dispossessed. Yet Barth, in contrast to Tillich, was never an ideological socialist, and he continued to the very end to resist any efforts to confuse human movements for social reform with the kingdom of God. When still a pastor in Safenwil in his early years, he broke with the religious socialists on this very issue: the transcendence of the kingdom of God over all human ideologies.

The need, he saw, was for a prophetic church as opposed to a triumphant church, which seeks to wield worldly influence or which tries to impose its will on the culture. A prophetic church brings the Word of God to bear on cultural endeavor and achievement, and this Word is always one of judgment as well as grace. The prophetic church does not instigate a crusade to renovate the culture, nor does it call people to withdraw from the arena of culture into private citadels of righteousness. Instead, the prophetic church witnesses to the breaking into history of a higher righteousness; it points people to a higher law; it reminds people of the claims of a holy God that will always contravene the pretensions and priorities of the culture.

For Barth, our political attitude must follow the belief in justification by grace. The Christian can only affirm a state based on justice. There will always be a correspondence between genuine human justice and divine righteousness, however broken and tenuous. The Christian, moreover, is under no obligation to support a state that has become demonic, that arrogates to itself ultimate power, that demands unconditional allegiance from its subjects.

The holy optimism of this theological giant is especially needed in our time when the foundations of civilization are crumbling and the spirit of nihilism is being reborn.

Reservations

Barth continued to insist that his mission was not to make "Barthians" but instead to call the church to obedience to the gospel. Thus he would have considered me derelict in my duty were I not to feel free to criticize him in the light of the gospel, though these criticisms are offered in the context of a fundamental appreciation for his monumental theological achievement.

First, Barth holds that reconciliation is manward, not Godward, that it concerns a change of attitude on the part of humanity toward God rather than a change in God toward humanity. But the question remains: Does not reconciliation in the biblical sense mean establishing concord between two opposing parties, and therefore is not reconciliation mutual? So long as people remain in sin, God is at enmity with them. Although God wills to forgive fallen humankind even in its sin, his forgiveness cannot reach us until peace is made between God and his people. God's holiness must be satisfied before his love can renew us. The good news is that God in his love acts to satisfy his holiness by taking upon himself the sin and guilt of the world in Jesus Christ. This motif is also to be found in Barth, but sometimes he gives the impression that the atonement is simply the demonstration of a love and forgiveness already available to us.

Second, Barth tends to break the correlation of salvation and faith in his pronounced objectivism. Because, in his view, each one of us is objectively, ontologically redeemed, all that remains for us is to become aware of this fact. Consequently, as ambassadors of Christ, we are to call people not to conversion but to a decision of obedience, one that belongs to the sphere of ethics rather than soteriology. While it is true that only God converts, as Barth reminds us, does not God make use of his ambassadors as instruments so that we, too, come to play a role, albeit a very secondary one, in this salvific event?

According to Barth, the whole world is included in the kingdom of grace. But is not C. S. Lewis closer to biblical truth when he likens the church to a beachhead of light in a world still under the sway of the powers of darkness? Barth acknowledges that there is a *real* difference between the Christian and non-Christian, even though this is a relative one, since both are elected to salvation by Jesus Christ. Yet only those who respond in faith are adopted into the family of God and become children of God in a special sense. This particularistic note becomes more pronounced in his posthumous

work, *The Christian Life* (Eerdmans, 1981).

Barth has often been criticized for underplaying the reality of the devil. It is indeed questionable whether he believes in a personal devil, but he does affirm the reality of the demonic, which he calls "the nothingness," a kingdom of darkness arrayed against the kingdom of God. To be sure, this anti-God kingdom has been shorn of its power by Jesus Christ, but it continues to have a semblance of power through its capacity to deceive. The nothingness or chaos might be likened to a nightmare that has no basis in reality but still is sufficient to wreak havoc in human lives. Barth's exposition of the demonic has a biblical ring, but the biblical testimony concerning the fall of angels is relegated to the area of mythology.

Where evangelicals have special difficulty with Barth is in his tendency to downplay personal sanctification. Faith in his theology is not the act by which we continually appropriate the righteousness of Christ, resulting in progressive sanctification and real holiness; instead, it is the act of acknowledging and trusting in the promises of Christ. For Barth, we are called not so much to moral excellence as to the service of the needy and downtrodden. The goal is not to lead a pious and holy life but a responsible and obedient life under God.

The danger in his theology is that the call to justice supplants the call to personal holiness. The call to freedom takes priority over the call to sainthood. Barth does not speak so much of Christian virtue as of Christian responsibility. But can there be justice without piety? Can we teach people to be disciples of Christ unless we are united to Christ in faith and love?

The problem, it seems to me, stems from the divorce between faith and religion in Barth's theology. By stressing the noetic and volitional over the experiential aspects of faith, he tends to empty faith of its mystical content. Faith involves knowledge, trust and obedience to be sure, but does not it also entail a mystical union with the Giver of faith? Mysticism and religion are suspect in Barth's theology because they connote an attempt by humans to make contact with God, to approach God on his own level. Barth regards revelation as the *Aufhebung* or abolition of religion rather than its fulfillment. Yet this word must be seen in its Hegelian context, indicating elevation and purification rather than simply negation. Barth can speak of a "true religion," which points beyond itself to the free grace of God. At the same time, it seems that Barth makes religion and spirituality expendable rather than decisive for the Christian life.

Finally, we need to ponder again Barth's decision to abandon the time-honored concept of the means of grace. For the later Barth, Jesus Christ is the only sacrament, the one Word of God, to which other words and acts can only attest but never actualize or complete. When Barth launched his *Church Dogmatics*, he embraced a neo-Calvinist sacramentalism in which he could speak of Scripture and the sermon as well as baptism and the Lord's Supper as means of grace, visible signs that have both a divine and human side. In his last period, he returned to a much earlier position in which Jesus Christ alone is the Word, and Christ speaks directly to the human soul, sometimes in conjunction with outward means and sometimes not. Barth could say that God speaks "over and against" the human word rather than "in and through" it. It seems that for Barth the infinite is capable of laying hold of the finite, but the finite is not capable of bearing or carrying the infinite. Does not Barth break here not only with catholic tradition but also with the biblical witness, which holds that faith comes by hearing and hearing by preaching (cf. Rom. 10:14-17; I Cor. 1:21; II Cor. 5:20; Gal. 3:2-5; Mark 13:10,11; Lk. 10:16)?

Some of the ambiguities in Barth's thought stem in part from his openness to the Enlightenment of the 18th century as well as to the Protestant Reformation. Unlike Reinhold Niebuhr, Barth did not seek a synthesis of humanistic and Reformation insights, but he tried to incorporate what is valid and helpful in the Enlightenment into a basically evangelical perspective. He has declared that "in the whole history of ideas there is hardly a single verdict which verbally corresponds so closely to the Christian verdict as that of 18th century optimism" (*Church Dogmatics* III, 1, p. 404). Barth appreciated the celebration of the authentically human by 18th century thinkers, even though he faulted them for not acknowledging that the ground of our humanity is the humanity of God, as seen in Jesus Christ. Their efforts, he perceived, prepared the way for a new idolatry by failing to realize that the "real man" is the "man created in the image of God" and justified and sanctified in Jesus Christ rather than the "man of reason and refinement."

Where Barth proves to be an authentic son of the Reformation is in his strong advocacy of the priority of grace over virtue, the primacy of Scripture over both church tradition and religious experience, and the sovereignty of God over the strategies of nations. As he developed his position, Barth came ever closer to the left-wing Reformation with its emphasis on the church as a gathered fellowship of believers (*Gemeinde*) rather than a sacramental institution that dispenses grace. His advocacy of believers' baptism, his stress on discipleship under the cross, and his defense of the priesthood of all believers show his convergence with the concerns of the Anabaptists.

Perhaps we could say that Barth was a genuinely catholic theologian who was willing to appropriate the good and true not only in Reformation tradition but also in the traditions of medieval scholasticism, Protestant sectarianism and even Enlightenment modernism. He did not accept any insight or practice uncritically but always made an attempt to assess its truth in the light of the gospel of Jesus Christ, which remained for him the final criterion and authority for faith and practice until the end of his life. Barth wished his own theology always to be measured in the light of the Word of God in Holy Scripture. And indeed he practiced what he preached, demonstrating a willingness to alter his theological stance on the basis of this gospel, even in his later years. Perhaps this accounts for his continuing relevance in an age when finalized systems of truth are no longer credible or meaningful.

The holy optimism of this theological giant is especially needed in our time when the foundations of civilization are crumbling and the spirit of nihilism is being reborn. It is important to recognize that his optimism was based not on human potentiality nor on the wisdom of the church but on the invincibility of divine grace, demonstrated and fulfilled in the life, death and resurrection of Jesus Christ, Savior and Lord of all peoples.

My Encounter with Karl Barth

by Carl F. H. Henry

Dr. Henry and Word, Inc., have graciously granted the Bulletin *permission to publish this excerpt from Henry's forthcoming autobiography, tentatively titled* Confessions of a Theologian.

When Karl Barth came to America for a few lectures at University of Chicago Divinity School and Princeton Theological Seminary, George Washington University made a belated effort to bring him to the nation's capital. Barth was weary; but he volunteered to come for an hour's question-answer dialogue. The university invited 200 religious leaders to a luncheon honoring Barth, at which guests were invited to stand, identify themselves, and pose a question. A Jesuit scholar from either Catholic University or Georgetown voiced the first question. Aware that the initial queries often set the mood for all subsequent discussion, I asked the next question. Identifying myself as "Carl Henry, editor of *Christianity Today*," I continued: "The question, Dr. Barth, concerns the historical factuality of the resurrection of Jesus." I pointed to the press table and noted the presence of leading religion editors or reporters representing the United Press, Religious News Service *Washington Post, Washington Star* and other media. If these journalists had their present duties in the time of Jesus, I asked, was the resurrection of such a nature that covering some aspect of it would have fallen into their area of responsibility? "Was it news," I asked, "in the sense that the man in the street understands news?"

Barth became angry. Pointing at me, and recalling my identification, he asked: "Did you say Christianity *Today* or Christianity *Yesterday*?" The audience—largely nonevangelical professors and clergy—roared with delight. When encountered unexpectedly in this way, one often reaches for a scripture verse. So I replied, assuredly out of biblical context, "*Yesterday, today, and forever.*" When further laughter subsided, Barth took up the challenge: "And what of the virgin birth? Would the photographers come and take pictures of it?" he asked. Jesus, he continued, appeared only to believers and not to the world. Barth correlated the reality of the resurrection only with personal faith.

Later, UPI religion reporter Lou Cassels remarked, "We got Barth's *'Nein!'*" For Barth, the resurrection of Jesus did not occur in the kind of history accessible to historians. Religious News Service and other media echoed my "encounter with Barth." But at the end of the hour Barth added a gracious apology. He was not fully happy, he said, with the way he had responded to some questions, and particularly about the way he had referred to *Christianity Today*. Some years later when Barth wrote his *Evangelical Theology: An Introduction*, he commented in the preface that he could go neither the way of *Christian Century* nor the way of *Christianity Today*.

A Letter of Thanks to Mozart

by Karl Barth

In his forward to the delightful collection of Barth's tributes to Wolfgang Amadeus Mozart, the composer whom the great theologian passionately loved, John Updike writes:

Karl Barth's insistence upon the otherness of God seemed to free him to be exceptionally (for a theologian) appreciative and indulgent of this world, the world at hand. His humor and love of combat, his capacity for friendship even with his ideological opponents, his fondness for his tobacco and other physical comforts, his tastes in art and entertainment were heartily worldly, worldly not in the fashion of those who accept this life as a way-station and testing-ground but of those who embrace it as a piece of Creation. The night of his death he was composing a lecture in which he wrote, in a tremulous but even hand, that "God is not a God of the dead but of the living"; not long before this Barth made notes foreseeing his death and the manifestation before "the judgment seat of Christ" of his "whole 'being,'" his being "with all the real good and the real evil that I have thought, said and done, with all the bitterness that I have suffered and all the beauty that I have enjoyed." Foremost for him in the ranks of beauty stood the music of Mozart, music which he placed, famously and almost notoriously, above the music of Bach and all others as a sounding-out of God's glory. He began each day with the playing of a Mozart record, partook of Mozart celebrations and festivals, and conscientiously served as a member of the Swiss Mozart Committee, which included the government minister Carl Burkhardt and the conductor Paul Sacher.

Through the kindness of the Wm. B. Eerdmans Publishing Co. we are privileged to share with our readers from that collection, simply titled **Wolfgang Amadeus Mozart**, *"A Letter of Thanks to Mozart," which appeared originally in the* **Luzerner Neuesten Nachrichten**, *January 21, 1956.*

In appreciation to Eerdmans for this kindness, it is fitting to mention that two other Barth books will soon be available from that publishing house: **Witness to the Word**, *trans. G. W. Bromiley, and* **A Karl Barth Reader**, *eds. Rolf Joachim Erler and Donald Reiner Marguard, trans. G. W. Bromiley.*

Celebrate Barth's centennial year by reading about him; better still, by reading something from his own vast, stimulating corpus.

Basel, December 23, 1955

My dear Maestro and Court Composer:

Well now, someone hit upon the curious idea of inviting me and a few others to write for his newspaper a "Letter of Thanks to Mozart." At first I shook my head, my eye already on the waste basket. But since it is *you* who is to be the subject, I find it almost impossible to resist. For that matter, didn't you yourself write more than one rather odd letter during your lifetime? Well, then, why not me? To be sure, there where you are now—free of space and time—you [and your companions] know more about each other and also about us than is possible for us here. And so I don't doubt, really, that you have known for a long time how grateful I have been to you, grateful for as long as I can recall, and that this gratitude is constantly being renewed. But even so, why shouldn't you for

once see this gratitude expressed in black and white?

But first, two preliminary matters. The first is that I am one of those Protestants of whom you are supposed to have once said that we probably could not properly understand the *Agnus Dei, qui tollis peccata mundi.* Pardon me—you probably know better now. Still, I don't want to trouble you with theology on this point. Imagine, rather, that I was dreaming about you last week, specifically that I was supposed to give you an examination (why is a mystery to me) and that to my question what "Dogmatics" and "Dogma" might mean, I received no answer at all—despite my most friendly prompting and my hints about your masses, which I especially like! This saddened me (because, after all, I knew that under no circumstances would you be allowed to fail). Shall we just let this matter rest?

There is another much more difficult problem. I have read that even when you were still a child, only the praise of experts could please you. As you know, there are on this earth not only musicians but also musicologists. You yourself were both; I am neither. I do not play an instrument, and I haven't the vaguest idea of the theory of harmony or of the mysteries of counterpoint. I am genuinely afraid, especially of those musicologists whose books about you I am trying to decipher, since I am composing a festival address for your birthday. Moreover, when I read the conclusions of these scholars, I fear that if I were young and could undertake this study, I should clash with several of your most important academic interpreters, just as I did with my theological mentors forty years ago. But be that as it may, how can I under these circumstances thank you as an expert and, as such, satisfy you?

Still, to my relief I have also read that you sometimes played hours on end for very simple people, merely because you sensed that they enjoyed listening to you. This is the way I have always heard you and still do, with constantly renewed enjoyment of ear and heart. I do this so naively that I cannot even be sure which of the thirty-four periods into which Wyzewa and St. Foix have divided your life appeals to me most. One thing is certain: that around 1785 you began to be truly great. But surely you won't be offended if I confess that it wasn't *Don Giovanni* and your later symphonies, not *The Magic Flute* and the *Requiem* that first captivated me. I was deeply moved already by the "Haffner" Serenade and the Eleventh Divertimento, etc.—even by *Bastien and Bastienne.* Thus you became fascinating and dear to me even before you were hailed as the forerunner of Beethoven! What I thank you for is simply this: Whenever I listen to you, I am transported to the threshold of a world which in sunlight and storm, by day and by night, is a good and ordered world. Then, as a human being of the twentieth century, I always find myself blessed with courage (not arrogance), with tempo (not an exaggerated tempo), with purity (not a wearisome purity), with peace (not a slothful peace). With an ear open to your musical dialectic, one can be young and become old, can work and rest, be content and sad: in short, one can live.

Of course, you now know better than I that for *this* more than even the best music is needed. Still, there is music which as a supplement, and quite incidentally, helps us toward that life, and other music which helps us less. Your music helps. Because it is part of my life experience—in 1956 I shall be seventy, whereas you would now be walking among us as a 200-year-old partriarch!—and because I believe that in its growing darkness our age needs your help—for these reasons I am grateful that you walked among us, that in the few short decades of your life you wanted only to make pure music and that in your music you are still vitally with us. Please believe me: many many ears and hearts, both learned and as simple as mine, still love to listen to you again and again—and not only in your anniversary year!

What the state of music is where you are now I can only faintly surmise. Once upon a time I formulated my notion in this way: it may be that when the angels go about their task of praising God, they play only Bach. I am sure, however, that when they are together *en famille,* they play Mozart and that then too our dear Lord listens with special pleasure. Well, the contrast may be wrong, and of course you know more about this than I. I mention it only as a figure of speech to suggest what I mean.

K. Barth

Is Karl Barth My Neighbor?

by Elouise Renich Fraser

Genuine encounter is always eventful. It is also unpredictable. It may yield life and health, or sickness and death. It may provoke fresh insight and a shared vision, or it may confirm old stereotypes and reinforce the invisibility and isolation of the other. What follows is both report and witness. It is a report of my encounter as a Christian feminist theologian with Karl Barth and his theology of male and female. It is a witness to my struggle to take Karl Barth seriously as my theological neighbor.

The encounter began six years ago. Karl Barth was a stranger from a far country. He spoke a strange language. He had grown up surrounded by strange customs. And, though he spoke frequently of my world, I knew he had never entered it. In my world, Karl Barth's words were terrifying. His language threatened to overpower me and consign me—along with all women—to eternal and theologically significant invisibility. His words did not promise life to me, but conveyed the awful threat of inhuman survival. As a woman, I was primarily to be seen but not heard, to be ever present to help the man. I was to engage in this activity gladly, affirming my existence by refraining from choice in these matters. The entire task of my humanity was determined by my relationship to the man. To move outside this responsive, answering role was to deny my femaleness.

Barth's words were powerful. They seemed to emerge simultaneously and with unquestionable clarity from Scripture and from life itself, so that to deny the one was surely to deny the other. His words seemed to reflect the nature of reality itself, not just as theologically understood, but as humanly experienced. The priority of God was reflected in the priority of male over female. The priority of Yahweh over Israel and the priority of Jesus over his community were reflected in the priority of husband over wife. The relationship between husband and wife was the paradigm for all human relationships because it was the one relationship within which cohumanity could find its fullest expression. Divine initiative for the relationship between God and humanity was reflected in male

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initiative for the relationship between male and female. Humanity's response of gratitude toward God was reflected in the woman's response of submission to the man. The willing subordination of Jesus to God and to the church were reflected in the woman's natural subordination to the man. In short, the relationship between male and female was the visible sign of an invisible order; to live outside the sign was to participate in chaos.

Not being a foolish virgin, I did not enter this struggle unprepared. I brought my own weapons—my words. Words like "mutuality," "equal partnership" and "wholeness." My part in the struggle would be to reinterpret Barth—to show that *this* was really what Barth had been trying to say all along. The intrusion of order into his doctrine of humanity was actually an embarrassing but not irredeemable oversight. Had he said what he *really* meant, he would have used *my* words. "Mutual subordination" between "equal partners," leading to new heights of "personal wholeness" for both men and women, was the better way to characterize Barth's theology of male and female. Or so I thought. To my great consternation, Karl Barth's words refused to yield to my efforts. Cohumanity did *not* mean mutuality or equal reciprocity. It meant exactly what Karl Barth intended it to mean—male priority over females, in correspondence to divine priority over humanity.

This caused me great distress. For in the process of struggling with this stranger, I had found my admiration for him growing, even in the midst of great frustration and anger at the power of his words. I had begun to sense that my survival as a Christian feminist theologian was inextricably linked to Karl Barth's survival as a white male theologian. There were things about his theological reflection that answered to needs which I, as a feminist theologian, had brought with me to this encounter.

As an evangelical feminist, I needed to find my own particular voice within the broad spectrum of feminist theology. The agreement I have with my sisters regarding the urgency for inclusive theological reflection is total. We agree: the history of Christian theology demonstrates the habitual exclusion of women and women's experience at every point save one; that is, women have always *all* been expected to give willing and unquestioning affirmation to theological "truths" formulated by male theologians. So there is agreement regarding the need for genuine inclusiveness in Christian theological reflection. But feminist theologians do not speak from a monochromatic theological position.

In Karl Barth I had heard some emphases which could begin to give concrete identity to my theological position. Chief among these was Barth's insistence on the priority of God. Might it be possible to separate the priority of God from the priority of males? Did the initiative of God have to be tied to the initiative of the husband? Was there not a way of replacing male priority and the husband-wife model with a more inclusive way of thinking about human relationships? If I could combine the priority of God with an inclusive model for human relationships, I might begin to find my own particular evangelical feminist voice.

Another emphasis was Barth's insistence on making Scripture his primary point of reference for the theological significance of humanity. Just as Barth's theology has been dismissed by many feminist theologians because of its legitimation of male priority, so Scripture has been dismissed by some feminist theologians because of the way it too has been used to legitimate male priority. For many feminist theologians, Scripture is no longer a living book, but a depository of powerful words useful for pronouncing judgment on all feminists, or for inoculating believers against contamination by feminist propaganda. The question for me was: Could I own Scripture as a living book—one whose words conveyed life and hope to me in my everyday struggles as a woman? Furthermore, could this be done without twisting Scripture to my own advantage? Might there be a way to discover a strange, new world within the Bible? Barth had done this; perhaps I could, too.

A second need drove me as I encountered Karl Barth. This was the need for survival as a feminist theologian. My initial conviction had been that if Karl Barth survived this encounter, then I was surely doomed. One of us *had* to be wrong. But I had not counted on the fact that Karl Barth was already a survivor; I had not fully appreciated the fact that he had worked out his theological position while going against the stream. He had not simply written his theology; he had *lived* it. This suggested to me that although Barth affirmed traditional viewpoints regarding male priority, there might also be subversive currents within his theology, currents not readily apparent if my focus remained fixed on the problem of male priority. Certainly this problem demanded a theological critique. But I had come to see that this could not be done in isolation from a positive assessment of Barth's theology of male and female. It might not be to my advantage to pronounce quick judgment on Barth's theology. Rather, the various dynamics of his theology of male and female needed to be listened to attentively, to discover whether and to what extent, even in this setting, Barth had gone against the stream as opposed merely to going with the flow. Barth's survival and mine were linked insofar as survival signals at least the intention to maintain one's integrity. At a more practical level, they were linked insofar as this male theologian, who had chosen in his own ways to challenge the establishment, might show me a way to structure and give voice to my own struggle for survival.

In Karl Barth I had heard some emphases which could begin to give concrete identity to my theological position. Chief among these was Barth's insistence on the priority of God.

Listening attentively for subversive currents was not easy. The language of subordination resonated throughout the pages of Barth's doctrine of humanity, even when the subject was not male and female. All things, from heaven and earth to God's time and human time, reverberated with the same pattern of irreversible priority. The allusions back and forth wove an ever more complex and intricate whole. Not only were there patterns of irreversible priority through all nature, but they found their theological echoes in such irreversible patterns as justification and sanctification, or Gospel and Law. All things great and small combined to reflect the glory of God who initiates relationship with humanity.

Yet in the midst of this praise of irreversible order there were echoes of a quite different sort. Though faint in Barth's discussion of male and female, they were nonetheless unmistakable. Furthermore, they could be traced both backward to their source and forward into Barth's discussion of reconciliation. The clear, undeniable shape of the neighbor began to emerge. And Barth's infrequent but regular references to

the neighbor in his doctrine of humanity began to sound like a counter-melody to Barth's persistent reiteration of the givenness and theological necessity of patterns of irreversible priority. The woman in Genesis 2 was the man's closest and permanent neighbor. Jesus is our true neighbor. We are neighbors to Jesus and to each other. God is Neighbor. Moving beyond the doctrine of humanity, the sins of inhumanity are sins against the neighbor. And tracing Barth's model of the neighbor back to its source, the neighbor is the good Samaritan, the foreigner who breaks into my isolation and invisibility, witnessing to the fact that I am not alone in this world. Instead of a pattern of irreversible priority, there is in this exchange a pattern of irreversible binding as one person is bound to another in a concrete act of human compassion. Barth's model of the neighbor was the subversive current within his theology, and, I would suggest, within his life as well. There is order in this pattern, but it is the order demanded by human compassion, not the order dictated by predetermined roles.

same time an act of solidarity. The action of the neighbor reminds us both of our common desire for life as opposed to death. The neighbor takes up my cause by reminding me that I am not alone in the world; I have not been left in my invisibility and isolation on the side of the road. This exchange between my neighbor and me embodies the Gospel's logic of priority. That is, the priority of God is reflected not in the priority of males, but in the priority of the other. From beginning to end, the Gospel stories are profoundly other-oriented; Jesus' service—the service of the true neighbor—is always for others. To live according to this pattern of priority is first to open myself to the compassionate service of the neighbor. It is to allow myself to be seen in my concrete need, and then to have my eyes opened to the same need of others for visibility and solidarity. To live according to the priority of the other is for me to become a neighbor to others out of gratitude for the human service I have received. In these often fleeting and unpredictable encounters, we find reflected the image of God who has not left us in isolation and invisibility.

According to these new words, every human being is my neighbor, not just those friends I might expect to lend me aid in time of need.

Here, then, was the model needed for my survival—a model by which to make theological sense of my own life, a model by which to express an alternative vision of reality. But this is to anticipate the third need I brought to my encounter with Karl Barth. The need is not mine alone, but one I share with all Christian feminist theologians. We are in need of constructive and persuasive visions of what it means to be human. These must be visions capable of capturing the imagination of the heart, visions that invite people to live out of the life-transforming power to which the visions point. They must be visions which convey Christian identity to those who feel left out of the Christian story. They must be visions that challenge and disturb even as they produce life and health. They must work not simply at the cognitive and abstract level, but at the affective and concrete level as well. They must be as inclusive in their general accessibility and appeal as they are in their ideas and concepts. They must convey urgency and reflect the real-life struggles of women to be taken seriously as the visible and inescapable neighbors of men and of the institutional church. Only visions such as these will invite and even compel others engaged in the same struggles of life to seek their own Christian identities as human beings.

In Karl Barth's model of the neighbor, I have found the beginning point for such a vision. He has suggested to me a new set of powerful words. They are not the words I brought with me to the encounter. This new set of words seems to spring, as did Barth's, simultaneously from Scripture and from life itself. They are the gateway to a strange new world within the Bible and within life itself. The remarkable thing about these words is that they describe a reality in which all of us move every day. They are not alien to our common experience of life, though they will challenge and disturb that experience if we allow them to do their work.

According to these new words, every human being is my potential neighbor, not just those friends I might expect to lend me aid in time of need. Just as the good Samaritan was the hated foreigner, so the neighbor may well be someone with whom I would rather not be seen, someone whom I might have avoided under less needy circumstances. The aid given by the neighbor is an act of compassion which is at the

These new words gain much of their credibility from their inclusiveness. Unlike Barth's words, they appeal to widely recognizable patterns in everyday relationships, not to narrowly conceived patterns of relationship between male and female. The experience of having a neighbor is true to everyone's personal history, insofar as no one could exist from infancy without having at least one neighbor—someone to take up one's cause. The widespread, recognizable, everyday repetition of the pattern of one person taking up the cause of another is the greatest persuasive feature of the new model. The pattern may name what happens within long-term relationships, or it may accurately describe a passing encounter between strangers. In either case, the image of the Creator is reflected in this mundane reminder of that for which we were created and called—the task of being human.

The model of the neighbor offers a new way of thinking about human relationships. But it also opens the door to a new way of hearing Scripture. The pattern of having and being a neighbor becomes a way of redescribing what is going on within the diversity of Scripture. Individual stories, individual books, and the entire canon itself portray or can be related to the history of the compassionate neighbor. The compassionate neighbor is all those surprising "outsiders" who minister in various ways to the "insiders." (Are they really outsiders?) The compassionate neighbor is the marginated "insider" who appears with regular frequency as a central figure at crucial turning points in the narratives of the Old and New Testaments. The compassionate neighbor is Jesus himself in his unexpected and scandalous public identification with those whom society would have preferred to isolate and keep invisible. The compassionate neighbor is God who refuses to leave humanity lying battered and half dead by the side of the road. The Neighbor is God who comes to us in Christ to pour oil and wine on our wounds, to carry us on a donkey to the innkeeper, and to pay the full price for the restoration of our humanity.

The last need which I brought to my encounter with Karl Barth was one of which I was but dimly aware. Only in the midst of struggling with Barth's words did I recognize the urgency of this need. I needed a theological method respon-

sive both to the complexity of Scripture and to the complexity of human life. In addition, given feminist theology's concern for inclusiveness at every point in theological reflection, it became imperative that this method be accessible to anyone desiring to live out of the encounter between Scripture and life. As I worked at following Barth's Christologically-based reflection, I could see that he was engaged in a form of narrative theology. That is, Barth always described and defined his concepts and ideas by maintaining their connection with the biblical narratives in which they appeared or from which they had been taken. The meanings of the concepts were unintelligible apart from their story contexts. For example, Barth explicitly refused to speak of man or woman in abstraction from biblical narratives which seemed to tell their respective and related stories.

The possibility of a feminist narrative theology meant more than a method I could name as my own. Above all, it was a way to dialogue with Barth on his own terms, a way to take him seriously while still challenging him at a foundational level. I found my need for Barth giving way at this point to his need for me. He needed me, not to rescue him from unwarranted accusations of being closed to dialogue, but to take him seriously as both of us struggled to bring all the complexity of our lives into dynamic encounter with all the complexity of Scripture. Here I found Barth deficient in a foundational sense; he had not taken seriously—in spite of his intentions to the contrary—that part of human life to which he, as a white male, was an outsider. This failure to listen to all of life was echoed in his failure to take seriously those parts of Scripture which seemed to him *not* to address male and female. Barth's constricted outlook on life was matched by a constricted appeal to Scripture. In each case, Barth saw only that with which he was already familiar. The rest remained invisible and thus insignificant to him—as did the woman in his theology of male and female. It is ironic that in spite of his imaginative powers, displayed in their fullness on every page of the *Church Dogmatics*, Barth failed to see the full complexity of human life as it is embodied in human relationships and presupposed in the pages of Scripture. By taking Scripture as the history of the compassionate neighbor, instead of the history of a covenant between unequal partners, every human relationship with God and with others suddenly became a significant part of the whole. The hope for full humanity was not reserved for those within a marriage between unequal partners, but was offered as the task and possibility for *all* God's creatures in *all* their relationships. The priority of God as the only source of divine grace was maintained, as was the priority of the other as the equally necessary source of human solidarity.

My encounter with Karl Barth continues. It has lost none of its unpredictability, none of its freshness, none of its struggle. But Karl Barth is visible to me in ways I never anticipated, and my world is not quite as isolated from his world as it was six years ago. We have come a long way together, and I am eager to get on with the next hundred years.

Happy birthday, Karl.

"Re-Visioning America": Religion's Role in American Life

by Joel Carpenter

Over the past two years, the Center for American Studies of Indiana University-Purdue University at Indianapolis has brought together scholars from a variety of academic disciplines and from institutions from across the nation to discuss religion's many roles in the American experience.

This series, titled "Re-Visioning America: Religion and the Life of the Nation," was the brainchild of Rowland Sherrill, Professor of Religious Studies at IUPUI; and Jan Shipps, a historian who directs IUPUI's Center for American Studies. Grants from the Lilly Endowment and the Indiana Committee for the Humanities made possible the four symposia and one major conference.

Scholars and clergy at these meetings considered how the United States' collective national identity and public discussion of national purpose and mission have been baptized with religious meaning. Several themes surfaced: 1) the ways in which a variety of people and movements have tried to fabricate, mend, or reweave a religious vision of America; 2) the clash of competing sets of ideals for national life; 3) the variety of angles of perspective and interpretive layers from which visioning or re-visioning can take place.

The first of the invitational symposia took place on March 1-3, 1984, and featured papers on "Crisis in the American Republic," by Douglas Sturm of Bucknell University; "Christian Primitivism and the Life of the Nation," by Richard T. Hughes of Abilene Christian University; and "Psychic Child, Real Child: Reflections on the Critical Spirituality of Robert Coles," by Bruce A. Ronda of Skidmore College.

Meeting again on June 14-16, 1984, the core group of 30 scholars considered essays on "Religion and the Renewal of American Culture," by John F. Wilson of Princeton Unviersity; "The View from the Outside," by J. Gordon Melton of the Institute for the Study of American Religion; and "Religion in the Life of Eleanor Roosevelt," by Amanda Porterfield of Syracuse University.

A third session convened on September 27-29 to discuss the issues prompted by papers presented by Richard L. Bushman of the University of Delaware on "Religion and the Self: Christianity and Gentility in Nineteenth-Century America"; Albert Raboteau of Princeton University on "Martin Luther King, Jr., and the Tradition of Black Religious Protest"; and

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Jon Butler of the University of Illinois at Chicago on "The Sacralization of the American Landscape: Church-building, Bell-ringing, and Ritualization, 1680-1760."

The culminating event of the "Re-visioning" project, however, was the public conference held on March 28-30, 1985, which displayed the work of over two dozen scholars and showcased three plenary addresses: "We the People: Black Religion and the Re-Creation of America," by Vincent Harding of the Iliff School of Theology; "Revisionary, Revisionist, or Revisory; or, How Do You Revision an America?" by Giles B. Gunn of the University of Florida; and "Missions and Millenialism: American Christianity's World Vision," by Timothy L. Smith of the Johns Hopkins University.

Quite literally as an afterthought, the conveners held a fifth and final symposium on January 30-February 1, 1986, to consider essays by Martin E. Marty of the University of Chicago on "20/20 Revisioning: An Acute Eye on American Religion"; and Henry W. Bowden of Rutgers University, "Six Authors in Search of a Character: Religious History and Revised Meanings in America."

One measure of the success of these meetings is, of course, the quality of written work which they inspired. Fortunately, those who did not attend will be able to judge for themselves within a year's time, for the enterprising conveners have edited two volumes of essays, and their colleague, Anne Fraker, has compiled a participant-contributed companion bibliography on American religion. These books will be published by the University of Illinois Press.

Another important measure is the quality of discussion. This was a fundamental concern of the planners, and they worked hard to create a climate that encouraged the free exchange of ideas. In my estimation, they succeeded admirably. Their large public meeting in particular was designed to draw in and encourage the participation of "laity" (actually religious professionals, by and large) who sported no scholarly expertise, but were vitally interested in the subject.

Such participation, at least in the sessions I attended, was animated, intelligent, and refreshing. Only a few of the academicians in this motley collection of literary critics, religionists, ethicists, American studies scholars, political scientists, psychologists, and historians failed to communicate effectively to each other across disciplines, and to the large public audiences. The relative success of these meetings speaks well for the development of a genuinely interdisciplinary study of American religion.

Readers of *TSF Bulletin* will no doubt wonder whether the purpose of "Re-Visioning America" was more analytic or prescriptive. Did these folk have visions to pursue, or were they content to assess the American dreams of past and present and to discuss new angles of vision from which to evaluate them? I am not sure whether the participants agreed. Two of the papers at the first meeting, by Sturm and Ronda, openly prescribed alternative visions of the common good. Many of the others saw their task as bringing new clarity to our understanding of American life, past and present, and thus providing some insight on how to work with present reality. And still others were content to learn more about the various perspectival "lenses" and levels of "signification" with which one discovers and makes "visionings."

Participants seemed to agree, however, that if the United States is not quite in a state of crisis concerning its purpose and mission, that it is exhibiting some pronounced symptoms of malaise. Yet scholarly reticence about offering concrete suggestions, and strong doubts as to what sort of explicitly religious visioning today's norms of public civility might allow, inhibited what might have been a fruitful discussion of such ideas.

As one of the relatively few evangelicals involved in these sessions, I was taken aback by the intensity of the disgust and anxiety that my colleagues felt about the new religious political right. It seemed clear to them that politicized fundamentalism is a major threat to democratic institutions and process, and that in league with the bellicose Reagan administration, these Moral Majority types are endangering humanity's very existence. Copnsequently, some of the "scholarly interest" I heard expressed about fundamentalism in particular seemed to be predisposed to show how "pathological" this movement truly is. It seemed well-nigh impossible that many of my fellow scholars could develop a humane empathy for fundamentalists as subjects of research. For the sake of fairness and honesty in our work, we all should heed Leo Ribuffo's cautionary tale of liberal scholars' ritual slaying of the "Old Christian Right" a generation ago.

This fear and loathing of fundamentalism underscored to me what was the burden of Martin Marty's address: that assessments of American religion are neither fully objective nor completely subjective, but perspectival. For religious scholarship to help those who wish to live responsibly in America today, it needs to be the product of a pluralistic community of contributors, whose varying angles of vision will add perspective to the commonly agreed-upon landmarks. "Re-Visioning America's" conveners seem committed to Marty's inclusive, collegial approach. Evangelicals, no less than other religious, ethnic and gender groupings in American life, should accept such invitations to contribute to the re-making of American religious studies. They cannot afford to have scholarly analysis "done" to them without adding some perspectives of their own.

Antiphonal Readings For Summer

by Steven F. Trotter

Summer is upon us at last. Are you looking forward to a long break and some good reading? Steve Trotter of Christ Our King Presbyterian Church in Bel Air, Maryland, provides us with a very helpful list of books drawn from the classics of pastoral care and spiritual guidance.—Ed.

In the fall of 1983 I wrote Eugene Peterson asking if I could spend a study year with him. I wanted to study with a pastor rather than an administrator, and I also wanted to study with someone called to a smaller congregation. Pastor Peterson was known to me through his books and articles (e.g., *Long Obedience in the Same Direction* (IVP); *Earth and Altar* (IVP); "Annie Dillard: Praying With Her Eyes Open," *TSF Bulletin*, Jan/Feb 1985).

To my surprise, he and the church said yes to my request. So my wife and I moved to Bel Air, Maryland, in the fall of 1984. For that year, I was not on staff at the church, nor did I serve as a paid intern.

In the course of that year I read a book a week and wrote a response to each. Neither a review nor a critique, my response to each writer often surprised me. Usually the responses I wrote seemed antiphonal to the works I had read—different in style, but shaped and influenced by what I had read.

I was exposed to a great variety of writers who have shaped my thinking about the church and my preparation for ministry. This year I am serving as sole pastor at Christ Our King Presbyterian Church, while Eugene is on sabbatical. He is spending the year writing and replenishing his own spirit.

The books I have selected to discuss are, in my opinion, good instructors in many aspects of a pastor's work. They also speak to the larger topic of spiritual guidance. Additional titles for good reading this summer appear at the end. Many of the titles listed and discussed are available in the *Classics of Western Spirituality* series (Paulist Press). All should be required reading during seminary. They are best read as conversations rather than treatises, or, to put it another way, they should be heard with the ears rather than read with the eyes. Pastor Peterson is always saying that we need to turn our eyes into ears, especially regarding Scripture: our eyes serve primarily the mind, the intellect. Thus *hearing* the Word is so important. Pastors need to *hear* Teresa and Von Hugel, Gregory and St. John of the Cross.

An example is Barth's *Romans*. It is usually read more for its content than for examining Barth's method. But both content and method make Barth especially valuable for the pastor. His dogged determination to pay attention to every detail, to come to his material fresh, to *listen* first without pressing his own agenda into the text: these are good pastoral practices.

Showings I & II, by Juliana of Norwich

"All shall be well, and all shall be well, and all manner of things shall be well."

So Juliana of Norwich wrote during her lengthy illness and her accompanying visions of God and His love. The work, in two sections (a short and a long account of her vision), is the journal of a soul trusting only God. She provides an able example of praying without demanding; she is a person living with the immensity of grace and immersed in her journey of faith.

Her view of God as wholly good and wholly kind isn't swayed by her circumstances. Instead, she sees everything in light of the God who loves her. Thus her confidence and trust in God is deep, her understanding of God deeper still. Her references to God as Mother are relatively unique among mystical writers—as well as among contemporary writers.

Juliana provides a good introduction to a certain style of mystical writing and models an approach to prayer that is refreshingly un-self-centered.

The Country Parson and *The Temple*, by George Herbert

George Herbert's *The Country Parson* needs to be read alongside his poetry in *The Temple*. The former describes his practice of pastoral work in the early seventeenth century; the latter contains verse written during the same period.

Herbert provides a model of good pastoral work; and despite his era, his model is still valid in its concentration on individuals in the parish, its appreciation of an all-inclusive spirituality, and because he had quiddity.

His poem "The Quiddity" says that it is poetry that is his quiddity. It is while he writes poetry that Herbert finds himself closest to God, which is suggestive for pastors today: What is quiddity for you? What is the activity outside of pastoral work that draws everything together and provides unity where you find yourself in union with God?

Herbert is a guide to both good pastoral practice and the essential role of a whole, non-fragmented life; a life where there is quiddity in the midst of ministry.

Letters to a Niece, by Baron Friedrich Von Hügel

Anyone writing about, reading about, or practicing spiritual direction will come across Baron Von Hügel sooner or later. He is a recognized scholar of his day, a Roman Catholic with catholic tastes and a deep concern for the work of the Spirit in individual lives.

What he did had always been known as "spiritual direction"—a term being rediscovered today. Von Hügel was one of the best, and this collection of letters written to his niece show the master at work, letting all of life be the creative ground for the spiritual journey. Nothing was ignored, everything was included as his niece learned to pray, to think, to live with God at the center.

Von Hügel's approach exposes the superficiality that frequently afflicts modern day counseling and pastoral care. Both of these disciplines attempt to meet a person's deep need for prayer and reflection—and often fail. As pastors discover again the central priority of spiritual direction, Von Hügel will regain prominence.

A book to read and reread and read again.

Life of Moses, by Gregory of Nyssa

As a student I read people like Gregory as an example of allegorical exegesis. My instructor's intent was to say, "Don't do biblical interpretation this way."

But read Gregory from another perspective, not as a model for exegesis but as an approach to a broad and full spirituality, and his allegorical/analogical method explodes with meaning. Gregory illumines the way to seeing life analogically, to living a life that chooses not to understand everything in order to understand God better.

Gregory's approach suggests that our scholarship has squelched our sense of wonder, and he uses the life of Moses as a paradigm for analogical living. He shows Moses slowly responding to the diverse events of life, discovering the finger of God in them all, allowing himself to be pulled further into the great scheme of creation and redemption. Our faith is full of analogies: bread and wine, the seasons of the church year, creation itself.

Gregory of Nyssa can awaken our abillity to think and live within the analogy of faith, and stretch our narrow vision of our vast Lord.

The Descent of the Dove, by Charles Williams

Perhaps better known for his fantasy works, Williams' *Descent of the Dove* should be required reading for anyone concerned with how the Spirit works in the Church.

"Thorough" is descriptive of Williams' approach as he traces the way God has carefully worked in and through history to shape His will. The basic assumption that God is at work is a necessary prerequisite to good pastoral work—yet is often ignored in the church's frenzy to be active. Williams keeps it front and center.

His description of church history, always with the common thread of the Spirit at work, reminds activists in the ministry that God is perfecting His Church—despite us. Williams' story of the church is a welcome respite from typical histories and can inform pastoral work well.

***Interior Castle*, by Teresa of Avila**

Read any anthology of Christian mystics or any book on spiritual disciplines, and eventually you will come across Teresa.

Put up the anthology. Set aside the survey of Christian spirituality. Read Teresa.

Interior Castle uses the image of the heart as a seven-chambered castle, an abode of Christ. The faith-journey leads us further up and further in, moving from one chamber to the next, until she finds, in the seventh, union with Christ.

She describes how easily we are distracted, held for a time in one chamber or another, resisting the pull of God's love to move more deeply into His love. Awareness of circumstances gives way to a greater awareness of God, and we stop being tourists and become true pilgrims: risking, exploring, trusting, enjoying, maturing.

Teresa conducts a wonderful tour of the Interior Castle, the dwelling place of God in each of us.

Additional Readings of Classic Pastoral Care

Regula Pastoris, by Gregory
The Imitation of Christ, by Thomas a Kempis
The Reformed Pastor, by Richard Baxter
The Shape of the Liturgy, by Gregory Dix
The Ministry of the Word, by R.E.C. Browne
Diary of a Country Priest, by Georges Bernanos
Letters, by Samuel Rutherford, compiled/edited by Horatio Bonar
Confessions, by Augustine
Commentary on Romans, by Karl Barth
Purity of Heart is to Will One Thing, by Kierkegaard
Pensees, by Pascal
Leaves From the Notebook of a Tamed Cynic, by Reinhold Niebuhr
Characters in Pilgrim's Progress, by Alexander Whyte
The Soul's Journey Into God; The Tree of Life; The Life of St. Francis, by Bonaventure

TSF AND ESA JOINT-SEMINARS

TSF and Evangelicals for Social Action (of which Dr. Grounds is president) are planning seminars at theological and graduate schools across the country. These seminars will present the Biblical/theological bases for political involvement and address the difficulties in motivating Christians to become more aware and to participate more actively in community and national affairs. Effective working models will also be presented. For more information concerning these seminars, write to Dr. Grounds in care of the *Bulletin*.

BOOK REVIEWS

***The Protestant Reformation 1517-1559* in the series *The Rise of Modern Europe*, founding editor William L. Langer, by Lewis W. Spitz (Harper & Row, 1985, 444 pp., $22.95);**
***Reformation of Church and Dogma (1300-1700)*, volume 4 of *The Christian Tradition: A History of the Development of Doctrine*, by Jaroslav Pelikan (University of Chicago Press, 1984, 424 pp., $27.50).**
Reviewed by Rodney L. Petersen, Assistant Professor of Church History and the History of Christian Thought, Trinity Evangelical Divinity School.

Some books should be required reading for those interested in the affairs of the church. These two studies deserve such attention. First, among the spate of books recently published on reform in the sixteenth century, none are better. In these anniversary years of the Reformation, the topic is germane. Second, both authors represent the best in American church history, each having weathered a lifetime in the field. Each has served as president of the American Society of Church History. Each is a committed (Lutheran) churchman.

Spitz's text, part of a series that surveys the socio-cultural development of Europe since the Middle Ages, sets the Reformation in its widest context. Pelikan's study, fourth in his series of five volumes on the development of church doctrine, offers an internal look at the theological forces emerging out of late medieval debate that would shape the Reformation and condense into distinct confessional positions. Both texts draw us to the period with ecumenical intent.

Spitz offers us a vivid narrative of "a great religious movement within society as a whole" (346, cf. 3). It is as well executed as it is ambitious. We are introduced to the rupture in European cultural life between the Fifth Lateran Council and the signing of the Treaty of Cateau-Cambresis (occurring in the year of Calvin's definitive edition of the *Institutes*), four decades (1517-1559) that, together with the Renaissance, "constitute the twin cradle of modernity" (5). Spitz's interests focus upon the religious issues of the period. He underscores the importance of the Reformation as a religious event in which the creative role of the individual is not lost before the larger sweep of history: "The Reformation was born deep within a single individual but emerged to become a public matter..." (59). The question of justification before God "triggered the Reformation" (66). It set in motion a powerful historical force which, despite "conservative overtones," proved to be "more radical" than the Renaissance.

Following such terminological distinctions, Spitz maps the social and demographic terrain. Braudel's wide perspective is balanced against "the story of men in action" emphasized in the historical methodology of Namier and Carlyle. Such balance is seen in the "action and passion" of Luther, amply illustrated in the following chapter where a helpful distillation of scholarship on Luther's person and theology is offered without neglect to social history: "the Reformation was the first historical movement in the post-Gutenberg era and the printing press made it possible" (88).

In further chapters on the progress and second surge of the Reformation we are offered the same balance of biographical influence set in the context of succinctly delineated social history: Zwingli the theologian in the context of urban "defeudalization of the church" (183), Calvin the systematizer of Reformed thought in the context of diffuse French and wide Genevan efforts at reform.

Spitz balances popular groundswell against royal leadership in the English Reformation, and continental Catholic renewal against the spiritual wellsprings of medieval reform. A chapter sketching countervailing developments in the East and West plays off of Toynbee's theme of conflict in the center, expansion in the wings as the peripheral states of a civilization grow to dominance (Russia, Ottoman Turks, the Atlantic seaboard).

The closing chapter on society and culture offers limited reflections upon changes in the social order. Events which occurred in the period are never viewed from a reductionist perspective, but are seen to have "resulted from the interaction of societal forces and individual drives and decisions" (346). Spitz flatly states that the Reformation itself must be seen and judged from a religious perspective, whatever its social effects might have been: "What the reformers basically achieved was not an ethical reform, but a resurrection of basic evangelical teachings which gave to Christianity renewed vitality—one more, and perhaps the final, lease on life" (348).

This study is a distillation of much of the solid historical work of the past forty years. One leaves with a summary picture of the potentially radical effects of religious change. Such change, even more than the revival of learning (upon which the Reformation was so deeply beholden) affected basic premises and theories of legitimacy. Such were the consequences of a movement that was, in the first place, intensely personal and concerned with questions of eternal salvation.

It is difficult to point out weaknesses in a book so bold, lively, and well executed. However, this reader would have appreciated a fuller treatment of the "radicals" of the Reformation, a topic left for the "marginalia" in

relation to Luther and Zwingli. The author's reasoning ("They clearly do not constitute a significant third force in the Reformation" 173-174) is plausible, but may neglect the degree to which such groups pushed certain theologies and policies in directions they might not otherwise have gone—to say nothing of what is seen to be their influence today. Then, too, resorting to the use of selected endnotes rather than extended footnotes is understandable in a work of such breadth, but it does give the feeling of being a step removed from the workshop.

Spitz's contribution is deepened when read together with Pelikan's masterful analysis of the internal momentum leading to reform and its aftermath in diverse confessional statements. As in previous volumes, Pelikan's interest is in Christian doctrine: "What the Church of Jesus Christ believes, teaches, and confesses on the basis of the word of God . . ." (I.1). This gives Pelikan a limiting methodology for wending his way through theological and philosophical schools of thought to the kernel of doctrinal development. This means that many things are not dealt with—particular theologies or viewpoints as such, many of the socio-cultural issues central to Spitz's study. However, this does mean that we are given a focused treatment of church doctrine during the sixteenth century, its evolution out of late medieval debate and devolution into various confessional alignments.

Pelikan prepares us for the Reformation with a chapter on the flowering of doctrinal pluralism in the fourteenth and fifteenth centuries within an Augustinian theological heritage. Attempts to "own" that heritage through syntheses with Augustine's theology draw us to pointed reflections upon the will of God and imitation of Christ. In the following chapter we are faced with the weakened power of the Augustinian conception of the church before the tangible realities of ecclesiastical schism and open challenges to the nature of the church, defined since Nicaea as "one, holy, catholic, and apostolic." Such debate, particularly over the nature of apostolic or "apostatic" obedience (110), set in the context of a weakened ecclesiology, takes us to the explosive sixteenth century in which debate was no longer intranecine but internecine.

Issues of doctrinal pluralism and ecclesial fissuring preface the Reformation. Succeeding chapters tend to focus upon different confessional traditions because of the predominance of a particular doctrine within an emerging confessional position. For example, the chapter, "The Gospel as the Treasury of the Church," draws us to Luther, but more as represented in formal church doctrine than in early Martinist thrusts. As with Spitz, so here the individual is not lost: "Not since Augustine had the spiritual odyssey of one man and the spiritual exigency of Western Christendom coincided as they did now" (127).

Having taken us through central Lutheran motifs, Pelikan turns in the following chapter to traditional Reformed concerns: "The Word and the Will of God." Chapters with expected doctrinal themes follow: "Roman Catholic Particularity," "Challenges to Apostolic Continuity." The text ends (without pointedly treating developments in England) with a survey of "Confessional Dogmatics in a Divided Christendom," a fine survey of common issues facing separated churches—questions of epistemology, the humanity of Jesus, nature of the covenant, and gifts of grace. This prepares us for Pelikan's final volume, one that begins with Pietism, Puritanism, and Jansenism—and modernity.

As Pelikan charts the course of doctrinal controversy, many things are uncovered: the centrality of Augustine, the continuity and gelling of medieval themes, and the emergence of controversy over the interpretation of Scripture—now more fully debated than at any time since the Patristic era. We are drawn to this latter topic with the erosion of the traditional Nicene definition of the church, its first three attributes reduced to the question of apostolic obedience: "for the fundamental issue in each of them was the nature and locus of authority in the church" (110). Such debate fed into a view of Scripture and its proper interpretation. This is not the "full-scale articulation . . . of its inspiration and inerrancy, . . . completed only . . . in the Protestant theologies that came out of the Reformation" (118-119). Still, Pelikan adds, in the debate over the nature of apostolic obedience: "Those who made the most of the authority of the primitive church were accused of 'wanting to have Sacred Scripture alone . . . as a judge,' as well as of 'wanting to interpret that Scripture according to their own ideas, without caring about the interpretation of wise men in the church'" (119).

The thread of debate over biblical interpretation continues with sixteenth century controversies, specifically the nature of the Lord's Supper: Luther, "pressed to authenticate his teaching," pointed to "the norm of conformity to the literal meaning of the biblical text" (182). Or further, for Bullinger, "'the word of God' meant 'the language of God, the revelation of his will'" (212). The question of the marks of the true church, central to debate over apostolic obedience, devolves upon that Word as interpreted through word (doctrine), sacrament (presence), and practice (will).

One way of reading Pelikan's journey through the internal dimensions of the Reformation is to track emerging debate over the interpretation of Scripture—not its authority, accepted by all, even anti-Trinitarians (330-331)—now debated outside the "caritas" of Augustinian ecclesiology. The point is obvious for current application: in debate over apostolic obedience, how wide do the arms of ecclesial love extend?

In raising up the external dimensions of the Reformation, Spitz drew us to the role of the individual: "one of the great paradoxes of history, . . . real people make history" (346). In drawing us to the internal dimensions of the Reformation, Pelikan has pointed to the centrality of particular interpretations of the Word and the social forms which inevitably resulted: "separated churches, . . . each a simulacrum of that . . . tradition to which, in one way or another, they all still pledged allegiance" (332). In the end, the necessity for reform in both its external (social) and internal (theological) dimensions has been clearly presented by each author. Yet we are still left with the mystery of historical explanation: Was the Reformation the result of European cultural diffusion, defeudalization, or the triumph of Augustine's doctrine of grace over his doctrine of the church? Such reflections are weighty but profitable exercises in this the 450th anniversary year of the German Reformation. They merit evangelical and ecumenical consideration.

Evangelical Dictionary of Theology
edited by Walter A. Elwell (Baker Book House, 1984, 1204 pp., $29.95). Reviewed by Robert R. Redman, Jr., Pastor, Brookings Presbyterian Church, Brookings, Oregon.

Keeping up with theology these days is a tough row to hoe, and Baker Book House has done students, pastors and teachers a valuable service by publishing the *Evangelical Dictionary of Theology*. Edited by Walter Elwell, *EDT* is the much needed successor to the *Baker Dictionary of Theology* published in 1960. In offering an evangelical perspective and articles on evangelical terms, figures and movements, it provides an alternative to Allan Richardson's *Westminster Dictionary of Theology* and F. L. Cross' *Oxford Dictionary of the Christian Church*.

Although it is a one-volume dictionary, with approximately 1200 entries, *EDT* is not small. Elwell intended the dictionary to be a general resource, presenting sound scholarship in plain English. The goal was that the scholar find the dictionary correct and the layman find it understandable. In the main, this goal is achieved. Naturally, there are stylistic differences between contributors. R. L. Reymond's article on the incarnation is couched in abstract and technical language, and should have been revised.

Another of Elwell's aims was fairness to diversity of opinion within current evangelical theology. Again, more editorial supervision could have been exercised. Paul Feinberg's article on inerrancy is one-sided, attempting to defend the concept instead of simply summarizing arguments pro and con. His approach appears to cast doubt on the sincerity of those who are critical of inerrancy. Moreover, it violates *EDT*'s stated policy of not taking sides on issues that divide evangelicals.

Noticeably absent are articles on women leaders and theologians, and especially on feminist theology. Strangely, contemporary theological movements are included while living theologians are not (except Hans Küng), which leaves theologians not allied with a movement out in the cold.

EDT has some noteworthy strengths. Entries on historical figures are supplemented by a host of lesser-known evangelical thinkers and leaders whose contributions should

not be forgotten. A number of pressing current issues are forthrightly and helpfully discusssd, such as aging, homosexuality, war, poverty, the ordination of women, the inspiration and authority of the Bible, and Christianity and culture. A positive appreciation of Catholic terms, figures and movements is demonstrated throughout the dictionary. And a number of contemporary movements in theology and the life of the church are well represented, such as Asian theology, the church growth movement, liberation theology, and the charismatic movement.

Serious students of theology will always need the multi-volume reference works. But the *Evangelical Dictionary of Theology* will be a valuable and handy one-volume reference tool for a long time.

The Radical Vision of Saul Alinsky
by P. David Finks (Paulist Press, 1984, 305 pp., $9.95). Reviewed by Donald P. Buteyn, Flora Lamson Hewlett Professor of Evangelism and Mission and Dean, San Francisco Theological Seminary.

My own involvement as a trainee in one of Saul Alinsky's earlier West Coast programs, and my involvement in community organization work in Michigan, California and Washington both prior to and following that unforgettable exposure to this remarkable person, made the reading of P. David Fink's recounting of Alinsky's life and work a remarkable and exciting experience. The earthy, poignant mix of painful realism, incredible tenacity, panoramic vision, political wizardry, personal trauma, high drama, and sometimes raunchy humor recorded here helped me to recall Alinsky's hopes and dreams for the poor, the disenfranchised, and the powerless, which many of us who knew him and sat at his feet shared. His was a vast, eccentric, indomitable belief in the American system, in the right and capacity of grass roots communities to confront oppressive forces and to find creative ways to provoke justice, acquire power and use it for the common good. Alinsky believed, with Alexis de Tocqueville, whose views have been affirmed most recently by Robert Bellah, et al., in *Habits of the Heart*, that the American Republic would be in grave danger if its citizens became apathetic and grew too dependent on public authority to solve their problems. He perceived as our major threat the "enemy within us—that hidden and malignant menace that foreshadows more certain destruction to our life and future than any nuclear warhead."

The author of this comprehensive biography and reflection on Alinsky's vision, work and life sheds light of an intimate sort that reveals not only the tough facade of this master strategist and advocate but his inner spirit. Alinsky knew much of violence, illness and death. Jacques Maritain, French philosopher and long time friend and admirer of Saul is quoted, "I have known and loved him for more than twenty years. . . . There is in him, I think, much more than he himself is aware of . . . He says that he knows nothing of God, or the immortality of the soul. Well, God does know him, and the beloved souls whose graves he visits do know him also. And a man whose whole life and work are inspired by dedicated love for the humiliated and oppressed is surely loved by God." (p. 49)

Whereas such an assessment confirms no clear religious commitment by Saul Alinsky, every one of the colleagues referred to in the book, several of whom I know as friends, would join me, I'm sure, in attesting to the truth of Alinsky's remarkable blend of a political and sociological sixth sense with a deep underlying understanding of and esteem for the Judeo-Christian heritage which provides the ultimate rationale and spiritual foundation for every effort that works for justice in human society. Those of us for whom Alinsky was a very secular mentor would all admit to his tender heart and his incredible compassion. He was a mix of the worst and best in a crusader who could be a kind of modern day Robin Hood, Genghis Khan, John L. Lewis and Will Rogers rolled into one.

He was sometimes excessive in his judgments and capable of overlooking the potential disasters toward which he might be heading. He could be the ultimate encourager of gifted colleagues, yet he was capable of a sort of benign, prolonged and destructive neglect of important personal relationships.

Throughout his life, beginning in his early and often convoluted childhood, he gravitated toward the religious community. He correctly perceived, first in Chicago—that city he knew best and in which he mounted his greatest successes—that the Church, particularly the Roman Catholic Church, was best positioned to be the courageous organizer and advocate of the poor. In due course his was a broad-based Roman Catholic and Protestant ecumenical consortium taking a variety of forms, city by city and place by place. The clergy were his critics, his friends, his best defenders, his most loyal colleagues, his source of counsel and encouragement, and more than once his conscience. Though he was a self-defined, non-practicing Jew, he blended a theological savvy in his walk that made him an heroic gadfly within both church and synagogue. Without the Church, he would have been a prophet without colleagues. His lonely style would have assured a frothy mix of rage and disgruntled idealism. With the Church as an ally and kind of base camp, his vision could be caught and carried by a far broader company of theologically astute zealots for change.

Alinsky was profane, uncouth, a creature of the back alleys and violent streets, but also a suave, perceptive, shrewd observer of the human scene. Capable of both cruelty and compassion, with no concrete evidence of personal commitment to the Christ, many of whose followers he admired, he was nonetheless one who echoed with power the mission call of that Savior and Lord whose servants he loved.

As a recounting of a history and a vision that must be recaptured by every generation of Americans, this book is a classic and terribly essential call to responsible and creative leadership in a terrible time.

Corporation Sole: Cardinal Mundelein and Chicago Catholicism
by Edward R. Kantowicz (University of Notre Dame Press, 1983, 295 pp., $9.95). Reviewed by Paul Heidebrecht, Ph.D. student in history of education, University of Illinois.

Protestant and Catholic students of American history are woefully ignorant of each other's traditions and heroes; this is certainly the case in Chicago, where often the two communities act as if the other does not exist. Of course, they have had almost 150 years of experience insulating themselves from one another. Fortunately, in recent years U.S. Catholics and Protestants (in particular, evangelicals) are finding that they share many common concerns (e.g., opposition to abortion, financial aid for private schools). Their histories also reveal common patterns of adjusting to the modern American culture and maintaining spiritual vitality among the faithful.

This becomes quite evident in Edward Kantowicz's superb biography of George Mundelein, the Archbishop and, in 1924, Cardinal of the Chicago archdiocese—from 1916 to 1939. Cardinal Mundelein was known for putting the Catholic Church on the map, not only in Chicago, but to a large degree in the nation as a whole. Kantowicz focuses almost entirely upon Mundelein's Chicago years, portraying the German-American prelate as a shrewd, opportunistic but highly effective administrator. The story of Mundelein contains fascinating parallels with the development of American Protestantism in this century.

Mundelein's accomplishments were numerous: he brought order, centralization and businesslike management to the Chicago archdiocese which by the second decade of this century was a hodge-podge of ethnic parishes, each jealously guarding its own terrain, and run by priests who were used to a great deal of independence. Mundelein applied his administrative skills to the Catholic schools as well and fashioned a private school system complete with colleges and seminaries that acquired a world-wide reputation among Catholics. The social needs of working-class Catholics in Chicago were ameliorated considerably through the efforts of Mundelein's centralized Catholic Charities which rivaled any Protestant or public relief. Perhaps most significantly, he enhanced the Catholic Church's self-image in America by his policy of 100 percent Americanism, his extravagant display of pomp and ceremony, his willingness to enter the public arena on behalf of Catholic concerns, and his well-publicized political ties with Franklin D. Roosevelt. Together with other big-city bishops, Mundelein enabled the Catholic community to feel fully Catholic and fully American. Kantowicz's account of these milestones is

thorough, balanced, sympathetic, but frank in its criticism.

One of Mundelein's glaring failures was to break down the ethnic barriers that kept the Church fragmented and internally divided. The Irish and Germans controlled the Church hierarchy, and despite many efforts (some sincere, some merely tokens), Mundelein was unable to gain the respect of the large Polish community in Chicago. Nor was he much more successful with the Bohemian, Slovak, Lithuanian and Italian parishes. Kantowicz rightly wonders whether any other bishop could have done better. The percentage of foreign-born Catholics was too overwhelming to expect much assimilation, and frontal attacks on ethnic parishes only resulted in schisms (such as the one that led to the formation of the Polish National Church). Mundelein's much-desired integration awaited the scattering of second and third generations of immigrant Catholics into the suburbs where territorial parishes could be viably established. Less sympathy, however, can be extended to the Cardinal for his absolute refusal to allow Negro Catholics to join white parishes. His barely-disguised racism kept him from exerting leadership in this sensitive matter and confined the increasing number of black parishioners (by 1938, there were 16,000) to a handful of Black Belt parishes.

Catholic educational historian James Sanders has observed that in some ways the parochial school system built by Mundelein did a better job of Americanizing immigrant children than the public schools, even though the latter devoted themselves explicitly to the task of Americanization while the Catholic schools sought to preserve their respective ethnic heritages. The reason is rather obvious. The parochial schools (and the ethnic parishes that sustained them) proved to be less threatening contexts in which the transition from Old World loyalties to American ones could be made. Mundelein stimulated this process by requiring the use of English in the classrooms and establishing a uniform curriculum, yet without threatening the ethnic identity of each school.

The mixture of ethnicity and religion has created problems for Protestants as well (the ecclesiastical divisions among Swedish immigrants is a good case in point), though Catholics may have a better track record of preserving religious commitments while ethnic loyalties fade. One "advantage" which ethnic Catholics had was their "lower class" status (only by the 1920s did significant numbers of Chicago Catholics enter the middle class), which kept the eroding effects of affluence in check and reinforced the need of community support which the Church could provide.

Though Kantowicz faults Mundelein for caving in to the pressures of ethnocentrism, he gives the Cardinal high marks for establishing tight discipline among his priests, streamlining fund-raising operations and transforming the archdiocese into a smoothly-functioning corporate mechanism. Mundelein was a businessman's bishop (Kantowicz quotes one Mundelein admirer who wished the Cardinal had been a financier for he would have given J. P. Morgan a run for his money). Like many prominent Protestant executives in Chicago, Mundelein's "business" was a first class operation. He accomplished what Protestant businessmen tried with less success to do with their churches.

Mundelein's organizational acumen was matched with a pragmatic liberalism in doctrinal matters, not unlike that of leading Protestant figures. No intellectual heavyweight, Mundelein remained committed to traditional Catholic dogma, yet tolerated the participation of his priests in such areas as liturgical innovation and even union organizing on behalf of the CIO. In this he was indeed a success. One could wish that Kantowicz had explored the personal piety of Mundelein; Kantowicz claims that the Cardinal was a private man who left little record of his religious ruminations. His hosting of the 28th International Eucharistic Congress in Chicago in 1926 was certainly a feather in his red cap but it was also an event of profound spiritual depth. The reader is left wondering about the inner dynamics of Mundelein's devotional life.

One other similarity with Protestant interest emerges from Kantowicz's study: the adoption of a "muscular Christianity" for Catholic youth. Created by Mundelein's associate, Bernard Sheil, the Catholic Youth Organization took root in the Depression years and offered exciting activities for boys and young men. The CYO was an obvious counterpart to the YMCA and Boy Scouts and drew more than 200,000 youths into organized baseball, basketball and boxing competition (Mundelein and Sheil shared the Protestant masculine bias, virtually ignoring women and girls in their cultivation of "jock Catholicism").

Throughout his book, Kantowicz shows a sensitive awareness of the subtle contradictions in a figure like Mundelein. He devotes numerous pages to exploring Mundelein's attitudes toward government and its relationship to the Catholic church. What he finds ought to be of great relevance to contemporary evangelicals. Mundelein fought vigorously any public encroachment upon Catholic institutions, especially any real or even merely perceived threats to Catholic schools; yet he was quick to grab any government support that could be obtained (e.g., state subsidies for orphans). The wall of separation between church and state was a convenient element of his ideology but one that was never applied consistently. As Kantowicz notes, "Being fully Catholic and fully American was not for the fainthearted."

Table and Tradition: Toward an Ecumenical Understanding of the Eucharist
by Alasdair I.C. Heron (Westminster Press, 1984, 205 pp., $11.95). Reviewed by Bradley L. Nassif, lay theologian of the Anitiochian Orthodox Church.

This book is about the theological meaning of the eucharist. The author has intentionally limited his study to Roman Catholic and Reformed interpretations. Anglican theology is omitted, and Orthodox thought is limited to his discussion of the early church. Heron's main concern has been to clarify the classical issues which have separated the Catholic and Reformed churches in order to see how far or how possible it is to resolve those differences at the level of theological reflection. "The aim has not been to stress the divisive in any sectarian sense," he writes, "but to face it openly and squarely in the conviction that the Lord of the church does not will the sacrament of his body and blood, of himself, to be a cause of disunity."

Heron's book is addressed to non-scholars. He especially wants to adapt to the needs of students and ministers in the Reformed churches. This has occasioned one of the most practical values of the book. It is a masterpiece of clear thinking and concise writing. Heron also brings readers into dialogue with a good number of the primary texts which have formed the basis of Catholic and Calvinist theology. This enables readers to see for themselves how each tradition has developed in its own words.

The structure of the book reveals its content. It begins with a study of the eucharist in the New Testament, proceeds through the ancient and medieval periods, includes the Reformation, and ends with an assessment of modern ecumenical views. It is divided into two parts. Part one is entitled, "The Eucharist in the NT." The author summarizes the conclusions of Leitzmann, Jeremias, and Betz. Betz, whose insights have not been widely exposed in the English language, postulates that the institution narratives originally functioned as liturgical texts. Heron then concludes part one with a summary of his findings on the eucharist in the NT. He sees unity and diversity. The NT does not offer "a single comprehensive and systematic 'theology of the eucharist.'" Yet there is an "overall coherence, and it is possible to detect the broad shape of the NT approach to the subject, to identify central emphases, and to trace the roots of some problems which were to emerge later." The specific problems which grew into controversies at the Reformation were the themes of presence, sacrifice, and sacrament. Heron's conclusions on the eucharist in the NT will beckon readers to move beyond the traditional Scholastic and Reformed categories of thought.

The second part of the book is entitled, "The Roman Catholic and Reformed Interpretations." There the author traces the post-apostolic developments of eucharistic theology from the early church through the Reformation. Heron limits his study to the controversial themes of presence, sacrifice, and sacrament which later emerged in the Christian West. He does not include the Greek patristic tradition, but makes one brief exception, St. John Chrysostom, in his chapter on the early church. The exception is highly consequential for Heron, though he does not develop his views.

Heron proposes that the eucharistic theology of Chrysostom offers a paradigm for resolving the differences between Catholics and Calvinists. "Along these lines," says the

author, "the conflicts about the Eucharist and sacrifice which have grown up since the middle ages are more likely to be constructively resolved." It is intriguing to read this from a Calvinist author since, historically speaking, the Orthodox Churches have been celebrating the liturgy attributed to Chrysostom since antiquity. The late Orthodox liturgiologist, Fr. Alexander Schmemann, has interpreted the Christian West in much the same way as Heron. The whole eucharistic problem and approach of the Western church has developed out of a theological context which narrowed its vision by isolating individual "moments, formulas, substance, accidence, conditions of validity," and opposing "word" with "sacrament" and "symbol" with "reality." The starting point for a proper theological understanding is the whole of the Christian liturgy itself which unites the many-sided realities of the eucharist, and manifests it supremely as "mystery" (Schmemann, *For the Life of the World*).

The book ends with a chapter on "Reconsiderations" for the modern church. Heron offers suggestions for resolving the classical differences over presence, sacrifice, and sacrament. Unfortunately, however, since the book was written with an ecumenical purpose, the editors or Heron should not have neglected the 1982 Lima text on "Baptism, Eucharist, and Ministry" which has been offered by the WCC's Faith and Order Commission. It is by far the most pivotal ecumenical document of our day.

Table and Tradition reminds us that the perspectives of the present depend largely on how well we have digested the past. The author has done this in terms of the Catholic and Reformed traditions. Heron is objective, fair, critical, and irenic. He enables readers to understand the issues clearly while promoting theological unity with integrity. He does not try to be exhaustive but addresses the subject squarely within his defined limits. The book will accomplish its goals for its intended audience with great success. It will also go far to promote a clearer understanding of the issues among those who are outside the Catholic or Reformed churches.

A Room Called Remember
by Frederick Buechner (Harper & Row, 1984, 190 pp., $12.95). Reviewed by Robert E. Cleveland II, M.Div student at Duke University Divinity School.

The author describes his 21st book as "a grab bag" of unpublished sermons, an article, two essays, a commencement address, a lecture, and "a short autobiographical piece." As usual with Buechner's writings, the book reads much more quickly than its length of 190 pages might suggest, with no "piece" requiring more than 30 minutes of the average reader's time. It lends itself to being thoughtfully assimilated over a period of days or even weeks, for in addition to purely enjoying the prose, the reader may find the stories too spiritually and emotionally stimulating to digest in large helpings.

Although Buechner is considered by many to be a theologian, these short works bear no resemblance to formal, systematic writing. Instead, in line with their having been prepared for a variety of audiences and congregations, each one has all the trappings of a good story which leads the reader through daily scenes and familiar feelings to a simple conclusion packed with spiritual relevance. They are not "inspirational" anecdotes, although they are inspiring, nor are they devotional "reflections" even though they invite serious reflection. In all their simplicity, they are pregnant with elemental Christian truth.

Buechner's effectiveness is due in large measure to his style of writing which is uncommonly straightforward and uncomplicated. He has the ability to see the promise of faith in routine events of life, and to describe the interaction of Christian belief and daily living in terms of familiar human experiences.

Some readers may object that Buechner writes about serious theological subjects with a lightness of touch and absence of somberness which they do not deserve. Those who do are overlooking the important fact that he preaches the gospel in such a way that it is *felt* with the heart, not merely acknowledged in the mind. One word of caution to aspiring preachers: Buechner's effective style is not easily imitated. Those of us not gifted with his talent must either stand aside and lament our deficiency, or slowly and deliberately implement the insights we derive from reading and studying his works.

The Biblical Foundations for Mission
by Donald Senior and Carrol Stuhlmueller (Orbis, 1983, 371 pp., $14.95). Reviewed by Daniel G. Reid, formerly Assistant Professor at Asian Theological Seminary, now residing in the Seattle area.

A book of this title is likely to stir some interest among those with a missiological agenda. Works of this order are not numerous and too often they are written by non-specialists in the area of biblical studies. Thus our expectations are raised all the more when we note that the co-authors, Stuhlmueller and Senior, are established Catholic biblical scholars in their respective fields of Old and New Testament. The result of several years of joint classroom teaching on this subject, the material is aimed at the non-specialist who has an interest in mission. The product is a work which may be read with profit by specialist and non-specialist alike. In fact, the usefulness of a book such as this moves beyond missiological interests; the authors themselves relate their discovery that a missiological approach to the Bible led them to the center of its message. In this volume, then, we have a useful introduction to the Bible as a whole.

The format which this study takes may be a point of contention for some readers, although it is not without its merits. Part I, "The Foundations for Mission in the O.T.," is approached thematically under the intriguing titles, "From Secular Liberation to Salvation History and World Mission," "The Biblical Process of Acculturation," "Humanization Prophetically Challenged," "Israel's Election and World Salvation" and "Israel's Prayer and Universal Mission." However, when we come to the N.T. we find an approach which begins with Jesus, moves through Paul and the cosmic scope of mission in Colossians and Ephesians, and then takes on consecutively the mission theologies of Mark, Matthew, Luke-Acts and John, capped by a final chapter on the remaining books of the N.T. The effect is that of reading two volumes by two authors, bound together by a jointly written conclusion of some thirty pages.

The reviewer is thus tempted to single out issues which receive attention under the O.T. heading and are not treated by Senior in his study of the N.T. Indeed, topics such as acculturation, the relationship between secular liberation and salvation history, violence, prophetic challenge and the role of liturgy might have been followed through in the treatment of the N.T. However, some of these loose ends are tied together in the concluding summary; particularly, the role of liturgy is addressed in a valuable discussion of religious experience as a catalyst for mission. To reverse the flow, one will find the Kingdom of God treated only in passing in the discussion of the O.T., as is the case with eschatology and "messianic" ideas. Many will also find the treatment of Abraham insufficient.

Evangelicals in particular will object to the critical approach to the Scripture which underlies much of this study and the dialogical view of mission that is accepted by the authors. The former is illustrated by the view of the exodus as originally a secular event consisting of many escapes from Egypt over a century or more and finally reaching its present canonical form through the liturgical celebrations of Israel. The latter is indicated in the definition of mission as "the God-given call to appreciate and share one's religious experiences and insights." Mission is thus "two-way: faith is shared but not imposed, and the missionary will be instructed and enriched by discovering God's salvation already at work in the people and culture to whom he or she is sent" (p. 3).

Yet the usefulness of this volume, if impaired for some by these points, should not be circumscribed on these counts alone. There is much to instruct within these pages and if evangelicals wish to do better, they ought to pay heed to the approaches and questions adopted by Senior and Stuhlmueller. Issues of liberation, acculturation, prophetic challenge to culture and the role of Israel's liturgy in shaping her sense of mission need to be investigated in the light of Israel's living experience among the nations.

Senior's treatment of the N.T. will probably prove for many to be more manageable and useful in coming to terms with a biblical foundation for mission. The treatment of Paul, for example, builds upon the significance of Paul's conversion for the development of his mission theology and the consequent christological focus which his thought took. Paul's view of the law and Israel, his compulsion to

preach the gospel and the strategy of the Pauline mission all receive up-to-date treatment with sufficient footnotes to guide the student into the best of recent literature. The cosmic scope of the Church's mission receives separate treatment under Colossians and Ephesians (the latter seen as deutero-Pauline) and here the themes of Christology, salvation and church, set in a cosmic key, are given their place in the Pauline view of mission.

In addition, one will find the chapters on the mission theology of the Gospel writers to be current, illuminating and generally useful introductions to the theology of the Gospel writers themselves. Here one will find themes uncommon in the literature of mission theology: the missiological implications of the choice of story genre, the geographical movement of Jesus in Mark, the missionary and Matthew's church and persevering witness in Luke.

In the end the authors present us with a pluralistic view of mission theology in the Scriptures. It is not a *theology* of mission that they find, but a *dialectic* between identity and outreach which is carried out between Israel, her sovereign God and her environment. Thus centrifugal and centripetal forces are in tension. "With the figure of Jesus the centrifugal forces surging within Scriptures break out into the non-Jewish world" (p. 321). Thus in the N.T. we find multiple reflections of the Church upon the Christ event and the experience of mission, rather than a singular perspective.

Four cornerstones are said to make up the foundation of mission: the sovereignty of God and his will to save humanity, history as sacred and revealing, the created world as the arena of revelation and salvation, and religious experience as a catalyst for mission. To be sure, the authors define these foundations in christological terms, but one is left with the question of whether these are indeed the foundations upon which the dynamic mission of the early Church was built.

Concerning the nature of the human condition outside of Christ, one will find the authors mentioning from time to time the biblical references to sin and enslavement to the powers of this age. However, the implications of this view of the human and cosmic predicament do not receive in-depth coverage. Thus it is not surprising that in the final analysis the authors claim to find guidelines within the biblical story—reaching back to Israel's own borrowing of insights and symbols from the nations—for dialogue with non-Christian religions and a recognition of authentic experience of salvation in other religious traditions. But is it not possible to see Israel's "borrowing" as critical, redefining and apologetic in nature? Were not Israel and the Church seeking to communicate their message in terms relevant to the cultures of their day? These are questions crucial for mission today and, in a sense, how we read the evidence will be determined by our theological starting point. Senior and Stuhlmueller have raised the questions again in a useful and engaging study. This volume opens up new vistas on the biblical terrain of mission, but vital issues of perspective and interpretation threaten to obscure the view from time to time.

Becoming Adult, Becoming Christian
by James W. Fowler (Harper & Row, 1984, 164 pp., $13.95). Reviewed by Paul Mickey, Associate Professor of Pastoral Theology, Duke University Divinity School.

Drawing on the work of Lawrence Kohlberg, Jean Piaget, and Erik Erikson, Fowler develops a theory of the developmental stages of religious growth. His seminal work, *Stages of Faith* (1981), reviewed in *TSF Bulletin* (December 1982), uses seven stages of faith to show, structurally, how Christian faith occurs. In recent years, Carol Gilligan *et. al.* have criticized Lawrence Kohlberg—Fowler's mentor in moral development theory—for being too structuralist. Gilligan's departure from Kohlberg—also her mentor—is that essentially men and women think differently; therefore, moral thought processes occur and develop differently in males and females. That debate is not the explicit focus of this book. But Fowler spends the first of three chapters maneuvering to obtain some distance on the Kohlberg critique by reworking his use of Kohlberg, Piaget, and Erikson—with a touch of Gilligan and some neo-Fowler.

An accurate and penetrating critique of structural moral development theory is acknowledged by Fowler, and he endeavors to relate to it (page 76): "For a balanced and insightful formulation of the criticism that follows and other critical insights, see Gabriel Moran, *Religious Education Development* (Minneapolis: Winston Press, 1983), pages 107-136. Also see the forthcoming volume of critical essays on faith development theory edited by Barbara Wheeler, Sharon Parks, and Craig Dykstra. Untitled (Winona: St. Mary's Press, 1985)."

Fowler's essays on maturity, vocation, narrative, community and covenant, occupying chapters four through six, are without doubt state of the art discussions on natural moral development. Fowler's dependence on Carlyle Marney, a Southern Baptist mystic, James Luther Adams, an old line Harvard liberal, and H. R. Niebuhr, whose thought comes out of the liberal or neo-orthodox tradition of American religious thought is clear: Christian maturity is seen basically as gradual growth. Little is offered about special revelation, the possibility or reality of conversion that is always subsumed as a growth process.

Fowler's discussion on vocation and maturity is helpful and provides good, solid insight into how the believer cannot/does not mature outside a comprehensive community context. This study is helpful, especially for understanding the psychology of middle age, the transition and stress of the middle years of life, job, marriage, and faith. Fowler's use of Daniel Levinson is very instructive.

Does one live spiritually by faith or by growth? For Fowler the answer is growth: faith is a matter of becoming more mature/adult and less a matter of revelation and encounter with Jesus Christ. By the same logic, one does not mature on the basis of an instant encounter with the living Lord. To help put the faith experience in the psychological and vocational context, Fowler is extremely helpful. While less committed to a developmental determinism here than in *Stages of Faith*, he himself is still growing in his efforts to understand faith in its broader, theological context of revelation, confession, forgiveness, absolution, and the newness of life in Christ.

Christianity: The True Humanism
by J. I. Packer and Thomas Howard (Word Books, 1985, 242 pp., $9.95). Reviewed by Clark H. Pinnock, Professor of Theology, McMaster Divinity College, Hamilton, Ontario.

This finely textured book written by two friends, Anglican Packer and newly Catholic Howard, accomplishes two things at once. First, it registers a powerful apologetic point, that Christianity and not secular humanism is what ennobles and sustains a fully human life. It is an apologetic line most suited to the 20th century and its turn to the human. The book develops at length the conviction that faith in God and not unbelief promotes true humanism. Second, the book introduces a correction almost without stating it, that in our opposition to secular humanism Christians should not forget that central to the gospel is the truth that God does make us truly human; in fact, God takes broken persons and begins to make them whole. Thus the book supports the noun and critiques the adjective in "secular humanism." In support of their wise thesis the authors include in an appendix "A Christian Humanist Manifesto" which was first printed in *Eternity* magazine in 1982. I think they are right to pursue the tack that the Christian view of reality includes more rather than less of reality.

The book proceeds in an orderly way. The writers invite us to figure out how they wrote the book together, living as they do four thousand miles apart, and which sections come from which author. At times one can distinguish the sources: "P" has a plain, no nonsense clarity, while "H" roams in the rich meadows of Catholic and medieval allusion and imagery. Basically the book presents the contrasting claims of Christian and secular humanism and locates the rise of the latter in Genesis 3. But then they get down to business and ask what it takes to be human. For my money I could have wished that Packer alone had written it because if he had I would expect greater clarity in a didactic sense and less of a literary homily. But then again I have little patience with poetry and literature (I admit this to my shame) and this richly literate feature may endear the book to many readers. The chapters themselves deal with themes like hope, freedom, dignity, and the sacred. They all go to show that Christian faith, when rightly understood, promotes full and authentic humanness, while secular humanism is in the end a trivial pursuit.

The writers do not suggest that a pragmatic apologetic on this order is sufficient, as

if it could alone establish the veracity of the biblical claims. All they are saying is that their thesis shows that Christianity possesses deep adequacy when it comes to the living of life in this world—not a bad beginning for any apologetic. A good book.

Salvation and Liberation
by Leonardo and Clodovis Boff (Orbis, 1984, 119 pp., $6.95). Reviewed by Todd Speidell, Ph.D. student in Systematic Theology, Fuller Theological Seminary.

Brothers Leonardo and Clodovis interrelate salvation and liberation in a very readable 119 pages. They relate politics to faith without reducing faith to politics. Instead, the Boffs set forth an *integral* view of God's salvation and historical liberation.

Leonardo Boff briefly introduces a theology of liberation. Liberation theology is *sacramental*, because it senses the signs of poverty. Sacramental liberation feels, protests, and acts when facing the concrete misery of the poor. Liberation theology is also *socio-analytical*, because it knows the structures of poverty. Socio-analytical liberation sees, judges, and acts when confronting the sociological reality of the poor. Thus, liberation is neither "theologism," nor "sociologism," but the messianic mission of integral liberation.

Integral liberation, says Leonardo, is liberation from all forms of sin and enslavement: economic, political, pedagogical, *and* theological. Salvation in Jesus Christ and the process of historical liberation should not be either dualistically separated or monistically confused, but integrally related. Historical anticipations of God's Kingdom, says Leonardo, are partial mediations of eschatological salvation.

Clodovis Boff ends with an imaginary conversation between a theologian, a priest, and a Christian activist. The book's key concern with the relation of liberation to salvation is discussed through the conflicting options: salvation *and* liberation, salvation *as* liberation, or salvation *in* liberation. The dispute is resolved by viewing God's Kingdom as partially, yet politically, realized *in* history. Thus, liberation has a transcendent reference to God's salvation, yet salvation has an historical mediation through integral liberation.

The Boffs' book successfully strikes a balance. They view salvation in, without being reduced to, history. They especially avoid "utopian" and "realistic" alternatives. Utopianism fails to acknowledge the historical necessity of tactical measures (hence its etymology in Greek: *u-topos*, "no place"). Realism, however, compromises the eschatological reality of strategic ends. *Tactical* steps of reform are to serve the *strategic* goals of liberation. Thus, eschatological salvation, the authors aver, is mediated by historical salvation.

Although the Boffs avoid the utopianism of total liberation as a causality of God's Kingdom, they do not sufficiently question the concept of causality. They claim that partial liberation "builds" or "produces" eschatological salvation. They view liberation as an *anticipation* of God's Kingdom, so that salvation is (partially) realized by historical praxis. An alternative formulation is that liberating praxis is an *analogy*—not an anticipation—of God's Kingdom. Our action does not (even partially) cause God's historical transformation but is wholly contingent upon it.

The Boffs err by abstracting soteriology from theology. Salvation thus becomes a work begun by Christ, continued by us, and completed by God. Soteriology, however, is properly based on the incarnate, crucified, and risen Christ, who is the transforming presence of God. Pentecost and *parousia* are the continuation and completion of Christ's work—by the Spirit, through the Church, and in the world.

A *theological* paradigm, then, is a critique of causality—whether total (utopianism) or partial ("Boffianism")—for human action does not effect God's eschatological gift of salvation. Liberation, however, is not diminished by, but is based on, Christ's contemporary presence and action. Christ's praxis "anticipates" the full liberation and reconciliation of the world. Between Christ's ascension and advent, the Spirit of Christ commands *and* enables our action. Human praxis, therefore, is not a causality of, but is a service to, God's Kingdom.

The Concept of Church: A Methodological Inquiry into the Use of Metaphors in Ecclesiology
by Herwi Rikhof (Patmos Press, 1981, 304 pp., $35.00). Reviewed by Elmer M. Colyer, Jr., Pastor, Retreat and New Hope United Methodist Churches, De Soto, Wisconsin.

The Concept of Church is an incisive work examining the use of metaphor in ecclesiology. Rikhof, a young Roman Catholic theologian, concentrates his effort on "Lumen Gentium," the dogmatic constitution on the church issued by the Second Vatican Council.

In Chapter I the author analyzes the development of "Lumen Gentium" showing that its text is ambiguous because there is not one, but two central terms ("mystical body of Christ" and "people of God") and the relationship between them is left unclear. The reactions of various theologians to this document reveal confusion regarding the "linguistic status" of these central terms. Rikhof concludes that only a clarification of metaphor and its use in theology will solve these problems.

Building upon Paul Ricoeur and the later Wittgenstein, Dr. Rikhof outlines in Chapter II the requirements of an adequate theory of metaphor, proposes his own theory, and critiques other theories in light of it. An adequate metaphor-theory must explain the "meaning mechanism" and the "function" of the metaphorical *use of language* and not merely give a "diachronic" or "synchronic" analysis of the metaphorical *sense of words*. In Rikhof's own theory the meaning mechanism is a "temporary relaxation" of the language rule governing realms of concepts which allows for an "extraordinary combination" of these realms. The function of a metaphor is to propose or suggest a "redescription of reality."

In Chapter III the author examines the arguments for and against metaphor playing a crucial role in theology. He offers a damaging critique of the arguments of narrative theology in favor of metaphor. His conclusion is that "an exclusive narrative or metaphorical theology is not able to counter the charge that it is a form of ideology, or that it empties Christianity of any specific content" (p. 148). He likewise criticizes the arguments of those who emphasize a similiarity between the use of models in science and models/ metaphors in theology. Rikhof accepts Aquinas' contention that metaphor cannot play a central role in theology, though he rejects Aquinas' conception of metaphor and reconstructs Aquinas' argument concerning the role of metaphor in theology in light of his own metaphor-theory.

The final chapter (IV) applies these insights to the problems uncovered in Chapter I. According to Dr. Rikhof, metaphor belongs to the level of religious language and it is the task of theology to clarify and develop the cognitive value of the metaphor by way of a paraphrase. Such "a metaphor-paraphrase attempts to reveal the implications of the extraordinary combination, to explain the connections, to interpret the associations, to explore the consequences, and to reach a coherent understanding of metaphor overall" (p. 196). To make this transition from the metaphorical level (religious language) to the terminological level (the theological paraphrase) a "formal terminus" or "basic statement" is required which can function as an "interpretation-key" and a "coherence-criterion" and, thus, make a coherent and consistent ecclesiology possible. Rikhof proposes "'communio' of the faithful" as this "formal terminus." "With the help of this terminus . . . the richness of religious metaphors and of biblical and other insights can be made fruitful, and the opportunities created by Vatican II can be used to develop a truly theological vision of the church" (p. 236).

To his credit, Rikhof has provided an enlightening analysis of the ongoing debate concerning metaphor-theory and its effect upon theology. He shows that confusion regarding the linguistic status of foundational terms has a chaotic effect upon theology. Rikhof should also be commended for pointing out the impossibility of a completely metaphorical theology (or ecclesiology).

However, some sections of *The Concept of Church* are ponderous and obscure. Chapters II and III in particular contain technical debates that are nearly inaccessible to those not well-versed in metaphor-theory and its use in theology.

It is also disconcerting that Rikhof does not address the relationship between revelation and metaphor, or the role of the Holy Spirit in his methodological inquiry. It would have been helpful for him to discuss the role of analogy (if there is one) or at least indicate

the difference between analogy and metaphor.

Still more distressing is that, because Rikhof's "formal terminus" (which acts as an interpretation-key and coherence-criterion) is extrapolated from the cognitive value of the metaphor, it is difficult to see how he avoids being always on the verge of equivocity regarding any real knowledge of objective reality. The real problem lies in Dr. Rikhof's uncritical acceptance of the later Wittgenstein. While Wittgenstein's overall theory of language helps Rikhof make sense of his metaphor-theory, the question remains as to how Rikhof can avoid the blight of epistemological skepticism caused by Wittgenstein's damaged relationship between language and reality.

Despite its shortcomings there is much to be learned from this erudite work. A short review like this one cannot begin to capture the wealth of analysis and insight in *The Concept of Church.*

Christian Spirituality: An Historical Sketch **by George Lane, S.J. (Loyola University Press, 1984, 84 pp., $3.95);**
The Desert and the City: An Interpretation of the History of Christian Spirituality **by Thomas M. Gannon, S.J., and George W. Traub, S.J. (Loyola, new ed., 1984, 338 pp., $8.95).**
Reviewed by Kenneth W. Shipps, Vice President for Academic Affairs, Phillips University.

The materials on Roman Catholic spirituality in these two books came from lectures presented in the 1960s. George Lane collected the essence of lectures delivered by himself, Thomas Gannon and George Traub into a booklet on Christian spirituality that Argus Communications published in 1968. This small book by Lane was reprinted in 1984. Gannon and Traub amplified their lectures into a much larger book which appeared first in 1969. Both of these books appeared as second editions in 1984 with very little change from original editions.

The little book by Lane provides a simple, clear introduction to some basic developments within traditional Catholic spirituality. It briefly traces a pattern from early Eastern hermits in the third century A.D. to twentieth century movements. The only difference between the 1968 and 1984 versions is a four-page Afterword by Robert Sears, S.J., that summarizes the charismatic and liberation theology movements as recent examples of social and individual spirituality. The value of the book by Gannon is as a brief guide for the beginning student of spirituality. It is for someone who has little familiarity with church history or wants a refreshing sketch. It stresses the active efforts of Ignatius Loyola rather than earlier, less secular monastic traditions. There is a bibliography for those who want more advanced reading, and at the end of the paperback book there is a brief, schematic chart tracing the chronology of Catholic Christian Spirituality.

For those who are advanced students of spirituality or who are working at the seminary level, the substance of the Gannon and Traub book should be of more interest. The authors define true spirituality as "the integral life that faith in Jesus Christ gives us." They see the spiritual quest as centered on questions of transcendence, personal identity and the interrelation that God provides. Always there are the issues of prayer and solitude, withdrawal and renunciation, engagement with the world, witness to faith, and service to God and others. They touch on major figures and movements within the two millenia of Christianity, but especially they focus on the people and standards that will, they think, prepare us to "find an authentically Christian spirituality for our time."

Certainly there are points of contact between currents of modern thought and past streams of spirituality in the book, but much of it dwells on the sources and standards of past Catholic piety. The authors trace the origins back to the words of Christ, and more especially in the monastic tradition to Christ's summons to take up the cross and follow Him (Mark 8:34). The world-renouncing, self-denying ordinance became the charter of Western Christian monasticism, especially those versions that began in the desert regions of the Near East. In those times people believed that they had to flee the city of sin, the kingdoms of this world or the land of honey, in order to find God. The authors point to the reasons for adopting this pattern of following Christ. Monastics in part fled from a corrupt Church as well as the city, and the decline of martyrdom also resulted in a new way of achieving perfection. But they are also critical of the excesses in this stance, the over-literalism of dress, the hatred of the body and the problems of self-isolation. But characteristically, the authors are narrow and biased in favor of the Latin Church. They do not mention the older models of Jewish and pagan Egyptian monasticism and the dominant position of the monk in Eastern Orthodoxy. Even into the nineteenth century the ascetic ideal of the Eastern monk inspired the writings of Tolstoy and Dostoyevsky. The points of contact with modern streams do not appear largely because of a heavy emphasis on features of tradition in the Roman Church.

The authors take us through a familiar story of monastic spirituality in the Latin West. We view the spirituality of the early contemplative, such as Evagrius, who understood prayer as a raising of the mind to God. In the contemplative life one becomes progressively insensitive to what is human or worldly. Prayer is the goal of the Christian life, not the love and service of Christ. The most extreme versions of this concept develop in the Middle Ages with stages of mystical ascent climbing ideally to a union with Christ. Beyond the early contemplatives, we see the augmentation of a separated, spiritual life with daily manual labor in the Benedictines, but the contemplative life is still dominant; work is only to avoid idleness and to take care of the material needs of the monastery. In the thirteenth century Franciscans also attempted a literal and total conformity to the details of Christ's life. They, however, moved into the world in a powerful way. They preached everywhere and lived the ideal of poverty. They followed the Gospel of Matthew's account of the kingdom of God and statements such as "the Son of Man has nowhere to lay his head" (Matt. 8:20). As soon as a spiritual founder passed off the scene, however, the wave of rigor crested. Thus Odo of Cluny was a reformer of Benedict, or later Bernard of the Cistercians appeared to reform the lowering of discipliship standards in the Cluniacs. The Franciscan fervor also waned after Francis died.

Most appealing as a vision of balanced spirituality to these authors is the Society of Jesus, started by Ignatius Loyola. As Jesuits themselves, they have several blind spots about the origins and impact of the order. They do not trace the order to super-ascetic impulses and Christ-mysticism in sixteenth century Spain. As with hagiographers, they see Loyola as highly original. To them "the revolution in spiritual thinking and practice initiated by St. Ignatius consisted, then, as a shift of emphasis in the idea of God, where he is, how he acts in the world, and how he might be found" (Gannon and Traub, p. 158). These writers describe a "new approach to spirituality and a different understanding of the relation between prayer and action." If previous generations conceived of a spiritual life as a union with God through interior prayer, Ignatius sought God in continuous saving *action.* Gannon and Traub give over seventy pages to the Jesuit spiritual logic. Certainly there were novel features to the movement, with no prescriptions of canonical prayers or penances, no distinctive habit or residency requirements. Any survey of the Jesuits would certainly show their militant thrusts against the "heretical" Protestants and their efforts at overseas missions. But in education, involvement in missions, distinctive spirituality in the sense of following Christ, or even the impact on culture, the Jesuits were not so distinctive. Certainly as compared with the Benedictines the accomplishments are pale.

As the images of active involvement in the world come to mind, there are followers of Christ who have at least left as prominent a mark as the Jesuits. Out of the Reformation, the Mennonite and much of the Anabaptist tradition saw Jesus as the Prince of Peace in the midst of strife and warfare. Likewise, there is no mention of the spiritual inner light that guided Quakers to rich involvement in social resistance and reform. The teachings of Christ also inspired common sensical, self-evident truths in political rights, structures and moral values in America. So completely do they concentrate on Catholic clerics, theologians and philosophers that the book's writers miss the spiritual insights of a Flannery O'Connor or a Graham Greene within the Western Catholic tradition. Even to mention a T. S. Eliot or W. H. Auden who traveled paths nearer to Catholics than other Protestants would have helped. These authors should have the right to be selective in their treatment, but likewise they must suffer criticism of their conceits.

In the final section of the book Gannon and Traub take us to examples of active spirituality in recent history. In their analysis today's people are striving for a spirituality "in which the world is accepted in a way that living in the world and being a Christian is overcome. Spirituality thus appears as a way of coping with one's human situation and as a way of living in this world" (p. 259). To deal with this situation they turn to the writings of Teilhard de Chardin who places emphasis on a continuity between matter and spirit. Material growth and evolution in the world is directed toward the Spirit of Christ. Ferment in existence is part of the reality of created things which will lead us to find God's presence and purpose. As an emphasis on the unity of reality, this has merit. And the authors also point to the fragmentation of modern secularity in the cults of individualism, relativism and scientism. They seek to help us cope with the fragmentation, hopelessness and dangers of contemporary life. Besides Chardin, whose universalism and near pantheism is repugnant, they point to spiritual renewal in the charismatic and liberation movements in the third world, the status of races, and women. They also emphasize a theology of hope which involves "an option not for the desert or the city." Spirituality must affirm past, present and future. One cannot quarrel with those truths, but we must be discriminating. They must realize that others, even among those who aspire to know the mind of Christ, will not always agree with what they view as important in past spirituality. And, despite a valiant effort to tie the past to the present, others will also see dangers inherent in the present involvements of Catholics and some of their hopes for the future.

Students

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Apostolic Faith Today: A Handbook for Study
edited by Hans-Georg Link (WCC, 1985, 281 pp., $11.50). Reviewed by Brother Jeffrey Gros, FSC; Director, Commission on Faith and Order, National Council of the Churches of Christ in the USA.

An invaluable resource for the scholar teaching Scripture or the history of the church, this is a background book for a study under way by the World Council of Churches Commission on Faith and Order, "Towards the Common Expression of the Apostolic Faith Today." It witnesses to the strength of the commitment of the conciliar movement to its biblical foundations and creedal basis in Jesus Christ and the Trinity. The documents gathered together in this volume will be a useful resource in a wide variety of settings.

Containing confessional statements from different contexts such as Nicea (325) against Arius, and Barmen (1934) against Hitler, it also includes statements on the relationship of Scripture, authority, and tradition in a number of churches including the Roman Catholic and Orthodox. World Council statements about the relationship of Scripture and faith over many years, and especially the significant statement from the Montreal World Conference (1963), are found within its contents as well.

The World Council of Churches' project to propose to the churches a common recognition of the Nicene Creed as a confessional base gives a certain embarrassment to those who would criticize the conciliar movement for lack of biblical fidelity. Although the word *inerrancy* is not used in the texts contained in this book, it is clear that there is a very high doctrine of Scripture at the center of this search for a common understanding of the faith. Indeed, according to these statements, it is by subordinating the experience of the church and the developments of history to the great Tradition, Jesus Christ, witnessed to in the Scripture, that the traditions of the churches are to be revitalized and renewed.

In the discussion of a common basis in faith for Christian reconciliation, the project itself invites all Christians to pursue with one another what it is that the biblical witness calls us to confess at the present time. These documents will provide a very helpful tool for those interested in the biblical faith, or the unity of the church, or both.

Without God, Without Creed: The Origins of Unbelief in America
by James Turner (Johns Hopkins University Press, 1985, 316 pp., $26.50). Reviewed by D. G. Hart, Ph.D. candidate in American history at Johns Hopkins University.

Until the middle of the nineteenth century, belief in God was the center of western culture and life. Agnosticism and atheism were rare and provoked scorn and ridicule. But by the end of Queen Victoria's reign, unbelief had emerged as a respectable option to the still dominant theism. It is difficult for us to imagine the hold that belief in God once had on western civilization, since we live at a time when agnosticism is taken for granted. In *Without God, Without Creed,* James Turner rouses us from our doldrums as he presents the revolutionary character of agnosticism and attempts to explain the origins of unbelief.

Because this book traces the lineage of agnosticism, it comes as little surprise to find the usual cast of doubters and skeptics in Turner's treatment. The skepticism of the Renaissance and Enlightenment is given its proper place through figures such as Thomas Hobbes and David Hume. The biblical criticism of German authors David Friedrich Strauss and Ernest Renan also receives Turner's proper consideration. And what would a history of agnosticism be without equal time for the impact of Darwinism on theology? Turner's book reads like a who's who of secularization in western thought.

But *Without God, Without Creed* is more than merely a catalogue of thinkers and ideas that contributed to the rise of unbelief, and this added dimension is what makes the book unequivocally novel and important. Turner's argument is not that infidels and skeptics fostered agnosticism, but rather that religion caused unbelief. Accordingly, folks like Bishop Samuel Wilberforce and the Beecher family should be "arraigned for deicide" rather than intellectuals like Charles Darwin or Robert Ingersoll. For by trying to adapt their faith "to socioeconomic change, to new moral challenges, to novel problems of knowledge, to the tightening standards of science, the defenders of God slowly strangled Him" (xiii).

In the first half of the book, Turner surveys the period between 1500 and 1865, paying particular attention to the changes in religion that laid the foundation for agnosticism. Even before the church's response to the scientific revolution, the Reformation loosened Christianity's hold over intellectual life. Open religious debate caused uncertainty over fundamental Christian doctrines and accelerated the process of religious toleration. In turn, faith came to be regarded as belief in a precise creed, rather than personal trust.

The Enlightenment with its naturalistic explanations of man, society, and history forced the church to reconsider its conception of God. Turner asserts that in the process, belief became even more reasonable. Enlightenment science precipitated the extrusion of the supernatural from the natural while it emphasized empirical and precise ways of thinking. Meanwhile moral philosophy, a product of human observation and reason, led to humanitarianism and the belief that God's moral ideals must resemble man's.

Even though evangelicalism appeared to halt the tendency to rationalize belief—with its stress on religion of the heart—according to Turner it actually continued the process. Charles Finney's revivals were matters "purely philosophical" rather than workings of divine mystery, and his message was designed to be comprehensible. Furthermore, the Benevolent Empire committed American culture to the morality of Enlightenment humanitarianism, fearing social disorder more than the Lord. Turner finds evangelicalism's only deviation from the Enlightenment in its sentimentalism. This innovation marked the influence of Romanticism. But it did not really counter the impulse to make faith compatible with human knowledge because it made belief synonymous with emotion.

These intellectual changes all occurred in

the midst of social changes that, for the sake of brevity, may be called modernization. For Turner, the greatest of these was capitalist economic development which reinforced the development of an "analytic-technical mind" and made it even more difficult for the church to break ranks with a rationalized faith.

In the second part of the book, Turner traces the emergence of unbelief in the late nineteenth century. It was in this period of complacency, when faith conformed to scientific and analytic forms of thought and when Darwinism and biblical criticism plagued Christianity, that unbelief flourished. The growing respect for science, especially among the clergy, made religion an unprepared combatant in its warfare with science. Victorian morality in combination with a greater awareness of suffering made belief in God, the one responsible for this world of pain, immoral. And once agnostics found a wholly naturalist foundation of morality in the historical development of civilization, they shifted their reverence from God to the newly discovered trinity of science, art, and nature.

To those familiar with the Dutch Calvinist school of presuppositional apologetics, Turner's thesis may sound unoriginal. Theologians like Cornelius Van Til and Herman Bavinck have maintained for almost a century that saving faith is epistemologically different from natural knowledge and consequently that articles of faith cannot be defended on the grounds of objective science. Certainly Turner's argument is similar and this book will confirm the suspicions of present day presuppositionalists. But what sets Turner apart is his wide ranging attention to the church's accommodation to cultural transformations other than scientific and philosophical thought.

This is a superb book and demonstrates Turner's sensitivity to slippery issues in religious and intellectual history. It should become standard reading for anyone interested in the disestablishment of Christianity in western civilization.

Witness to the Word: A Commentary on John 1

by Karl Barth; translated by Geoffrey W. Bromiley and edited by Walther Fürst (Eerdmans, 1986, 160 pp., $9.95). Reviewed by Daniel B. Clendenin, Wiliam Tyndale College.

In 1925, while at Münster, Barth lectured for the first time on the Gospel of John. Almost a decade later (1933), just one year before his supension from Bonn, he repeated the course (lecturing 14 hours a week that semester!). Barth only made it through chapter eight, and the present volume, which is based on the extensively revised Bonn text, covers only the first chapter. In fact, Barth devotes a disproportionate amount of space (130 pp.) to the prologue, covering 1:19-51 in just 25 pages.

Witness to the Word demonstrates in a fine way something which Barth's readers have always known and appreciated: that he was a *biblical* theologian who gladly focused his energies and efforts on the text of Scripture. As Fürst notes, Barth always considered this "restriction" to Scripture an advantage which theologians enjoyed (p. viii). Here we see him grappling with the Greek text phrase by phrase, discussing textual variants, nuances of verb tenses, semantic ranges of words, paragraph divisions and the wealth of exegetical traditions from church history which surround the gospel. All of this biblical scholarship, though, is only a penultimate concern of Barth's, a means to an end. Above all things Barth was interested not just in exegesis but in theological interpretation of Scripture (Bromiley, p. v).

Perhaps the single most important theological theme of the book is that of Barth's well-known distinction between revelation and the witness to revelation. John the Baptist (see 1:6-8,19-28) stands as a paradigmatic and universally significant type of this witness function to Jesus Christ. John is not the light. He is only a man, a medium, and as such he is not the object of our ultimate concern. On the other hand, his is not a witness we can bypass (p. 52). All who would come to faith have no choice but to pass through him. So, while John is but a man, he is a very special man, a man "sent by God," and "we are pleased to let ourselves be bound by his world . . . but only in order that, thus bound, we may be freed by God himself to and for God himself" (p. 7). To extend the application, we approach all the books of the Bible, Barth writes, with a dialectical Yes-No (and at certain times we will need to stress one or the other sides of this tension—p. 59). The writers of Scripture "call us to themselves only to point us to the Lord" (p. 18).

Beyond this key theme we should also note Barth's robust affirmation of Nicene Christology. This Jesus Christ to whom John and others bear witness is "very God and very man" (p. 91). He is the transcendent Creator of all being, outside of whom nothing at all came to be which is, yet the immanent and incarnate Redeemer who, being "in the world" (1:10), was "a divine and absolutely sinless person" (p. 92) who offered himself as a "vicarious sacrifice" (p. 137).

We see other theological themes which are common in Barth's thought in *Witness*: his use of the *analogia fidei*—sometimes to the point of a cavalier treatment of extra-biblical sources, like Philo on the *Logos*, emphasis on the necessity of divine initiative, the ultimate "melody of triumph" (p. 66) of the Word—despite the world's rejection of Him, and last, an interesting section on the relationship between *pistuo* and *ginosko* in which Barth notes their "material connection" (pp. 71, 77-78).

Although the book does not offer much that is new, it does provide English readers with another text by the early Barth. Like his Schleiermacher lectures which were recently published (1982), Barth never published this material, and we can imagine that he would have done some editing. Perhaps the chief advantage of this slender volume is that it provides an inexpensive, short and readable text by Barth on a crucial passage of Scripture (John 1:1-18).

Ideas For Social Action: A Handbook on Mission and Service for Christian Young People

by Anthony Campolo (Youth Specialties, 1983, 162 pp., $8.95). Reviewed by Dean Borgman, Associate Professor of Youth Ministries, Gordon-Conwell Theological Seminary.

Tony Campolo, as a much sought-after speaker, gets to interact with many youth ministers around the country. He begins this book by answering a pastor's frustrated question: "What do we have to do for young people in order to attract them?"

Campolo is right on target about youth ministry in the 80s when he responds: "Perhaps young people are not attracted so much by a church that tries to entertain them as they are attracted to a church that challenges them to do things for others. If your church provided concrete ways for young people to minister to the needs of others (the poor, the elderly, the disadvantaged) and to effect social change in the world, they would find your church very attractive. Young people may be looking for a church that appeals to their latent idealism by calling them to be agents of God's revolution and to be part of his movement to bring healing and justice to his broken world."

This handbook gives evangelicals a theological foundation for social action. Then it proceeds to give leaders those concrete ways which make Christian service fun and exciting, practical and effective. The book takes off with Campolo's charisma, but it is a cooperative venture with Wayne Rice of Youth Specialities and others acknowledged in the Preface.

Campolo is within current evangelical thinking (the Lausanne Covenant, etc.) when he says: "It is a mistake to think that Jesus was only interested in saving individuals so that they could go to heaven when they died." A kingdom has been instituted, a new social order. Such was the social and religious threat of Jesus' teachings that the "custodians of the status quo" had him crucified.

The author carefully explains that he is "not attempting to reduce Christianity to some simplistic social Gospel. On the contrary, there will be no kingdom unless it is populated by people who incarnate the nature and the val-

ues of the King. This can't happen until the King transforms them. . . . People need to be saved from sin." But "Jesus calls us to move beyond a desire for personal piety to a desire to serve others, especially those who are desperately poor. . . . There is no doubt in my mind that to be a Christian is to have your heart broken by the things that break the heart of God."

Campolo places "authority" and "power" in interesting antithesis—which indicates something of his philosophy of the kingdom and social change. Authority is good; it is change through moral example. Power is bad; it is making people do your will. There are semantic, biblical and strategic difficulties with this explanation. All power and authority is of God, both have been given to church and state, and both can be corrupted—or used for good. Emancipation and civil rights progress came through the use of power as well as moral suasion. This critique of a minor point is not how this handbook should be judged, however. Nor can justice to this challenging issue be done in a paragraph.

The contributors to this book not only touch our hearts, they provide us with a wealth of practical suggestions as to how young people can be motivated and assisted in serving their own communities and beyond. From being big brothers and sisters to concern for the elderly, from raising money to going on a mission trip or becoming involved politically—it's all here. Who wouldn't have fun holding a pastor hostage until a certain amount of "food relief" is brought to the church? Or having a "Scavenger Food Hunt" or "Super Market Stakeout"?

There is nothing that can bond a group of young people together like serving together. Along with the basic books on youth ministry and some that will analyze the current youth culture, this idea book takes its place as required for current youth ministry. Its last chapter describes forty-five organizations with whom youth groups could become involved. William Pinson's books and Harv Oostdyk's *Step One* might have been included in the excellent Suggested Reading List which closes the book.

Jesus: The King and His Kingdom
by G. W. Buchanan (Mercer University Press, 1984, 347 pp., $21.95). Reviewed by Scot McKnight, Instructor of New Testament, Trinity Evangelical Divinity School.

G. W. Buchanan, Professor of New Testament at Wesley Theological Seminary in Washington D.C., offers in this volume the fruits of more than twenty years of research into the question of the historical Jesus. Though much of the method, presentation, and many of the individual conclusions are unique, his basic conclusion is as old as H.S. Reimarus: Jesus intended to acquire the Kingdom of Heaven, that is, he intended to regain control of the Land by forming a group of insurrectionists and planning how to overtake the Romans.

Buchanan's method is to study a given topic in the teaching of Jesus by utilizing the form-critical category of the chreia (a succinct account of a saying of Jesus, often in response to a person or situation) as the most secure historical information, move out to the parables of Jesus which cohere with data previously established, and then examine any other teachings which cohere with these. My previous exposure to chreias was quite limited and I found his discussion of chreias to be insightful and profitable. In fact, it seems to me that the use of the category of chreia for understanding the sayings of Jesus will prove itself much more accurate than the older categories of R. Bultmann (apophthegm) and M. Dibelius (paradigm).

Buchanan begins his book with a survey of the Kingdom of God in the Jewish world and concludes that the term *always* denotes a political, geographical reign centered in Jerusalem with a Davidic descendant on the throne, a view, so the author contends, not considered sufficiently by the majority of NT scholarship which leans toward a dynamic rule of God.

After providing a separate chapter on the chreia form, the author then discusses several topics of the teachings of Jesus: campaigning under pressure (Jesus recruits dedicated followers for his Kingdom), liberty and law (Jesus is opposed by the Pharisees for his recruitment of and defiling table fellowship with tax collectors and sinners whom Jesus recruited to supply sufficient funds for his Kingdom), monasticism and economic classes (Jesus was from a wealthy family and abandoned all to join a sect and then urged others to do the same), the mystery of the Kingdom of God (Jesus taught a providential view of God but taught of the Kingdom in code terms which were designed to reveal his plans for sabotage to his followers but leave the Roman audience in the dark), and the royal treasury (like Judaism, Jesus taught that the Kingdom would not be realized until repentance was accomplished in Israel). He concludes with a chapter on how Jews and Christians envisioned the cycles of time and one on how the early church rewrote its own understanding of Jesus onto the pages of the facts about the historical Jesus.

Buchanan gives his readers the explicit information, both in the beginning and throughout the book (cf., e.g., pp. 2-9, 236, 323-6), that he is presenting to them all the pertinent evidence so that each may decide on the matters under discussion. However, I found that not only did the author not include all the gospel data (presumably he did not think they were authentic), but he constantly opted for unique interpretations and did not provide for his readers the majority interpretations. (I have a list of 18 passages which he interprets uniquely and few of these discuss alternative views. For example, in spite of his constant discussion of the Pharisees, he never cites J. Neusner or E.P. Sanders; cf. pp. 129-69.) I wonder if he is consistent with his stated procedure.

Furthermore, too often the author's logic is merely by way of assertion. For instance, he states with no evidence that the early church, after 70 A.D., modified the gospel traditions to eliminate the insurrectionist data and tried to show that Jesus was peaceful in orientation (p. 229). Throughout the work I had questions with the author's logic, whether they were undistributed middles or false disjunctives (cf. pp. 82-3, 89, 90, 91, 93, 97, 102, 105, *et passim*).

True to the form-critical method, the author almost always rejects the gospel context of a saying of Jesus and opts for another, reconstructed context and then interprets the saying in line with that hypothetical context. One example can suffice. On p. 133, discussing Matthew 9:14-5 pars, the author makes this statement: "Since this is a chreia, the wider context of the gospel provides no clue about the situation that prompted the comment." What this implies is this logic: this is a chreia; chreias are *never* in their original historical context; therefore, this chreia is not in its historical context. See also, for similar examples, pp. 119, 142, 144, 160-1, 161-5, 192-3. This sort of logic will not prove his case convincing to many. Whether the author is responsible or not, the book contained a ghastly number of typographical errors. (I found 53 pages with at least one error.) The author's conclusions are not new; nor are they cogently argued.

Catholicism, Protestantism and Capitalism
by Amintore Fanfani (University of Notre Dame Press, 1984, 277 pp., $8.95). Reviewed by Jim Halteman, Associate Professor of Economics, Wheaton College.

In a time when the virtues and vices of capitalism are being aired in the public arena as never before, it is important to inject a nontechnical historical study into the discussion. This reprinted book, first published in 1935, includes extended introductions from Charles Wilbur, who is sympathetic with Fanfani's main concerns, if not some of the details and conclusions of the analysis, and Michael Novak, who argues that Fanfani has not understood the benevolent, practical spirit of capitalism. What Fanfani has done is focus effectively on two of the key issues that are important in the development of a Christian understanding of capitalism.

The first issue concerns the degree to which capitalism has separated the economic affairs of people from the larger social, political, and religious values that historically have provided the social glue needed to hold society together. The second related issue deals with the impact of religion (Catholicism and Protestantism) on capitalism and its development.

Fanfani begins by arguing that "economic activity, as an aspect of human action for the attainment of human ends, must take place within the moral sphere, which is circumscribed by social customs, political regulations, and religious principles" (p. 25). This moral sphere throughout the later middle ages was the Christian teachings of St. Thomas Aquinas who forged a doctrine that stood in clear contrast to the material, self-serving ori-

entation of impersonal markets. According to Fanfani, inherent in Catholic doctrine was the belief that the top priority purpose of people is to glorify God. Derived from this central truth comes teaching which puts moral and ethical boundaries around the relationships of people in economic matters, around the production and accumulation of resources and around the social use of wealth. This pre-capitalist spirit held the moralist in high regard.

On the other hand, the capitalist spirit puts top priority on the goal of individual utility maximization. It also emphasizes the private use of wealth, and it understands economic relationships as impersonal and mechanistic. The engineer and economist replace the moralist in a capitalist world. The book may be at its weakest for contemporary readers where it elaborates and caricatures the essence and instruments of capitalism. This discussion appears overdrawn to those who live in the mixed economy of the United States, so it is helpful to view those sections as a picture of how detached from non-economic values capitalism can be at its worst. The chapter on the state and capitalism includes some standard themes showing how the state is subservient to the capitalist. One novel approach shows the state as the protector of capitalism when it guarantees basic democratic freedoms of individuals, because this guarantee further extricates the capitalist from the social and moral constraints that Fanfani desires.

The historical narration of Catholic teaching on economics attempts to separate out the dominant core of anti-capitalist doctrine from the anecdotal evidence which might imply that Catholicism was accepting of capitalism. This effort is heavily documented and informative, but it does seem to be a bit forced at points in an effort to keep the doctrinal core as anti-capitalist in tone as Fanfani believes it to be. Essentially the thesis is that St. Thomas' teachings remain intact throughout the centuries, and any changes occur only to accommodate new circumstances that require slight variations in interpretation. Clearly, to Fanfani, Catholicism has always stood in opposition to the spirit of capitalism.

The latter part of the book examines the role of Protestantism in the development of the capitalist spirit. Here Fanfani sees Protestantism as providing encouragement to the capitalist spirit which had already been spawned by other forces, the chief of which was the growth of trade. Fanfani's critique of Max Weber's work on the same subject points out that many of the things that Weber attributes to Protestantism existed before in anti-capitalist Catholic teaching. The major exception to this claim is the Protestant concept of salvation by faith alone. "Protestantism encouraged capitalism inasmuch as it denied the relation between earthly action and eternal recompense. From this point of view there is no real difference between the Lutheran and Calvinistic currents, for while it is true that Calvin linked salvation to arbitrary divine predestination, Luther made it depend on faith alone. Neither of the two connected it with works" (p. 205).

In the reappraisals included in the book by Wilber and Novak, the thesis of Wilber is most compelling. When viewed from the larger perspective of the 1980s, the history of capitalism is full of evidence that people will simply not allow values to be divorced from economic activity. Consequently, social legislation is passed and mixed economies develop which form compromises between ethical positions and the impersonal and sometimes ruthless outcomes of pure capitalism. Thus Fanfani's caricature of capitalism never materializes in the real world.

Novak believes that capitalism, as a system, is far more compatible with Christian values than Fanfani's abstraction implies. Where Fanfani sees negatives, Novak sees positives. For example, the desire for individual autonomy is a positive value to Novak, while Fanfani views it as a tool to escape from ethical and moral constraints. The fact that both may be right underscores the need for an economic system that is embedded in the socio-political-religious values of a society. Only then can individual autonomy be balanced with social responsibility.

I suggest two agenda items for all those who are serious about the concerns raised in this book. First, for those living in western capitalist societies, the ongoing debate about capitalism versus socialism should be replaced by a debate on how much and what kind of intervention is needed to have the capitalist societies informed by the moral and ethical concerns of society. Second, for the first agenda item to be fruitful from a Christian perspective, the moral and ethical values of society must be informed, not by secular hedonistic preferences, but by those values taught in the Scripture. This is no small agenda. For all those who want to join in this effort, *Catholicism, Protestantism and Capitalism* should be required reading.

Unity of the Churches: An Actual Possibility

by Heinrich Fries and Karl Rahner, translated by Ruth and Eric Gritsch (Fortress/Paulist, 1983, 146 pp., $6.95). Reviewed by Robert L. Hurd, Assistant Professor of Philosophy, Loyola Marymount University.

Starting from the principle that "the unity of the Church is the commandment of the Lord of the Church," Roman Catholic theologians Heinrich Fries and Karl Rahner propose an eight-step road map to unity. Dividing the eight steps or theses between them, they run the gamut of strategic and theoretical issues confronting reunion: What are the essential truths of the Christian faith that would bind the partner churches of "the one Church to be" into a real doctrinal unity? What would be the status of the papacy or "petrine service" in such a union of churches? How could mutual recognition of ministerial offices as well as "pulpit and altar fellowship" be effected between partner churches?

The single and recurrent theoretical question at work behind these and other related issues is that of plualism. Is it possible to move toward a vibrant unity of faith and truth which transcends monolithic uniformity without succumbing to the relativism of modernity? The eight theses of *Unity of the Churches* form a finely nuanced but firm "yes" to this question. "Churches," say Fries and Rahner, "should remain churches and become one Church." How so? Here we can only offer a glimpse without the detailed rationale which the book itself provides.

Thesis I adverts to the already existing basis for real doctrinal unity in the common acceptance by Roman, Eastern and mainline Reform churches of the normativity of Holy Scripture, the Apostles' Creed and the confessions of the councils of Nicaea and Constantinople. These sources and early conciliar pronouncements set the parameters for any orthodox articulation of Christian faith. They contain, as Fries says, "a whole theology in shorthand: doctrine of God, Christology, pneumatology, soteriology, and ecclesiology." Thesis I, then, states that these sources are "binding on all partner churches of the one Church to be." Building upon this bedrock of unity, thesis II introduces a principle of pluralism: "Nothing may be rejected decisively and confessionally in one partner church which is binding dogma in another partner church" and "no explicit and positive confession in one partner church is imposed as dogma obligatory for another partner church."

Let us consider just one example (numerous others occur in the book). In order for reunion to take place, the Reform churches need not explicitly assent to those Marian dogmas which have most recently become part of official Roman Catholic belief. At the same time, however, these same churches need not and would not reject these dogmas as incompatible with Christian faith. This leaves the way open: future clarification of these dogmas may make affirmation of them possible and desirable for the Protestant Christian. On the other hand, it may not. Thesis II allows for both possibilities. It hopes for greater unity in explicit doctrine because of the conviction that "the propositions of both sides, when developed further and understood within a larger context, do not really contradict each other." There is certainly plenty of historical evidence to support this conviction. By and large, the supposed areas of doctrinal disagreement justifying disunity have turned out to be more a function of defensive polemics, mutual misunderstanding, and inadequate theoretical models than a real differance over the substance of faith. The once-but-no-longer irreconcilable and unalterable differences between the reformers and counter-reformers over grace, justification, and the sacraments are telling cases in point.

But thesis II does not assume that every doctrinal difference will or even should be easily resolved into something like a new monolithic uniformity. It also envisages and respects the possibility of continuing diversity. It can do this because there is already a substantial unity of faith on fundamentals (thesis I).

With regard to the office of Peter, a strategy is offered in theses IVa and IVb, which builds upon the principle of pluralism enunciated in thesis II. Thesis IVa calls on the partner churches to acknowledge "the meaning and right of the Petrine service of the Roman pope." Such an acknowledgement is no longer unrealistic or inconceivable, for the "exegetical work in all confessions . . . has achieved a surprising convergence" in affirming the validity and implications of Peter's leadership role. At present the real sticking point for non-Roman churches—both East and West—is not the validity *in principle* of petrine service and primacy but the ambiguous way in which this is formulated by Vatican I (1869/70), a formulation which in some respects seems to make the pope an absolute monarch in teaching matters, unconnected to the rest of the Church and unconstrained by the normativity of Scripture. (It should be pointed out that this ambiguity of Vatican I is problematic for many Roman Catholic theologians as well.) In tandem with thesis IVa, then, IVb calls on the pope to acknowledge explicitly the relative autonomy of the various partner churches and to declare "that he will make use of his highest teaching authority . . . only in a manner that conforms juridically or in substance to a general council of the whole Church." Interestingly, Fries and Rahner cite Cardinal Joseph Ratzinger in support of their principle of pluralism, particularly with regard to the papacy. In meetings of the International Orthodox-Catholic Commission of 1982, Ratzinger maintained that Rome "must not require more of a primacy doctrine from the East than was formulated and experienced in the first millenium." This would mean, in effect, reunion *without* the Eastern churches having explicitly to affirm the dogmatic teaching on the papcy of Vatican I. Why not apply the same principle to the Protestant churches, especially insofar as these churches are willing to affirm the validity of petrine service?

Thorny as the various obstacles to reunion are, the theoretical and practical issue of pluralism is central to their solution. In this respect, *Unity of the Churches* is not the naively optimistic book that some have imagined it to be. Rather, it is boldly realistic because it faces the issue squarely. It forms a striking contrast to the unreality of that preconciliar docrinal maximalism which recently found expression in an editorial attack on the Fries-Rahner book in the pages of the Vatican's L'Osservatore Romano (Feb. 1985). Scolding the authors for their "grave errors" and "intemperate ecumenical zeal," the writer offered his own unabashedly simple solution to the complex problem of reunion: only the Catholic Church possesses the full means of salvation, and unity among Christians will be achieved only if non-Catholics accept all Catholic dogma. Realism is also sadly lacking from the oft-repeated admonition that we cannot afford to gloss over real problems and differences, that we must not purchase an illusory unity at the price of integrity. True as this is, its repetition does not discharge the task of reunion and too often becomes an evasive substitute for confronting the real issues at stake. *Unity of the Churches*, on the other hand, takes us to the heart of the matter and sets to work.

BOOK COMMENTS

The New Birth
by John Wesley, edited by Thomas C. Oden (Harper & Row, 1984, 113 pp., $9.95).

Long a theological step-child, John Wesley is now becoming the focus of increased study in the church as a resource for evangelical piety, social involvement, and theology. The present volume follows in the wake of some of the more technical and critical research on Wesley, and is cast as an invitation to consider the energy and relevance of Wesley's thought. Oden, professor of theology at Drew, has drawn together five of Wesley's most noted sermons, each directly related to Wesley's view of the economy of salvation. The decision to center on the new birth was a prudent one, for this is one of the least understood of the Wesleyan distinctives. In this selection we see Wesley the evangelist, the pastor, the churchman, and the theologian all working as one.

Oden has done more than reissue these five sermons in a new binding. He has updated their language (using inclusive language), provided headings to aid the reader in tracing Wesley's thought, and attempted

to remind the reader of the origin of these sermons in living Christian community by including a selection of Wesleyan prayers and hymnody alongside the sermonic material. Oden's design is to render Wesley's thought more accessible to the contemporary Christian, so it is certainly remarkable that he has chosen to use the New English Bible (hardly the most readable translation for American Christians) for Wesley's many scriptural references. Likewise, at a few points Oden has allowed his vocabulary to work against his simplifying purposes and has surprisingly retained formal "thou" language in rendering Wesley's prayers. All in all, however, the material reads smoothly, providing the nonspecialist an unprecedented introduction to Wesley's spiritual legacy.

Scholars will turn to the new scholarly edition of Wesley's Works, but for those desirous of a more readable and far less expensive exposure to Wesley, this little book will serve well.

—Joel B. Green

Liberated Traditionalism: Men and Women in Balance
by Ronald and Beverly Allen (Multnomah Press, 1985, 216 pp., $11.95).

This easy-to-read discussion of the evangelical feminist movement comes from a "liberated traditionalist" husband-wife team. Ronald Allen is professor of Old Testament at Western Conservative Baptist Seminary in Portland; his wife, Beverly, is a nurse.

The authors maintain that women should be better treated in home and church than they have been in the past. They show the biblical and practical fallacies of those who insist that *women are to be silent in the churches and to submit to their husbands in everything.* The authors point out the diversity in biblical teachings on these points.

Unfortunately, the Allens' own case barely goes beyond this. They are not sure whether women should be ordained or have positions in which they have "authority" over men. (In their own Baptist denomination, ultimate authority rests in the congregation, and if women vote, they now *do* have authority over men.) The Allens hold to equality of husband and wife, but also insist on the "headship" of husbands without explaining what "headship" involves.

This book is a helpful introduction to the question of women in church and marriage for those who have never considered the issue.

—Alvera Mickelsen

The Gospel of Genesis
by Warren Austin Gage (Carpenter Books, 1984, 142 pp., $8.95).

Warren Austin Gage has attempted to demonstrate that Genesis 1-7 is a double-edged paradigm which includes the macrocosmic world and microcosmic Israelite history. In the first half of the book, Gage reconstructs structural parallels in the biblical records—"historical" is Gage's word—before validating these parallels by briefly focusing on prophetic interpretation. In the central chapter, "The Eschatological Structure of Genesis," he distills five themes: the doctrines of God, Man, Sin, Redemption, and Judgment. His attempt to show that each of these five themes can be traced through Scripture is inadequately supported and uinconvincing. The second half of the book includes a meditation on Genesis 1-12.

The author's male-dominated world view short-circuits his thesis. For Gage, "the woman is brought into Adam's sphere of sovereignty . . . that Adam might exercise his rule" (p. 27). Later, Gage insists that "just as Satan would not assail God directly but his image, so he will not attack man directly but his bride. He will woo the weaker vessel" (p. 93). Finally, Gage's ability to discover "the exalted Christ" (p. 35) in Psalm 110 and elsewhere in the Old Testament is enigmatic. These weaknesses prevent a favorable review.

—Kenneth M. Craig, Jr.

Walking a Thin Line
by Pam Vredevelt and Joyce Rasdale Whitman (Multnomah Press, 1985, 234 pp., $6.95).

Walking a Thin Line, by psychologist Joyce Rasdale Whitman and counselor Pam Vredevelt, is a book full of hope and encouragement for the many women and the few men who have anorexia (self-starvation) and/or bulimia (overeating followed by laxative abuse and forced vomiting). This book throws a lifeline to those with eating disorders, and can help them escape the tightrope of loneliness and secrecy that their maladaptive lifestyle requires. A helpful section for friends and family provides a list of "dos and don'ts" to speed recovery. Though the book is written with the anorexic and/or bulimic in mind, its straightforward and non-threatening approach may be beneficial to the professional counselor or clergyperson through its combination of spiritual and psychological perspectives.

In *Walking a Thin Line,* Whitman and Vredevelt make a unique and important contribution to the ever-increasing body of literature on eating disorders. Their use of case histories from their own practice, as well as testimonies from clients, make their work personal and believable. Among their most important insights is the inclusion of Christian hope and God's loving acceptance of each individual as the motivating force behind the anorexic's and/or bulimic's self-exploration and therapy. Thus, she is enabled to shift the focus from her body to her relationship with God, who sets no standards for physical perfection. God's love and valuing of each person becomes the impetus to seek professional help and recovery.

A useful addition to this book would be the inclusion of a section on how clergypersons and congregations might better support those with eating disorders. Perhaps, however, this would be beyond the scope of this particular work, and we may look forward to another book which, like *Walking a Thin Line,* enlarges the horizon of psychological cure to include God's redemption.

—Mary Gage Davidson

City of Wisdom: A Christian Vision of the American University
by David J. Hassel, S.J. (Loyola University Press, 1983, 461 pp., $18.50).

Professor Hassel here presents an ideal vision for a university. It should be guided by Christian wisdom. Every institution has a *weltanschauung.* A worldview based on Christian wisdom has more to offer than any alternative. Christianity as wisdom, rather than ideology, can be pluralistic and properly secular, since all truth converges in Christ.

Hassel prescribes Christian wisdom for all American universities, though one suspects that his proposal for a non-ideological Christianity is really directed toward the crisis in Catholic higher education.

Despite efforts to be practical, the account seems too idealized. Professor Hassel also has a philosopher's tendency to be too thorough, providing too many lengthy expositions of abstractions. Nonetheless, the idea of a broad Christian vision uniting a university is one worth contemplating.

--George Marsden

Demonology of the Early Christian World
by Everett Ferguson (Edwin Mellen Press, 1984, 179 pp., $19.95).

Ever since the atrocities of World War II, theologians have been in the process of rethinking the New Testament concepts of demonology. Ferguson joins Oscar Cullman, Karl Barth and others in the task of knowing the role of the demonic powers in life and society.

This book, with its five chapters, takes a straightforward exegetical look at the issue. First, the author examines the texts in which Jesus deals with the demonic powers. In the next two chapters he reviews the views on demonology from both Greek and Jewish sources. Then he explores the attitude of the early Christians on demonology, concluding with a chapter on the Christian stance toward the demonic.

His conclusions are as follows: Demons are not divine, but created beings who because of their rebellion and disobedience against God became fallen agents of evil. They stand behind the evil that is at work in the world and seek to deceive persons into disobedience to God. However, Christ by his death and resurrection has defeated the powers of evil and thus limited their activity. In the consummation they will be utterly destroyed. In the meantime God's Spirit is given to the believer so that evil may be dispelled through faith. Thus the believer wrestles against the principalities and powers in the name of Christ.

Although this book does not add anything to the research of G.B. Caird, Heinrich Schlier, G.H.C. MacGregor and others, it does organize the texts more clearly and provide a systematic treatment of the material. Therefore, it is a good supporting work to the books already published in the field of the powers and demonology.

–Robert Webber

Pursuing Justice in a Sinful World
by Stephen Monsma (Eerdmans, 1984, 100 pp., $5.95).

In a small but skillful volume, Stephen Monsma provides us with a working model for Christians involved in the political process. He aptly describes the three most common pitfalls Christians face: 1) Christians avoiding political involvement altogether, 2) Christian political impact being bound by sociology, and 3) failure by Christians to understand the political process. Freely citing both personal experience (elected official from Michigan) and biblical mandate, Monsma presents a practical case for Christian involvement.

His theme of "Christian Politics" is actually a misnomer for Christians being involved in politics. While not an "academic" work, the book is not without academic foundations. Used in conjunction with thorough discussion or reading on the role and responsibilities of government, this would prove an excellent resource for a lay course on political involvement or an undergraduate entry level study in political science.

While his chapter on "Options for Political Involvement" seems essential for such a work, it falls short of providing an adequate foundation or catalyst for involvement. The Appendix does provide an excellent resource for contact with a wide range of groups which, for the personally motivated, will prove more than sufficient for avenues of service.

Since Mark Hatfield's early pleas for penetration of the political arena, we have seen a growing awareness and involvement of evangelical Christians. It is to be hoped that this small volume will represent the advent of a good deal more articulate and honest writing by those "working out their salvation" in the hallowed halls of Washington and our state and local governments.

–Steve Moore

Free to be Different: Varieties of Human Behavior
by Malcolm Jeeves, R. J. Berry, and David Atkinson (Eerdmans, 1984, 155 pp.).

I was excited when I first skimmed this book because it addresses an issue with which I have struggled. Written by three Christian professors—psychologist Malcolm Jeeves of St. Andrew's University, geneticist R. J. Berry of London University, and theologian David Atkinson of Oxford University—it examines the possibility of affirming human freedom and responsibility in the face of apparent genetic and social forces which determine human behavior. For example, if criminality results from one's genetic makeup or childhood experiences, how can the criminal be morally responsible for crime or be able to live differently?

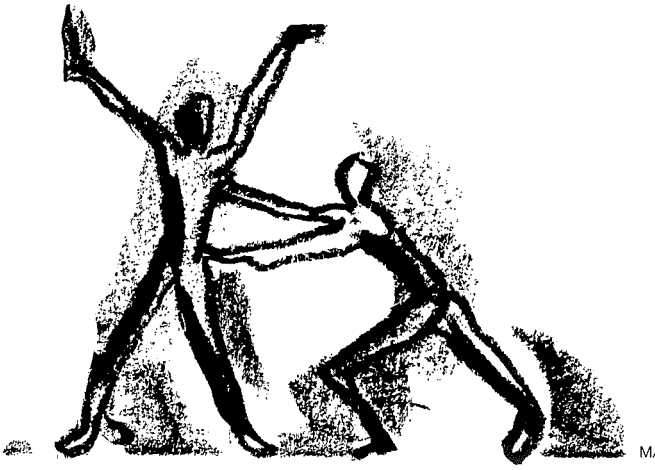
They argue, with evidence from their own disciplines, that although humans are subject to significant genetic and social conditioning, they are, nevertheless, free to make meaningful choices. They are, therefore, responsible.

This answer is "right," of course, from the Christian perspective. Any other answer, I think, fundamentally undermines the Christian experience and world view. The authors fail to deliver this answer, however, in an original and stimulating enough way to justify the printing of the book.

The punchline is highly predictable. In the meantime, the book feeds us unnecessarily detailed information on genetics and social psychology. Furthermore, it reads more like a collection of papers (which is what it is) than a coherently developed argument.

Everything valuable in this book can be found in a much more coherent and interesting style in C. Stephen Evans' book, *Preserving the Person* (IVP).

Someone who is intensely strugging with the problem of human freedom might find



MARILYN MARGOLIS

Free to Be Different worthwhile. The book isn't really bad. What it says is very important and true. Its presentation, however, isn't good. And who wants to spend their money and time on a mediocre book when better ones will do?

—Christian Smith

Witchcraft, Magic, and Religion in 17th-Century Massachusetts
by Richard Weisman (University of Massachusetts Press, 1984, 267 pp., $9.95).

Can the historiography of colonial New England sustain yet another book on Salem witchcraft? In the case of Richard Weisman's *Witchcraft, Magic, and Religion in 17th-Century Massachusetts*, the answer appears to be a qualified yes.

Having acknowledged his debt to Keith Thomas' landmark study, *Religion and the Decline of Magic*, Weisman applies this interpretive framework to New England and finds that witchcraft accusations earlier in the seventeenth century differed markedly from those at Salem. The first "witches" in Massachusetts fit the English mold: poor, older widows on the margins of society who were suspected of malefic acts. In contrast to these popular accusations, Weisman argues that the clergy and magistrates orchestrated the Salem proceedings as a means of exacting repentance for failure to live up to the terms of the covenant. Prosecutions, then, shifted from expressions of village disharmony to a means of collective expiation, and the character of suspected witches differed accordingly. At Salem, accusers ignored age and status considerations until those accusations strained credibility.

Weisman's uncritical acceptance of the declension thesis—that there was both a real as well as a perceived decline in New England piety and comity—colors his thesis. This remains, however, a formidable book, combining various interpretive theories with prodigious research.

—Randall H. Balmer

Between the Sexes: Foundations for a Christian Ethics of Sexuality
by Lisa Sowle Cahill (Fortress Press/Paulist Press, 1985, 166 pp., $7.95).

The subtitle of Lisa Cahill's book rightly represents its content and value, for Cahill wishes to avoid the prevalent "bottom line" mentality concerned only with who may do what, when. Rather, she strives to illumine components of a good Christian argument about how men and women should relate to one another. Claiming no originality, she specifies four such components: Scripture, the tradition of the Christian community, philosophical or "normative" accounts of human nature, and empirical or descriptive accounts. In each of these areas her brief treatments are sufficiently stimulating that one may find oneself drawn almost irresistibly to the ample notes and bibliography for further data. Likewise her conclusions, regarding the primacy of commitment and procreative responsibility in human sexual relationships, may not be exactly surprising; but the way she anchors these values in the context of the whole (diverse) canon of Scripture and in the legitimate claims of the community provides a certain steadiness along with flexibilty in the norms.

Roman Catholic Cahill obviously assumes the fruits of liberal/critical approaches to the biblical texts; and certain omissions (e.g. of reference to the Holy Spirit or to the resurrection in places where an evangelical would expect them) suggest anti-or at least non-supernatural presuppositions. Such matters, plus the placing of Scripture alongside other reference points for ethics, may give the evangelical pause. However, we would do well to be honest about the fact that we do inevitably use other reference points, acknowledged or not. In all, Cahill makes her considerable learning engagingly accessible, broadening horizons without being either pedantic or shrill.

—Marguerite Shuster

The Apostolic Fathers: Revised Greek Texts with Introductions and English Translations
edited by J. B. Lightfoot and J. R. Harmer (Baker, 1984, 568 pp., $15.95).

Baker has put students of the early church in their debt by reproducing Macmillan's 1891 edition of these significant texts. Several were taken from the five volumes of Lightfoot's duly renowned *Apostolic Fathers*, several were edited for this edition by Harmer. The volume offers Greek texts and English transla-

tions (following, rather than page-to-page as in the Loeb Classical Library), as well as brief but authoritative introductions to the historical context and textual history of the documents. There is also a valuable index of Scriptural citations. Included are the Epistles of Clement of Rome, Ignatius, Polycarp, and "Barnabas"; the account of the martyrdom of Polycarp; the *Didache*, or teaching of the Apostles; *The Shepherd of Hermas*; the Epistle to Diognetus; fragments of Papias; and "The Reliques of the Elders Preserved in Irenaeus." Theological and ecclesiastical discussion have both moved some way since the original publication of this volume, but these sources still constitute a mainstay of resources for those who would put an understanding of the church's earliest years to use today.

–Mark A. Noll

Christian Ethics and Imagination: A Theological Inquiry
by Philip S. Keane, S.S. (Paulist Press, 1984, 212 pp., $8.95).

Keane's analysis presents an interesting, even if somewhat sketchy, account of how a methodologically broader based Roman Catholic ethics is being presented to that church's seminarians. Interestingly enough, the impact of Protestant philosopher Paul Ricoeur is decisive throughout the analysis, beginning with his description of imagination as "a playful suspension of judgment leading us toward a more appropriate grasp of reality" (p. 81). Stanley Hauerwas, James M. Gustafson and H. Richard Niebuhr round out the rich mining of Protestant thought in service of contemporary Roman Catholic concerns, but that church's key figures in the moral theology tradition (Aquinas, Curran, Häring), of course, are not neglected. This ecumenical openness demonstrates how much is gained when the two traditions join their resources to give us moral guidance in the contemporary world.

The first three chapters briefly survey philosophical and historical background for the investigation of imagination as a resource for ethics, and the last two chapters move to iollustrative application of the method. The fourth chapter, "The Meaning and Purpose of Moral Imagination," is the heart of the analysis and the weight-bearing span between them. Sketchiness is the weakness of the book and this is especially regrettable in the last two chapters where one had hoped for a more insightful (read, critically imaginative!) discussion.

–James Yerkes

The Life of David Brainerd, Volume 7: The Works of Jonathan Edwards
edited by Norman Pettit (Yale University Press, 1985, 620 pp., $50.00).

Shortly before David Brainerd died in 1747, he handed over a journal-diary covering most of his adult life to Jonathan Edwards, in whose home he passed away. Brainerd had served, with very little success, as a missionary to native Americans in New Jersey and Pennsylvania, but eventually succumbed to the consumption in his twenty-ninth year. Edwards immediately set aside other writing projects to prepare an edition of these documents for publication, not because of what they revealed about missions among the Indians but because of what they showed about internal spiritual existence. Brainerd was an exacting task-master of the heart who put into practice the Calvinistic piety that defined Edwards' preaching and writing. The result was a book of painful self-scrutiny, but also of challenging spiritual dedication. It consisted of Brainerd's words as edited, introduced, and augmented by Edwards himself.

No other work associated with Edwards was published as often in the nineteenth century, and none has come so regularly from the religious press in the twentieth century. Yet almost from the beginning, prints of *The Life of David Brainerd* have been corrupt, often abridged or otherwise seriously altered without any indication to the reader of changes that have been made. Now this most recent volume in Yale's *Works of Jonathan Edwards* presents a meticulous text of this document. Norman Pettit, professor of English at Boston University, has not only edited the original 1749 with utter faithfulness. He has also provided comparisons between what Brainerd originally wrote and what Edwards published (Edwards did not drastically alter the original, but did cut bits from the diary that cast Brainerd in a somewhat less spiritual light). And he also introduces the whole with a superb essay on the meaning of the *Life* for

Edwards, for eighteenth-century American religious history, and for popular conceptions of spirituality among evangelicals world-wide since that time. It is a splended book, no less valuable for Christian contemplation as for historical research.

—Mark A. Noll

To Know and Follow Jesus
by Thomas N. Hart (Paulist Press, 1984, 150 pp., $5.95).

To Know and Follow Jesus is a provocative Christology written by a modern Roman Catholic. Thomas Hart begins with a synopsis of Christology wherein he states that a person inquires into the identity of Jesus only after experiencing salvation. He then outlines discipleship in a helpful and clear manner. He moves into a review of the development of Christian doctrine and in that review reaches some unorthodox conclusions. The remainder of *To Know and Follow Jesus* could serve as a primer for liberal theology. In those chapters, Hart presents the arguments of Schoonenberg, Tillich, Rahner, Whitehead, etc., as they address different orthodox positions regarding the Trinity, Christ's pre-existence, the resurrection, liberation theology, and the uniqueness of Christianity in the presence of other world religions.

This book would not serve as a good introduction to Christology. For those who are mature in their relationship to Christ and their understanding of the Scriptures, it is a marvelous provoker of thought and careful study. Hart raises some difficult questions and makes some well studied points when addressing conservative, Protestant views. On the other hand he undermines the authority of Scripture when he appeals to philosophy and weak exegetical conclusions to support his theses.

—Robert K. Smith

Interpreting the Bible in Theology and the Church
by Henry Vander Goot (Edwin Mellen Press, 1984, 108 pp., $19.95).

In the eighteenth century, Bishop Berkeley argued for the primacy of perception in epistemology. The so-called "real world" of science or philosophy is actually based upon normal perceptions in our lived world.

Vander Goot makes a similar claim in a brief essay on hermeneutics. He argues that a naive, "direct" reading of the Bible in community is the true ground of Christian hermeneutics and theology. From this basis, he attacks Enlightenment, liberal theology and biblical criticism, arguing for the priority of the literal sense of Scripture and the sovereignty of the text as narrative.

I welcome this essay as an informed work by an evangelical on an important subject too often neglected in conservative circles. It is also interesting, to me, as a hermeneutic from a Dooyeweerdian perspective. There is much from which we can learn in this book.

There are problems in the essay, however, so that I cannot recommend it for those who have not already read a good deal of philosophical hermeneutics. There are too many unsupported assertions and too many unexamined assumptions. Why should the narrative of the Bible inform and bracket the didactic sections, and not *vice versa*? Why creation-fall-redemption as the center of the Bible, rather than Christ? I doubt that Vander Goot has learned enough from contextual hermeneutics, when he asserts that the Bible "overpowers" the world of the reader, and thus our life-context becomes unimportant. This smacks of hermeneutics by irresistible grace! And I do not think that the author has solved the problem of the relationship between the authority of the canon and historical-critical exegesis (but see Clark Pinnock, *The Scripture Principle*, 1984). Yet there are many sound ideas here too, which I leave for your discovery.

—Alan Padgett

Faith: The Great Adventure
by Helmut Thielicke (Fortress Press, 1984, 154 pp.)

The readers of *TSF Bulletin* will probably be familiar with Thielicke—a European evangelical Lutheran—either through his works on ethics, systematic theology, or his devotional studies. Though this work could be considered a series of short devotional studies on eighteen different Scripture passages, it is really a series of studies for the homilitician. These studies are the illustrations and applications of a master preacher, drawn from his own life. While they may give the reader some illustrations for his own sermons, they should also model for him the process of developing illustrations from his own life.

—John Carter

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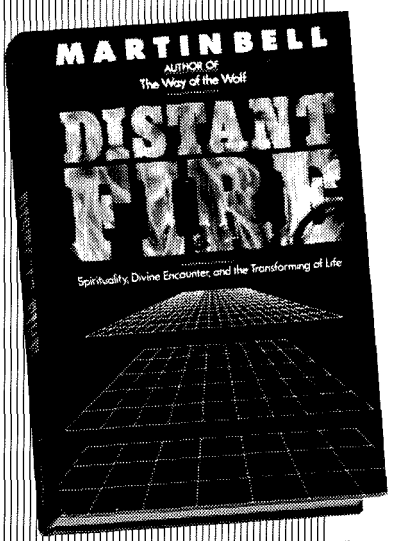

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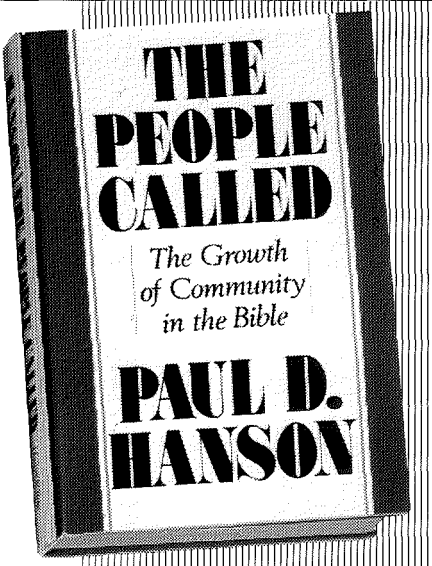

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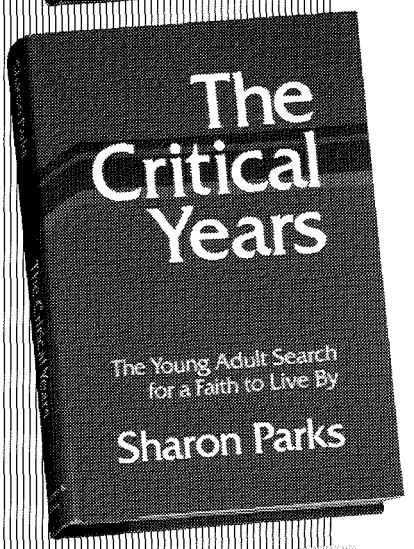

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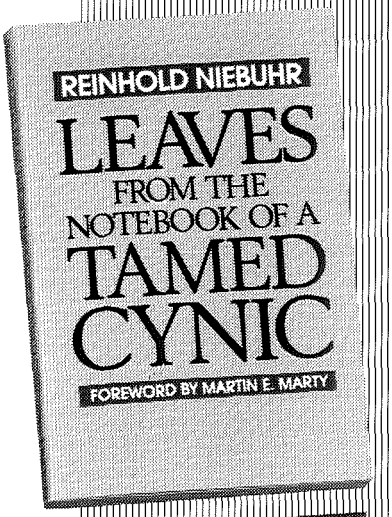

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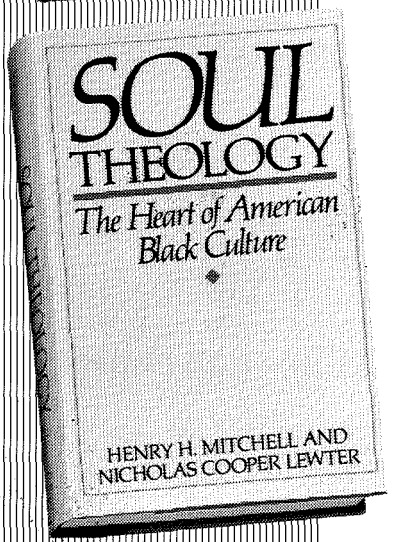

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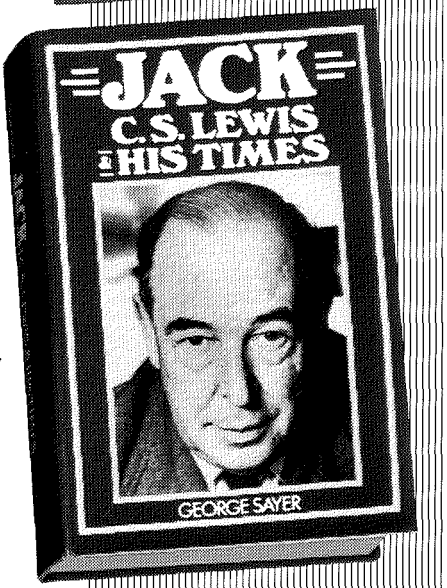

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