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

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BULLETIN

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FOUNDATIONS

Jesus' Faith and Ours: A Re-reading of Galatians 3
Richard Hays 2

**The Good, the Bad and the Troubled:
Studies in Theodicy**
Marguerite Shuster 6

MISSION

Worship: A Methodology for Evangelical Renewal
Robert E. Webber 8

Special Coverage

**The 1983 Assemblies of the World Council of Churches
and the World Evangelical Fellowship**
Introduction Mark Lau Branson 11
Notes from Vancouver 12
Evangelicals and the World Council of Churches:
A (Very!) Personal Analysis Donald W. Dayton 14
Evangelicals at Vancouver: An Open Letter 18
An Evangelical Evaluation of the WCC's Sixth
Assembly in Vancouver 19
Mission and Evangelism—An Ecumenical Affirmation 21
Highlights from Wheaton '83 22
The Church in Response to Human Need 23

SPIRITUAL FORMATION

**Theology and Experience:
A Complete Bibliography on Henri Nouwen**
Robert Durback 27

REVIEWS

Book Reviews (Itemized on back cover) 29

Jesus' Faith and Ours: A Re-reading of Galatians 3

by Richard B. Hays

I. Faith, Justification, and Christ: Elements of an Exegetical Problem.

The doctrine of justification by faith has long been construed as the clear and uncontested bedrock of Pauline theology. Ever since Martin Luther's paradigmatic hermeneutical breakthrough, it has seemed evident (to Protestant interpreters, at least) that Paul meant something like this: we find acceptance with God not by performing acts of outward obedience but by believing in God's Son Jesus Christ, who was crucified for our sake. Galatians in particular—one of Luther's favorite texts—appears to be a vehement manifesto of this gospel of justification, affirming the freedom of the Christian from all external requirements: all we need to do in order to be forgiven by God and reconciled to him is to hear and believe.

The extent and consequences of the consensus on this point may be demonstrated by comparing the recent Galatians commentaries of Hans Dieter Betz and F. F. Bruce.¹ These two very learned NT scholars, coming at Galatians from different theological traditions and with very different methodologies, produce readings of the text which agree on this salient point, that Paul's gospel concerns primarily the justifying of the individual before God. The point is made eloquently in a quotation from Luther which Betz places as the superscription to his entire commentary.

"Indeed we are not dealing with political freedom, but with a different kind of freedom, which the devil especially hates and attacks. It is that freedom for which Christ has set us free, neither from any human servitude nor from the power of tyrants, but from the eternal wrath of God. Where? In the conscience."²

This superscription provides a revealing insight into Betz's hermeneutical perspective; clearly he intends to locate his interpretation of the letter squarely within the mainstream of Lutheran piety. The gospel is understood here as a liberating word addressed to the (terrified) *conscience* of individuals, and the "freedom for which Christ has set us free" is understood as an *internal* freedom from guilt which must be sharply distinguished from "political freedom." This kind of piety has sometimes played itself out on the stage of modern history with tragic consequences.

Usually, theologians seeking to counterbalance such a perspective have not challenged the Reformation's interpretation of Paul. Efforts to assert the Gospel's relevance for social ethics have tended to appeal instead to other resources within the canon: Exodus, the prophets, the teachings of Jesus in the synoptic gospels. Weighty warrants indeed. Recent scholarship on Paul, however, has opened

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up important new insights which suggest that Paul need not—indeed *should* not be interpreted as a witness for an inward-turned religion dealing primarily with individual guilt.³ Building upon this work, I will argue in this essay that as long as Paul's gospel is interpreted as the answer to individual soteriological dilemma, that gospel is being severely truncated.

The individualistically-oriented reading represented by Betz's commentary severs the relation between theology and ethics in a way which Paul would find most distressing. Consider, for example, Betz's remarkable evaluation of the parenthetic section of Galatians:

"Paul does not provide the Galatians with a specifically Christian ethic. The Christian is addressed as an educated and responsible person. He is expected to do no more than what would be expected of any other educated person in the Hellenistic culture of the time."⁴

I find such a reading of Paul, drastically minimizing the distance between the world and the community of faith, entirely incredible. Did Paul think that God sent the Holy Spirit through Jesus' death on the cross merely in order to empower the church to live in accordance with the conventional standards of popular morality?

Betz has reasons, of course, for interpreting Paul in this fashion. He is able to point to numerous passages from the moral philosophers of Hellenistic antiquity which parallel Paul's exhortations in one way or another. It is neither possible nor necessary to examine these parallels in detail here; the question is not whether such parallels exist. The question is whether Betz has adequately described the *theological* framework within which Paul's moral exhortations are to be understood. In my judgment, Betz underestimates the extent to which these exhortations in Paul's hands become expressions of an ethic which is radically transformed by the kerygma of Christ crucified.

Thus, the real question is one of theological interpretation. Betz's reading of Galatians supports Bultmann's influential opinion that Christian obedience entails no particular type of conduct which is specifically distinct from that of the non-Christian. The theological roots of Bultmann's view on this point are, of course, deeply imbedded in the Lutheran "two kingdoms" ethic, which in turn is the logical outworking of Luther's understanding of justification as liberation from guilt.

This theological tradition running from Luther through Bultmann to Betz is wrong, not just because its political consequences may seem unpalatable, but because it stems from faulty exegesis. When

¹Hans Dieter Betz, *Galatians* (Hermeneia; Fortress, 1979) and F. F. Bruce, *Galatians* (NIGTC, Eerdmans, 1982).

²Martin Luther, *In epistolam S. Pauli ad Galatas Commentarius* (1535, WA 40/2), p. 3; cited in Betz, p. v; the English translation is my own.

³E.g., Ernst Käsemann, "The Righteousness of God in Paul," *New Testament Questions of Today* (Fortress, 1969), pp. 168–82; Krister Stendahl, *Paul Among Jews and Gentiles* (Fortress, 1976); E. P. Sanders, *Paul and Palestinian Judaism* (Fortress, 1977); Marcus Barth, "The Kerygma of Galatians," *Interpretation* 21 (1967), pp. 131–46; and J. Christiaan Beker, *Paul the Apostle: The Triumph of God in Life and Thought* (Fortress, 1980).

⁴Betz, p. 292.

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Galatians is read through the sort of hermeneutical lens provided by the Luther quotation the result is a gospel that is not merely truncated (as though its deficiencies could be remedied by adding something else, as we would add extra memory to a computer) but also distorted. In the final analysis, Betz's enormously erudite commentary overlooks or misrepresents many of Paul's fundamental and explicit concerns in Galatians. Let there be no misunderstanding: I level these serious charges at Betz not to single his work out as an aberration, but precisely because his commentary so lucidly exemplifies a widely-shared hermeneutical perspective. Betz's commentary is original, even idiosyncratic, in various ways which we cannot explore here. My criticism, however, strikes precisely at the point where Betz speaks for the mainline Protestant tradition.

Betz shares the Western proclivity for reading this letter to the Galatian community as though it were a timeless tract addressed to isolated believing subjects. He slips casually into treating the parenetic section as if it were addressed to "the Christian" (singular), although in fact it is addressed throughout to the *community*, and its most basic concern is the preservation of unity within the community. (For example, the vice and virtue lists of 5:16-24 are bracketed by clear admonitions against division within the church: 5:13-15 and 5:25-6:5.)⁵

This paper will concentrate on two other closely intertwined issues which have a crucial bearing on the way we construe the message of Paul's letter to the Galatians. I will argue that our received exegetical tradition trips and falls into deep errors, landing with a splash which sends ripples outwards through our whole interpretation of Pauline theology.

First, what does "faith" (*pistis*) mean, and how is it related to justification? The popular interpretation of Paul treats *pistis* as referring to "believing," a kind of subjective, cognitive activity which is prerequisite to justification. That is to say, *pistis* becomes a new kind of work. William Law put the issue bluntly: "Suppose one man to rely on his own faith and another to rely on his own works, then the faith of the one and the works of the other are equally the same worthless filthy rags." Protestant interpreters have often tried to surmount this difficulty by explaining that faith is a gift from God. Certainly that is an edifying idea, but it encounters two serious objections: 1) precisely the same affirmation could be made with reference to "works," and indeed we find that it *is* made in the Qumran

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Thanksgiving Hymns; 2) in Galatians, as in Romans, Paul never describes faith as a gift. This line of inquiry must lead us to reexamine Paul's discussion of faith in Galatians 3. Does he mean to refer to our activity of believing in Christ, or does he have something else in mind?

Secondly, how is the figure of Jesus Christ related to "justification by faith"? The popular interpretation of Paul treats Christ as the *object* of our act of believing; i.e., it places him "in the passive role of being the object of our justifying faith."⁶ From the point of view of systematic theology, this leads to a confusing situation aptly described by Gerhard Ebeling:

"The Reformers' understanding of faith had no effect on the formation of Christology—not, at least, in normal church dogmatics. . . . Hence the difficulty . . . of maintaining the strict inner connection between Christology and the doctrine of justification. The Christology mostly does not lead by any compelling necessity to the doctrine of justification, and the latter in turn usually leaves it an open question how far Christology is really needed as its ground."⁷

The classic illustration of this difficulty is provided by Paul's own discussion in Galatians 3 (and Romans 4) of the figure of Abraham, who was justified not by believing in Jesus Christ but by trusting

God. If Abraham is the paradigm of the justified believer, why must we put our faith in Christ in order to be justified? Couldn't we, like Abraham, simply trust God? If so, why was Christ's incarnation and death necessary? Such questions must lead us back to a careful examination of what Paul does and does *not* say in Galatians 3 about Christ's role in justification.

In the interest of brevity and clarity, I will state my conclusions in the form of theses for disputation, a tactic for which our forefather Luther provided honorable precedent. You will no doubt be relieved to know that my theses number not ninth-five but four, two negative in form and two constructive.

1) Nowhere in Galatians 3 does Paul place any emphasis on the salvific efficacy of the individual activity of "believing."

2) Nowhere in Galatians 3 does Paul speak of Jesus Christ as the object towards which human faith is to be directed. (Gal. 2:16 is another matter; see below.)

3) *Pistis Iesou Christou* in Gal. 3:22 (and 2:20, etc.) refers to "Jesus Christ's faithfulness," his obedience in fulfilling God's redemptive purpose. Paul characteristically insists that we are redeemed/justified not by *our* believing but by Jesus Christ's faithfulness on our behalf.

4) This more christologically-oriented reading of Galatians illuminates in a new way the integral relation between theology and ethics in Paul's gospel.

Obviously, such claims can only be tested through detailed exegesis. The consequences for our overall understanding of Paul are considerable.⁸ Of course, it is not possible here to undertake a complete exegetical study of Galatians 3. I will focus on three verses (3:22, 3:11, and 3:2) and then sketch briefly the implications for our overall understanding of the letter.

II. Galatians 3: Exegetical Probes

A. Gal. 3:22

The easiest place to begin our discussion is Gal. 3:22, because the RSV translation, which reflects the popular reading of Pauline theology, is so clearly strained and implausible. RSV renders the text as follows: "But the Scripture consigned all things to sin, that what was promised to faith in Jesus Christ might be given to all those who believe." This translation is unacceptable for several reasons.

First, the formulation is redundant: why does Paul need to say both "to faith in Jesus Christ" and "to those who believe"? He could more easily have written ". . . in order that what was promised might be given to those who believe in Jesus Christ." This suggests that the phrase *ek pisteōs Iēsou Christou* might have some other meaning and function in the sentence.

Secondly, a very strong case can be made that it is not idiomatic Greek usage to express the object of faith with an objective genitive construction. Hellenistic Greek prefers to designate the object of faith with the dative case (cf. Gen. 15:6, quoted in Gal. 3:6: *Abraam episteusen tō theō*) or by using the prepositions *epi* or *eis*. Apparent exceptions such as Mark 11:22 can be found, but Paul's usage seems to conform to the more conventional pattern. See, for example, Rom. 4:25: *tois pisteuousin epi ton egeiranta Iēsoun ton kyrion hēmōn ek nekrōn* (" . . . to those who believe in the one who raised Jesus our Lord from the dead"). When Paul wants to speak of believing in Jesus Christ, as he does in Gal. 2:16, he uses the preposition *eis* (cf. also Col. 2:5). All of this suggests that the construction *ek pisteōs Iēsou Christou* in Gal. 3:22 should not be interpreted as a reference to "faith in Jesus Christ." Perhaps the most arresting parallel to this phrase is to be found in Rom. 4:16: *ek pisteōs Abraam*. Here Paul certainly does *not* intend to refer to "faith in Abraham"; he means simply "Abraham's faith." In light of this parallel, it would not be unreasonable to suppose that the similar phrase in Gal. 3:22 should be understood to mean "Jesus Christ's faith."

Thirdly, the RSV is almost surely wrong in taking *ek pisteōs Iēsou*

⁵This is one of the ways in which Paul's parenthesis differs most significantly from Betz's parallels.

⁶G. M. Taylor, "The Function of *Pistis Christou* in Galatians," *JBL* 85 (1966), p. 74.

⁷G. Ebeling, *Word and Faith* (Fortress, 1963), p. 203.

⁸Much of the exegetical work that follows here represents a distillation of material developed at greater length in my dissertation, *The Faith of Jesus Christ: An Investigation of the Narrative Substructure of Galatians 3:1-4:11* (SBLDS 56, Scholars, 1983), pp. 139-91. For fuller documentation of the arguments advanced here, I refer the reader to that more technical study.

Christou as a modifier of the noun *epaggelia* (“promise” or, as the *RSV* has it, “that which was promised”). Nowhere in Paul’s discussion has he alluded to anything that was promised to faith in Jesus Christ. The promise which has been under discussion is the promise to Abraham (cf. Gen. 17:8), which of course makes no reference to faith in Christ. In fact, Paul has already explicitly insisted that the promise was given only to Abraham and to Christ (3:16). Furthermore, in 2:16 and 3:8,11,24 Paul uses the prepositional phrase *ek pisteōs* adverbially as a modifier of the main verb in a clause, rather than adjectivally. These observations taken together suggest that in 3:22 *ek pisteōs Iēsou Christou* should be taken to modify the verb *dothē*, yielding a translation as follows: “. . . in order that what was promised might be given (to) faith in Jesus Christ, to those who believe.”

The parentheses in this translation, however, already point to a fourth and final difficulty with the *RSV* rendering. The preposition *ek* means “out of, from,” not “to.” By no conceivable stretch of the imagination can it bear the force that the *RSV* here requires it to bear. In Gal. 3:22 *pistis Iēsou Christou* must designate not the receiver of the promise but the source out of which or through which the promise is given to those who believe (*tois pisteuousin*).

In light of these observations, we may now propose an alternative translation: “But Scripture locked everything up under sin in order that what was promised might be given through Jesus Christ’s faithfulness to those who believe.” Note that I have translated *pistis* here as “faithfulness”; the word has a wider semantic range than the English word “faith,” and it regularly connotes faithfulness, trust, or reliability. These are its dominant connotations; the notion of cognitive belief is definitely secondary. My interpretation of Gal. 3:22 requires us to suppose that Paul, rather than writing an awkward, redundant sentence, is playing upon a double sense of *pistis/pisteuō*: Christ’s faithfulness (*pistis*) to God, manifested in his death on the cross “for us” (cf. 2:20, 3:13), becomes the basis upon which those who believe (*hoi pisteuontes*) now receive the blessing promised to Abraham.

Does this interpretation make sense? Is it consonant with the kerygma expressed elsewhere in Paul’s letters? Consider, for example, Rom. 5:19: “For just as through the disobedience of one man the many were constituted as sinners, so also through the obedience of one man the many were constituted righteous (*dikaioi*).” One could hardly ask for a clearer statement of a christology which portrays Christ’s faithful obedience as soteriologically efficacious on behalf of others. Notice also the extremely interesting passage in Eph. 3:12 which refers to “Christ Jesus our Lord, in whom we have boldness and confidence of access through his faith (*dia tēs pisteōs autou*)” (my translation—note again how the *RSV*’s “through our faith in him” contorts the straightforward sense of the Greek). Though I cannot assemble all the evidence here, I think that a very good case can be made that Paul conceived of Jesus Christ as cosmic protagonist (*archegos*, in the language of Hebrews) who enacts the destiny of his people; his self-sacrificial faithfulness is vicariously effective on behalf of all who participate in him.

Once we begin to catch the vision represented by this sort of christology, new exegetical possibilities open up at every turn in Galatians. Consider, for example, Gal. 2:16, which has often been claimed as a definitive proof text for the view that *pistis Iēsou Christou* must mean “faith in Jesus Christ.” In the first place, as Betz has rightly observed, this speech of Paul to Cephas (2:14–21) is full of highly condensed formulations, many of them perhaps echoing early Christian confessional language. Paul is here sounding themes which he will explicate in the rest of the letter. This means that our interpretation of *pistis* in 2:16 must be shaped by Paul’s explicit discussion and usage in chapters 3–6. If 2:16 is interpreted on the analogy of 3:22, in which *pistis* is evidently ascribed both to Christ and to “believers,” a very clear sense results: “Knowing that a person is not justified on the basis of works of the law (*ex ergōn nomou*) but through Jesus Christ’s faithfulness, we also placed our faith in Christ Jesus in order that we might be justified on the basis of Christ’s faithfulness and not on the basis of works of Law.” Certainly Paul’s formulation affirms that “we believed in Christ Jesus” (*hēmeis eis Christon Iēsoun episteusamen*); here Christ is clearly presented as the object of human faith/trust. But the different grammatical construction in 2:16a,c (*dia/ek pisteōs Iēsou Christou*) signals a differ-

ent and equally important affirmation: Jesus Christ’s faithfulness (not our faith) is the ground of justification.

Likewise, in Gal. 2:20, when Paul declares that “I no longer live, but Christ lives in me,” his radical declaration is further explicated by his confession that “I live in/by the faith(fulness) of the Son of God (*en pistei zō tē tou huiou tou theou*) who loved me and gave himself for me.” Paul is certainly not saying here that he lives by virtue of his own act of believing in the Son of God; he has just relinquished any claim to be the acting subject of his own life. Instead, he is affirming that the acting subject is Christ, whose faithfulness is here closely linked with his loving self-sacrifice. The whole context portrays Christ as the active agent and Paul as the instrument through whom and for whom Christ acted and acts. This assertion of the priority of Christ’s faithfulness over our willing and acting is the theological heartbeat of the whole letter.

B. Gal. 3:11

In Gal. 3:11 we have a classic example of a text whose meaning has long been obscured in spite of—or perhaps because of—extensive exegetical investigation. The wrong questions have been put to the text. Since the Reformation, interpreters have engaged in long and fruitless debates over the question of whether the phrase *ek pisteōs* (“by faith”) should be taken as a modifier of the verb *zēsetai* (“shall live”) or of the subject of the clause, *ho dikaios* (“the righteous one”). In other words, should the passage be understood to say “the righteous one shall live by faith” or “the one-who-is-righteous-by-faith shall live”? Despite all the exegetical energy expended in the past on this issue, I would argue that what we have here is a distinction without a difference. If the apostle Paul came and sat down among us today, I suspect that we would have a hard time explaining to him what was at stake in these different translations.

The really interesting question concerning Gal. 3:11 is “Who is *ho dikaios*?” Who is “the righteous one” about whom Habakkuk prophesied? Generally, our exegetical tradition has assumed unreflectively that the singular adjective *dikaios* has a generic significance: “the righteous person, whoever he or she may be.” The *KJV* rendered this passage as “the just shall live by faith,” as though the Greek text read *hoi dikαιοi* (plural). Indeed, this is how the Habakkuk passage was understood at Qumran, and it is probably a faithful reflection of the meaning of the Hebrew text of Habakkuk. But we must ask how Paul understood this passage. There is compelling evidence to suggest that Paul, who characteristically cites the Septuagint version of OT texts, would have understood this passage from Habakkuk as a messianic prophecy, with *ho dikaios*

Christ’s faithful self-giving is not to be understood simply as a magical metaphysical transaction or as a superhero’s act of rescue which leaves us in an attitude of grateful passivity.

understood as a messianic title: “The Righteous One.” The Septuagint rendering of Hab. 2:3–4 is unmistakably messianic:

“. . . the vision still awaits its time, and will rise to its fulfillment and not be in vain. If he delays, wait for him, because a Coming One will arrive and will not linger; if he draws back, my soul will have no pleasure in him; but the Righteous One shall live by my faith.”⁹

C. H. Dodd suggested more than thirty years ago that the logic of Paul’s argument in Galatians 3 indicates that Paul is drawing here on a pre-Christian tradition which already recognized this Habakkuk passage as a *testimonium* to the coming of the Messiah. Dodd did not carry his intuition through to the conclusion that *ho dikaios* must be a designation for the Messiah, but that conclusion lies read-

⁹The translation is that of A. T. Hanson, *Studies in Paul’s Technique and Theology* (SPCK, 1974), p. 42. I have added the emphasis. Hanson is one scholar who has argued for the messianic interpretation of *ho dikaios* in Gal. 3:11.

ily at hand, especially when we know that *ho dikaios* was used in this way during the intertestamental period (e.g., 1 Enoch 38:2) and that it functions as a designation for Christ in several other places in the NT (e.g., Acts 3:14, 7:52, 22:14, 1 Pet. 3:18, 1 John 2:1).

Furthermore, there is undeniable evidence in the immediate context that Paul tended to read the OT through messianic eyeglasses. In Gal. 3:16, Paul insists (in a way that appears to us highly arbitrary and tendentious) that the "seed" of Gen. 17:8 is a reference to Christ and *only* to Christ. His point is that God's promise was given to Abraham and to his singular "seed" (the Messiah), and that the Gentiles therefore receive the blessing of Abraham only because they participate "in Christ Jesus" (cf. Gal. 3:14). There is every reason to think, then, that Paul would take the singular form of *dikaios* in Hab. 2:4 just as seriously as he takes the singular form of *sperma* in Gen. 17:8. We can imagine him (on the analogy of Gal. 3:16) explicating Hab. 2:4 by declaring, "It does not say 'righteous ones,' referring to many; but, referring to one, 'the Righteous One.'" In Paul's eyes, the messianic meaning of Hab. 2:4 would have been unavoidable.

What then would be Paul's point in Gal. 3:11? The example of Jesus Christ himself indicates clearly that no one is justified by the Law. A paraphrase will make my interpretation clear:

"Now it is evident that no one is justified before God by the Law; for, as the Scripture says, even the Messiah, the Righteous One, will find life not by the Law but by faith."

Anyone who has worked on this passage knows that Gal. 3:10-12 is full of perplexing exegetical snares; nonetheless, the proposal advanced here goes a long way towards clarifying the logic of Paul's argument. The unifying idea throughout this central section of Galatians 3 is that we receive justification (or "the promise") vicariously because we participate in the fate of the Messiah, Jesus Christ, who was vindicated by God and received life/justification not because of "works of Law" but because he was faithful even in undergoing a death which made him an accused outcast in the eyes of the Law. As a consequence of his faithfulness, he receives the blessing promised to Abraham, and we share in that blessing because we are "in" him. This way of thinking does not come naturally to most of us, but it is the way that *Paul* thought. If we want to follow his argument, we have to do it on his terms.

C. Gal. 3:2

But what about the very opening of Galatians 3? Is it not true that Paul's rhetorical questions in vv. 2-5 make it clear that the Galatians received the Spirit "by hearing with faith"? Once again, I believe that the RSV translation rests upon questionable preconceptions about the shape of Paul's theology and that the Greek text, considered in light of Paul's usage elsewhere, might lead us to a rather different interpretation.

The key phrase, occurring both in v. 2 and v. 5, is *ex akoēs pisteōs*, which the RSV translates as "by hearing with faith." This is certainly a possible translation of the words; here, unlike Gal. 3:22, no violence is done to Paul's language or syntax. The problem, however, is that both nouns in this extremely condensed phrase are ambiguous. *Akoē* can mean either the act of hearing or that which is heard (= report, message). *Pistis* can mean either the act of believing or that which is believed (= "the faith"). Although commentators often insist that the objectification of *pistis* as a designation for the content of the Christian proclamation is a phenomenon which occurs only later in the pastoral epistles, the evidence of Gal. 1:23 flatly contradicts this claim: "He who once persecuted us is now preaching the faith (*ἔν πιστιν*) which he once tried to destroy." (Cf. also 3:23-25.) Thus we must at least consider the possibility that our phrase in Gal. 3:2 means "by hearing the faith," although the absence of the definite article makes this unlikely.

More crucial is the question about the meaning of *akoē*. Paul uses the word elsewhere in his letters in both of the senses described above. The closest parallels to the present context, however, are found in Rom. 10:17 and 1 Thess. 2:13. In the former, a quotation from Is. 53:1, *akoē* unambiguously means "message": "Lord who has believed our message?" In the latter, the sense is somewhat murkier, but the meaning seems to be "... you received God's 'word of proclamation' (*logon akoēs*) from us." If these parallels shed light

on Gal. 3:2, the upshot would be that Paul is contending that the Galatians received the spirit not through their act of *hearing* the gospel but through the *proclamation* of the gospel to them. Clearly neither of these interpretations excludes the other in principle, but the difference in emphasis is significant. The reading proposed here is consistent with Paul's well-attested belief that the proclaimed word of the gospel is itself powerful and effectual (cf. Rom. 1:16, 1 Thess. 1:5, 2:13).

The matter can be put another way. The conventional interpretation, reflected in the RSV, attributes to Paul the idea that the Galatians received the Spirit not because they did "X" (performed works) but because they did "Y" (heard and believed). That way of reading the text raises all the problems discussed above, by presenting faith as a human accomplishment which elicits God's approval. The interpretation that I am proposing locates the point of contrast within 3:2 somewhat differently: the contrast is not between two modes of human activity (works/believing) but between human activity (works) and God's activity (the proclaimed message). Readers will have to judge for themselves which way of describing the contrast more faithfully captures Paul's fundamental concerns.

III. Conclusions and Implications

The brief exegetical probes offered here do not yet provide a full account of the logic of Paul's argument in Galatians 3, but they do provide some indication of the way in which I think the thrust of that argument ought to be understood. Paul is not interested in "believing" as a mode of human activity which is somehow inherently salvific, nor does he give more than passing mention (2:16) to the idea that our faith is directed towards Jesus Christ as object. The emphasis of Paul's theological response to the Galatian crisis lies upon Christ's activity for us. This activity of Christ is understood by Paul as a loving, self-sacrificial obedience to God, which is best described by the single word *pistis*, faithfulness. This faithfulness of Jesus Christ is the efficient cause of the redemption/liberation of God's people.

Paul's objection to the Galatians' flirtation with Law is twofold:

1) He fears that they will fall into the error of supposing that their own actions are necessary in order to accomplish something which Christ has already accomplished. He jealously insists upon both the sufficiency and the priority of Christ's sacrificial self-giving on the cross for us.

2) He fears that the Law will become a cause for division and conflict within the church, reestablishing a barrier between Jews and Gentiles which Christ's death had abolished. Our attention to matters of exegetical detail in this paper has precluded sufficient development of this theme, but it must never be forgotten that Paul's letter to the Galatians is a pastoral letter addressing the problems of whether the Jewish Law is binding on Gentile believers (it is *not* a treatise on how troubled souls can find salvation). Paul's understanding of God's act of deliverance in Christ leads him to a vision of the church as a community in which the divisions between Jew and Greek, slave and free, male and female, are reconciled, as all become one in Christ (3:28). The meaning of justification is inseparable from the concrete reality of the community in which Christ's love is at work. Self-asserting practices which jeopardize the unity of the community are a de facto denial of Christ and of the reality of grace (5:4).

It is at this point that we can begin to see more clearly the integral relation between theology and ethics in the letter. Christ's faithful self-giving is not to be understood simply as a magical metaphysical transaction or as a super-hero's act of rescue which leaves us in an attitude of grateful passivity. "For freedom Christ has set us free" (5:1), and this freedom is to be exercised in serving one another through love (5:14). In other words, our free obedience to God is to take on the shape of Jesus Christ's obedience. That (I would suggest) is what it means to "fulfill the Law of Christ" (6:2), through bearing one another's burdens. This is likewise what Paul has in mind when he exclaims (4:19), "My little children, with whom I am in travail until Christ be formed among you!" (not inwardly, in your individual hearts, but concretely in loving community).¹⁰ For these reasons I would insist, against Betz, that Paul does offer the Gala-

tians a "specifically Christian ethic," an ethic which derives its material norms not from conventional wisdom but from the scandal of a Messiah "publicly proclaimed as crucified" (3:1). Those who believe this message and become incorporated in him will share his destiny; thus, our faith will recapitulate the faithfulness of Jesus Christ.

What are the practical political implications of such a gospel? That question must be answered with prayerful discernment in the various situations in which we find ourselves. One thing is clear,

however: there *are* political implications. According to the Reformers, "faith in Jesus Christ" sets us free from guilt; according to *Paul*, the faithfulness of Jesus Christ sets us free to serve one another in love. Thus the proclamation of the gospel necessarily leads to the formation of human communities which take the shape of Christ (4:19) and thus embody "faith working through love" (5:6).

¹⁰All of these issues concerning the shape and content of Paul's ethics are considered in greater detail in my essay, "The Law of Christ: Christology and Ethics in Galatians," in a forthcoming book on theology and ethics in Galatians, co-authored by Beverly R. Gaventa, David J. Lull and myself.

The Good, the Bad and the Troubled: Studies in Theodicy

by Marguerite Shuster

***When Bad Things Happen to Good People* by Harold S. Kushner (Schocken, 1981, 149 pp., \$10.95).**

***Evil and the Christian God* by Michael Peterson (Baker, 1982, 160 pp., \$7.95).**

***Learning to Live with Evil* by Theodore Plantinga (Eerdmans, 1982, 163 pp., \$5.95).**

***How Can It Be All Right When Everything Is All Wrong?* by Lewis Smedes (Harper and Row, 1982, 132 pp., \$5.95).**

Of all the thorny problems in theology, none commands more existential and philosophical concern than theodicy—the problem of justifying a perfectly good, omnipotent God in the face of the myriad evils besetting this world. No problem provides a more potent weapon for the skeptic; none, a greater challenge to the faith of the simple believer; none, a stickier logical dilemma for the scholar. Attempts to deal with the issue seem to rise like waves and then subside, each carrying some in its sweep but leaving most dissatisfied. For instance, Alvin Plantinga's brilliant demonstration of some years ago (*God and Other Minds*) that no amount of evil can be proved inconsistent with the existence of a perfectly good, all-powerful God, may satisfy the canons of symbolic logic, but it fails to still the protests of the wounded human spirit. And so the attempts continue.

Naturally, the Gordian knot unravels quite simply when either of its two primary strands—God's absolute goodness and his omnipotence—is dissolved. Many modern efforts, like those of process theology, take this tack, doing away with the problem and with Christian orthodoxy at a single stroke. A number of other options do exist, however, five of which I shall enumerate.

1. "The best of all possible worlds." Many argue that, *all things considered*, no *better* world than this one could be designed; and, therefore, this world is consistent with our beliefs about God. For instance, could we know what "good" and "beautiful" are if there were no "evil" and "ugly" (contrast necessary to our perceptions)? Would we not lose an arena for "soul-making" (posited as a primary value) if there were no opportunities for struggle, heroism, sacrifice? Is it logically possible to design a rich, varied world, populated by numerous individuals who are not mere machines but have choices (see #3, below), without conflicts which produce evil arising?

2. Eschatology, or "pie in the sky bye and bye." Many believe that looking just at our temporal lifetime is taking much too narrow a view. When we get to heaven, we not only will be rewarded in a way that turns our earthly sufferings to nothing, but also we will see clearly why our lives and the lives of others were ordered as

they were; and we will rejoice at the perfection of God's plan.

3. Free will. Traditionally, theologians have placed heavy emphasis on the genuine freedom God bestows upon moral agents (including angels; so demonic sources of evil fit here). In order to love God freely—the ultimate good—we must also be free to turn from him, to put something or someone else in his place. When we do, evil results. God voluntarily limits his power to curb evil by preserving our freedom.

4. Theophany (here used to mean not necessarily an actual, physical appearance of God, but rather a psychologically or spiritually compelling manifestation of God to an individual). Christians often report that in times of trial, God makes his presence and love known to them so powerfully that they are certain "everything will be all right"—*no matter what happens*. Their subjective experience of God's goodness and care overwhelms all logical evidence to the contrary. In its extreme form, such an experience resembles mystical experiences of "unity," in which distinctions between good and evil are dissolved.

5. "I don't know." At its worst, the "I don't know" response is an intellectually and/or emotionally dishonest, head-in-the-sand evasion of a faith-disrupting problem. At its best it is a frank admission that we must walk by faith and not by sight; that our logic will surely betray us if we deify it; that we will not by our searching find out God.

Having set the stage, then, let us turn to four recent, highly diverse approaches to the problem of evil. Although all are clear and non-technical enough for the general reader, there the similarity among them in style and content ends.

In *Evil and the Christian God*, Michael Peterson sets out not only to demonstrate that the Christian God and evil are not incompatible, but more, that the nature of evil in the world actually supports a theistic understanding of reality. To address the problem at its most difficult, he accepts at face value the common human feeling that much evil we experience is pointless; and then he argues that precisely this gratuitous evil is what we should expect if a good God, concerned for our freedom and for soul-making, were in control (see #'s 1 and 3, above; Peterson explicitly denies that this is the best of all possible worlds, but many of his arguments follow almost exactly the same lines as those of persons who make that affirmation). All he needs to do to reach this conclusion is to reject what he calls "the doctrine of meticulous providence"—namely, belief that a truly good, omnipotent, omniscient God would not allow truly pointless evil; that, indeed, such a God would be "fastidious" in preventing it. Once one has scrapped that belief, one can quickly proceed to argue that true human freedom plus the lawful natural order needed to provide a "neutral moral environment" for human development together easily produce the devastating array of evils we actually observe. God's integrity remains unimpugned.

I find this book logically unpersuasive, humanly callous, and

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theologically disastrous. At the logical level, Peterson continually shifts between arguing how *necessary* (e.g. to soul-making) gratuitous evil (e.g. in nature) is, and insisting that it really is gratuitous. At the human level, to call a God who is concerned for every fallen sparrow "fastidious," and to suggest that a great benefit of rejecting "meticulous providence" is that doing so makes the doctrine of hell (the ultimately gratuitous evil) more tenable, is simply offensive. And at the theological level, this profoundly Arminian piece provides no reason to hope that God won't finally be thwarted and that

Kusher's or Peterson's schema may permit psychologically appropriate rage or Titanic heroism, but hardly promotes faith and trust.

we won't end up devouring one another. That God exerts "some controls" to achieve his "general purposes" is simply asserted and fits nowhere in the argument. Of course, so-called "meticulous providence" is classically understood, and it can hardly be waved away without jeopardizing the whole scriptural account of salvation history. In all, Peterson's book provides more food for debate than for the soul.

Turning to traditional Calvinist Theodore Plantinga's **Learning to Live with Evil**, we find ourselves in a different world entirely. Actually, Plantinga denies that he is intending a theodicy at all. He rather insists that eschatology is an alternative way of dealing with the problem of evil, and he implies that it is a more appropriate way for those who take seriously the sovereignty of God. Undertaking to "justify" God's ways toward his creatures suggests a sort of hubris from the start. Still, we may with profit analyze the evil we experience now in this age and attempt to formulate appropriate responses. Hence Plantinga's title. The first half of his book deals with types of evil and the way evil has been conceived in various traditions—with an emphasis on moral evil and the mystery of our sinful, corrupt will. The second half deals with specific evils like violence and suffering, asking when we should avert our eyes. When will we become hardened? When must we allow ourselves to be moved? When will we be unnecessarily tempted? If such questions are simpler than questions regarding the problem of evil as a whole, they are nonetheless worthy ones that we face daily.

The first half of this book is helpful not because of any particular originality, but because it treats profound matters with admirable clarity. The second half provides provocative, stimulating guidance regarding issues about which we seldom think as deeply as we ought. True, no perspective but the Calvinistic party line is given much credence. And pushing to extremes the well-taken warning against human-centeredness can leave us with no meaningful way to define what is good. On balance, though, this unpretentious little book is definitely worthwhile, especially for those willing to work with Reformed presuppositions.

If Peterson and Plantinga write essentially for the student, Rabbi Harold Kushner and theologian Lewis Smedes write with an eye toward the person in the pew. Their concerns are with existential crises more than theoretical dilemmas, and they write with a sort of highly personal urgency.

By now most people have at least heard of Rabbi Kushner's best-selling **When Bad Things Happen to Good People**, a book often recommended as a source of comfort for those who have experienced devastating suffering. It does not qualify as a genuine theodicy because it does not play by the rules: it flatly denies God's omnipotence. Since God is not all-powerful, he simply can't do anything about the terrible evils visited upon us by "fate." These evils are, in a sense profounder than Peterson's, genuinely gratuitous and can have meaning only as the sufferer bestows meaning upon them.

This view, which Kushner presents most engagingly and pastorally, has certain psychological advantages. For instance, it can free people from paroxysms of guilt, self-doubt, and self-blame in the face of tragedy. A few may even find a "poor-God-who-can't-do-any-better" more approachable than the Deity as traditionally understood. Most

theists, however, will find such a God scarcely worthy of worship. And, as a pastor myself, I am surprised if it is really Kushner's doctrine of gratuitous evil and not his pastoral touch that has brought peace to so many. My own parishioners, in time of tragedy, say to me again and again, "Tell me that this has some meaning." "Tell me that this isn't all for nothing." And I do. Meaningless evil in either Kushner's or Peterson's schema may permit psychologically appropriate rage or Titanic heroism, but it hardly promotes the faith and trust that are usually seen as contributing to soul-making.

Lewis Smedes offers even less argument than Kushner but rather presents carefully described and analyzed experiences. A great virtue of **How Can It Be All Right When Everything Is All Wrong?** is its immediacy. It resonates with the common stuff of our everyday lives and does not try to rob evil of its experiential power. Right here—right in the midst of the human mess—God's grace crashes or trickles in, persuading us almost in spite of ourselves that things are mysteriously, fundamentally, all right.

This "theophanic" approach, presented in chapters complete in themselves and enlivened by Smedes' obvious enjoyment of language, should engage many readers who complain that mere theories about God never quite connect with the ordinary, daily pain of their existence. Smedes foresees the objection of others that he puts too much weight on notoriously unreliable feelings and counters with the oft-forgotten truth that our heads are as deceitful as our hearts. However, I think he neglects rightly to emphasize the connection between believing and feeling, or to acknowledge that beliefs may sustain us when feelings flee—and provide grounds for their return. Neither should be asked to stand alone. All in all, though, his overriding emphasis on grace has power to tap both faith and hope. And something is indeed all right about a book which can do that.

HABAKKUK—MULTI-MEDIA FALL TOUR 1983

Habakkuk is a multi-image adaptation of the writings of the ancient Hebrew prophet. In a world worshipping itself; filled with violence, declining morality and international power struggles, Habakkuk questioned the sovereignty and purpose of God. His struggle to understand his own situation encourages us to re-examine God's activity in our own world. History is our tutor. The show raises events of our contemporary world against the backdrop of Habakkuk's poetry. The similarities hit close to home. The issues Habakkuk raises span the centuries. *TSF Bulletin* readers who are interested in evangelism and adapting biblical themes to modern culture will not only be impressed with this multi-image production but will also learn about effective communication.

The show uses over 25 projectors and a multi-track sound system to create the stage upon which the events are cast. 3,000 images, a computer, and the expertise of a travelling team make it happen. *Habakkuk* is produced and shown by *Twentyonehundred Productions*, the Multi-Media Ministries of Inter-Varsity Christian Fellowship. For information on the *Habakkuk* Fall Tour 1983, call the project directors as listed: Fitchburg State Univ., Fitchburg, MA, (617) 752-3817 (Oct. 16-19); Wesleyan Univ., Middleton, CT, (203) 562-7851 (Oct. 21-23); Assumption College, Worcester, MA, (phone contact not yet available) (Oct. 25-27); SUNY, Potsdam, NY, (315) 265-4709 (Nov. 2-4); Syracuse Univ., Syracuse, NY, (315) 422-3548 (Nov. 8-11); Cornell Univ., Ithaca, NY, (607) 798-2262 (Nov. 12-14).

WELLSPRING SEMINARS

Many students and pastors have benefited greatly from the retreat ministries of the Church of the Savior in Washington, D.C. Best known through the writings of Elizabeth O'Connor, the church provides resources and direction for the inward journey (meditation and community-building) and the outward journey (mission). Many orientation sessions and special workshops are held throughout the year.

Orientation is a time to experience firsthand those ideas and practices which are the cornerstone of the Church of the Savior: God's Call, or purpose in your life, discovering your gifts and the gifts of others, the spiritual disciplines of prayer, meditation, Bible study and keeping a journal, working and praying together in small groups. Orientation includes a brief silent retreat, visits to different Church of the Savior missions in Washington, D.C., group discussions on the "inward-outward journey," worship and play. Orientation schedules are as follows: Nov. 10-13; Jan. 30-Feb. 2; Mar. 15-18; Apr. 23-26; May 24-27. For more information, write to Wellspring, 11301 Neelsville Church Rd., Germantown, MD 20874. Tell them you are a *TSF Bulletin* reader.

Worship: A Methodology for Evangelical Renewal

by Robert E. Webber

Trend watchers are telling us that the next important issue in evangelical churches is worship. Rumbblings of discontent are already being heard in the church. Some are talking about boredom with sameness, others are concerned over the lack of relevance, and many feel the need to become worshipers but cannot find the words or concepts to articulate their need, or signposts to direct this search. Unfortunately many evangelical seminaries are not prepared to offer our churches adequate leadership in worship.

I speak from experience. I graduated from three theological seminaries without taking a course in worship. Even though I was planning to become a minister, no one ever sat me down and said, "Look, worship is one of the most central aspects of your future ministry. Now is the time not only to learn all you can about the subject, but to become a worshiping person so you can offer mature leadership to your congregation." The simple fact is that my seminary professors themselves knew little about the subject. My seminary education left me with the impression that the only important matter in morning worship was the sermon. All else was preliminary. Pick out a couple of hymns. Say a few prayers. Get through the announcements. Let the choir sing. And now, here comes what we all came for—the sermon! I say heresy, bunk, shame!

In this article it is my intention to speak to evangelical seminaries and seminarians in particular because that is my tradition. And, again, I am concerned that worship has been relegated to the corner of the curriculum, and treated with indifference. It is my purpose to argue for something more than the mere inclusion of worship courses in the curriculum. What is needed within core seminary education is a recognition of worship as a necessary discipline among other disciplines. Unfortunately, in the curriculum of most evangelical seminaries worship is relegated to the practical department and treated as a matter of technique and style. But worship in fact requires interdisciplinary study demanding expertise in biblical, historical and systematic theology as well as the arts, practical expertise and personal spiritual formation. Thus worship, or more properly *liturgics*, is one of the more vigorous and demanding of the seminary disciplines. It must be taken off the back burner and given its rightful place in the seminary curriculum. What this study would do would be to give us a methodology for renewal in worship. This methodology involves first the attempt to understand our present practice as the product as a particular past. Second, it involves rediscovery of our heritage: the model of worship contained in Scripture and the resources for worship developed by the church throughout her history, particularly in the early centuries. And third, it involves using this model and these resources as we seek to make our own worship more faithful.

Understanding the Present

As children of the Reformation we often get our theological bearings by looking to the Reformers. And this is not a bad place to begin in getting our liturgical bearings. My own study in this area yields two general theses. The first is that there is a radical difference between the worship of our sixteenth century evangelical

predecessors and contemporary evangelical practice. The second is that Protestant-evangelical worship has followed the curvature of culture, rather than being faithful to the biblical, historical tradition of the church. A brief examination of these two theses is in order.

First, the gap between present evangelical worship and the practice of the Reformers can be seen easily through an examination of the Reformation liturgies. Pick up any of the liturgies such as Martin Luther's *Formula Missae* of 1523, Martin Bucer's *Strasbourg Rite* of 1539, John Calvin's *Form of Church Prayers* in 1542 or something as late as Richard Baxter's *The Reformation of the Liturgy* in 1661 and the difference can be readily seen. I find, for example, the five following characteristics in these liturgies: (1) an affinity with the liturgies of the ancient church; (2) an order that follows the pattern of Revelation and Christian experience; (3) a significant emphasis on reading and hearing the Word of God; (4) a high degree of congregational involvement; and (5) a view of the Lord's Supper that affirms its mystery and value for spiritual formation.

By contrast my experience in many evangelical churches is as follows: (1) a radical departure not only from the liturgies of the ancient church but those of the Reformation as well; (2) confusion about order; (3) minimal use of the Bible; (4) passive congregations; and (5) a low view of the Lord's Supper.

How did this change occur? What are the cultural, social, religious and theological factors that contributed to these changes? How has the actual character of worship changed over the last several centuries? What do these changes mean for the corporate life of the church today?

It is not my intention to answer all these questions. Indeed, considerable historical work must be done in the devaluation of Protestant worship between 1600-1900 before a full and adequate answer is available. However, my preliminary work in this area leads to the second thesis: evangelicals have followed the curvature of culture. A few illustrations will illuminate this point.

As the meaning of worship became lost among various groups of Protestant Christians, the shape of worship was accommodated to the overriding emphasis within culture. For example, the first significant shift occurred with the introduction of the print media through the Gutenberg Press. Protestantism, which can be characterized as a movement of the word, led the way in the shift from symbolic communication of the medieval era to the verbal communication of the modern era. Because words were regarded as higher and more significant vehicles of truth than symbols, images, poetry, gesture and the like, all forms of communication other than the verbal became suspect. Consequently, Protestant liturgies were not only word centered but attached great religious importance to the verbal content of worship.

A second shift occurred as the result of the Enlightenment. The concern for rational, observable and consistent truth which grew out of the empirical method gradually influenced worship. The essential feature of worship was the sermon. All else sank into relative unimportance. In Puritan circles sermons were sometimes three hours in length with a break in the middle. They were often exegetical and theological dissertations that would be considered beyond the grasp or care of the average lay person today.

Another shift in worship can be observed as a result of the rise

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of revivalism. The field preaching of the evangelists gradually replaced the morning service, making Sunday morning a time for evangelism. Although preaching still played a central part, one focus shifted from information directed toward the intellect to an emotional appeal aimed at the will. The climactic point became the altar call to conversion, rededication, consecration to ministry or work on the mission field.

Today another shift is taking place resulting from the current revolution in communications. The entertainment mentality which thinks in terms of performances, stages and audiences has been making its appearance in local churches. Consequently, evangelical Christianity has produced its Christian media stars. Unfortunately many churches are following the trend by "juicing" the service with a lot of hype, skits, musical performances and the like which will attract the "big audience."

My concern is that this kind of evangelical worship not only represents a radical departure from historic Protestant worship but also an accommodation to the trends of secularization. Worship, which should stand at the very center of our Christian experience, having been secularized, is unable to feed, nourish, enhance, challenge, inspire or shape.

How will change be brought about? Not simply by going back to the Reformers, but by critically appropriating their—our!—inheritance: worship defined and informed by Scripture and the early church. That is, we need to rediscover a biblical-theological model of worship, and reappropriate the means of worship of the early church.

Restoring a Biblical-Theological and Historical Perspective of Worship

As evangelicals we must acknowledge that the true character of worship is not determined by people, but by God. Much of contemporary evangelical worship in anthropocentric. The biblical-theological view of worship, however, is that worship is not primarily for people, but for God. God created all things, and particularly the human person, for his glory. Thus, to worship God is a primary function of the church, the people who have been redeemed by God.

The meaning of the Greek word *leiturgia* is work or service. Worship is the work or service of the people directed toward God. That is, we do something for God in our worship of him. We bless God, hymn him and offer him our praise and adoration. But worship is not without reason. We worship because God has done something for us. He has redeemed us, made us his people and entered into a relationship with us.

Consequently the biblical rhythm of worship is on doing and responding. God acts. We respond. What God does and is doing happened in history and is now told and acted out as though it were being done again. The unrepeatability of the event is being repeated, as it were. And we are present responding in faith through words, actions and symbols of faith.

Pick out a couple of hymns. Say a few prayers. Get through the announcements. Let the choir sing. And now, here comes what we all came for—the sermon! I say heresy, bunk, shame!

There are two parts to this biblical-theological model of worship that need to be examined. First, worship is grounded in God's action in Jesus Christ, which, although it occurred in the distant past, is now recurring through the Holy Spirit in the present.

The point is that worship is rooted in an event. The event-character of worship is true in both the Old and New Testaments. In the Old Testament the event which gives shape and meaning to the people of God is the Exodus event. It was in this historical moment that God chose to reveal himself as the redeemer, the one who brought the people of Abraham, Isaac and Jacob up out of their bondage to Pharaoh with a strong arm. They then became his people, his *qāhāl*, the community of people who worship him as Yahweh. Thus

the Tabernacle and later the Temple, the feasts and festivals, the sacred year, the hymnic literature and psalms of thanksgiving revolve around the God who brought them up out of Egypt and made them his people.

The same is true in the New Testament. In the Christ-event God showed himself as the loving and compassionate one who came to free humankind from the kingdom of evil. In the birth, life, death and rising again of Christ, Satan was vanquished. Christ showed himself Victor over sin, death, and the domain of hell. The worship of the primitive Christian community was a response to this event. Hymns, doxologies, benedictions, sermons and symbols of bread and wine all flow from this event, and return to it in the form of proclamation, re-enactment, remembrance, thanksgiving and prayer.

The second part of this biblical-theological model of worship is the understanding of the church as the response to the Christ-event. The church is the corporate body of Christ, and is the context in which the Christ-event is continuously acted out.

Thus the phenomena of the Christ-event does not stand alone. There is another event which happened simultaneously with it, an event intricately connected and inextricably interwoven with the Christ-event. It is the church, the new people of God, that people through whom the Christ-event continues to be present in and to the world. The church is the response to the Christ-event. It is that people whose very essence cannot be described nor apprehended apart from the Christ-event. These are the people in whom Christ is being formed and without whom the fullness of Christ cannot be made complete. It is the *ekklesia*, the worshipping community.

This biblical-theological model of worship, the central Christ-event made present and the church responding in celebration, is basic to worship renewal. The model is radically evangelical, yet I dare say it has been lost to our churches that have turned worship into a time for teaching, evangelizing, entertaining or counseling. Methodologically worship renewal must begin with a fresh rediscovery of *Christus Victor* and the church as the community in whom the Christ-event is celebrated to the glory of God.

But beyond rediscovering this model, we need to recover that rich treasury of resources handed down to us by the experience of the church. I find American evangelicalism to be secularized in its attitude toward history. There is a disdain for the past, a sense that anything from the past is worn-out, meaningless and irrelevant. There seems to be little value ascribed to what the Holy Spirit has given the church in the past. It is all relegated to tradition and dismissed as form. At the same time no critical examination is directed toward present distortions which have been elevated without thought to a sacred position. Evangelicals who want to reform their worship must therefore abandon their disdain of the historical, and return to a critical examination of the worship of the church in every period of history.

There is a normative content to worship that is found in the worship experience of the church everywhere, always and by all. This is the content of word, table, prayer and fellowship (see Acts 2:42). Further, in the same way that the church has wrestled with its understanding of Christ and the Scripture through creeds, commentaries, systematic theologies and the like, so also the church has developed ways to do its worship. These include structural forms, written prayers, hymns, rules for preaching, the church year, the lectionary, and numerous symbolic ceremonies. Interestingly, in the early church these resources were being developed at the same time that creedal statements were coming into being. Yet, we evangelicals who affirm the Nicene and Chalcedon creeds and boast that we remain faithful to their intent are proudly neglectful of the liturgical forms and theological perception of worship shaped by some of the same church leaders.

Specifically we need to recognize that those who have gone before us, those who have wrestled with the meaning and interpretation of the faith in creeds and liturgy, were women and men of faith. To accept the creeds on the one hand and reject the liturgies by inattention that often expresses itself in disdain is contradictory and unwise. For orthodoxy was primarily given shape in the liturgy, and the creeds were originally part of the larger liturgical witness. We recognize that the early church was unusually gifted with the spiritual leadership of Justin, Irenaeus, Tertullian, Athanasius, John

Chrysostom and Augustine. Yet we neglect to study the worship of the church which reflects their faithfulness to Christ and the orthodox tradition.

Nevertheless the Scripture is still the judge of all liturgies. To be sure, there are liturgies which fail to hand down the orthodox tradition. For example, liturgies which reflect an Arian Christology or those medieval liturgies which clearly reflect a sacrificial notion of the Eucharist must be judged by the orthodox tradition. But the task of critical evaluation of the older liturgies sharpens our ability to offer constructive and critical evaluation of contemporary worship. For without a knowledge of the worship experience of the church throughout history we are left without adequate tools either for critiquing contemporary worship or reconstructing a worship that is faithful to the Christian tradition.

In terms of tradition we must be able to distinguish different levels and thus attach a corresponding scale of values to them. If we think in terms of a series of concentric circles, the Apostolic Traditions must be central. The Apostolic Tradition includes the word, table, prayers, hymns, benedictions and doxologies. A second concentric circle includes those traditions which are universally accepted and practiced by Christians. This would include creeds, confession, the kiss of peace, the Lord's prayer, the *gloria in excelsis Deo* and the church year. In a third concentric circle we may place those traditions which are peculiar to a particular grouping of people such as the Orthodox Church in the East, the Catholic Church in the West, or one of the many Protestant denominations. Matters such as vestments (or no vestments), bells, architectural style, inclusion of the little entrance or the great entrance, musical tones and issues regarding kneeling, standing or raising hands during prayer are all matters of cultural and stylistic preferences. Finally, in a fourth circle, one may place those specific customs that are peculiar to a local congregation. Certainly, when we recognize the original impulses from which these ceremonies derive, we may see them for the most part as expressions of faith, witnesses to the importance attached to Christ and his redeeming work. Our task is not to be judgmental in a manner of spiritual superiority, but to dig beneath the tradi-

***To accept the creeds on the one hand
and reject the liturgies by inattention is
contradictory and unwise.***

tions to recover the spirit that originally animated them. Then we, too, may share in the original dynamic that enlivened the telling and acting out of the Christ-event in another time and another place.

In sum, worship renewal needs to be rooted in a thorough-going biblical-theological understanding of Christ and the church. And second, it needs to draw on all the resources available to the church derived through the continuous struggle of the church to be faithful to the tradition. Now the question is, what kinds of changes may occur in evangelical worship as a result of this methodological approach.

Applying the Biblical-Theological and Historical Methodology

Changes do not come easily in any aspect of the church. Worship is no exception. Nevertheless I foresee the approach which I have proposed challenging evangelical worship in at least six areas.

First, it will challenge the understanding of worship. I find that evangelicals frequently exchange true worship for the substitutes mentioned in the first section. Those evangelicals who are thinking about worship tend to think almost exclusively in terms of worship as expressing God's worth. While it is essential to recover worship as directed toward God, it is equally important to rediscover the content of that worship. That content may be summarized this way: In worship we tell and act out the Christ-event. God is in this action doing the speaking and acting. Consequently we respond to God and to each other together with the whole creation to offer praise and glory to God.

Second, evangelicals will be challenged in the area of structure. evangelical services lack a coherent movement. There seems to be little, if any, interior rhythm. Historical worship, on the other hand, is characterized by a theological and psychological integrity. Theologically, worship is structured around God's revelation in word and incarnation. This accounts for the basic structure of word and table. Psychologically the structure of worship brings the worshiper through the experience of his or her relationship with God. It follows the pattern of coming before God in awe and reverence, confessing our sins, hearing and responding to the Word, receiving Christ in bread and wine, and being sent forth into the world.

Third, evangelicals will be challenged in a matter of participation. I find most evangelical worship to be passive and uninvolved. The worshiper sits, listens, and absorbs. But seldom does the worshiper respond. As in the medieval period, worship has been taken away from the people. It must be restored. Further, the participation of the people can be enhanced through the use of lay readers and preachers, congregational prayer responses, scripture responses, antiphonal readings, affirmations of faith, acclamations, the kiss of peace and increased sensitivity to gestures and movement.

Fourth, a study of the past will sensitize evangelicals to the need to restore the arts. One of the great problems within the evangelical culture is a repudiation of the arts in general, and more specifically the failure to employ the arts in worship. This disdain toward the arts is deeply rooted in a view that consigns material things to the devil. The pietistic and fundamentalistic backgrounds to modern evangelicalism are addicted to the erroneous view, dualism, that sets the material against the spiritual. Consequently, art, literature and music are frequently seen as the vehicles of evil, means through which people are lured away from spiritual realities to mundane physical attachments.

The repudiation of the material is in direct contradiction to the incarnation and to the stand taken by the church against Gnosticism. Consequently, the visible arts as well as theatre, the dance, color and tangible symbols have historically had a functional role in worship. Space, as in church architecture, is the servant of the message. The design and placement of the furniture of worship such as the pulpit, table and font bespeak redemptive mystery. The use of color, stained glass windows, icons, frescos, and carvings are means by which the truths we gather around in worship are symbolically communicated. Worship not only contains elements of drama, but is a drama in its own right. It has a script, lead players and secondary roles played by the congregation.

Fifth, evangelicals will be challenged to reconsider their view of time. We practice a secular rather than a sacred view of time. The restoration of the church year and preaching from the lectionary is a vital part of worship renewal. The church year provides an opportunity for the whole congregation to make the life of Christ a lived experience. It is not merely an external covering of time, but the very meaning of time itself. During the church year we enter fully into the anticipation of Advent, the joy of Christmas, the witnessing motif of Epiphany, preparation for death in Lent, participation in the resurrection joy of Easter and the reception of Pentecost power. Surely it is an evangelical principle to live out the life of Christ. Practicing the church year takes it out of the abstract and puts it into our day-to-day life in the world.

Sixth, a recovery of true worship will restore the relationship between worship and justice. Worship affects our lives in the world. It is not something divorced from the concerns of the world. Because Christ's work has to do with the whole of life, so also worship which celebrates that life, death and resurrection relates directly to hunger, poverty, discrimination and other forms of human suffering.

Conclusion

In this paper I have attempted to outline a methodology for worship renewal. My concern is that evangelicals who are now beginning to rediscover the theme of worship will offer a superficial approach to worship renewal. Our unexamined assumptions about worship could dull our hearing of Scripture. And our disdain for the past could prevent us from being open to the rich treasury of the historical understanding and practice of the church. This we must work together to change.



SPECIAL COVERAGE



The 1983 Assemblies of the World Council of Churches and the World Evangelical Fellowship

Introduction by Mark Lau Branson

The history of Christendom is a history of disunity and divisions. The Montanists, Donatists, Nestorians, Monophysites, etc., were anathematized by the early councils. In 1054 the "Great Schism" marked the separation of the west (Roman Catholic) from the east (Orthodox). The earliest "protestants" were the Waldensians, who were part of a movement that began in 1166. In the 14th century the Western church saw two or even three popes vying for recognition. And with the birth of the Protestant Reformation in Europe and the Church of England's split from Rome, both in the 16th century, the tempo increased. Anabaptist, Mennonite, Quaker, Congregational, Disciples of Christ, Old Catholic, Methodist, Brethren, and Pentacostal Churches are among the 156 traditions and over 20,800 denominations which have formed during these four centuries. (*World Christian Encyclopedia*, p. 34.)

A concern for unity has often appeared, but with little lasting effect until the 19th century. Two movements which crystalized then are today an important part of the ecclesiastical landscape.

The Evangelical Alliance and the World Evangelical Fellowship

In 1846, the London-based Evangelical Alliance was formed. Membership was held by individuals, not organizations, and was largely composed of Europeans, such as conservatives from the Lutheran-Reformed Union in Germany, and Evangelical Anglicans in England. A sharp dispute concerning slavery prevented any U.S. affiliations until 1867.

In addition to a focus on prayer and fellowship, the EA sought to help persecuted Christian groups and to promote missionary work. Many conferences were held throughout Europe and North America, with a conviction that Christians of various denominations could "confess the unity which the Church of Christ possessed as His body."

In 1951, the World Evangelical Fellowship was formed as a federation of twenty national evangelical fellowships. Except for European members, EA affiliates were part of this new organization. In 1967 the European movements also joined. Currently the work of the WEF is carried on by the Theological Commission (including theology, culture, missions and evangelism, ethics and society, education and counseling), the Missions Commission (bridging various national missionary agencies), the Communications Commission (promoting healthy outreach through media) and a number of service agencies. There are currently 43 members plus 17 movements which are non-members but "in fellowship" with the WEF.

"Wheaton '83," sponsored by WEF, brought together almost 400 participants, staff and press for a two-week conference on "The Nature and Mission of the Church." Three consultations met simultaneously: Track I. The Church in its Local Setting; Track II. The Church in New Frontiers for Missions; and Track III. The Church in Response to Human Need. Our reports include highlights from several documents and the complete text of Track III. Readers can order further materials, including a 30-minute video tape report, from Wheaton '83, P.O. Box 1983, Wheaton, IL 60187.

The World Council of Churches

Toward the end of the 19th century, a significant number of Christians, including missionaries, students and educators, began to enjoy fellowship across denominational and national boundaries. Following several international and regional meetings, a World Missionary Conference was held in Edinburgh (1910). Three separate movements resulted: the International Missionary Council, the Faith and Order movement (concerning theology, liturgy and authority

structures), and the Life and Work Movement (concerning ethical issues of peace and justice). A fourth movement, the World Sunday School Association, had been formed in 1907. In 1938, two of these movements, FO and LW, voted for a merger in order to form the World Council of Churches. A basis of the council was adopted, "The WCC is a fellowship of Churches which accept our Lord Jesus Christ as God and Savior." The new organization remained "in process of formation" during the war years, but still carried on significant work with prisoners of war and refugees. In 1948 the WCC was officially constituted by 147 churches from 40 countries. At the Third Assembly (New Delhi) the IMC was integrated into the WCC. This was also the meeting at which Orthodox churches from communist countries joined. In 1971 the WSSA became part of the WCC. Membership can be held by any national church that affirms the basis, which since 1961 includes a trinitarian clause. The Roman Catholic Church is not a member, but participates actively in assemblies and in several program units. There are now 301 member churches from over 100 nations.

There are three program units and fourteen subunits within the WCC. Faith and Witness includes, among others, Faith and Order, World Mission and Evangelism (CWME), and Dialogue with People of Living Faiths and Ideologies. Justice and Service works with various programs in development, basic human needs and struggles against racism. Education and Renewal encourages the participation of youth, women and laity in church and society, stimulates rethinking about education and promotes ecumenical concerns at the parish level.

The Sixth Assembly of the WCC met this summer in Vancouver with the theme, "Jesus Christ—the Life of the World." Of the nearly 5000 registrants in Vancouver, there were 835 delegates, over 800 persons with press credentials, 300 official advisors and observers, plus staff and visitors. During the first week many large and small meetings provided the context for lectures and discussions which explored the theme. The second week focused on several issues which emerged from the 1975 Nairobi Assembly. Many resolutions and group statements then came through committees to the assembly for debate and action. Our reports include a selection of news items from various sources plus extensive coverage concerning evangelicals at Vancouver. We have also included highlights from an earlier document, "Evangelism and Mission—An Ecumenical Affirmation," which came out of the 1980 meeting of the CWME. For further information on history, ministries, documents and periodicals, write to WCC Publications, 475 Riverside, New York, NY 10015 or Anglican Book Centre, 600 Jarvis Street, Toronto, Ontario M4V 2J6.

It is not without a sense of irony that *TSF Bulletin* editors have selected the CWME report and WEF's Track III statement for extensive coverage. Much of the excitement and creativity in the WEF has concerned issues of justice while energy and freshness within the WCC has been productive in evangelistic matters.

It is difficult to make any final claims regarding evangelical participation in various ecumenical activities. These two conferences exhibit their own kind of ecumenicity. Josiah Strong, secretary of the American branch of the Evangelical Alliance in the late 19th century, and Waldron Scott, the first full-time secretary of WEF (1974-81), believed that such evangelical fellowships would provide a foundation from which these church leaders could become more actively involved in larger church movements. As detailed in the article by Donald Dayton, evangelicals are divided on this question. Two evangelical documents were released during the Vancouver meeting, and are included here with Dayton's analysis. It is the hope of the editors that these various articles will be widely read and discussed in seminary classrooms, *TSF* chapters and local churches.

Sources: *Ecumenical News Service*, *Canvas* (daily newspaper published by the WCC during the Vancouver Assembly), *Wheaton '83 Coordinating Office* (news releases and official statements), *Missionary News Service* ("Special Convention Report" by Sharon E. Mumper) and special reports.

Notes from Vancouver

Protests not representative of Evangelicals

July 26, (*Canvas*)—The various protests directed at the assembly do not represent the evangelical churches of Vancouver, says the Rev. George Mallone of the Emmanuel Christian Community and a lecturer in theology at Regent College, an evangelical institution, just outside the campus. The number of “fundamentalists” protesting the WCC, “you could put them all in one church. There’s not a hundred of them. Most of them are imports who do not represent what is going on in Vancouver.”

Mallone echoes the remarks of Regent College Principal Carl Armerding, who emphasized that a variety of concurrent activities at Regent College and the Christian Solidarity Conference were not “protests” against the WCC.

“We feel we have a dimension of the Christian gospel, something we would like to add to what is being said at the WCC.”

Boesak on Violence

July 26 (EPS)—Church critics of the special fund of the World Council of Churches Program to Combat Racism, which has provided funds to black liberation groups for humanitarian assistance, are “hypocritical,” in the eyes of South African theologian Allan Boesak.

“The criticism that has come from churches in the North Atlantic is extremely hypocritical,” Boesak said at a news conference here during the Sixth Assembly of the World Council of Churches. “The church has always had a theory of just war in which the use of violence has been justified. The church has always believed that a movement may arise when oppressed people have no recourse. But now, churches who have never been peace churches—and in fact have called the peace churches ‘heretics’—suddenly turn pacifist when black people are put in a position where they have no other choice,” he said.

However, Boesak also stated his own opinion, that “Violence in the end does not solve problems.” But he said that the church may sometimes find itself in situations where oppressed people take up arms. “The church must choose for the poor and oppressed,” Boesak said, “and even within violent situations must help people understand that violence does not solve anything and must help bring people to the bargaining table, even when that is very hard.”

Boesak, who has taught at Calvin College, is president of the World Alliance of Reformed Churches.

Russian Orthodox on Christians in Russia

July 28 (EPS)—Vitaly Borovoy, a Russian Orthodox theologian, was asked how the Russian church exists in a socialist society. Borovoy said following the 1917 revolution Christians were “outcasts and suffered greatly.” Then they decided that regardless of the changed situation, the church should “witness, preach, worship and serve society.”

“Slowly we are becoming an organic part of this society. We reject Marxism as an ideology because we are Christians, but we accept the political, economic and social system and contribute to it,” he said. The attitude of people toward the church is changing, he observed. “It is not true that all young people are rushing to the church,” he added. “But we do have a substantial increase in the numbers of intelligent young people becoming members. It is significant because they are children of atheists, educated in atheism at school.”

Document on Baptism, Eucharist and Ministry

July 29 (EPS)—Eighteen months ago at their meeting in Lima, Peru, the 120 members of the World Council of Churches Faith and Order Commission decided that a half century of theological work on three traditionally divisive subjects—baptism, eucharist, and

ministry—was sufficiently mature to send to the world’s churches for their official response.

And so, their text, dubbed “BEM,” was launched on the ecumenical sea, and a multi-year process of “reception” began. BEM reflects unprecedented theological convergence among representatives of virtually the entire spectrum of Christianity—Roman Catholic to Reformed; Oriental Orthodox to Baptist; Anglican, Lutheran, Methodist, United, and many more. It is a convergence that defies caricatures and stereotypes that many Christians have of their church neighbors.

WCC Funds Not Used for Arms

July 29 (Press Conference)—During questioning, Dr. Philip Potter, General Secretary of the WCC, stated that, “The funds from the WCC Program to Combat Racism were for humanitarian purposes only. It has never been proven that they were used otherwise.”

Sider Sparks Deterrence Debate

July 30 (EPS)—Ron Sider, US Evangelical writer and theologian, shared his dream this week of a “peace revival sweeping across North America, West Europe, East Europe, and the Soviet Union,” of people coming into a loving relationship with Jesus and rejecting the “brilliant nuclear realism that has brought us to the brink of destruction.”

Sider was speaking here at a forum on “the deterrence debate” organized as part of the “Ploughshares Coffeehouse” program at the World Council of Churches’ Sixth Assembly. He called for civilian defense based on the principles of Gandhi and Martin Luther King to replace the “security through violence mankind has sought for a millennium.”

But fellow panelist John Hapgood, the new Anglican archbishop of York and moderator of the 1981 WCC hearing on nuclear weapons, insisted that Christians need to concentrate on the world of politics “where dreams are not enough.” He said that everyone abhors nuclear war, but the question is how to take political steps that will make it less likely.

There was disagreement too when Hapgood, answering questions, criticized campaigns of civil disobedience directed against nuclear development programs. “There is recourse through the ballot box,” he said. But a California Anglican ordinand in the audience, on trial for trespass at a laser development site, said she believes she had no option after California citizens voted for a nuclear freeze, but “however hard we vote, no one listens.”

Orthodox Uneasy in Role

by Marlin Van Elderen

July 30 (*Canvas*)—“Our participation in every conference is uncomfortable,” Metropolitan Emilianos Timiadis told a group of about 75 participants in the visitors’ program Friday afternoon.

The 65-year-old permanent representative in Geneva of the Ecumenical Patriarchate, who also is Metropolitan of Sylibria, spoke for about a half hour on “The Orthodox Churches and the WCC” before answering participants’ questions for an hour.

Calling on his fellow-Orthodox to emerge from ethnic ghettos and to engage a pluralistic, secularized society, Emilianos warned against an Orthodox tendency to “take refuge in the patristic glories.”

The other side of the story is that “Western culture protects itself against Orthodoxy by relegating it to the status of a quaint cult.” Far from understanding the deep Orthodox sense of identity with the undivided apostolic church, “many Western theologians act as if Christianity started in the sixteenth century,” Emilianos said.

What the Kingdom is All About

by Tom Dorris and Hugh McCullum

August 1 (*Canvas*)—For many it was another milestone on the long pilgrimage of the ecumenical movement. The third-ever celebration of the official eucharist for ecumenical gatherings—the Lima Liturgy—yesterday morning was a sample, one delegate

said, "of what the Kingdom is all about."

With tears in their eyes, some of the 3,500 participants found the sacrament of Holy Communion, celebrated and shared with sisters and brothers of many traditions, cultures and races, the powerful symbol which both unites and divides Christendom.

"This eucharist is what unites a badly divided and broken world," said Canterbury's Archbishop Robert Runcie, chief celebrant, but he went on, in sombre tones to describe how it brings both "joy and pain" because the church is still divided.

He welcomed everyone to receive Holy Communion but sensitively spoke of his respect for those traditions which still could not in conscience receive the consecrated bread and wine.

In his own language, Russian Orthodox Archbishop Kirill led the congregation in prayer "that we may soon attain to visible communion in the Body of Christ, by breaking the bread and blessing the cup around the same table."

The Christian Medical Commission Reports

August 3 (EPS)—Traditional healers cannot be dismissed as unscientific and useless if one believes in a wholistic approach to healing, said Stuart Kingma, a physician who directs the Christian Medical Commission, part of the World Council of Churches.

Nicaraguan physician Gustavo Parajon, an evangelical, said 80 percent of the world's people have no access to medical services. To attack this problem the CMC has promoted primary health care, which holds that people in the community are responsible for their own health needs. It encourages them to organize themselves and choose a health promoter who can be trained to recognize and treat common ailments. Using this technique, Nicaraguans have cut the mortality rate of children under 5 from 25 percent to 2 percent, he said.

WCC Assembly Debates Peace/Justice Draft

August 4 (EPS)—What kind of statement on peace and justice should the Sixth Assembly of the World Council of Churches make? As delegates debated a draft of such a statement at a plenary session, different tendencies were clear. Some want a statement they would consider more nuanced and balanced. Others favor wording which could at least be interpreted as a call for unilateral nuclear disarmament.

Taking the former stance was English Anglican Bishop John Hapgood. He moderated the November 1981 WCC nuclear disarmament hearings in Amsterdam. "In some ways," he said, "this statement distorts the balance of that report. Where the report is carefully worded, this statement exaggerates. Where the report draws a careful distinction between theological judgments and practical recommendations, this statement confuses the two."

Other speakers were adamant that the statement on peace finally made by the WCC at this assembly must include strongly worded calls for justice. Post urged that the title of the document be changed to "No peace without justice" to reflect this.

Responding to the draft on behalf of issue group 5, "confronting threats to peace and survival," Russian Orthodox Archbishop Kirill agreed that the churches must "proclaim the link between peace and justice" and must develop a "clear and theologically credible position of security and peace."

Two Churches Join WCC

August 5 (EPS)—The two newest member churches of the World Council of Churches whose applications were formally accepted today add believers in Central America and Southern Africa to the WCC family. Both the Baptist Convention of Nicaragua and the Evangelical Presbyterian Church of South Africa are autonomous offspring of mission work.

The Baptist Convention of Nicaragua has 35,000 active members and has headquarters in Managua. It is active in its regional and confessional groups and played a leading role in establishing the Evangelical Committee for Aid to Development in Nicaragua

(CEPAD) following the devastating 1972 earthquake. It was founded in 1917 by the American Baptist Churches and became autonomous in 1971.

The Evangelical Presbyterian Church of South Africa, with headquarters in Braamfontein, has 30,000 members, all black. Formerly called the Tsonga Presbyterian Church, it is active in its regional and confessional councils. It was founded in 1875 by the Swiss Mission in South Africa and became an independent church in 1962.

WCC membership is now 301 denominations in more than 100 countries.

WCC Elects Central Committee

August 8 (EPS)—A new 145-member central committee for the World Council of Churches was elected today after two young women were substituted from the floor of the plenary and an ordained male was discovered to be young. Also W.A. Visser 't Hooft's continuation as an honorary president was approved by the assembly. With the changes in the nominations list, the largest groupings on the committee are: Eastern and Oriental Orthodox, 32; Reformed, 30; Lutheran, 22; Anglican, 15; Methodist, 14; United, 13. Counting the seven presidents increases the Orthodox total by two, and the Reformed, Lutheran, Methodist, Anglican, and United totals by one each.

Draft on Witnessing Returned for Revisions

August 9 (EPS)—After a number of speakers expressed serious reservations about portions of a proposed "witnessing in a divided world" document, World Council of Churches Sixth Assembly delegates voted overwhelmingly to send the document back to its drafters for revision. Several speakers criticized the draft as lacking input from recent WCC mission and evangelism material.

Later, responding to a press-conference question about this omission, James Veitch, a New Zealand Presbyterian who was among the drafters, said they tried to go beyond previous material.

But at the same conference, Thomas Stransky, a Paulist priest and Roman Catholic observer at the assembly, said the witnessing document is "far behind" the 1982 WCC mission and evangelism affirmation which he called the "most important document since the (WCC) merger with the International Missionary Council" in 1961.

Theological Students Conference at the WCC

(August 9, Special to *TSF Bulletin* by Jim McClanahan, Union Theological Seminary, Virginia.)

Some two hundred students from divinity schools and seminaries across the U.S.A. and Canada attended the Theological Students Conference during the Sixth General Assembly of the World Council of Churches. The conference provided a place to meet with others of varying theological traditions to discuss the issues surrounding the WCC meetings. Conferees spent three full days at the Assembly to observe plenary sessions and to attend the small group issue sessions. Daily worship in the tent and worship conducted by the TSC were also part of the daily program. Especially important and impressive was the observance of the Lord's Supper in a specially prepared liturgy, the "Lima Liturgy" or "Feast of Life," led by the Archbishop of Canterbury, Robert Runcie. The worship participants and music from around the world made the event both international and ecumenical.

Evangelical students and resource persons were active in the TSC activities. Lectures and panel discussions included, for example, Norberto Saracco (Argentina), Peter Kuzmic (Yugoslavia), Orlando Costas (U.S.A.) and Allan Boesak (South Africa).

During the conferences, interest was generated for a U.S. theological students network. The primary agenda focused on cooperative efforts in social ethics. If this new organization is to be ecumenical, then theological input from evangelical and orthodox students will be necessary. The issues confronting the world and the churches need a clear examination in which evangelical theology is brought to bear. A network of seminary students could provide a place for evangelicals to contribute the riches of our tradi-

tions, and the opportunity to gain insights and build relationships which could help us be more effective in the worldwide church.

Health Care Document Approved

August 10 (EPS)—Viewing people as the “key to the success of health care,” a document of “healing and sharing life in community” was unanimously received today by the Sixth Assembly of the World Council of Churches for transmission to and study by WCC member churches.

A short discussion included suggestions that aging, death and dying, sharing in mission (Third World churches sending missionaries to the First World), more emphasis on the “sanctity of life” in the recommendation dealing with abortion and medical ethics, and the sharing of the world’s wealth be taken into account in final editing. Speaking for the committee, GDR Lutheran Bishop Johannes Hempel said all the suggestions are acceptable.

In a series of 14 recommendations to all churches, family planning, abortion, euthanasia, and genetic counselling and manipulation, are listed as issues needing examination in particular national, cultural and confessional contexts, with special attention to pastoral questions.

WCC Assembly Receives Peace/Survival Report

August 10 (EPS)—Nuclear deterrence can never provide the foundation for genuine peace. It must be categorically rejected as contrary to faith in Jesus Christ, says a report received by the Sixth Assembly of the World Council of Churches today.

Conceding national security is a legitimate concern, the report challenges concepts of national security that “exceed the needs of legitimate defense or seek economic, political and military domination of others.” Deterrence should give way to “common security for all” nations, it says. This common security requires “conversion of all economies from military to civilian production” and “making the machinery for peaceful settlement of international conflicts more effective.”

Paulos Gregorios, moderator of the issue group that prepared the report, explained that some participants in the group believe nuclear

deterrence gives interim assurance of peace and stability on the way to disarmament. The majority, however, views nuclear deterrence as morally unacceptable because it relies on the credibility of the intention to use nuclear weapons.

The second part of the document is on science, technology and the human future.

Careful What You Say

The hazards of simultaneous translation must have startled Metropolitan Filaret in his comment the other day on the general secretary’s report. Those wearing headphones, it seems, heard the word “wife” when what he really said was “life.” No wonder diplomacy is in such bad shape.

Episcopal Concentrate

A 16-year-old named Dan is here with his father from Nova Scotia. When he saw their bishop from across the campus, Dan called out to him in his usual manner—“Hey, bishop.” This time, however, seven people turned round in response. Dan feels that the Assembly may have more bishops per square mile than anywhere else in the world, except the Vatican.

Episcopal Boom

Archbishop Robert Runcie was preaching at an evening service in Christ Church Cathedral, Vancouver and told the story about the enthusiastic welcome he had received in Nigeria. “They distributed balloons embarrassingly printed with my image,” he said. “Then they were encouraged to blow up the Archbishop of Canterbury.”

Picketing for Pay

One of Dr. McIntyre’s signs referred to the alleged infiltration of the WCC by Russian KGB agents. When a sign-bearing picket was asked what that meant he replied; “How should I know, they gave me five bucks to come here for an hour.”

Evangelicals and the World Council of Churches: A (Very!) Personal Analysis

by Donald W. Dayton

The Sixth Assembly of the World Council of Churches was such a kaleidoscopic and multifaceted event that it will be some time before a full and mature analysis is possible, but already it is clear that this assembly could mark a turning point in the relationships between “evangelicals” and the World Council of Churches. In any case, the Assembly does provide a unique occasion to stop and reflect on the general topic.

The issue, however, is difficult—in large part because any issue involving “evangelicals” is difficult. The label is used in so many ways, and at Vancouver one of the most common questions I heard was, “Just what is an evangelical, anyway?” I have for some time been convinced that the word is not useful and should be abandoned. There is no single “evangelical movement;” there is only a family cluster of groups that have certain resemblances and a few common concerns but which are held together more often by a set of common suspicions about the rest of “Christendom.”

Donald W. Dayton is Associate Professor of Historical Theology at Northern Baptist Theological Seminary.

This conviction was strengthened by my experience in Vancouver. I needed to distinguish three “types” or “subtypes” of evangelicalism before any coherent analysis was possible. Each has a different set of concerns and each has a different operative sociology that shapes its relationship to and dialogue with the World Council of Churches.

Developing a Typology

One type of “evangelical” is fundamentally concerned to preserve “orthodoxy” against a variety of perceived attacks. For this evangelical—let’s call this type the “defender of the faith”—the fundamental concern is with the Enlightenment and the “acids of modernity” that have brought to the fore biblical criticism, historical consciousness, relativistic modes of thought, a renewed emphasis on a social agenda of Christianity, modern egalitarianism challenging traditional hierarchies (whether sexual or colonial), and the impulse of Marxism with its more “materialistic” analysis of human life and its desire to change the world. The major problem this type of evangelical faces is distinguishing the true faith from its previous

cultural expressions; he or she is in constant danger of attempting to stand against all new developments and modes of thinking in the name of Christian faith. They are often precritical in biblical studies, socially reactionary, and inclined to dismiss much modern church life and theology as irresponsible capitulation to the spirit of the age. It is the "defender of the faith" that has the most difficulty relating to the World Council of Churches; it so often seems to stand for everything that seems wrong about the church and modern life. This type of evangelical views his or her own stance as the "central church tradition" from which so many have departed.

There is a second, quite different type of "evangelical"—let's call this one the "pietist"—that has a quite different analysis of the situation and the problem of the church today. Its roots are Puritanism, Pietism, and the Evangelical Awakenings, all *modern* protests against 17th century "Protestant Orthodoxy." These evangelicals focus not so much on "orthodoxy" as on "piety," a style of being Christian that is oriented to conversion and the Christian life. The latter includes quiet time, devotional reading of the Bible, etc., and—classically—various forms of social concern and involvement. They emphasize the personal appropriation of grace and usually tend to be "low church" in orientation and somewhat in tension with the traditional forms of sacramental church life. This position often suffers from what might be called a form of "soteriological reductionism" that occasionally reduces the Christian life to conversion and working for the conversion of others. It also suffers from "ethical precisionism," which often includes judging other Christians by a set of carefully defined behavioral expectations concerning drinking, dancing, smoking, etc.

This form of evangelicalism is more ambivalent about the ecumenical movement than the first type. Those with some historical awareness will realize that in many ways the ecumenical movement and especially the World Council of Churches is a product of the missionary movements of the 19th century—and thus of evangelicalism itself understood in this sense. This form of evangelicalism is also inherently more "ecumenical;" its "soteriological reductionism," which tends to dismiss traditional questions of church order as irrelevant, has permitted cooperation across all sorts of lines. And this type of evangelicalism has often been content to be a "party" in a broader church (such as the "evangelical movement" within Anglicanism), arguing its own position but also allowing different understandings of the faith to exist in the same church.

How does one distinguish this type from the first? The best litmus test that I have come up with is the ministry of women. The first type of evangelical tends to see the ministry of women as the epitome of the capitulation to modernity which the second, being less worried about church order and more pragmatically committed to mission by whatever means, is much more likely to affirm the ministry of women.

But there is another type of evangelical that needs to be isolated, even though this type is basically a variation or radicalization of the second type. Here perhaps the sociology becomes more determinative. Many of the evangelical bodies, such as the National Association of Evangelicals, the World Evangelical Fellowship, or even such institutions as the evangelical colleges that constitute the Christian College Consortium in the USA are rooted in the massive sect formation of the nineteenth century. While these bodies often understand themselves in the mythology of the first or second categories, they act in ways that do not always fit those categories.

Let's call these evangelicals by some other label—either "sectarian evangelicals" or perhaps "Third Force" Christianity, following the language of William McLoughlin. He suggests that in addition to the ancient churches (Orthodoxy, Catholicism, Anglicanism) and the Reformation churches (Lutheran, Reformed, and perhaps Anabaptists in spite of the somewhat different dynamics) we have the "modern churches" or sects formed largely in the 19th and early 20th centuries. These churches would be typified by Adventist, Pentecostal, Holiness and related currents and movements that often produced churches that served as carriers of the themes of the 19th century (perfectionism, millennialism, faith healing, charismatic experience, etc.).

Much of modern "evangelicalism" (especially in America) is really rooted in this experience and it cannot be fully understood

by use of the first two types of evangelicalism. Let me illustrate this with a couple of examples. While we usually understand such institutions as Gordon-Conwell and Fuller Seminaries by the categories of either type one or type two evangelicalism, the historical pattern is quite different. A.J. Gordon was a populist Baptist who taught the higher spiritual life doctrines, advocated "divine healing," and supported the prophecy conferences and the rising tide of premillennial eschatology. Fuller was founded on the work of the "Old Fashioned Revival Hour." The major intellectual struggle of the first generation of faculty was to move beyond dispensational premillennialism, and even today the top administrators are mostly people reared in Pentecostal homes rather than in the "mainstream" denominations they now serve.

Here the relationships to the ecumenical church are more complicated and less clear—but also rapidly changing. On the one hand the sense of alienation is great, rooted largely in the sectarian critique of the "nominal" churches. Until recently these bodies were not even on the intellectual map of the mainstream, and often still

This assembly could mark a turning point in the relationships between "evangelicals" and the WCC.

remain "uncharted territory." But these churches grow and change rapidly with each new generation in patterns that have often been described as the "movement from sect to church." This is the growth pattern (dare we say "maturation" process?) of the "younger" or "modern" churches gaining a more nuanced theology and moving from cultural isolation to engagement and cooperation.

Where this dynamic is most clear ironies abound, especially when one approaches the questions with some historical sophistication. There is the irony of evangelical leaders from churches that once pulled off from the underbelly of the mainstream churches in a sort of "preferential option for the poor" now denouncing that theme in the World Council of Churches. There is the irony of the ecumenical leaders assuming that their churches are leading the way in women's ministry when, for example in the United States, the churches of the National Association of Evangelicals started the practice of ordaining women a century before most "mainstream" denominations were able even to contemplate the practice—and did it in numbers that make the "mainstream" efforts appear feeble by comparison. And with regard to our topic, it is above all ironic that it may be the most sectarian forms of evangelicalism that will soon prove to be the most "ecumenical," as new generations continue the broadening process so obviously at work.

Let me interrupt my discussions to indicate that I am well aware of some of the problems with this and any other typology. Note, though, that "ideal types" are just that—"ideal" constructs that never really show up in history where the categories get muddled and the actual experiences are more particular than general. But I am convinced that some such set of distinctions must be made—in part, as I will suggest in a moment, because the different types *qua* types have different agendas vis à vis the World Council of Churches.

Another serious problem with what I have suggested above is that it only peripherally treats a crucial theme in type three. Most (at least American and American export) evangelical discussions are still haunted by the ghost of J.N. Darby and dispensationalism. (Do not forget that Sandeen has argued that dispensational premillennialism is at the heart of modern fundamentalist/evangelical experience. While the thesis may be overstated, it has enough truth to be taken very seriously.) The themes of this tradition so shape the evangelical/ecumenical discussion that it cannot be understood without it. Here is the eschatological vision that forced its adherents (from Moody on) to withdraw from broader cultural engagement and wholistic mission to the more narrow task of converting souls to insure the maximum "harvest" at the imminent return. Here is the ecclesiology that emphasized the

spotless church preparing to meet the bridegroom in the air. Here is the source of much of the apocalyptic imagery in which the mainstream church has been understood. And while broader evangelicalism has modified many of these themes on the level of theology, the old instincts remain underneath and inform evangelical responses even when we are not aware of them.

These typologies and images are crucial in an analysis of the relationship of evangelicals to the rest of the church. Are evangelicals standing in the center from which most modern Christians have departed? If so, the task is to call Christians back to the truth that has been rejected. Or are evangelicals one of a cluster of parties that may exist in a pluralistic church context? Then being an evangelical is one way of being a Christian—with a special set of themes to bear witness to as one reciprocally learns from those emphasizing a different set of themes. Or are evangelicals inhabiting the margins of Christian experience? Then evangelicalism may witness to the innovative truths and styles that it has discovered in this exploration on the fringes of Christian experience while

Our stereotypes, fed on the caricatures of the secular media, had been shattered by the profound worship, high Christology, and careful Bible study.

moving responsibly back toward the center to join the other churches as a sort of younger sibling that still needs to learn how to act in polite company.

The Types at the WCC

All three types of evangelicals were at the Sixth Assembly of the World Council of Churches. Type one was perhaps represented by Tübingen missiologist Peter Beyerhaus of the German Lutheran Church whose primary function seemed to be to denounce the WCC. In another way this type might also be represented by Carl McIntyre, who stands outside the WCC in the International Council of Christian Churches, but who sounds much like a more strident and less responsible Beyerhaus in his denunciation of so much.

Type two might be represented by someone like Richard Lovelace of Gordon-Conwell. His basic commitment is to “renewal” and the cultivation of a “live orthodoxy” that self-consciously draws on Pietist and Puritan roots and images to articulate and model a style of being a Christian. Or one might point to Puerto Rican evangelical Orlando Costas who chooses to identify himself as an evangelical but wishes to witness to his understanding of the gospel in the pluralistic environment of the American Baptist Churches.

The third type of evangelical was also present, notably among the Pentecostals, who especially in the third world are beginning to move into conciliar fellowships with their own witness. Some of the most enthusiastic evangelical affirmations of the WCC came from evangelicals like David Du Plessis (who has spent much of his life bridging Pentecostal and ecumenical circles), Kim Crutchfield (product of a Pentecostal Bible college and now a team minister in the creative and very young International Evangelical Church), or third-world Pentecostals from Chile, Argentina, and Brazil. I would largely identify myself with this type of evangelical, though the politics of being understood in many contexts require that I identify myself as “Holiness.” While to many this suggests that I am likely to roll down the sawdust trail and froth at the mouth, it at least gives me the space to fill the label with my own themes and understanding of the issues—and to avoid being painted with some foreign hues that I am not ready to own.

Evangelical politics at Vancouver are illuminated by the above categories. All three types rubbed up against each other and produced new options and possibilities for the future. It went something like this: various representatives of the “evangelical press” (including Arthur Glasser and Faith Annette Sand from *Missiology*, Mark Lau

Branson and myself from *TSF Bulletin*, Leslie Keylock and Richard Lovelace from *Christianity Today*) to meet at lunch after the press conferences to compare notes. From the very first there was a clear issue. Our stereotypes, fed on the caricatures of the secular media apparently only interested in the political bottom line, had been shattered by the profound worship, high Christology, and careful Bible study. How could we interpret our experience to American evangelical audiences conditioned by the *Reader's Digest* and “60 Minutes,” not to mention the eschatological speculations of a century?

In the midst of this, Robert Youngblood of the World Evangelical Fellowship called a meeting of all “evangelicals,” little dreaming, I think, of what would emerge from the meeting. (WCC is apparently very controversial in WEF circles. There was some debate about whether to send an observer, and ecumenical issues were part of the reason former Executive Secretary Waldron Scott is no longer with the organization. I shall never forget the response of one delegate to WEF meetings outside London in 1980 after hearing ecumenical greetings from Catholic observers. The burly leader of a small Protestant minority in a predominantly Roman Catholic European country clenched the lectern and nearly screamed, “I don't want to talk to Roman Catholics. I don't even want to think about talking to Roman Catholics.”)

At this broader evangelical gathering the same themes emerged, especially the struggle with the unexpected positive response that many had had after a few days. In the process of discussion it was suggested that we draft a statement reflecting on the issues from an evangelical perspective. A drafting committee was established, headed by Arthur Glasser of the Fuller School of World Mission. Others on the committee included David Gitari, Anglican Bishop from Africa who was largely inactive in the process, Peter Kuzmic, head of a Pentecostal theological school in Yugoslavia, Faith Annette Sand, former missionary to Brazil now a free-lance journalist, and Guillermo Cook, son of missionaries to Argentina now working in Costa Rica. As soon as the committee was formed, the latter struggles were foreshadowed. Arthur Johnston, formerly of the Trinity Evangelical Divinity School of Mission, objected that the committee was too “left-leaning.” It was Johnston's *The Battle for World Evangelization* which used the sharp sword of inerrancy to divide the sheep from the goats and decried the capitulation of John R. W. Stott and the Lausanne Covenant to broader concepts of mission incorporating a social dimension. However, the group was left intact.

Glasser was the major drafter of a statement that, after revisions, was brought to another public meeting of evangelicals, chaired this time by Paul Schrottenboer, executive of the Reformed Ecumenical Synod (an international body of some forty churches in the conservative Reformed tradition, only three of which are members of the WCC). The draft attempted to both critique and affirm what was happening at the Assembly. More important, it called upon evangelicals to become more involved in the World Council of Churches and to offer their criticism from the inside rather than the outside. This position immediately met resistance from two major quarters: Korean Presbyterian Myung Yuk Kim, and Germans who came from controversies in their country over the fact that the only plenary speaker from Germany was Dorothee Solle. This led to considerable jockeying around the question of whether the drafting committee ought to be reorganized. We were considering whether Beyerhaus ought to be added to the group. But Beyerhaus was not in favor of drafting a statement for our constituencies. Rather, he wanted evangelicals to voice strong critiques directly to WCC executives. In addition, at that point he stated that he did not wish to participate personally in any drafting committee. Then the meeting suddenly took a new turn and added David Du Plessis and myself to the committee, thus tipping the scales in exactly the opposite direction.

Revisions were solicited, Glasser working to incorporate as much as possible, and the rest of the committee reviewing his efforts. The major problem was how to handle the response of Peter Beyerhaus who eventually submitted not revisions but an alternative draft. Both statements contained pro and con analysis that might have been negotiated, but the bottom lines were different. Glasser's draft called for evangelical participation in the WCC; Beyerhaus called for non-

involvement. The committee chose Glasser's position, while attempting to incorporate as much as possible of Beyerhaus' wording.

This draft was presented to another public meeting on the last Saturday of the Assembly. Those who had opposed such a statement did not attend, and discussion revolved around internal issues: precisely how to handle the questions of biblical authority, whether WCC theological materials are too rooted in human experience, should the resulting statement be released to the press or more quietly circulated to evangelicals after the Assembly, and so on. Final editing was done by Hans Krouwenberg of the continuing Presbyterian Church in Canada, Paul Schrottenboer, Arthur Glasser, Kim Crutchfield and myself. The meeting ended after midnight with a few feeble assignments for typing a final copy, contacting the press and so on. We were all unprepared for what would happen.

Early Sunday morning I was in search of Marlin Van Elderen, the current editor of the WCC magazine *One World* and formerly the editor-in-chief at Eerdmans Publishing Company. We had hoped that he might have a special interest in the draft and might help us get

Glasser's draft called for evangelical participation in the WCC; Beyerhaus called for non-involvement.

a notice in *Canvas*, the Assembly daily newspaper. Although I missed him, I managed to find editor Bruce Best, who took my handwritten notes and produced a front-page story under the headline "Evangelicals Affirm Role in Ecumenism."

We had not strategized about what to do when our statement became a major subject of discussion at the Assembly. The draft had been leisurely typed on Sunday, and we were working to get the document received by the Assembly so that it could be translated and circulated through the Assembly documentation system. Meanwhile, a revision of the Beyerhaus draft was released under the names of Beyerhaus, Johnston, and Kim. Many delegates received that statement, assumed it was the one described in *Canvas*, and consequently were confused by the discrepancies. Our statement was lost at the printer and eventually photocopied for distribution so that the press and others could get their stories straight. Within a day or so copies were being shipped around the world for translation and publication in Europe, South Africa, Latin America, and elsewhere.

Responses and Implications

As represented by these two statements, the evangelical legacy at the Vancouver Assembly of the WCC was mixed. The meaning of all of this is yet to be seen. I would not hope to predict how all this may shake out, but I would like to interact with some of the emerging perspectives concerning what was done and suggest some of the readings that may be given to the situation.

One of the earliest responses was regret that evangelicalism was not able to speak with one voice at the Assembly. Is evangelicalism always to be engaged in a family squabble? Though I have some sympathy with this perspective, I reject it as largely irrelevant. As already indicated above, evangelicalism is not one single coherent grouping that should be expected to speak with one voice. It is more important that the diverse voices within evangelicalism be heard. Perhaps the existence of multiple evangelical responses would help break down some of the easy polarizations and require more careful listening to each other. That could only be healthy in the long run.

The differences within evangelicalism are as profound as the differences that divide evangelicals from those outside the camp. For example, I am not sure that I have any greater solidarity with the drafters of the dissenting statement, with whom I share much that is "evangelical," than I do, for example, with Philip Potter, executive director of the WCC. My church (which originally founded that symbol of evangelicalism Wheaton College) was born in the anti-slavery

struggle within Methodism, an anticipation of the liberation struggles that sometimes dominate the WCC led now by a Black product of the Methodist missionary effort in the Caribbean. Catholics at the Assembly on occasion accused Potter of articulating a "conservative evangelical" ecclesiology that would leave more space for the struggle for liberation. I personally rejoice in such mixing up of the categories—feeling that we are at such a stalemate in so many discussions that we are in desperate need of creativity and new ways of picking up the issues. Perhaps the blurring of certain lines and the collapse of certain kinds of unity can contribute to the finding of deeper and more inclusive forms of unity.

One observer at the Assembly thought that the statement commending the WCC to evangelicals might help open up a fuller voice for evangelicals within the WCC, especially those from Third World countries. Orlando Costas predicted that its major function would be along these lines. I hoped that the statement might help give a distinct voice as well to the younger churches moving into the WCC. This, of course, remains to be seen.

I see in the favorable statement the working out of the implications of a process of realignment that has been taking place within evangelicalism for the last couple of decades. There has been an unfinished ecumenical agenda within the progressive wing of evangelicalism. This became clear after the 1973 "Chicago Declaration of Evangelical Social Concern." Few people realize that Dean Kelley (author of *Why Conservative Churches are Growing*) helped produce a response from the Church and Society division of the National Council of Churches that also confessed the sins of conciliar ecumenism in language echoing the evangelical statement. Leaders of the emerging "Evangelicals for Social Action" actually attempted to suppress the NCC response for fear that it would discredit their own efforts with the evangelical constituency. Such concerns have led to tensions between those who wished to find their identity in a more narrow evangelical world and those who have been forced to rethink evangelicalism in terms of the issues that circulated around the Chicago Declaration. One of the big questions that it raises is the ecumenical question.

I believe that we are living through very significant times in which the fundamentalist/modernist controversy is being rethought by many within American evangelicalism. The 1970s saw a number of important developments. A large segment of the evangelical world was no longer satisfied in attempting to maintain a "pre-critical" posture with regard to Scripture, a development that did not go unchallenged (Harold Lindsell's *The Battle for the Bible*). The Chicago Declaration announced that many evangelicals would no longer perpetuate the polarizations around the social gospel of the 19th century. The "Chicago Call" announced a growing concern with the sacramental character of the Christian faith and a growing fascination among evangelicals with the early church as norm and source for evangelical renewal. How many such reconsiderations have to take place before the broader ecumenical question may appropriately surface? From one side, therefore, the new note at the WCC is the working out of the logic of currents that have been moving evangelicals for a decade or so.

Other readings may of course be given to what has happened. Most of us—nurtured on such truisms as the fact that the world is dominated by two great conspiracies for world domination, the one centered in Moscow and the one centered in Rome (where was Geneva?)—will always carry in our bones the sense that some questions ought not to be asked, that some people ought not to be included within the circles of fellowship. Could the old scenario be right? What about that evangelical fellow who stopped at our table as we gathered signatures for the statement? After reading the statement, he commented, "Of course, I understand. This is all according to the divine plan. Evangelical compromise is the necessary precondition to the emergence in the last days of the superchurch that has been prophesied. This is all very natural and right. This is the way that it must go."

Or is it possible to discern in this statement a different kind of divine providence, one that is "upsetting the fruit basket" for the sake of a fuller, profounder, and more comprehensive witness to the truth of the gospel of Jesus Christ. Each of us will have to pray for the discernment of spirits. Each of us will have to decide for oneself where the voice of the Great Shepherd is to be heard.

Evangelicals at Vancouver

An Open Letter

Many evangelicals from all over the world are present at the 6th Assembly of the World Council of Churches as delegates and observers, advisers and visitors, speakers and press representatives. Many are members of churches within the WCC framework. A number gravitated together and frequently shared impressions and matters of common concern during these days. This statement represents our deep desire to bear witness to what we believe God sought to say to us through the Christians we encountered, the words we heard and the official actions taken at Vancouver. We do not claim to speak on behalf of our churches or of all the evangelicals at the Assembly.

The theme of Vancouver is "Jesus Christ—the Life of the World." We are impressed anew with the rich diversity and complexity of the worldwide Christian movement. We found the exploration of this theme a stimulating experience, especially because the Assembly sought to call Christians everywhere to be more faithful to their threefold task—the pastoral, the prophetic and the apostolic. As a result, its ongoing concern is that the churches be spiritually renewed (the pastoral), that they become socially responsible (the prophetic) and that they display diligence in their holistic witness to the Gospel (the apostolic).

As we pressed deeper into days crowded with presentations, reflection and interaction, it became apparent that Vancouver 1983 marks significant progress over the last two Assemblies (Uppsala 1968 and Nairobi 1975) in its overarching spiritual and biblical orientation. This was apparent in the following ways:

1. The dimension of worship was both central and spiritually refreshing. At plenary sessions and in the daily worship services, we enjoyed warm communal fellowship as we reached out to God in prayer and praise.
2. The wider space given to Bible exposition and the affirmation of basic biblical themes in plenary sessions represented unmistakable loyalty to the historic rootage of our Christian faith.
3. Biblical messages on the nature and mission of the church under such key themes as Jesus Christ, life and the world, prepared the way for earnest efforts to relate these truths to the problems facing Christians today.
4. The Orthodox with their trinitarianism, their spirituality, and their participation in group discussions at all levels reminded us of some of the church's non-negotiable treasures, while other segments of the worldwide church called us to face the urgencies of today.
5. We entered into deeper anguish over the terrible injustices currently perpetrated against the poor, the powerless and the oppressed throughout the world. We perceived anew that the issues of nuclear disarmament and peace could become a preoccupation and divert attention from the equally urgent issues of deprivation, injustice, human rights and liberation.
6. We found ourselves standing with the many who refused to believe that the powers of oppression, death and destruction will have the last word on human existence.
7. Finally, and most important of all, representatives from all segments of the church called the Assembly to accept the reality that Jesus Christ is indeed the life of the world. Women spoke alongside men. The youth and the disadvantaged were heard. Even the children. And the ordained clergy made no attempt to dominate the ministry of the Word of God.

Ever since the WCC was formed in 1948 at Amsterdam, each successive Assembly has been unique. Vancouver was no exception. In its study papers, group discussions and personal conversations, we could readily discern several concerns:

(1) That Christians must rigorously eschew any docetic understanding of the Gospel. The church can only be renewed today if it faces courageously the relation of Jesus Christ to the totality of human need and experience. We see one-sidedness in a preoccupation with "contending for the faith" while ignoring a world going up in flames.

(2) That as the church presses deeper into the '80's, all agreed that Christians shall increasingly be drawn in their biblical reflection and theologizing to focus on the plight of the poor—those whom Christ particularly singled out as the ones to hear the good news of the kingdom (Luke 4:18, 19).

(3) That increasingly, the church is being reinforced in its perception of the demonic dimensions of structural evil. They are as offensive to God and as destructive to people as any personal evil. One WCC official spoke for many when he related the poor to "the church's most important missiological issue—the centrality of Jesus Christ." Christ alone is the life of the world and He alone can deal with the problem of evil. But He must be proclaimed to all peoples. And the majority of those who have not heard the Gospel are the poor.

(4) That the dominant issue before the church today is the interrelation of its concerns for justice and peace. They cannot be separated. We note that this issue has both vertical and horizontal implications. Moreover, the biblical vision of justice with peace through Jesus Christ, the life of the world, was not posed as one of several options for those who could follow Him, but the only option.

We were moved to join hundreds from the United States and Central America who covenanted together to seek a better understanding of the issues involved in the present conflict in Central America as a positive step toward the achievement of peace with justice throughout the area.

As evangelicals we rejoiced that the Assembly did not simply confine itself to the prophetic task of the church. The nurture of Christians and their witness to the unbelieving world were also included. But we would not be true to our evangelical convictions were we merely to endorse the positive affirmations made at Vancouver. We were troubled by occasional statements which implied that apart from Jesus Christ the world can have life. Not every address reflected high Christological and soteriological perspectives. On occasion we wanted to rise up and call the WCC to be consistent with its own basis: "A fellowship of churches which confess the Lord Jesus Christ as God and Savior according to the Scriptures and therefore seek to fulfill together their common calling to the glory of God, Father, Son and Holy Spirit." We would assert that WCC leadership has the solemn responsibility to uphold this confession in all its public programs.

True, none of us wants to judge the Assembly by the input of some of the speakers. Nevertheless, at the end of the second week of deliberations we would like to make the following observations:

(1) Although the WCC Central Committee had approved (1982) an illuminating and thoroughly evangelical study: Mission and Evangelism—an Ecumenical Affirmation, we were disappointed that it wasn't referred to in any plenary address. We were gratified that the Affirmation received strong support in the Programme Guidelines Committee Report, in other reports and in the Assembly's Message to the Churches. No ecumenical document has been so welcomed by evangelicals. Actually, evangelical counsel was widely sought in its preparation. Furthermore, the Assembly did not give

central place to the shameful fact that at this late hour in the history of the church, more than three billion have yet to hear the Gospel of Christ—despite Christ's mandate that it be proclaimed to all peoples. We did not feel that the Assembly adequately treated either Gospel proclamation or the invitational dimensions of evangelism.

(2) On occasion terminology became fuzzy and theology worse. For example, while the Assembly frequently heard that sin brings social alienation, little was said about spiritual alienation—from God himself. As a result, the redemptive dimension of Christ's sufferings on the Cross was not particularly stressed. Moreover, while

Evangelicals should question the easy acceptance of withdrawal, fragmentation and parochial isolation that characterize so many of us.

larger issues of social ethics were frequently treated, more personal ethical concerns rarely surfaced. In sum, there were times when we wished that evangelical voices in the churches were given the prominence accorded some theological mavericks. Fortunately, in the issue and discussion groups, we heard evangelical men and women participate whose evident concern was to remind fellow delegates of the biblical authority and witness to the issues under review. Evangelicals are convinced that if Jesus Christ is the life of the world, His claim that His words are spirit and life (John 6:63) should not be downplayed.

All of which brings us to raise the crucial question: What should be the evangelical response to the many signs of growth and renewal we discerned in the Assembly? Should evangelicals seek more direct involvement in the ecumenical process?

At Vancouver, some evangelicals were adamant in their stand against any participation in the WCC. We were saddened to come upon a few zealous Christians distributing scurrilous anti-WCC litera-

ture. We deplored their tactics and hung our heads in shame over their sweeping denunciations. Their actions, in our judgment, constituted false witness against their neighbors.

At the same time, should evangelicals see significance in the growing effectiveness of the Orthodox contribution to the WCC alongside the growing WCC challenge to the Orthodox to extend their mission into the world? Is there not the possibility that evangelicals have not only much to contribute but something to receive through ecumenical involvement?

Do evangelicals not also have the obligation along with other Christians to seek to overcome the scandal of the disunity and disobedience of the churches that the world might believe (John 17:21)? Should evangelicals not seek to receive all who confess Jesus Christ as Lord, even though they may seriously disagree on theological issues apart from the core of the Gospel? There is no biblical mandate to withdraw from those who have not withdrawn from Christ. Should not Christians gladly receive all those whom God has manifestly received? Are not the alternatives—rejection or indifference—totally incompatible with the Apostle Paul's affirmation that Christ is not divided (I Cor. 1:13)?

Our experience at Vancouver challenged stereotypes some of us have had of the WCC. And our involvement in WCC processes and programs made us realize anew the distortions in the popular evangelical understanding of them. Hence, we feel pressed to declare publicly our determination to be more actively involved in all efforts seeking the unity and renewal of the church. Because we have seen evidence of God at work here, we cannot but share our growing conviction that evangelicals should question biblically the easy acceptance of withdrawal, fragmentation and parochial isolation that tends to characterize many of us. Should we not be more trustful of those who profess Christ's lordship? Should we not be more concerned with the peace, purity and unity of the people of God in our day? And if God thereby grants the church renewal for which many pray, shall this not forever demolish that all too popular evangelical heresy—that the way to renew the body of Christ is to separate from it and relentlessly criticize it?

(Signed by over 200 evangelicals in Vancouver.)

An Evangelical Evaluation of the WCC's Sixth Assembly in Vancouver

This statement comes from an international group of evangelicals who are dedicated to the authority of the Bible, the urgency of evangelization and to true unity of all who believe in Jesus Christ. During the Assembly we met daily to share our impressions. The following does not offer our final judgment, which must wait until the publication of the official Assembly Report. Neither does it claim to represent the views of the entire evangelical movement, since all evangelicals who participated in the Assembly did so as private individuals rather than as representatives of specific groups. Thus there is no official involvement in this Assembly of any evangelical organization.

Our positive observations include:

(1) The serious efforts made prior to the Assembly to provide two important documents which take into account also some evangelical points of view, viz the Lima statement on "Baptism, Eucharist, Ministry" and the Ecumenical Affirmation on "Mission and Evangelization."

(2) A wider space given to conservative biblical beliefs which were upheld to the Assembly partly due to the influence of the strong Orthodox participation.

(3) The presentations of human suffering through the violations of basic rights and the disregard for our God-given environment. The report of the Grand Rapids Consultation on the Relationship between Evangelism and Social Responsibility (1982) shows that evangelicals are no less concerned for welfare, justice and peace than other Christians, although we might differ in our analyses, in our proposals for solutions and in the theological motivation of our Christian task to help the poor and oppressed.

We must, however, state that our previous reservations concerning the W.C.C.'s course since Uppsala 1968 are by no means overcome, but rather reinforced by the following observations.

(1) The meaning of the Assembly theme "Jesus Christ—The Life of the World" remained ambiguous due to the tendency to revert the order between subject and predicate and to equate Christ with anything which seems to satisfy the human craving for a richer life. Statements like "Life is the divine predicate; to choose life means choosing God . . ." (Konrad Raiser) clearly opened the way to Christ also to atheists and members of other religions without an explicit confession to him as God and Saviour according to the Scripture.

(2) History was often presented as a product of a power struggle

between those who benefit from the preservation of the existing order and the newly emerging forces that attempt to overthrow this order. To see history in a materialistic context is the chief characteristic of Marxist ideology which in the form of the "Theology of the Poor" has found entrance even into the mission documents of Vancouver.

(3) The very words of the Bible, although used more lavishly than at previous conferences, often seemed to assume another meaning. We sensed a general trend to mis-use the Christian heritage as a forum and language for social-political ideologies. Under the disguise of a biblical and trinitarian terminology, supported by dramatic illustrations of a threatening nuclear holocaust and by communicating fascinating human dreams of peace in speeches, worship services and audio-visual presentations, a pseudo-Christian view of salvation which equates God with the driving forces within the process of history, is developed.

(4) Only this ambiguity can explain the seeming inconsistency of speakers who represented traditional Christian doctrines featuring side by side with others who expounded radical beliefs incompatible with orthodox biblical convictions. One outstanding example was Dr. Dorothee Sölle. She denounced the biblical concept of God and his Lordship, speaking of a "god-movement," and even encouraged her listeners to write "new bibles."

The WCC's good intentions and human efforts exclude the central gospel truth and create a false salvation for the world.

(5) Other speakers encouraged women to make their female experience the starting point of developing a profoundly new theology in which the reverence for the biblically revealed God as our Father is changed into the cult of god mother.

(6) In all lectures, including the reports of the Moderator of the Central Committee and the General Secretary, we missed an articulate emphasis on world evangelization as Christ's central commission to His Church and the suggestion of an adequate strategy to reach the three billion who still are without the saving knowledge of Jesus Christ.

(7) Non-Christian religions are presented as ways through which Christ Himself gives life to their followers and also speaks to us as Christians. The fear of many that the W.C.C. could move into an increasing syncretism is confirmed by the inclusion of Indian mythology in the worship program, by the invitations to leaders of other religions to address the Assembly, even on its central theme, and by the explicit statement of a leading W.C.C. official, Professor Dr. D. C. Mulder, that an evangelistic revival endangers our dialogue with other religions.

(8) The credibility of the W.C.C.'s claim to be a prophetic voice decrying the oppression of human rights is damaged once again by the political one-sidedness in which such violations are pointed out only in the non-Marxist world, while serious offenses by socialist states, whose ecumenical representatives are applauded by the Assembly as passionate advocates for peace and justice, are dealt with mildly or passed over in silence. This applies particularly to the harassment of the churches and the persecution of confessing Christians in these areas. This retreat from a position of public debate to one of occasional private diplomatic interventions is all the more

inexcusable since ample evidence was supplied to the W.C.C. subsequent to the famous letter of Father Gleb Yakunin and Lev Regelson to the previous Fifth Assembly in Nairobi in 1975. As it was pointed out in the Yakunin Hearing, held parallel to the Vancouver W.C.C. Assembly (July 22-27) "A church who willfully neglects her martyrs is separating herself from Christ who suffers in the afflicted members of His body."

(9) The Assembly's strong warnings against the nuclear threat to human life is inconsistent with the apparent negligence of the millions of human lives sacrificed yearly through the toleration of legal abortion, and of the many other lives which will be sacrificed as the consequence of the increasing demand to introduce euthanasia.

(10) The decisive shortcoming of the Assembly is the lack of a truly biblical diagnosis of mankind's basic predicament: our separation from God through our sin, and of the biblical remedy, our regeneration by the Holy Spirit through repentance and personal faith in Jesus Christ, resulting in the transformation of our present life and in our everlasting fellowship with God. A rather optimistic view of the human nature and our capability to help ourselves is once again leading to a universalistic view of redemption. The ecumenical vision of a totally united mankind in a restored cosmos runs right against the prophetic message, that such expectation will not come true before the visible return of Jesus Christ to judge the living and the dead, and before the creation of a new heaven and a new earth by God Himself. We noticed the omission of these eschatological key concepts in most speeches at this conference.

All these observations contribute to our apprehension that the W.C.C. is in danger of becoming a mouth-piece of false prophecy to Christianity. Until these shortcomings and distortions are recognized and disavowed publicly in favor of a new affirmation of the Bible as God's infallible revelation, we cannot, with good conscience, encourage our fellow evangelicals to actively participate in the structures and programs of the W.C.C. Rather we should channel our contributions through truly Christian alternative organizations. Otherwise, we would become responsible for bringing evangelical believers and churches under the influence of such deceptive ideas as we encounter them at this Assembly. We do not state this in a judgmental spirit nor with a divisive attitude, but out of our loving concern for the maintenance of biblical truth in all churches inside and outside the W.C.C., that truth, without which the world cannot find the life which is in Jesus Christ.

The good intentions and human efforts made under the W.C.C.'s Assembly theme "Jesus Christ—The Life of the World" towards peace and justice and nuclear disarmament and unity exclude the central gospel truth and create a false salvation for the world. We as Christ's followers have access to the only power that is greater than nuclear weapons, the power of God—available to us through Jesus Christ alone.

2 Chron. 7:14 "If my people who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sin and will heal their land."

Let us call "together" Christians world-wide to prayer and obedience to the word of God.

For the evangelical discussion group: August 8, 1983

Professor Dr. Peter Beyerhaus, Tuebingen, Germany
Professor Dr. Arthur Johnston, Deerfield, USA
Professor Dr. Myung Yuk Kim, Seoul, Korea

"THAT ALL THE EARTH MAY KNOW"

OMSC January Mission Seminars for Theological Students

Theological Students Fellowship again joins twenty-nine seminaries in co-sponsoring the January term for seminarians at the Overseas Ministries Study Center. Although organized primarily for seminary students, these seminars are also for other interested participants. Each week is set up as a complete unit, but together they give a comprehensive survey of the World Christian Mission. Students may register for any week or combination of weeks, and one may receive academic credit at one's own school if prior arrangement is made with the seminary administration. The topics for the four weeks are "Prospects and Problems of Mission Today," with Samuel H. Moffett,

Alan Neely, Ronald J. Sider, and Norman E. Thomas (Jan. 2-6); "Text and Context in Mission," with David M. Stowe, Roger Greenway, Gerald H. Anderson, and Kosuke Koyama (Jan. 9-13); the third week will feature lectures from Emilio Castro, Director of the Commission on World Mission and Evangelism of the World Council of Churches, and Harvey Cox, Professor of Divinity at Harvard Divinity School (Jan. 16-20); the fourth week will feature several lectures on "Christian Presence and Witness Among Our Muslim Neighbors" (Jan. 23-27). For further information and registration forms, write to James M. Phillips, Associate Director, Overseas Ministries Study Center, P.O. Box 2057, Ventnor, NJ 08406. Identify yourself as a *TSF Bulletin* reader or as a member of a TSF chapter.

Mission and Evangelism— An Ecumenical Affirmation

Preface

The Church is sent into the world to call people and nations to repentance, to announce forgiveness of sin and a new beginning in relations with God and with neighbours through Jesus Christ. This evangelistic calling has a new urgency today. In a world where the number of people who have no opportunity to know the story of Jesus is growing steadily, how necessary it is to multiply the witnessing vocation of the church! In a world where the majority of those who do not know Jesus are the poor of the earth, those to whom he promised the kingdom of God, how essential it is to share with them the Good News of that kingdom! In a world where so many find little meaning, except in the relative security of their affluence, how necessary it is to hear once again Jesus' invitation to discipleship, service and risk! In a world where so many Christians are nominal in their commitment to Jesus Christ, how necessary it is to call them again to the fervour of their first love!

The Call to Mission

The present ecumenical movement came into being out of the conviction of the churches that the division of Christians is a scandal and an impediment to the witness of the Church. There is a growing awareness among the churches today of the inextricable relationship between Christian unity and missionary calling, between ecumenism and evangelization. "Evangelization is the test of our ecumenical vocation." As "a fellowship of churches which confess the Lord Jesus Christ as God and Saviour, according to the Scriptures, and therefore seek to fulfil together their common calling to the glory of the one God, Father, Son and Holy Spirit," the rallying point of the World Council of Churches is the common confession of Jesus Christ. The Church proclaims Jesus, risen from the dead. Through the resurrection, God vindicates Jesus, and opens up a new period of missionary obedience until he comes again.

Ecumenical Convictions

1. Conversion: The proclamation of the Gospel includes an invitation to recognize and accept in a personal decision the saving lordship of Christ. It is the announcement of a personal encounter, mediated by the Holy Spirit, with the living Christ, receiving his forgiveness and making a personal acceptance of the call to discipleship and a life of service. Each person is entitled to hear the Good News. Many social forces today press for conformity and passivity. Masses of poor people have been deprived of their right to decide about their lives and the life of their society. While anonymity and marginalization seem to reduce the possibilities for personal decisions to a minimum, God as Father knows each one of his children and calls each of them to make a fundamental personal act of allegiance to him and his kingdom in the fellowship of his people. The calling is to specific changes, to renounce evidences of the domination of sin in our lives and to accept responsibilities in terms of God's love for our neighbour. The call to conversion, as a call to repentance and obedience, should also be addressed to nations, groups and families. To proclaim the need to change from war to peace, from injustice to justice, from racism to solidarity, from hate to love is a witness rendered to Jesus Christ and to his kingdom.

2. The Gospel to all Realms of Life: The teaching of Jesus on the kingdom of God is a clear reference to God's loving lordship over all human history. We cannot limit our witness to a supposedly private area of life. The lordship of Christ is to be proclaimed to all realms of life. In the fulfilment of its vocation, the Church is called to announce Good News in Jesus Christ, forgiveness, hope, a new heaven and a new earth; to denounce powers and principalities, sin and injustice; to console the widows and orphans, healing, restoring the brokenhearted; and to celebrate life in the midst of death. In some countries there is pressure to limit religion to the private life of the believer—to assert that freedom to believe should be enough. The Christian faith challenges that assumption. The Church claims the right and the duty to exist publicly—visibly—and to address itself openly to issues of human concern.

3. The Church and its Unity in God's Mission: To receive the message of the kingdom of God is to be incorporated into the body of Christ, the

Church, the author and sustainer of which is the Holy Spirit. Thus Christian mission is the action of the body of Christ in the history of humankind—a continuation of Pentecost. Those who through conversion and baptism accept the Gospel of Jesus partake in the life of the body of Christ and participate in an historical tradition. The celebration of the eucharist is the place for the renewal of the missionary conviction at the heart of every congregation. According to the Apostle Paul, the celebration of the eucharist is in itself a "proclamation of the death of the Lord until he comes." It is at the heart of Christian mission to foster the multiplication of local congregations in every human community.

4. Mission in Christ's Way: The self-emptying of the servant who lived among the people, sharing in their hopes and sufferings, giving his life on the cross for all humanity—this was Christ's way of proclaiming the Good News, and as disciples we are summoned to follow the same way. "A servant is not greater than his master; nor is he who is sent greater than he who sent him" (John 13:16). Churches are free to choose the ways they consider best to announce the Gospel to different people in different circumstances. But these options are never neutral. Every methodology illustrates or betrays the Gospel we announce. In all communications of the Gospel, power must be subordinate to love. Evangelism happens in terms of interpersonal relations when the Holy Spirit quickens to faith. Through sharing the pains and joys of life, identifying with people, the Gospel is understood and communicated.

5. Good News to the Poor: Most of the world's poor have not heard the Good News of the Gospel of Jesus Christ; or they could not receive it, because it was not recognized as Good News in the way in which it was brought. This is a double injustice: they are victims of the oppression of an unjust economic order or an unjust political distribution of power, and at the same time they are deprived of the knowledge of God's special care for them.

There is no evangelism without solidarity; there is no Christian solidarity that does not involve sharing the knowledge of the kingdom which is God's promise to the poor of the earth. There is here a double credibility test: A proclamation that does not hold forth the promises of the justice of the kingdom to the poor of the earth is a caricature of the Gospel; but Christian participation in the struggles for justice which does not point toward the promises of the kingdom also makes a caricature of a Christian understanding of justice.

Today we are gratefully surprised, as churches are growing among the poor of the earth, by the insight and perspective of the Gospel coming from the communities of the poor. They are discovering dimensions of the Gospel which have long been forgotten by the Church. The poor of the earth are reading reality from the other side, from the side of those who do not get the attention of the history books written by the conquerors, but who surely get God's attention in the book of life. God is working through the poor of the earth to awaken the consciousness of humanity to his call for repentance, for justice and for love.

6. Mission in and to Six Continents: Everywhere the churches are in missionary situations. Even in countries where the churches have been active for centuries we see life organized today without reference to Christian values, a growth of secularism understood as the absence of any final meaning. Also, the movement of migrants and political refugees brings the missionary frontier to the doorstep of every parish. The Christian affirmations on the worldwide missionary responsibility of the Church will be credible if they are authenticated by a serious missionary engagement at home.

This concern for mission everywhere has been tested with the call for a moratorium, a halt—at least for a time—to sending and receiving missionaries and resources across national boundaries. Moratorium does not mean the end of the missionary vocation, but it does mean freedom to reconsider present engagements and to see whether a continuation of what we have been doing for so long is the right style of mission in our day.

7. Witness among People of Living Faiths: Christians owe the message of God's salvation in Jesus Christ to every person and to every people. Christians make their witness in the context of neighbours who live by other religious convictions and ideological persuasions. True witness follows Jesus Christ in respecting and affirming the uniqueness and freedom of others.

In Jesus of Nazareth the Word became a human being. The wonder of his ministry of love persuades Christians to testify to people of every religious and non-religious persuasion of this decisive presence of God in Christ. In him is our salvation. Among Christians there are still differences of understanding as to how this salvation in Christ is available to people of diverse religious persuasions. But all agree that witness should be rendered to all.

This text is composed of excerpts from the final statement from the Melbourne (1980) meeting of the WCC's Commission on World Mission and Evangelism. The entire text is available with a study guide for \$1 from the National Council of Churches' Division of Overseas Ministries, Room 620, 475 Riverside Drive, New York, NY 10115.

Highlights from Wheaton '83

Kuzmic on the Kingdom and the Church

July 15 (MNS and manuscript)—According to several conference leaders, the most significant impact on the consultation probably was made by Peter Kuzmic, director of the Biblical and Theological Institute in Zagreb, Yugoslavia. In his paper on "The Church and the Kingdom of God," he stated that the church is neither equivalent to nor a substitute for the Kingdom of God. Here are some excerpts:

"The Church is not the Kingdom, neither can it claim a monopoly on the Kingdom of God. It will approximate the Kingdom and enjoy its blessings only in proportion to its submission to the King, as His servant. The contemporary evangelical movement, with its emphasis on individualism, its striving for measurable success, and in the spirit of a world-like competition in both the expansion of its programs at home and its missionary endeavors abroad, stands in grave danger of being permeated by the spirit and values of this world.

In theological thinking of the past, Christology has usually been considered the basis for ecclesiology. The connection of the two was often seen in ontological terms, which has not infrequently led to a very static view of the Church. Such a view was further fostered by institutionalization of the Church whose sole concerns were its own doctrine, order of worship and self-serving organizational structures. The powerlessness and sterility of such churches became evident as soon as and whenever they lost the support of worldly powers and had to stand on their own. Such negative developments, along with the more positive recent pentecostal-charismatic revival-renewal, led to an increasing recognition that the doctrine of the Church must also be founded on pneumatology. The pneumatological aspect of the Church brings into focus the dynamics and power of the Kingdom of God, especially when the Spirit's role in energizing the believing community for its mission in the world is acknowledged. It is now increasingly and rightly recognized that in the Church the charismatic must have priority over the purely institutional. Fossilized institutionalism, lifeless sacramentalism and narrowminded legalism can all be signs of the absence of the Spirit of Christ. Such churches are without power and without joy.

The beginning of the Pentecostal movement in the West and its rapid spread and phenomenal growth in the countries of the Third World also witness unmistakably to the fact that the Holy Spirit is not synonymous with the bourgeois spirit for which much of the Christian establishment seemed to have mistaken Him in their monopolizing approach to the Kingdom of God. If our mission is to be modelled after the mission of Jesus, as we evangelicals have rightly emphasized (especially since Lausanne), then we must be consistent and face up to the challenge of the supernatural aspects of Jesus' and the apostles' ministry and the role of signs and wonders in the mission of the Church."

The Voice of the Two-Thirds World

July 15 (MNS)—"This conference is in a very real sense the voice of the Two-Thirds (i.e., non-Western) World," according to Consulta-

THE TYNDALE BULLETIN

The most recent issue of the *Tyndale Bulletin* (vol. 33, 1982) is now available. It includes these articles: "Covenant: the Key to Paul's Conflict with Corinth," by William L. Lane; "Luther and the Wittenberg Disputations," by James Atkinson; "Understanding Misunderstandings in the Fourth Gospel," by Donald A. Carson; "Psalm 73: An Analysis," by Leslie C. Allen; and "Sacrifice-Metaphors and Meaning," by Derek Kidner. The price is \$9 (\$6 for full-time students). Subscriptions outside the United Kingdom should add \$1.25 per copy. The *Tyndale Bulletin Index*, a 16-page index (Vols. 1-30), including both author and subject indices, is also now available. The price is 75¢ (60¢ if ordered with a copy of the *Bulletin*). Send orders to InterVarsity Press, Norton Street, Nottingham, NG7 3HR, ENGLAND.

tion III Chairman Dr. Vinay Samuel. "Those who have to relate realistically and effectively to the Two-Thirds World have got to take the fruits of this conference very seriously."

Over half of the 320 official participants came from non-Western countries. "This is a major step," said conference chairman William Shoemaker, "toward breaking evangelicals out of their provincialism and encouraging them to consider their unity with their brothers and sisters in evangelical churches all around the world."

The Track III consultation brought together theologians, development practitioners, church leaders, and social anthropologists to examine the basic biblical principles that underlie and shape development practice, to evaluate development models, and to discuss the place of culture in development and in management and accountability systems.

The consultation discussed the negative connotations of the term "development" and its identification with secular motives, and recommended that the term "social transformation" be used to distinguish a Christian response grounded in the work of God.

"The understanding of development principally focuses on economic and social growth within the present structures as they are, so that those who don't quite match up to the standards of the present developed countries will be enabled to develop in order that they may fit into their appointed place," Samuel said.

"Social transformation focuses on the need for the transformation of the whole of society, whether that of developed countries or of so-called developing countries. It is a process in which God is at work and in which Christians are agents and the church is the central focus. This definition takes in all of life—religious, social, economic, political, cultural—reflecting a present experience of what God has ordained to bring about when the kingdom is finally established," he said.

Letter To The Churches (excerpts)

Some may wonder why it is necessary to have an international conference to discuss the nature and mission of the church. Are not the historic creeds and confessions enough?

Certainly the creeds and confessions affirm with great precision the unity, the holiness, the universality and the apostolic nature of the church. Yet it is also true that we live in two dimensions at the same time. We possess a joyous oneness in Christ which transcends all restrictions known to mankind but we also live in the painful reality of a visible church regrettably divided by both doctrine and practice.

The Nature of the Church

And so, we have sought to discover afresh what it means in our time to affirm that the church is one, holy, catholic and apostolic. We have understood and now reaffirm that the church is the community of Christ's saving rule, made up of those who bear and confess the name of Christ. His Kingdom community manifests itself locally and visibly in a variety of assemblies, large and small, gathered by God's Word and marked by Christ's ordinances. These local assemblies minister to God in worship, to their members in nurture, and to the world in witness and service.

Cooperation Between Churches and Agencies

We have given serious attention to the relationships between local churches and denominations on the one hand and para-church agencies on the other. We are grateful for what many of these agencies are doing in the areas of evangelistic outreach and specialized ministries. We view them as servant agencies supplementing the mission of the church to the world. Let us bear in mind that the para-church agencies have a responsibility to relate their ministries to the full fellowship of the church.

The Challenge of the Unreached

We are thankful for missionary outreach in past centuries which has planted the church in all the world. But we are deeply conscious of the lostness of more than three thousand million people

who have not yet had the opportunity to respond to the gospel or have rejected it. In thousands of social and ethnic groups, there are still no local churches. Accordingly in considering the mission of the church, we have been challenged to find ways to cross new frontiers to reach urban communities and those imprisoned by resistant religious and ideological systems. We are equally concerned for people whose life-styles and values are negatively affected by manipulative mass-media.

New Structures for Missions

We are thankful for the increasing interest in missionary outreach in our century. We recognize that a significant part of the mission work is done through new sending agencies. A century ago mission was still mostly a one-way operation. Today it is different. Churches in all parts of the world are crossing frontiers at home and abroad creating their own sending agencies. Others are taking an active part in existing international Christian organizations.

Compassion for A Needy World

As we reflected on the nearly three thousand million people who still have to hear of Christ and His gospel, we were struck by the awesome awareness that most of them are poor and that many are getting even poorer. Millions of these people live in situations where they suffer exploitation and oppression and where their dignity as people created in God's image is being assaulted in many ways. We must be deeply moved by their plight. Our Lord Jesus Christ redeems us from eternal lostness and establishes his lordship over all of our lives. Let us not limit our gospel, then, to a message about life after death. Our mission is far more comprehensive. God calls us to proclaim Christ to the lost and to reach out to people in the name of Christ with compassion and concern for justice and equity (Rom. 10:14,15; Ps. 82:2-4, Mic. 6:8).

The Transforming Presence of the Kingdom

The reality of the presence of the Kingdom gives us the courage to begin here and now to erect signs of the coming Kingdom by working prayerfully and consistently for more justice and peace and towards the transformation of individuals and societies. Since one day God will wipe away all tears, it grieves us to see people suffer *now*; since one day there will be perfect peace, we are called to be peace-makers *now*; since one day we will enjoy full salvation, we have to oppose deprivation and injustice *now*. We humbly yet urgently call upon you to stand with us in this ministry of practising love, seeking to restore the dignity of human beings created in the image of God.

Lifestyles Transformed by the Gospel

We have become deeply aware of the fact that we have nothing we can really call our own. Everything belongs to our Lord, and we are to be His faithful stewards. We are therefore challenged to care for His creation. This means, among other things, that many of us should live more simply in order that others, including unborn generations, may simply live. We humbly confess that we have often acted as though the earth's resources and what we call our possessions are for us to use and squander at will, not realising our dependence upon and responsibility to others.

Conclusion

Finally, brothers and sisters, we confess our utter dependence upon God. He sends *us* into the world, but the mission remains *His*. It is He who enlists us—the Kingdom community—in His agenda for the world. To this end, He has given us His Spirit, to enlighten us and be our Counselor, to impart His many gifts to us, and to equip us for our ministry.

The Church in Response to Human Need

For two weeks during June, 1983, we have come together from local churches, Christian mission and aid agencies at Wheaton College in the USA from 30 nations to pray about and reflect upon the church's task in response to human need. Some of us belong to churches which are situated among marginalized peoples who live in situations of poverty, powerlessness and oppression. Others come from churches situated in affluent areas of the world. We are deeply grateful to our Heavenly Father for allowing us the privilege of sharing our lives with one another, studying the Scriptures in small groups, considering papers on aspects of human development and transformation and looking closely at the implications of case studies and histories which describe different responses to human need. Because God hears the cries of the poor, we have sought each other's help to respond (Ex. 3.7-9; Js. 5.1-6). We rejoice at what we believe the Holy Spirit has been teaching us concerning God's specific purpose and plans for his distressed world and the part the Church has to play in them.

As we have faced the enormous challenge before God's people everywhere to alleviate suffering and, in partnership together, eliminate its causes, we are more than ever aware of the liberating and healing power of the Good News of Jesus. We gladly reaffirm, therefore, our conviction that Jesus Christ alone is the world's peace, for He alone can reconcile people to God and bring all hostilities to an end (Eph. 2.14-17).

We acknowledge, furthermore, that only by spreading the Gospel can the most basic need of human beings be met: to have fellowship with God. In what follows we do not emphasize evangelism as a separate theme, because we see it as an integral part of our total Christian response to human need (Mt. 28.18-21). In addition, it is not necessary simply to repeat what the Lausanne Covenant and the Report on the Consultation on the Relationship between Evangelism and Social Responsibility (CRESR, Grand Rapids, 1982) have already expressed.

What we have discovered we would like to share with our brothers and

sisters throughout the world. We offer this statement, not as an attempt to produce a final word, but as a summary of our reflections.

Both Scripture and experience, informed by the Spirit, emphasize that God's people are dependent upon His wisdom in confronting human need. Local churches and mission agencies, then, should act wisely, if they are to be both pastoral and prophetic. Indeed the whole human family with its illusions and divisions needs Christ to be its Wisdom as well as its Savior and King.

Conscious of our struggle to find a biblical view of transformation that relates its working in the heart of believers to its multiplying effects in society, we pray that the Spirit will give us the discernment we need. We believe that the wisdom the Spirit inspires is practical rather than academic, and the possession of the faithful rather than the preserve of the elite. Because we write as part of a world full of conflict and a church easily torn by strife we desire that the convictions expressed in this document be further refined by God's pure and peaceable wisdom.

Some may find our words hard. We pray, however, that many will find them a help to their own thinking and an encouragement to "continue steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain" (1 Cor. 15.58).

I. CHRISTIAN SOCIAL INVOLVEMENT

(1) As Christians reflect on God's intention for the world they are often tempted to be either naively optimistic or darkly pessimistic. Some, inspired by a utopian vision, seem to suggest that God's Kingdom, in all its fullness, can be built on earth. We do not subscribe to this view, since Scripture informs us of the reality and pervasiveness of both personal and societal sin (Is. 1.10-26; Am. 2.6-8; Mi. 2.1-10; Rom. 1.28-32). Thus we recognize that utopianism is nothing but a false dream.

(2) Other Christians become pessimistic, because they are faced with the reality of increasing poverty and misery, of rampant oppression and exploitation by powers of the right and the left, of spiralling violence coupled with the threat of nuclear warfare. They are concerned, too, about the increas-

This is the entire text of the Wheaton '83 Track III statement. For further information, write to P.O. Box 33000, Seattle, WA 98133.

ing possibility that Planet Earth will not be able to sustain its population for long, because of the wanton squandering of its resources. As a result, they are tempted to turn their eyes away from this world and fix them so exclusively on the return of Christ that their involvement in the here and now is paralyzed. We do not wish to disregard or minimize the extensive contribution made by a succession of Christians who have held this view of eschatology, through more than one hundred years, to medical and educational work in many countries up to the present day. Nevertheless, some of us feel that these men and women have tended to see the task of the church as merely picking up survivors from a shipwreck in a hostile sea. We do not endorse this view either, since it denies the biblical injunctions to defend the cause of the weak, maintain the rights of the poor and oppressed (Ps. 82.3) and practice justice and love (Micah 6.8).

Some have tended to see the task of the church as merely picking up survivors from a shipwreck in a hostile sea.

(3) We affirm, moreover, that, even though we may believe that our calling is only to proclaim the Gospel and not get involved in political and other actions, our very non-involvement lends tacit support to the existing order. There is no escape: either we challenge the evil structures of society or we support them.

(4) There have been many occasions in the history of the church—and some exist today—where Christians, faced with persecution and oppression, have *appeared* to be disengaged from society and thus to support the status quo. We suggest, however, that even under conditions of the most severe repression, such Christians may in fact be challenging society and even be transforming it, through their life-style, their selfless love, their quiet joy, their inner peace and their patient suffering (1 Pet. 2.21–25).

(5) Christ's followers, therefore, are called, in one way or another, not to conform to the values of society but to transform them (Rom. 12.1–2; Eph. 5.8–14). This calling flows from our confession that God loves the world and that the earth belongs to Him. It is true that Satan *is* active in the world, even claiming it to be his (Lk. 4.5–7). He is, however, a usurper, having no property rights here. All authority in heaven and on earth has been given to Christ Jesus (Mt. 28.18; Col. 1.15–20). Although His Lordship is not yet acknowledged by all (Heb. 2.8) He is the ruler of the kings of the earth (Rev. 1.5), King of kings and Lord of lords (Rev. 19.16). In faith we confess that the old order is passing away; the new order has already begun (2 Cor. 5.17, Eph. 2.7–10; Mt. 12.18; Lk. 7.21–23).

II. NOT ONLY DEVELOPMENT, BUT TRANSFORMATION

(6) The participants at this conference have entered into the current discussions concerning development. For many Western political and business leaders development describes the process by which nations and peoples become part of the existing international economic order. For many people of the Two-Thirds world it is identified with an ideologically motivated process of change, called "developmentalism." This process is intrinsically related to a mechanistic pursuit of economic growth that tends to ignore the structural context of poverty and injustice and which increases dependency and inequality.

(7) Some of us still believe, however, that "development," when reinterpreted in the light of the whole message of the Bible, is a concept that should be retained by Christians. Part of the reason for this choice is that the word is so widely used. A change of term, therefore, would cause unnecessary confusion.

(8) Others in our Consultation, because of difficulty in relating it to biblical categories of thought and its negative overtones, would like to replace "development" by another word. An alternative, we suggest is "transformation," as it can be applied in different ways to every situation. Western nations, for example, who have generally assumed that development does not apply to them, are nevertheless in need of transformation in many areas. In particular, the unspoken assumption that societies operate best when individuals are most free to pursue their own self-interests needs to be challenged on the basis of the biblical teaching on stewardship (Lk. 12.12–21; 16.13–15; Phil. 2.1–4). People living in groups based on community solidarity may help these kinds of societies see the poverty of their existence.

(9) Moreover, the term "transformation," unlike "development," does not have a suspect past. It points to a number of changes that have to take place in many societies, if poor people are to enjoy their rightful heritage in creation.

(10) We are concerned, however, that both the goals and the process of

transformation should be seen in the light of the good news about Jesus, the Messiah. We commit ourselves and urge other Christian believers to reject the cultural and social forces of secularism which so often shape our idea of a good society. We believe that notions alien to God's plan for human living are often more powerful in forming our opinions about what is right for a nation than the message of Scripture itself.

(11) According to the biblical view of human life, then, transformation is the change from a condition of human existence contrary to God's purposes to one in which people are able to enjoy fullness of life in harmony with God (Jn. 10.10; Col. 3.8–15; Eph. 4.13). This transformation can only take place through the obedience of individuals and communities to the Gospel of Jesus Christ, whose power changes the lives of men and women by releasing them from the guilt, power and consequences of sin, enabling them to respond with love toward God and towards others (Rom. 5.5), and making them "new creatures in Christ" (2 Cor. 5.17).

(12) There are a number of themes in the Bible which help us focus on the way we understand transformation. The doctrine of creation speaks of the worth of every man, woman and child, of the responsibility of human beings to look after the resources of nature (Gen. 1.26–30) and to share them equitably with their neighbors. The doctrine of the fall highlights the innate tendency of human beings to serve their own interests, with the consequences of greed, insecurity, violence and the lust for power. "God's judgement rightly falls upon those who do such things" (Rom. 2.2). The doctrine of redemption proclaims God's forgiveness of sins and the freedom Christ gives for a way of life dedicated to serving others by telling them about the Good News of Salvation, bringing reconciliation between enemies and losing one's life to see justice established for all exploited people.

(13) We have come to see that the goal of transformation is best described by the biblical vision of the Kingdom of God. This new way of being human in submission to the Lord of all has many facets. In particular it means striving to bring peace among individuals, races and nations by overcoming prejudices, fears and preconceived ideas about others. It means sharing basic resources like food, water, the means of healing and knowledge. It also means working for a greater participation of people in the decisions which affect their lives, making possible an equal receiving from others and giving of themselves. Finally, it means growing up into Christ in all things as a body of people dependent upon the work of the Holy Spirit and upon each other.

III. THE STEWARDSHIP OF CREATION

(14) "The earth is the Lord's and all that is in it" (Ps. 24.1); "The land is mine" (Lev. 25.23). All human beings are God's creatures. As made in His image they are His representatives, given the responsibility of caring wisely for His creation. We have to confess, however, that God's people have been slow to recognize the full implications of their responsibility. As his stewards, we do not own the earth but we manage and enhance it in anticipation of Christ's return. Too often, however, we have assumed a right to use His natural resources indiscriminately. We have frequently been indifferent, or even hostile, to those committed to the conservation of non-renewable sources of energy and minerals, of animal life in danger of extinction and of the precarious ecological balance of many natural habitats. The earth is God's gift to all generations. An African proverb says that parents have borrowed the present from their children. Both our present life and our children's future depends upon our wise and peaceful treatment of the whole earth.

(15) We have also assumed that only a small portion of our income and wealth, the "tithe," belongs to the Lord, the rest being ours to dispose of as we like. This impoverishes other people and denies our identity and role as stewards. We believe that Christians everywhere, but especially those who are enjoying in abundance "the good things of life" (Lk. 16.25) must faithfully obey the command to insure that others have their basic needs met (Mt. 24.25). In this way those who are poor now will also be able to enjoy the blessing of giving to others.

(16) Through salvation, Jesus lifts us out of our isolation from God and other people and establishes us within the world-wide community of the Body of Christ. Belonging to one Body involves sharing all God's gifts to us, so that there might be equality among all members (2 Cor. 8.14–15). To the extent that this standard is obeyed dire poverty will be eliminated (Acts 2.42–47).

(17) When either individuals or States claim an absolute right of ownership, that is rebellion against God. The meaning of stewardship is that the poor have equal rights to God's resources (Dt. 15.8–9). The meaning of transformation is that, as stewards of God's bountiful gifts, we do justice, striving together through prayer, example, representation and protest to have resources redistributed and the consequences of greed limited (Acts 4.32–5.11).

(18) We are perturbed by the perverse misuse of huge amounts of resources in the present arms race. While millions starve to death resources are wasted on the research and production of increasingly sophisticated nuclear weapon systems. Moreover, the constantly escalating global trade in conventional arms accompanies the proliferation of oppressive governments which disregard peoples' elementary needs. As Christians we condemn these new ex-

pressions of injustice and aggression, affirming our commitment to seek peace with justice. In the light of the issues of the stewardship of creation we have discussed here, we call on the world-wide Evangelical community to make the nuclear and arms trade questions a matter of prayerful concern and place it on their agenda for study and action.

IV. CULTURE AND TRANSFORMATION

(19) Culture includes world-views, beliefs, values, art forms, customs, laws, socioeconomic structures, social relationships, and material things shared by a population over time in a specific area or context.

(20) Culture is God's gift to human beings. God has made people everywhere in His image. As Creator, He has made us creative. This creativity produces cultures. Furthermore, God has commissioned us to be stewards of His creation (Ps. 8; Heb. 2.5-11). Since every good gift is from above and since all wisdom and knowledge comes from Jesus Christ, whatever is good and beautiful in cultures may be seen as gifts of God (Js. 1.16-18). Moreover, where the Gospel has been heard and obeyed cultures have become further ennobled and enriched.

(21) However, people have sinned by rebelling against God. Therefore the cultures we produce are infected with evil. Different aspects of our culture show plainly our separation from God. Social structures and relationships, art forms and laws often reflect our violence, our sense of lostness and our loss of coherent moral values. Scripture challenges us not to be "conformed to this world" (Rom. 12.2), in so far as it is alienated from its Creator. We need to be transformed so that cultures may display again what is "good and acceptable and perfect" (Rom. 12.2).

(22) Cultures, then, bear the marks of God's common grace, demonic influences and mechanisms of human exploitation. In our cultural creativity, God and Satan clash. The Lord used Greek culture to give us the New Testament, while at the same time he subjected that culture to the judgement of the Gospel. We too should make thankful use of cultures and yet, at the same time, examine them in the light of the Gospel to expose the evil in them (1 Cor. 9.19-23).

(23) Social structures that exploit and dehumanize constitute a pervasive sin which is not confronted adequately by the Church. Many churches, mission societies and Christian relief and development agencies support the sociopolitical status quo, and by silence give their tacit support.

(24) Through application of the Scriptures, in the power of the Spirit, we seek to discern the true reality of all sociocultural situations. We need to learn critically from both functionalist and conflict approaches to human culture. The "functionalist socio-anthropology" approach emphasizes the harmonious aspects of different cultures and champions a tolerant attitude to the existing structures. This position is often adopted in the name of "scientific objectivity." By contrast, the "conflict" approach exposes the contradictory nature of social structures and makes us aware of the underlying conflicts of interests. We must remember that both approaches come under the judgement of God.

(25) Given the conflicting ethical tendencies in our nature, which find expression in our cultural systems, we must be neither naively optimistic nor wrongly judgemental. We are called to be a new community that seeks to work with God in the transformation of our societies; men and women of God in society, salt of the earth and light of the world (Mt. 5.13-16). We seek to bring people and their cultures under the Lordship of Christ. In spite of our failures, we move toward that freedom and wholeness in a more just community which persons will enjoy when our Lord returns to consummate His Kingdom (Rev. 21.1-22.6).

V. SOCIAL JUSTICE AND MERCY

(26) Our time together enabled us to see that poverty is not a necessary evil but often the result of social, economic, political and religious systems marked by injustice, exploitation and oppression. Approximately eight hundred million people in the world are destitute, and their plight is often maintained by the rich and the powerful. Evil is not only in the human heart but also in the social structures. Because God is just and merciful, hating evil and loving righteousness, there is an urgent need for Christians in the present circumstances to commit ourselves to acting in mercy and seeking for justice. The mission of the church includes both the proclamation of the gospel and its demonstration. We must therefore evangelize, respond to immediate human needs and press for social transformation. The means we use, however, must be consistent with the end we desire.

(27) As we thought of the task before us, we considered Jesus' attitude toward the power structures of His time. He was neither a Zealot nor a passive spectator of the oppression of His people. Rather, moved by compassion, He identified Himself with the poor, whom He saw as "harassed and helpless, like sheep without a shepherd" (Mt. 9.36). Through His acts of mercy, teaching and lifestyle, He exposed the injustices in society and condemned the self-righteousness of its leaders (Mt. 23.25; Lk. 6.37-42). His was a prophetic compassion and it resulted in the formation of a community which accepted the values of the Kingdom of God and stood in contrast to the

Roman and Jewish establishment. We were challenged to follow Jesus' footsteps, remembering that His compassion led Him to death (Jn. 13.12-17; Phil. 2.6-8; 1 Jn. 3.11-18).

(28) We are aware that a Christ-like identification with the poor whether at home or abroad, in the North, South, East or West, is always costly and may lead us also to persecution and even death. Therefore, we humbly ask God to make us willing to risk our comfort, even our lives, for the sake of the gospel, knowing that "everyone who wants to live a godly life in Christ Jesus will be persecuted" (2 Tim. 3.12).

(29) Sometimes in our ministry among the poor we face a serious dilemma: to limit ourselves to acts of mercy to improve their lot, or to go beyond that and seek to rectify the injustice that makes such acts of mercy necessary. This step in turn may put at risk the freedom we need to continue our ministry. No rule of thumb can be given, but from a biblical perspective it is clear that justice and mercy belong together (Is. 11.1-5; Ps. 113.5-9). We must therefore make every possible effort to combine both in our ministry and be willing to suffer the consequences. We must also remember that acts of mercy highlight the injustices of the social, economic, and political structures and relationships; whether we like it or not, they may therefore lead us into confrontation with those who hold power (Acts 4.5-22). For the same reason, we must stand together with those who suffer for the sake of injustice (Heb. 13.3).

(30) Our ministry of justice and healing is not to be limited to fellow Christians. Our love and commitment must extend to the stranger (Mt. 5.43-48). Our involvement with strangers is not only through charity, but also through economic and political action. Justice must characterize the government's laws and policies toward the poor. Our economic and political action is inseparable from evangelism.

(31) Injustice in the modern world has reached global proportions. Many of us come from countries dominated by international business corporations and some from those whose political systems are not accountable to the people. We witness to the damaging effects that these economic and political institutions are having on people, especially on the poorest of the poor. We call on our brothers and sisters in Jesus Christ to study seriously this situation and to seek ways to bring about change in favor of the oppressed. "The righteous care about justice for the poor, but the wicked have no such concern" (Prov. 29.7).

VI. THE LOCAL CHURCH AND TRANSFORMATION

(32) The local church is the basic unit of Christian society. The churches in the New Testament were made up of men and women who had experienced transformation through receiving Jesus Christ as Savior, acknowledging Him as Lord and incarnating His servant ministry by demonstrating the values of the Kingdom both personally and in community (Mk. 10.35-45; 1 Pet. 2.5; 4.10). Today similar examples of transformed lives abound in churches worldwide.

(33) We recognize that across the generations local churches have been the vehicle for the transmission of the gospel of Jesus Christ and that their primary, though not their only, role is a threefold ministry: the worship and praise of God; the proclamation in word and deed of the Gospel of the grace of God; and the nurture, instruction and discipleship of those who have received Jesus Christ into their lives. In this way transformation takes place in the lives of Christians as individuals, families and communities; through their words and deeds they demonstrate both the need and the reality of ethical, moral and social transformation.

"Developmentalism" is related to a pursuit of economic growth that ignores the structural context of poverty and injustice and increases dependency and inequality.

(34) All churches are faced at times with the choice between speaking openly against social evils and not speaking out publicly. The purpose for the particular choice should be obedience to the Lord of the church to fulfill its ministry. Wisdom will be needed so that the church will neither speak rashly and make its witness ineffective nor remain silent when to do so would deny its prophetic calling (1 Pet. 3.13-17). If we are sensitive to the Holy Spirit and are socially aware, we will always be ready to reassess our attitude toward social issues (Lk. 18.24-30).

(35) Integrity, leadership and information are essential for the transformation of attitudes and lifestyles of members of local churches. Churches are made up of people whose lives are pressured by the way their neighbors spend their money. They are often more aware of this than of the suffering and human need in their own and other countries. Often, too, they are re-

luctant to expose themselves to the traumas of global need and to information which would challenge their comfort. If church leadership fails adequately to stress the social dimensions of the gospel, church members may often overlook these issues (1 Tim. 3.1-7; Heb. 13.17).

(36) We should be sensitive and responsive to need within the local church. Widows, prisoners, the poor and the strangers are people who are particularly the responsibility of the local church (Gal. 6.10). We should attempt to be well informed about local human need and to seek God's will for us in meeting those needs. We should seek to minister to the poor in our local area who are not members of the church (Js. 1.27; Rom. 12.17).

(37) Our churches must also address issues of evil and of social injustice in the local community and the wider society. Our methodology should involve study, earnest prayer and action within the normative, ethical guidelines for Christian conduct set out in Scripture. Within these guidelines there are times, no matter the political system, when protest can be effective. Christians should carefully consider the issues and the manner in which they protest so that the identity and message of the church is neither blurred nor drowned.

(38) The local church has however to be understood as being a part of the universal church. There is therefore a genuine need for help and sharing (*diakonia*) built on fellowship (*koinonia*) between churches of different localities and contexts. In this connection we considered a model for relating churches in different areas of the world. In such "church twinnings" the relationship should be genuinely reciprocal with giving and receiving at both ends, free from paternalism of any kind (Rom. 15.1-7).

(39) Such reciprocal relationships in a spirit of true mutuality are particularly needed in view of the fact that every local church always lives on the edge of compromise with its context (Rom. 12.3-18). Some churches are immersed in the problems of materialism and racism, others in those of oppression and the option of violence. We may help each other by seeking to see the world through the eyes of our brothers and sisters.

We must evangelize, respond to immediate human needs and press for social transformation.

(40) With regard to the wider world community Christian churches should identify and exchange people who are equipped through their personal characteristics, training and Christian maturity to work across cultures in the name of Christ and of the sending church. These men and women would go as Servants and Stewards characterized by humility and meekness; and they would work together with members of the Body of Christ in the countries to which they go.

VII. CHRISTIAN AID AGENCIES AND TRANSFORMATION

(41) In reflecting upon the Christian response to human need, we have recognized the central place of the local church as the vehicle for communicating the gospel of Jesus Christ both in word and deed. Churches around the world have throughout history displayed active concern for the needs around them and continue to serve the needy. We call upon the aid agencies to see their role as one of facilitating the churches in the fulfillment of their mission.

(42) We recognize the progress which in recent years has been made in our understanding of the gospel and its social and political implications. We also recognize, however, the deficiencies in our witness and affirm our desire for a fuller understanding of the biblical basis for our ministry.

(43) We acknowledge that the constituency of the aid agencies is generally concerned with human suffering, hunger and need. However, we recognize that this concern is not consistently expressed with integrity. In efforts to raise funds the plight of the poor is often exploited in order to meet donor needs and expectations. Fund-raising activities must be in accord with the gospel. A stewardship responsibility of agencies is to reduce significantly their overheads in order to maximize the resources for the ministry.

(44) We are challenged to implement in our organizations a positive transformation demonstrating the values of Christ and His Kingdom which we wish to share with others. We must, for example, avoid competition with others involved in the same ministry and a success mentality that forgets God's special concern for the weak and "unsuccessful" (Gal. 2.10; Ps. 147.6). We should continually review our actions to ensure biblical integrity and genuine partnership with churches and other agencies. Decisions on ministry policy, including how resources are to be used, need to be made in consultation with the people to be served.

(45) We need to ensure that our promotional efforts describe what we

are actually doing. We accept the responsibility of educating our donors in the full implications of the way Christian transformation is experienced in the field. The Holy Spirit has led us to this ministry. In accepting the responsibility of education we recognize the process may cause some to question our approach. We will strive to educate with a sense of humility, patience and courage.

(46) In all of our programs and actions we should remember that God in His sovereignty and love is already active in the communities we seek to serve (Acts 14.17; 17.23; Rom. 2.9-15). Agencies, therefore, should give adequate priority to listening sensitively to the concerns of these communities, facilitating a two-way process in communication and local ownership of programs. The guiding principle is equitable partnership in which local people and Western agencies cooperate together. Many models for development have originated in the Two-Thirds World. Christian aid agencies should in every way encourage these local initiatives to succeed. In this way the redeemed community of the Kingdom will be able to experiment with a number of models of transformation.

(47) The agencies' legitimate need for accountability to donors often results in the imposition of Western management systems on local communities. This assumes that Western planning and control systems are the only ones which can insure accountability. Since the communities these agencies seek to serve are often part of a different culture, this imposition can restrict and inhibit the sensitive processes of social transformation. We call on development agencies to establish a dialogue with those they serve in order to permit the creation of systems of accountability which respect both cultures. Our ministry must always reflect our mutual interdependence in the Kingdom (Rom. 14.17-18; 1 Cor. 12).

(48) In focusing on the apparently conflicting requirements of our action as Christian agencies, we are conscious of our sin and compromise. In a call to repentance we include a renunciation of inconsistency and extravagance in our personal and institutional lifestyle. We ask the Spirit of truth to lead us and make us true agents of transformation (Acts 1.8).

VIII. THE COMING OF THE KINGDOM AND THE CHURCH'S MISSION

(49) We affirm that the Kingdom of God is both present and future, both societal and individual, both physical and spiritual. If others have over-emphasized the present, the societal and the physical, we ought to confess that we have tended to neglect those dimensions of the biblical message. We therefore joyfully proclaim that the Kingdom has broken into human history in the Resurrection of Christ. It grows like a mustard seed, both judging and transforming the present age.

(50) Even if God's activity in history is focused on the church, it is not confined to the church. God's particular focus on the church—as on Israel in the Old Testament—has as its purpose the blessing of the nations (Gen 12.1-3; 15; 17; Is. 42.6). Thus, the church is called to exist for the sake of its Lord and for the sake of humankind (Mt. 22.32-40).

(51) The church is called to infuse the world with hope, for both this age and the next. Our hope does not flow from despair: it is not because the present is empty that we hope for a new future (Rom. 5.1-11). Rather, we hope for that future because of what God has already done and because of what He has promised yet to do. We have already been given the Holy Spirit as the guarantee of our full redemption and of the coming of the day when God will be all in all (1 Cor. 15.28). As we witness to the gospel of present salvation and future hope, we identify with the awesome birthpangs of God's new creation (Rom. 8.22). As the community of the end-time anticipating the End, we prepare for the ultimate by getting involved in the penultimate (Mt. 24.36-25.46).

(52) For this reason we are challenged to commit ourselves to a truly vigorous and full-orbed mission in the world, combining explosive creativity with painstaking faithfulness in small things. Our mission and vision are to be nurtured by the whole counsel of God (2 Tim. 3.16). A repentant, revived and vigorous church will call people to true repentance and faith and at the same time equip them to challenge the forces of evil and injustice (2 Tim. 3.17). We thus move forward, without either relegating salvation merely to an eternal future or making it synonymous with a political or social dispensation to be achieved in the here and now. The Holy Spirit empowers us to serve and proclaim Him who has been raised from the dead, seated at the right hand of the Father, and given to the church as Head over all things in heaven and on earth (Eph. 1.10, 20-22).

(53) Finally, we confess our utter dependence on God. We affirm that transformation is, in the final analysis, His work, but work in which He engages us. To this end He has given us His spirit, the Transformer *par excellence*, to enlighten us and be our Counselor (Jn. 16.7), to impart His many gifts to us (Rom. 12; 1 Cor. 12), to equip us to face and conquer the enemy (2 Cor. 10.3-5; Gal. 5.22-23). We are reminded that our unconfessed sins and lack of love for others grieve the Spirit (Eph. 4.30; Gal. 5.13-16). We therefore fervently pray for our sins to be pardoned, for our spirit to be renewed, and for the privilege of being enlisted in the joyous task of enabling God's Kingdom to come: the Kingdom " . . . of justice, peace and joy in the Holy Spirit" (Rom. 14.17).

Theology and Experience: A Complete Bibliography on Henri Nouwen

by Robert Durback

Dermot Lane has put his hand on the pulse of our time when he states that: "One of the most significant developments in Christian theology in this century has been the recovery of experience as an integral element in the exercise of theology" (*The Experience of God: An Invitation to Do Theology*, Paulist Press, 1981). If I begin the study of a Dutch theologian with a quote from an Irish theologian, it is because the trend announced by the one is so strikingly manifest in the work of the other. In fact I might begin by recommending that one begin or conclude a study of Henri Nouwen by reading Lane's book, so as to appreciate better the dynamic at work throughout the writings of the former. Lamenting the rift between doctrine and experience evident in Catholic theology during the first half of this century, Lane concludes: "If doctrine is not related to human experience it will inevitably become marginal in the lives of believers" (pg. 21). If Nouwen's books proclaim anything, it is the wedding between doctrine and human experience.

In an interview published in the summer of 1978 in *Critic* magazine (Thomas More, Chicago), Nouwen describes the unique approach which has made him the much sought after lecturer and writer he has become:

"I have always used as my prime resource some of my own observations and my own personal struggles with whatever I am writing about. This is because I have always believed that one of the main objectives of ministry is to make your own faith struggles available to others, to articulate for others your own doubts, and to say, in effect, 'I don't know the answers either. I am simply a catalyst, simply somebody who wants to articulate for you things that you already know but might get a better grip on if there are some words for them.' Later I might discuss with my associates and friends what other writers may have said about these things, but I think that my strength has always been starting from the shore of personal experience."

It may be argued that such an emphasis on personal experience would tend to be restrictive, running the risk of a subjectivism which could well narrow the field of interest of others with very different experiences. Nouwen averted to this possibility early in his writings when preparing a book on prayer:

"... I thought I could hardly write about prayer before I had asked the question: 'What is it that I myself find in prayer?' I came to see that praying had something to do with silence, with acceptance, with hope, with compassion, and even with revolution. Then I carefully sought out concepts and images which expressed what I had experienced or would have liked to experience" (*With Open Hands*, pg. 7).

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He then proceeds to face squarely the "subjectivity" objection:

"But what does this have to do with anyone else? Aren't my own experiences so personal that they might just as well remain hidden? Or could it be that what is most personal for me, what rings true to the depths of my being, also has meaning for others? *Ultimately, I believe that what is most personal is also the most universal.*" [Italics my own.]

In that final statement Nouwen lays the foundation on which will rest the structure of his subsequent theological reflection. Perceptively, he qualifies the principle: "To arrive at this point, however, friends are necessary, for they are the ones who help you distinguish between superficial sensations and deep human experiences." One need only glance at the "acknowledgments" pages in any of Nouwen's books to glimpse the sweep of resources he draws on from a vast array of friends and acquaintances from all walks of life.

It might be appropriate at this point to call attention to the fact that friends and personal experience are not the sole source of Nouwen's psychological and pastoral expertise. Ordained to the priesthood in 1957 in his native Holland, he went on to study psychology at the University of Nijmegen. Later he became a fellow in the Program of Religion and Psychiatry at the Menninger Foundation (1964-66), and then visiting professor at the University of Notre Dame. Most recently he completed ten years at Yale Divinity School, serving first as associate professor and finally as full professor of pastoral theology.

Those who have followed Nouwen's career and the people-oriented thrust of his pastoral approach should not be too surprised that his academic career climaxed in 1981 with a decision to resign from his tenure at Yale to work directly with the poor in Latin America. At this writing he is presently under an agreement with Harvard University which gives him loose ties with that academic base in the U.S., while leaving him free to work in Latin America for the greater part of the year. To the joy and deep satisfaction of his readers, the entire journey from lecture hall to university, to monastic retreat, to barrio, has been charted in the steady stream of books that have come forth from the pen of this articulate and very mobile professor. In the annotated bibliography which follows we will take a bird's eye view of the content of each of his works in the order of publication. Asterisks indicate four best selling books.

Intimacy: Pastoral Psychological Essays (Fides, 1969; Harper & Row, 1981, pp. ix + 150, pb., \$5.95.) *Genesis Experience*. Intimacy is the result of two years at Notre Dame (1966-68) in which Nouwen responds to the many questions put to him by his students and friends on campus. The questions seemed to boil down to a single basic question: "How can I find a creative and fulfilling intimacy in my relationship with God and my fellow man?" Seven essays grouped under four headings: Intimacy & Sexuality. Intimacy & Prayer. Intimacy & Community. Intimacy & the Ministry.

Creative Ministry: Beyond Professionalism in Teaching, Preaching, Counseling, Organizing, and Celebrating (Doubleday, 1971, pp. xxiv + 123, pb., \$3.50.) *Experiencing New Challenges in Ministry*. Explores the relationship between professionalism and spirituality in pastoral ministry. Nouwen's basic thesis: Unlike other professions, ministry is not an eight-to-five job, but primarily a way of life for others to see and understand so that liberation can become a possibility.

***With Open Hands** (Trans. from the Dutch, *Met Open Handen*, by P. Gafney. Ave Maria, 1972, pp. 160, pb., \$2.95.) *Experiencing Prayer*. With the aid of photographer friends Nouwen describes the movement of prayer as movement from clenched fists to open hands. (Cf. Intro. above.)

Thomas Merton: Contemplative Critic (Formerly *Pray To Live*, Fides 1972; Harper & Row, 1981, pp. x + 158, pb., \$4.95.) *Merton Experience*. In this introduction to the life and thought of Thomas Merton, Nouwen explains: "I met him only once at the Abbey of Gethsemani in Kentucky. Yet thereafter, his person and work had such an impact on me that his sudden death stirred me as if it were the death of one of my closest friends. It therefore seems natural for me to write for others about the man who has inspired me most in recent years."

***The Wounded Healer: Ministry in Contemporary Society** (Doubleday, 1972, pp. xiv + 104, pb., \$2.95.) *Experiencing a Dislocated World*. What does it mean to be a minister in our contemporary society where men and women who want to be of service find the familiar ways crumbling and traditional protections vanishing? Nouwen addresses the question: "After all attempts to articulate the predicament of modern man, the necessity to articulate the predicament of the minister himself becomes most important. For the minister is called to recognize the sufferings of his time in his own heart and make that recognition the starting point of his service."

Aging: The Fulfillment of Life Co-authored with Walter Gaffney. (Doubleday, 1974, pp. 160, pb., \$3.50.) *Experiencing the Aging Process*. The elderly are our prophets. They remind us that what we see so clearly in them is a process in which we all share. Grandparents, parents, children, and grandchildren—they all make the whole of our life cycle visible and tangible to us at every moment of our lives. The elderly are our teachers who tell us about the dangers as well as the possibilities in becoming old. (Available on cassette, Ave Maria.)

Out Of Solitude: Three Meditations on the Christian Life (Ave Maria, 1974, pp. 63, pb., \$1.95.) *Experiencing Tension: Solitude vs. Social Action*. Drawing on three biblical texts, the author reflects on the two poles between which the Christian life is constantly held in tension: solitary prayer and active ministry. His thesis: Care and ministry, to bear fruit worthy of the name Christian, must be born out of solitude, i.e., a deep, personal involvement with the living God.

***Reaching Out: The Three Movements of the Spiritual Life** (Doubleday, 1975, pp. 120, cl., \$8.95.) *Experiencing the Inner Search*. Nouwen himself gives his own unique evaluation of one of his best selling books: "... This book is closer to me than anything I have written and tries to articulate my most personal thought and feelings about being a Christian." An excellent retreat companion. (Available on cassette, Thomas More.)

***Genesee Diary: Report from a Trappist Monastery** (Doubleday, 1976, pp. xiv + 199, pb., \$3.95.) *Experiencing Monastic Life*. Taking advantage of a sabbatical, the author, by special arrangement with the Trappist monks of Genesee Abbey in upstate New York, spends seven months in seclusion at the abbey. Living the day-to-day monastic routine as a fully integrated, if temporary, member of the community provides him with a unique opportunity to probe his own life as a busy lecturer, writer, and university professor in contrast with the slower-paced lifestyle of the monks. A special treat for anyone interested in what goes on inside monasteries—or better, what goes on inside people inside monasteries.

The Living Reminder: Service and Prayer in Memory of Jesus Christ (Seabury, 1977, pp. 80, pb., \$4.95.) *Integrating Experience: Ministry and Spirituality*. "What are the spiritual resources of ministers? What prevents them from becoming dull, sullen, lukewarm bureaucrats, people who have many projects, plans, and appointments, but who have lost their heart somewhere in the midst of their activities? What keeps ministers vital, alive, energetic and full of zeal?" These are the questions of this book.

Clowning In Rome: Reflections on Solitude, Celibacy, Prayer, and Contemplation (Doubleday Image, 1979, pp. 110, pb., \$4.50.) *Foolish Experience*. Four lectures originally given during a five-month stay in Rome. Why "clowning" in Rome? Nouwen explains: "Of the virtuosi we say, 'How do they do it?' Of the clowns we say, 'They are like us.' The clowns remind us . . . that we share the same human weaknesses." The clown is a "powerful image to help us understand the role of the minister in contemporary society." Playing the clown, Nouwen explores four "clownlike" or "foolish" elements in the spiritual life: being alone, treasuring emptiness, standing naked before God, and simply seeing things for what they are." (Available on cassette, Thomas More.)

In Memoriam (Ave Maria, 1980, pp. 62, pb., \$2.50.) *Experiencing Death*. A moving account of the sudden illness and subsequent death of his mother, whose first symptoms of cancer are discovered during a family visit with the author at Yale in the fall of 1978. Though Nouwen's reflections on the way he experienced his mother's death were intended originally for his own and his family's cherished remembrance, copies circulated among close friends eventually led to pleas for publication. Yielding, Nouwen notes in his introduction: "In life she belonged to a few; in death she is for all." A precious legacy. And a priceless tool for ministering to the bereaved.

The Way Of The Heart: Desert Spirituality and Contemporary Ministry (Seabury, 1981, pp. 96, cl., \$7.95, pb., \$2.50.) *Desert Experience*. A contemporary rereading of the Sayings of the Desert Fathers. Focusing on the threefold command to Abba Arsenius, "Flee! Be silent! Pray!", Nouwen pursues the implications for contemporary ministers of early Christian teaching on the fundamental role of the three disciplines of solitude, silence, and unceasing prayer. (Available on cassette, Thomas More.)

Making All Things New: An Invitation to the Spiritual Life (Harper & Row, 1981, pp. 96, cl., \$8.25.) *Responding to the Inexperienced*. "What do you mean when you speak about the spiritual life?" Nouwen responds to a frequently asked question in this small and very readable volume which explores the basics of Christian spirituality.

A Cry For Mercy: Prayers from the Genesee (Doubleday, 1981, pp. 175, cl., \$10.95, pb., \$5.95.) *Experiencing Monastic Prayer*. Returning to the Abbey of the Genesee for a second stay of seven months (Cf. *Genesee Diary*, above), Nouwen tries a new experiment: instead of keeping a diary, he writes a prayer each day. A sample concludes this bibliography.

Compassion: A Reflection on the Christian Life (Doubleday, 1982, pp. xii + 142, cl., \$12.95.) *Experiencing Solidarity*. With coauthors Donald P. McNeill and Douglas A. Morrison, Nouwen explores the unique role of compassion in the Christian life. At first sight compassion seems to be a natural, instinctive, human response to other's pain and suffering. But on closer inspection the authors conclude that for the Christian true compassion is born only out of prayerful reflection on the implications of the Incarnation and the demands it makes on all who would follow in the footsteps of the Man of Sorrows. A creative, insightful exploration of a timely topic in a world sensitized to violation of human rights, hunger, and oppression. (Available on cassette, Thomas More.)

A Letter Of Consolation (Harper and Row, 1982, pp. 96, cl., \$6.95.) *Experiencing Grief*. A companion volume to be read in sequence to *In Memoriam*. Six months after the death of his mother, during his second protracted stay at the Trappist Abbey of the Genesee, Nouwen found himself deeply in touch with his own grief over the loss of his mother. He wanted to share his feelings with someone "who could really understand what was happening inside me. And who could better understand me than my own father?" The result: *A Letter of Consolation*. Originally a strictly personal letter, the published text was the inevitable result of the urgings of friends. A deeply moving account, and, like *In Memoriam*, a healing gift to the bereaved.

Gracias! A Latin American Journal (Harper & Row, 1983, pp. xiv + 188, cl., \$12.95.) *Conversion Experience: Identifying with the Poor*. *Gracias* should be read after *Compassion*, and *Compassion* should be read after *Gracias*. In *Compassion* Nouwen theorizes about the compassionate life. In *Gracias* he lives it. Stepping down from ten years as Professor of Pastoral Theology at Yale in July of 1981, Nouwen promptly embarked on a plan which had been taking shape in his mind as his academic career headed toward its climax: to work among the poor in the barrios of Lima. *Gracias* chronicles his day-to-day experiences in his Third World parish. Challenging reading!

It seems fitting that we conclude with a final quote from the author which would tie the many strands together in a unity. I think the following quote from *A Cry For Mercy* serves the purpose well. Reflecting on the words of Jesus to the Samaritan woman at the well, Nouwen prays:

"The water that you give turns into a spring. Therefore, I do not have to be stingy with your gift, O Lord. I can freely let the water come from my center and let anyone who desires drink from it. Perhaps I will even see this spring in myself when others come to it to quench their thirst. So often, Lord, I doubt that there is a spring in me; so often I am afraid that it has dried up or has been filled with sand. But others keep believing in the spring in me even when I do not."

Let those who thirst come to the spring.

Genesis. Interpretation: A Bible Commentary for Teaching and Preaching by Walter Brueggemann (John Knox, 1982, 384 pp., \$23.95). Reviewed by Gerald H. Wilson, Assistant Professor of Religion, University of Georgia.

Brueggemann's book represents the initial Old Testament offering in a new commentary series from John Knox. Guiding and informing the structure of the commentary is Brueggemann's understanding that the central, organizing motif of Genesis is the "call of God." This call is extended initially to the whole of creation, calling it into relationship with God (Gen. 1-11). In addition God calls into existence a community to be his special people (Gen. 12-50). In both instances this call "invites" and does not demand response. Both creation and Israel are seen as responding freely and in faith to the divine initiative. Following this basic division (the call to the world and the call to the community) Brueggemann divides the Genesis narrative into four generally recognized blocks of material, each of which is related to a particular New Testament passage which the author feels casts light on a Christian understanding of the unit.

1. The Sovereign Call of God—Gen. 1:1-11:29 (The Creation and Prehistory) Eph. 1:9-10.
2. The Embraced Call of God—Gen. 11:30-25:18 (The Abraham Cycle) Heb. 11:8, 11, 17, 19.
3. The Conflicted Call of God—Gen. 25:9-36:43 (The Jacob Cycle) I Cor. 1:27-29.
4. The Hidden Call of God—Gen. 37:1-50:26 (The Joseph Cycle) Rom. 8:28-30.

After the introductory matters, each of these four major sections is introduced following a consistent format: a. Introductory comments; b. Critical Issues (in which important issues of critical scholarship are briefly noted); c. Theological Affirmations (in which the major theological concerns perceived are indicated); d. Schema for Exposition (in which the structure of the section is set out by means of a brief discussion and the aid of helpful accompanying charts).

The author's exposition is stimulating throughout and informed by the best of contemporary Genesis scholarship. This volume should become a welcome addition to the library of many students of Genesis, scholar, student, pastor and layperson alike. The reader should be aware from the outset, however, that the individual volumes of the Interpretation series are not commentaries in the traditional sense. They are instead (as the series preface makes clear) *interpretations* which aim to make the results of biblical scholarship accessible for the preaching and teaching ministry of the church. (The reader should first read the introductory materials with care.) This stated goal affects the method and content of the present volume. While the results of text criticism, form criticism, source criticism and historical criticism is everywhere assumed, little direct attention is paid to these matters except in the brief discussions introducing the major segments of the book. The author's comments are generally presented in "the form of expository essays" which seek to leap the gap between the "then" of the text and the "now" of the church. Such an attempt involves risks, as both author and editors are aware.

First, every "interpretation" is individual. The author does not—indeed cannot—claim that one's interpretation is the best or only possible one. The data can be interpreted differently, leading to different conclusions and emphases. (I find this especially true of the author's discussion of Gen. 1-4.)

Also, the choice to present the material in a series of interpretive essays can have the unfortunate ef-

fect of obscuring the process leading to the author's interpretation and thus depriving the reader of the necessary means of critiquing the author's conclusions. As a result, to render an informed judgment as to the validity of the interpretation, one must read Brueggemann in concert with the critical commentaries.

This is not to denigrate the value of this excellent volume which admirably fulfills the stated goals of the series and can lead one ever deeper into an encounter with the one true Word.

New Testament Essays

by Raymond E. Brown (Paulist, 1982, 3rd ed., xvi + 280 pp., \$4.95). Reviewed by W. Bingham Hunter, Associate Professor, Talbot Theological Seminary.

This book is a collection of some of Raymond Brown's most stimulating early (1955-1965) journal articles. The three essays which make up Part One of the volume explain to the general reader the motivation and orientation (the "why" and "to what purpose?") of modern Roman Catholic biblical research. In "Our New Approach to the Bible" Brown makes clear his commitment, "heart, mind and soul, to the modern biblical movement that for Catholics had its origins in Pope Pius XII's great encyclical *Divino Afflante Spiritu* (1943)." This modern biblical movement, he was convinced (in 1961), "is solidly grounded in science, has received the approving patronage of the Church, and is a thoughtful and necessary Christian response to contemporary culture." But one notes with some interest Brown's reference to a postscript (added to the article in 1965 after the Council): "The relief uttered on p. 15 that the burgeoning Catholic biblical scholarship was not crushed but approved by Vatican II is an eloquent reminder of how close we came to disaster."

The next two essays, "Ecumenism and New Testament Research" and "The Unity and Diversity in New Testament Ecclesiology," showcase the sort of gains the Church might expect as fruits of scientific historical biblical criticism, and illustrate what Brown feels is a consensus in biblical interpretation which cuts across traditional Protestant/Catholic denominational lines. It is fascinating to reflect (in light of developments during the intervening 25 years) on the fact that the latter essay was originally delivered from a platform shared by Ernst Kasemann at the Fourth World Conference on Faith and Order. The three essays in Part One are worth study as an example of how Roman Catholic biblical criticism was explained to the Church as a whole by one of its ablest practitioners—against a background Brown describes as "the spectre of a rightest fanaticism [that] was threatening in the 1960's."

The eleven essays in Part Two make this paperback worth owning. Most theological students will be familiar with Brown's magisterial commentaries on the Johannine literature and his creative reconstruction of the community which produced it. The next eight essays are instructive for those aspiring to write commentaries themselves, because they are examples of the kind of careful scholarship from which a quality major commentary should grow. "The Johannine Sacramentary" and "The Eucharist and Baptism in John" provide a valuable introduction to aspects of sacramental theology which American Protestant students often find confusing in Catholic and Continental exegesis. Brown threads his way between hyper- and antisacramentalism with a balanced discernment which ought to be paradigmatic for any maturing exegete. The discussion of baptismal and eucharistic allusions in John

3 and 6 has continued: Brown did not prove to be the last word on Johannine sacramentalism. But the way he approaches the issue deserves thoughtful reflection—particularly for those who worship in nonliturgical communions. The brief article titled "The Theology of the Incarnation in John," contains a warning against the dangers of "docetic spirituality" which will always remain pertinent. In my judgment Brown's analysis of the relationships between "The Qumran Scrolls and the Johannine Gospel and Epistles" still has not been significantly bettered, and this essay also stands as a reminder that part of Brown's stature as a *Neutestamentler* is due to his foundational studies in Semitics under W. F. Albright.

The relationships between John and the Synoptics have challenged the best minds in Gospel scholarship. Brown's contributions in this area have been both creative and substantial. The essay, "John the Baptist and the Gospel of John," and the next three, "The Problem of Historicity in John," "The Gospel Miracles," and "John and the Synoptic Gospels: A Comparison," each develop the historical implications of John's use of what Brown regards as "a wealth of historical material" preserved, transmitted and developed independently of the synoptic tradition. Explaining "How My Mind Has Changed" at the 1982 AAR/SBL meetings in New York, Brown indicated that he now would assign a larger role to the Johannine Community in the cosmopolitan history of the Gospel than he did in the Anchor Bible Commentary; but that changes little the basic arguments advanced in these particular essays.

The last three essays in the book, "The *Pater Noster* as an Eschatological Prayer," "Parable and Allegory Reconsidered" and "The Beatitudes According to Luke," treat very familiar synoptic material. However, the treatment of the Lord's Prayer is a truly "classical" example of what can be accomplished by scientific historical criticism. And no matter what your suspicions or aspirations regarding Brown's methodology and/or presuppositions, his discussion of Matt. 9:9-13; Luke 11:2-4 and *Didache* 8:2 is worth the price of the book to have at hand.

The indices are disappointing, but their many omissions will force you to digest the material and be nourished by, or react to it, rather than merely picking at it. And this is important, because Brown will force you to think. Personally, I think Brown on occasion may be too skeptical historically, too creative redactionally, or too certain about the synoptics relationally. But thinking through the implications of one's convictions is essential to any researcher's intellectual integrity and scholarly accuracy. In Gospel studies in particular, there has been too little careful thinking and too much polemicalizing, for far too long.

The Gospel According to John

by Rudolf Schnackenburg, trans. by K. Smyth (Herder and Herder, 1968, 1979, 1982, 3 vols., \$29.50 ea.). Reviewed by Grant R. Osborne, Associate Professor of New Testament, Trinity Evangelical Divinity School.

The appearance of the long-awaited English translation of the third volume of this magnificent achievement gives us the opportunity to produce a major review of the entire set. Schnackenburg, Professor of Theology at the University of Wurzburg, is certainly one of the leading NT exegetes of our day, and, with the other magisterial works on John by C. K. Barrett and Raymond E. Brown, this work places the Gospel of John in the enviable position of the biblical book with the greatest number of first-rate commentaries. In fact, any addi-

tional work would only be redundant or unnecessarily speculative. The only exceptions would be 1) a volume which abbreviates and summarizes the massive amount of work in these three for the sake of the less advanced student; and 2) a commentary written from the standpoint of new literary-critical and rhetorical approaches.

Schnackenburg approaches John from the standpoint of form and redaction criticism. As a result, there is less structural discussion than is the case with Brown. This is probably the most disappointing feature. However, Schnackenburg makes it up with even more detailed coverage of exegetical issues. There are eighteen excurses in the three volumes. To understand the vast scope of the discussion I have selected two representative examples. In his discussion of the major problem of predestination vs. free will (II, 259–74) he first studies the stress in John on faith-decision and human choice then compares them to the many deterministic passages and concludes that the latter does not obviate the former. After a lengthy discussion of Jewish background, specifically the predestinarian theology of Qumran, he examines the Johannine theme of “hardening” or “blindness” and concludes that it is the negative parallel to the faith–predestinarian motif. As with Pharaoh, God’s hardening is judgment upon those who deliberately reject God. I found this discussion balanced and stimulating, though I could have wished that the statements on God’s universal salvific will would also have been discussed. Schnackenburg’s presentation will not satisfy those who take a predestinarian approach (e.g. D. A. Carson’s *Divine Sovereignty and Human Responsibility*) but I found it very refreshing.

Schnackenburg’s critical acumen is seen in “The Paraclete and the sayings about the Paraclete” (III, 138–54). The presentation here provides a good summary of the many writers on this issue and, I must admit, a compelling case for his position. With respect to the “formation and meaning” of the word, he refuses to be dependent on etymological or linguistic considerations but recognizes that the term is given new dimensions in the Christian community. Tradition criticism, Schnackenburg demonstrates, must conclude that the term is not a Johannine creation but stems from the very earliest community. The major function of the term is to present the Spirit as taking over and continuing Jesus’ activity in the world. As such, the paraclete sayings are integral to the farewell discourse and not mere interpolations. They point to the Spirit as both witness and “successor” to Jesus, specifically in the areas of teaching, guiding, encouraging (with respect to the community) and convicting (with respect to the world).

The discussion itself follows the order of the text, with several major exceptions. He believes that 3:31–36, 13–21 is a revelation discourse inserted into the narrative and so discusses it as a separate narrative; he argues that chapters 5 and 6 have been inverted and so reverses them; he takes 7:15–24 as a displaced text belonging at the end of ch. 5 and so treats it in the latter spot. As a result, Vol. III is the only one to follow exactly the order of the text.

Due to the length of time between volumes (the original German editions appeared in 1965, 1971 and 1975), Schnackenburg’s own positions altered slightly in a few cases. He became more open to the possibility of a signs-source (a major criticism of his first volume by many), and he allows some gnostic influence, though still affirming the priority of Jewish-wisdom thought. Also, he seems more open to existential interpretation in later volumes, though always anchoring it firmly in the historical dimension of the text. Moreover, he refuses to see the Johannine Jesus as “more relevant” because the portrait is “more existential!” In fact he goes to the other extreme, saying that “the synoptic Jesus, who more faithfully retains the voice and be-

haviour of the historical Jesus, offers stronger incentives” with respect to social commitment (III, 393).

It is strange that this commentary has not received the attention it deserves in the periodicals. It is probably due to two factors: 1) it does not blaze new trails in dealing with issues but rather takes moderate positions for the most part; and 2) so much has come out on John that the mind is numbed. Schnackenburg seeks to let the text speak rather than searching for innovation for its own sake. Of course, many of the concepts—the editorial stages, the wisdom background, the question of sacramental influence, theories regarding the Johannine community—have been under sufficient bombardment that more changes should have accrued between the first and last volumes than are actually there. However, this remains an extremely worthwhile addition to the literature on John and cannot be ignored by anyone doing careful research on the Fourth Gospel.

The Promise of Narrative Theology: Recovering the Gospel in the Church

by George W. Stroup (John Knox, 1981, 288 pp., \$8.50). Reviewed by Robert Cathey, Ph.D. candidate, Union Theological Seminary (NY).

The question George Stroup put to me as a student was whether neo-Reformed, neo-Orthodox, and conservative evangelical theologies had ever come to terms with the challenges of nineteenth-century Protestant Liberalism. *Promise of Narrative Theology* is, in part, Stroup’s answer to his own question. He situates this question within the larger context of the modern crisis in Christian identity in North America and the rest of the affluent world: at issue is “whether Christian faith and identity can be maintained in a culture whose political and social values increasingly have little or nothing to do with the Christian tradition.”

The book is divided into three parts which oscillate between two foci, “the existential problem of Christian identity” and “the confusion in Christian theology about the meaning of revelation. The premise of this book is that these two issues are so closely bound that one cannot be resolved without addressing the other.” In Part I Stroup narates how the current crisis in Christian identity and the undermining of the doctrine of revelation proposed by Barth have prepared the way for the emergence of narrative theology. Evangelicals will be particularly interested in the four “symptoms of the crisis”: (1) “the silence of Scripture in the life of the church”; (2) “the loss of theological tradition” as the vital resource of Christian community”; (3) the loss of the theological reflection in the churches’ decision-making process; (4) “the inability of individuals within the Christian community to make sense out of their personal identity by means of Christian faith.” To face up to this crisis and confusion, Stroup proposes the strategy of narrative theology, a disciplined reflection upon the historical events of God’s redemption of humanity mediated to us *via* Christian narrative accounts and interpreted within the Christian community. More specifically, “Christian narrative emerges from the collision between an individual’s identity narrative and the narratives of the Christian community.” Such reflection “may mean a thorough reinterpretation of the contents of Christian doctrine.”

Part II is the heart of the book. First, Stroup demonstrates how all human personal identity takes the form of narrative, and illustrates this with the graphic example of *The Autobiography of Malcolm X*. Narrative is “that literary form in which a person’s life-story comes to expression,” whether that story is legend or history. The genre of narrative is characterized by “movement,” “direction,” “plot”

or “inner continuity.” What makes Christian narrative unique is its historicity: “it claims to represent a person’s identity (and therein his or her history, present behavior, and hopes for the future) as it has been constructed from the perspective of Christian faith.” Personal identity is “a pattern or a shape which memory retrieves from the history of each individual and projects into the future.” The structure of narrative on a communal level appears in the Judeo-Christian Scriptures (Stroup uses the examples of Deuteronomy from the Torah and Mark from the NT). Like personal identity, Christian identity seeks a narrative structure, which is classically portrayed in Augustine’s *Confessions*. Part III concludes the book with narrative reinterpretations of the doctrines of justification, sanctification, revelation, scripture, the sacraments, and hope.

At the 1982 annual meeting of the American Academy of Religion, *Promise of Narrative Theology* sparked heated debate. Both Cornel West of Union Seminary (NYC) and Stanley Hauerwas of Notre Dame contended that the doctrine of revelation actually controlled Stroup’s discourse about narrative, rather than narrative reforming the doctrine. Stroup maintained that revelation is still a necessary doctrine for doing theology today, yet urged us to embrace both the objectivity of revelation (God’s initiative) and the subjectivity (Christian narrative). The point of contact between Stroup and evangelicals is his insistence on the historical grounding of Christian identity in both the NT narrative of the cross of Jesus and the personal histories of contemporary disciples. Narrative theology promises to open a door of dialogue between modern theologians and evangelicals for whom Scripture never quite ceased to speak boldly. I would heartily recommend this book as an introduction to hermeneutics for undergraduates, seminarians, pastors, and the reading laity.

Biblical Authority, A Critique of the Rogers/McKim Proposal

by John D. Woodbridge (Zondervan, 1982, 237 pp., \$8.95). Reviewed by Clark Pinnock, Professor of Theology, McMaster Divinity College.

This work by John Woodbridge of Trinity Evangelical Divinity School is a book-length response to a volume which appeared in 1979 written by Fuller professor Jack Rogers together with a former graduate student, Donald McKim, now a professor at Dubuque Theological Seminary. The Rogers/McKim thesis was that the historic doctrine of inspiration was the affirmation of the infallibility of the Bible in matters of faith and practice with the possibility of errors appearing in the non-essential marginal material. It was a case against inerrancy as advanced by the old Princeton school and a defense of a less stringent view than that. The effort provoked Trinity professor John Woodbridge to produce an erudite refutation of the thesis and the experiments based on it, thus opening a new skirmish in the battle for the Bible among the evangelicals. Kenneth Kantzer writing in the foreword speaks of a battle raging over the authority of the Bible and considers it “worth fighting.” Evidently to this former Trinity dean and *Christianity Today* editor, if it is not the case that Woodbridge is right and Rogers/McKim wrong, the ordinary believer would not know when to trust his or her Bible. And so we are seeing the battles of the twenties being refought on the battlefield known as evangelicalism.

Though he writes in a friendly spirit, Woodbridge takes serious exception to the Rogers/McKim proposal and levels basic objections to it, in particular that the authors misconstrued the evidence from the church fathers and theologians to support a

limited inerrancy position they did not hold. Rogers/McKim were out to find precedents in history for their belief and skewed the data in their favour. They wanted to give historical justification and dignity to their own desire to limit the truth of the Bible to the areas of faith and practice and permit critical conclusions to hold in other regions. Their book is a piece of apologetics in defense of this thesis. Woodbridge contends that their apologetic goal overwhelmed their commitment to an even-handed treatment of the historical sources. Ouch!

I think that there is much truth in what Woodbridge is saying. However difficult it may be to modern Bible scholars, the Scripture principle as it developed after Marcion located divine authority in the words of the Bible and attributed to the text a very complete infallibility and inerrancy. Though harshly critical of this development, Edward Farley has made this plain in his recent *Ecclesial Reflection, An Anatomy of Theological Method* (Fortress, 1982). It is not easy to attribute to an Augustine or a Calvin the sort of view which Charles Briggs and now Rogers/McKim want to defend in the modern situation. If I could change history around, I would wish that Woodbridge had written a history of the doctrine of inspiration first, and then Rogers/McKim had replied to it. In that sequence Woodbridge would have presented the conservative line historically with which he is in close agreement, and Rogers/McKim could have explained the factors which gave them difficulties with it. As it stands, I feel badly for everyone concerned: for Rogers/McKim because they climbed so far out on a limb only to have it cut off behind them, and for Woodbridge for having to direct his amazing talents to the task of refutation when they would be better used in positive exposition. In defense of Rogers/McKim I would say that, although I believe Woodbridge dealt their narrow thesis a deadly blow, the thrust of their work on behalf of God and the gospel is very positive and evangelical. I sincerely hope people will not write them off as if they were false evangelicals or compromisers. Also, I have some remarks to address to the Woodbridge thesis which may indicate some basis for their concerns.

First, as Bromiley points out in *Scripture and Truth*, edited by Carson and Woodbridge (Zondervan 1983), the fathers of the church seriously neglected the humanity of the Bible and, therefore, are not such a good example for us today. In wanting to correct this mistake in the "historic" view, Rogers/McKim are right to speak out, and Woodbridge gives us no help. Second, it is not so easy to contain a thinker like Luther in the Princeton framework. In a preface to the Revelation he wrote that he could detect nothing of the Spirit in it. Further, he challenged anyone to harmonize Paul and James on justification by faith, offering the reward of a doctor's degree.

The real issues which underlie the Rogers/McKim thesis and their desire to prove it are not on stage in this exchange and Woodbridge does not have to deal with them directly. Let me list a few questions which lead them to their proposal and its defense. This is important because it would be a mistake for evangelicals to read Woodbridge and become smug in his hardline position. One should appreciate the hard questions that must be answered, questions which Rogers/McKim were trying to ease for us in their suggestion. Does the Bible teach its own inerrancy? R.K. Harrison thought it did not. But if it does not, why are we defending this tradition? Do we know what inerrancy means? Does anyone own an inerrant Bible today? How much harmonizing and special pleading do we have to do? What about the antics evangelicals go through to explain why a problem text does not say what it says? And in the end does not the Woodbridge thesis mean that unless we

believe Methuselah died at age 969 we do not believe the Bible and are not submissive to God's authority over us? Is this not a tragic trivialization of our doctrine, a trivialization from which Rogers/McKim at least release us?

Woodbridge may understand the tradition better than Rogers/McKim, but there is no proof here that he understands the Bible better or better prepares us to face the modern issues.

A Theological Interpretation of American History

by C. Gregg Singer (Presbyterian and Reformed, rev. ed., 1981, 352 pp., \$7.95). Reviewed by Richard V. Pierard, Professor of History, Indiana State University.

Conservative Calvinism is susceptible to the temptation to distort the past in order to make it fit preconceived notions of how God's sovereignty and law are active in the historical process and what happens when humankind rejects divine authority. This is something that critics of Francis Schaeffer often point out. This work by a veteran Presbyterian historian first published in 1964 reveals perfectly the pitfalls inherent in that viewpoint. The revised version is largely unchanged and apparently the first 273 and last 17 pages were simply run from the plates of the first one. The only substantive additions are a bibliography and a new chapter on the ebb and flow of theological and political conservatism and liberalism, 1950-1980.

Singer's thesis is that American history can only be brought into proper perspective through the light of Christian revelation and be rightly interpreted by scriptural norms. On the surface this sounds like a commendable goal, but the all-important hermeneutical question—how do you interpret the Scriptures—is glossed over. He just assumes that the "authority" of God's word is expressed in a conservative understanding of Calvinism and that this is the theological key for understanding the American past. Thus we are told that Puritanism, the central factor of colonial history, was elbowed aside by the secular philosophies of social contract and deism. The ruler was responsible no longer to God but to the people for governing well, and the result was democracy, something Singer views with a jaundiced eye. This trend was reflected in Jefferson and the Declaration of Independence (bad) and turned around somewhat in the Constitution (good) which was influenced by Puritanism. Transcendentalism not only ushered in the age of the "common man" and reform movements like abolition (bad) but also through the democratization of theology inspired the liberalism and modernism of the twentieth century (even worse). He insists that the nineteenth-century reform endeavors were based on humanistic and naturalistic philosophies and ignores the substantial body of recent scholarship demonstrating the key role evangelicals played in them, both through their thought and actions.

Social Darwinism completed the process whereby natural determinism supplanted divine sovereignty and the infallibility of the Scriptures gave way to the inerrant pronouncements of scientists, the new priesthood. It was as though the pit of hell were opened and a horde of demons unleashed—relativism, pragmatism, sociological or positivistic law, the welfare state, progressive education, a retreat from *laissez faire*, and other trends which would lead to the "socializing, communizing, and collectivizing of this country." With liberal theology as the root of all evil, Singer continues with a list of twentieth-century aberrations—the Social Gospel (a religious adaptation of Darwinism mixed with Pelagianism and humanism), Progressivism (a humanly achieved millennium with a completely democratic society as the apex of the evolutionary

process), modernism (a Christianized American democracy would be the vehicle for realizing the Kingdom of God), the peace movement (humanistic optimism), communism (liberals were soft on it), and the New Deal (a social revolutionary movement that saw sin as social maladjustment).

His conservative lament about America's alleged departure from biblical principles concludes in the long chapter on recent developments. I found particularly objectionable Singer's mean-spirited remarks about Senator Mark Hatfield, his utterly refounded assertion that the Chicago Declaration of 1973 (I was among the drafters) took a "position which bordered on communism," his contention that this entire group of younger evangelicals was critical of biblical inerrancy and joined with those of like mind "in an effort to justify their alliance with secular humanism," and his irrational comment that the Carter Administration "consistently supported anti-Christian causes." The original volume had little to offer and the same is true with the revision. Save your money.

Dorothy Day, A Biography
by William D. Miller (Harper & Row, 1982, 352 pp., \$15.95).

The Long Loneliness
by Dorothy Day (Harper & Row, 1981, \$6.95).
Loaves and Fishes
by Dorothy Day (Harper & Row, 1963 and 1983, 215 pp., \$6.95).
Reviewed by David L. James, an Episcopal priest, and Kathleen Lehigh James, a freelance writer.

William D. Miller has written a definitive biography of one of America's most fascinating women, Dorothy Day. Miller, the Marquette University historian who has spent much of his professional life tracing the pilgrimage of the Catholic Worker Movement, has provided a less arid and more vital work than his earlier attempt to capture the ethos of the CW movement, *A Harsh And Dreadful Love* (1973).

Before Peter Maurin sought her out in 1932, Day seemed to follow causes as they presented themselves. Her first job in journalism was with a socialist paper. As a result of her associations there she attended a suffragette demonstration in Washington, D.C. in 1917 and was jailed, the first of her many arrests for demonstrating for the poor and oppressed.

Dorothy Day came to Catholicism gradually, sitting for hours in available Catholic churches for physical warmth and spiritual inspiration during her cold and sometimes lonely days on New York's Lower East Side during the last years of World War I. She had been involved in Baptist, Methodist, Episcopal and Christian Science worship from age seven to sixteen and read the sermons of John Wesley, whose piety she greatly admired. Then for a period she gave up religion as anachronistic and gave her attention to social issues. She had been informed about labor struggles by reading her brother Donald's newspaper, *The Day Book*, with which he began his own distinguished journalistic career.

Dorothy Day stated that her "first real link" to Catholicism was listening to her friend Eugene O'Neill recite "The Hound of Heaven" in the back room of the "Hell Hole," a Greenwich Village saloon, in 1918. However, it was not until she gave birth to her daughter in 1927 that she took the first steps towards conversion. Tamar's birth opened a "flood of love and joy to God" and she said that it "was wanting to love entirely" that led her to the church. After asking a passing nun how to go about it, she arranged for Tamar's baptism in July of 1927. Failing to persuade the father of her daughter to

join her in either marriage or conversion, it became a "simple question" of whether she would choose God or a man.

Her metamorphosis from a drifter to a seeker can be dated from that crucial point in her life. Her association with Peter Maurin contributed greatly to her understanding of the gospel, the church and her place in it. She began the penny-a-copy monthly paper, *The Catholic Worker*, in May of 1933. Miller feels that the paper was unique in Catholic journalism for its radical gospel message, its intellectual depth and Dorothy Day's effective writing. Though she could be domineering, emotionally distant and nursing of grudges, her single-minded devotion to God and loyalty to the poor and the church set her apart. It is this combination of social radical and religious conservative that so confounded some in the church.

Day's father called her a "nut" until the end of his life and that relationship was never reconciled. It was her daughter Tamar, her brother John, and the father of her daughter who headed the procession carrying her body in a pine box. As the procession stopped for Cardinal Terrance Cooke to bless the body, a demented man pushed through the crowd and bent over the coffin. Miller reports, "No one interfered, because, as even the funeral directors understood, it was in such as this man that Dorothy had seen the face of God."

This work is not a book on the Catholic Worker Movement and does not include a great deal about the houses of hospitality in which the urban poor are fed, clothed and housed. Rather, it is a frank biography which includes previously unavailable material, which sheds light on the greatness and pettiness, the strengths and the weaknesses of Dorothy Day. If the work has a weakness, it is the lack of speculation by Miller on some issues, especially the enigma of Day's radical political and social views intertwined with an individualistic piety and ecclesiastical conservatism.

Two books by Dorothy Day recently reissued by Harper & Row deserve mention. Her spiritual autobiography, *The Long Loneliness* (1952), has been considered by many to be a modern spiritual classic. Although the initial printing was very small, it gained stature during the last years of Day's life. In *The Long Loneliness*, one reads a systematic and powerfully moving account of the conversion of a secular radical to a committed Christian who took the Sermon on the Mount seriously.

While most of Dorothy Day's writings are autobiographical and overlap in both idea and event, it is in *Loaves and Fishes* that one most clearly perceives her theology of hospitality and table fellowship. She understood earlier than most contemporaries the model that Jesus gave regarding the radical nature of the eucharist and its implications for feeding the poor.

Ethics From A Theocentric Perspective, Volume I: Theology and Ethics

by James M. Gustafson (University of Chicago Press, 1981, 345 pp., \$20). Reviewed by Esther Byle Bruland, co-author of *A Passion for Jesus, A Passion for Justice* (Judson, 1983).

Thirty years in the making, this is considered to be James Gustafson's magnum opus. He has culled insights from theology, the natural sciences, and the social sciences, synthesizing them into a world view that recognizes a powerful, governing deity while at the same time upholding human agency and moral accountability.

In Gustafson's view, theology and religion have to this point been anthropocentric. Humans have been seen as the center of the universe, as the focus and end of God's activity. Creation, salvation, and

religious devotion have been understood in terms of human benefit. This anthropocentric focus has informed our moral choices, so that the good is defined as what is good for humans.

This perspective is called into question by the findings of the sciences, claims Gustafson. If humans are the center of the universe, why did the deity allow our evolution to take so many hundreds of years? Our demise has also been foreseen by those who study the evolution of the universe. With such limitations, we cannot be the focus and end of the divine order's activity.

These findings of science should point us to another theological understanding, one more in line with reality as indicated by the sciences. We must turn our focus from ourselves to God. We must try to discover, insofar as we can, the divine governance and ordering, and in light of this strive to relate properly to others, to nature, to the universe, and to the deity.

We derive this knowledge of the deity from our own human experiences and from the response that these experiences evoke. Christian tradition, according to Gustafson, can help us draw from our experiences a knowledge of the Other. A spirit of piety and a desire to relate properly to the Other prepare us to construe these experiences in a way that leads us to fulfill our human potential—both possibilities and limitations—and so our role in the universe.

Gustafson does not deal in depth with ethics in this volume. Rather, he occasionally indicates the ethical direction in which his theocentric perspective would lead, and he briefly delineates the process of moral discernment as he conceives it. He promises a more detailed investigation of ethical matters in volume two.

Gustafson's attempt to reconcile his theocentric theology with human agency and the input of the sciences is admirable. His result, however, is less than convincing. His thrust is good: that humans are not God, and that God should not be conceived, as one has stated, as a "cosmic bellhop." However, Gustafson's theology is itself very anthropocentric. He points to the primacy of human experience as our source of knowledge about the Other. God, in his view, does not have will or intention. God can never be truly known; God can only be reached for, acknowledged, related to.

Unfortunately, Gustafson has never moved beyond a Romans 1:20 understanding of God. "For since the creation of the world God's invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made, so that men are without excuse" (NIV). To Gustafson, God is known not by divine self-revelation, but through human experience of God's ordering of the world. One can know as much or more about the divine order from the sciences as from Scripture. To Gustafson, Scripture has no authority. The charter document of the Christian tradition, its prime use is to evoke affectivity which might help one relate to the deity in one's experiences. Christian tradition itself is based not on God's self-revelation but on humans piecing together their affective responses to experiences, religiously construed.

Gustafson borrowed three elements from the Reformed tradition: a sense of the powerful Other, the role of piety, and the need to properly relate oneself to the deity and creation. However, he intentionally left out redemption, regarding salvation as too anthropocentric. Jesus Christ is seen as the incarnation of piety and fidelity to the powerful Other. Period.

In formulating a theocentric ethics, from his perspective as a process theologian, Gustafson defined the *theos* to suit his own purposes. He allowed no personality or intentionality in the deity; he prefers to relate to a generic God.

Reacting to the anthropocentrism of liberal the-

ologies, Gustafson for the purposes of his thesis has projected anthropocentrism onto orthodox theology as well. (Although some *have* taken orthodoxy to that extreme.) He defined orthodox doctrines so as to fit into his categories of thought, and defined out the authority of Scripture, the deity and work of Christ, and the self-revealed nature of God. He thus defined out the orthodox challenge to his conceptions. That he did so consciously does not redeem this faux pas of scholarly rigor, for he did not give adequate reason for so doing.

By denying the true personality and power of the deity, Gustafson has sapped any potential power from what could be a promising venture: a theocentric ethics.

Vision and Virtue

by Stanley Hauerwas (University of Notre Dame Press, 1981, 260 pp., \$5.95). Originally published by Fides Publishing, Inc., 1974).

A Community of Character

by Stanley Hauerwas (University of Notre Dame Press, 1981, 229 pp., \$7.95).

Reviewed by Grayson L. Carter, M.A. Student, Fuller Theological Seminary.

Stanley Hauerwas, a Protestant theologian teaching at Notre Dame, offers us two distinct and challenging volumes, both collections of essays. They introduce the "serious business" of Christian ethics and address the significance of the church as a community, a significant contrast to what we often experience today. While these volumes differ in content and purpose, together they provide commonality of statement, character and value.

The first volume serves as a wide-ranging introduction to ethical studies. The topics vary from an extended attempt at reaching a meaningful focus of one's ethical perspective to a somewhat dated (late 60's-early 70's) ethical examination of the political and cultural controversies affecting western society. While most of the essays are significant and useful, two or three are in need of contemporary reflection. These address areas which are on the cutting edge of new technology, judicial decisions, or theological debate and thus raise questions which lack the benefit of the author's insight. This weakness, however, is offset by the strength of the other essays, and it is here that one sees the common thread which runs between the two volumes.

The church has often not said clearly that Christians are to be set apart from the values of society. Hauerwas is very clear: much of Christ's message does not square with society's values, thus presenting difficult ethical decisions which face today's Christians. In addition, Hauerwas' reliance upon the narrative as an important tool of ethical communication adds to the effectiveness and mandates the reader to consider the full consequences of human action. From here, one sees that if the Christian community is to endure (indeed overcome) a society which stands in marked contrast to Christ's message, a system of internal support must be developed and relied upon.

Throughout these two volumes, the author argues that the Christians' "most important social task is nothing less than to be a community capable of hearing the story of God we find in the scripture and living in a manner that is faithful to that story." It is this sense of community that permeates the second volume. While the individual essays cover a wide spectrum, the interrelated nature of the issues drives home a common point: the importance of a community's convictions and encouragement.

Being members of both that community and "liberal society," Christians are confronted with the full spectrum of issues raised in these essays. Chris-

tians are immune from no ethical situations. Nor is it possible to separate these into neat boxes, some of which are addressed by the church and some of which are not. Therefore, a community which addresses both the interrelated nature of issues and provides support in all areas of complex, contemporary living is essential.

This second volume clearly illustrates the author's maturity as a scholar and theologian, and serves as a complement to the first volume. The integration of ethical issues is done with conviction and insight and will be of benefit to any mature Christian audience. One weakness is that several chapters lack full development. Therefore, the theological community can await with interest the upcoming edition promised by Dr. Hauerwas. This will, hopefully, continue a solid inquiry into the issues, allowing the readers to further reflect on what kind of individuals and community they wish to become.

Christianity, Social Tolerance, and Homosexuality—Gay People in Western Europe From the Beginning of the Christian Era to the Fourteenth Century

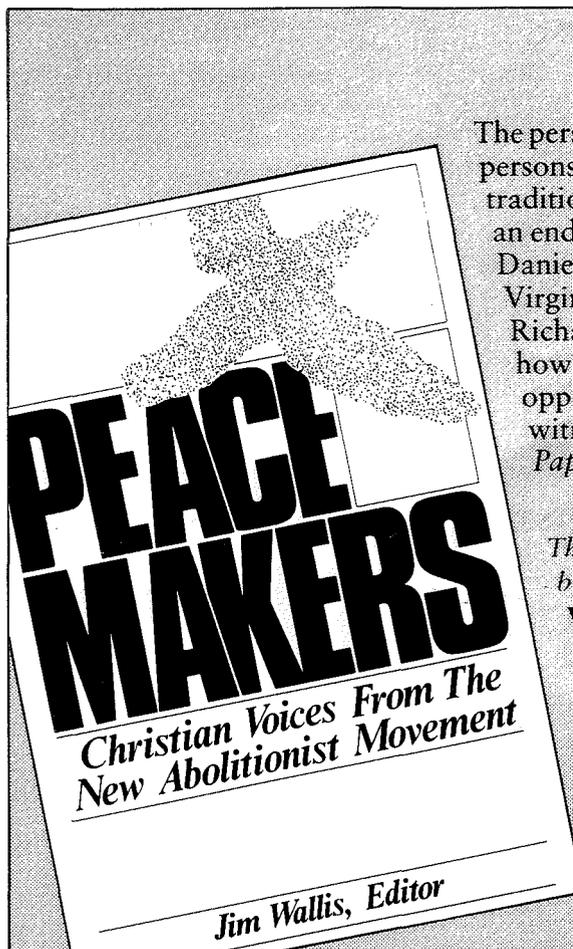
by John Boswell (University of Chicago Press, 1980, 424 pages, \$9.95). Reviewed by Esther Byle Bruland, co-author of *A Passion for Jesus, A Passion for Justice* (Judson Press, 1983).

As the title indicates, Boswell's work is a study of the social history of Europe during the first fourteen centuries after Christ, with a particular focus on social tolerance of gay people and the interaction of Christian beliefs, leaders, and institutions in this process. Boswell seeks to rebut the view that religious belief caused social intolerance toward gays during this period and even to the present.

Boswell begins by looking at Rome, which he calls the "foundation." Because early Imperial Rome showed the greatest tolerance toward gayness in the West, Boswell takes it as the historic norm from which succeeding cultures departed. He cites numerous examples of homosexual practice and acceptance in ancient Greece and Rome, and argues against views that homosexuality was illegal in Rome or that it contributed to Rome's decline.

Boswell next traces a change from Roman tolerance to an increasing "narrowness" from the time of the late Roman Empire to the early middle ages and turns to consider possible causes. Focusing upon Scripture passages which specifically deal with homosexuality, Boswell so interprets them as to conclude that there is no binding prohibition against exclusive homosexual practice in the Bible. This conclusion forms the core of his assumptions and arguments regarding the origin and influences of Christian perspectives on gays throughout history: Any anti-gay Christian rhetoric—such as in the writings of the early church fathers and of Thomas Aquinas—was derived from extra-biblical sources. It was due to this outside influence that Christianity served as a "conduit through which the narrower morality of the later Empire reached Europe." The church in and of itself paid no inordinate attention to homosexuality.

With the onslaught of the barbarians, the fall of the Roman empire, and the shift from an urban to a rural culture, gays disappeared from public view. With the urban revival which began in the 10th century and the concomitant increase in personal freedom, the gay subculture re-emerged. Revival of classical literature, including gay literature, added to social tolerance of gays. During this period, the church was striving for revitalization and clerical celibacy. Yet, according to Boswell, it remained indifferent toward homosexuality. He cites numerous references of clergy involved as authors and subjects of gay literature in the high middle ages.



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By the end of the 12th century, however, Boswell points to a shift toward greater intolerance which he attributes possibly to stresses from increasing urbanization and to the rise of absolute government—in league with the church—impelling social uniformity. The intellectual changes which took place with scholasticism effectually solidified the popular intolerance of homosexuality, even to the present.

While definitely a scholarly work, this book could be read and understood by the average person because the text keeps a clear focus while technical material and in-depth comments are confined to the extensive notes. The body of the work is followed by two appendices: "Lexicography and St. Paul" and a collection of ancient writings by and about gays.

The book is remarkable for breadth and depth of research, including sources of many languages consulted in the original. It is significant for the new findings and insights it presents about the practice, prevalence, and tolerance of homosexuality in the first fourteen centuries after Christ, and for its encyclopedic presentation of gay literature, some of it in English for the first time.

Despite the author's stated intention to present an objective, descriptive work, however, he frequently resorts to prescriptive, normative interpretation which is clearly pro-gay. The title itself is misleading and might rather read, "Homosexuality, Social Tolerance, and Christianity." This would better reflect the descending order of the book's focus and the author's scholarly expertise.

In approaching the biblical material, Boswell is out to prove a point rather than to seek truth. He uses turns of logic, linguistic contrivance, exegetical obscurantism, and citations from mainly pro-gay sources to draw his own conclusions, which he pronounces with an air of finality. For example, the

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sin of the Sodomites in Genesis 19, according to Boswell and his sources, is that of inhospitality. And in Romans 1:26-27, Paul is telling heterosexuals who experiment with homosexuality that they are sinning, as opposed to exclusive homosexuals for whom homosexual practice is not sin. (For an alternative treatment of the same passages and refutations of the arguments made by pro-gay exegetes such as Boswell, cf. Richard F. Lovelace, *Homosexuality and the Church*, Revell, 1978.) Boswell denies that the Bible presents a clear and consistent sexual ethic which defines homosexual practice as sin, and he appears oblivious to the general message of Scripture.

In sum, this book has value as a secular study of social tolerance toward gays during the first four centuries after Christ. The conclusions drawn about Christian beliefs, teachings, and attitudes regarding homosexuality are skewed, however, by

Boswell's flawed interpretation of Scripture and obvious pro-gay bias.

BOOK COMMENTS

***Wisdom in the Old Testament Traditions* by Donn F. Morgan (John Knox, 1981, 180 pp., \$8.95).**

Moving chronologically through the literature from the premonarchical period to the post-exilic era, Morgan examines the interplay between

wisdom and the other traditions—Yahwistic, prophetic, Deuteronomic, exilic (Ezek., Isa. 40-55) and post-exilic (Esth., Ps., Apocalyptic). His conversation with scholarly opinion is thorough, charitable and sensible. Caution and balance mark Morgan's style. For him, wisdom was more of a movement or class than for Whybray and had more influence on other traditions (and they on it) than for Crenshaw. Wisdom did not begin secular and turn theological later as Rylaarsdam and McKane argue; it was thoroughly Yahwistic at the earliest known periods, though it developed in theological outlook as did the other biblical traditions with which it was interwoven.

Though clan and family were the likely home of early wisdom (with Gerstenberger and Wolff), the monarchy adopted it for the tasks of training, administering, and deciding. Wisdom's passion for finding order in creation and human experience equipped it for services to those institutions whose purpose was to maintain order in society. Morgan's final point is a reminder that the multiple Hebrew traditions witness to the variety of ways in which God has spoken and warn against our faddist or sectarian tendencies.

Written clearly enough to introduce us to scholarly debate of wisdom's contribution to the other Old Testament ways of doing theology, Morgan's book also makes a wise and careful contribution to that debate. Anybody who cares to know how biblical themes and forms play on each other will want to deal with it.

— David Allan Hubbard

***The Psalms: Structure, Content and Message* by Claus Westermann, translated by R.D. Gehrke (Augsburg, 1980, 128 pp., \$4.95).**

This volume represents the English translation of the second of two important works by a stand-out figure in Psalms studies (the other: *Praise and Lament in The Psalms*, J. Knox, 1981). Westermann's place in the field is firmly established, and he is that rare seminal thinker in biblical studies whose work retains a sense of warmth and devotion: his reader is constantly confronted with the Lord of history and Savior of the world, as well as challenged to appropriate Israel's worship and faith for him/herself.

The Psalms: Structure, Content and Message is the translation of a 1967 work intended for a popular audience, and presents the major conclusions of his studies in readily accessible form. Westermann discusses the major categories (praise, lament), includes exegesis of a sample psalm for each one, and adds chapters on creation, liturgical, royal, and enthronement psalms as well. This volume is much clearer, more concise, and better organized than his *Praise and Lament in the Psalms* and is a good place to begin one's reading of Westermann.

Evangelical students should realize as they read him that Westermann has a very different view of inspiration of Scripture than they do, and that he stands in the mainstream of critical scholarship on most issues. They should also realize that he emphasizes the prehistory of the text over its final form. Finally, they should be aware that he denies any predictive Messianic prophecy as it is understood by most evangelicals.

If these caveats are noted, students will find Westermann's work to be creative, stimulating, and even of personal spiritual value. He presents a God who graciously acts in history and who hears his people. Worship of God is a living, integral part of life, and Westermann's insights can make our own individual and corporate worship much richer if we let them.

— David Howard

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The Problem of Self-Love in Saint Augustine by Oliver O'Donovan (Yale University Press, 1980, 221 pp., \$14.00).

Very few works offer as sustained and precise a consideration of self-love in Augustine as this 1975 Oxford doctoral thesis. O'Donovan, an evangelical who has recently been honored with a teaching chair at Oxford, is particularly capable in explaining the relationship of self-love to Augustine's larger ethic based on modes of love. In tracing a number of antecedent ideas which informed this concept (e.g., eudaemonism and Neoplatonic ascent) it becomes evident that these have both good and bad effects. Positively, they serve to structure some of the baffling ways in which Augustine spoke of self-love; negatively, however, these informing ideas promote tensions within fundamental elements of Augustine's self-love, such as the harmonization of eudaemonism with the command to love one's neighbor "as yourself."

O'Donovan expresses throughout what he believes are ambiguities and tensions in Augustine's formulation, and yet the thrust of his work is to be as favorable to Augustine as possible. By smoothing out details on which previous interpreters have stumbled (e.g., Holl, Nygren) and by emphasizing the clarifying value which Augustine's thoughts on this issue so often provide, the reader is left with the impression that self-love in Augustine is less problematic than is often supposed. Of course, larger evaluative questions dealing with the legitimate Christian use of eudaemonistic premises, hierarchical scales of being, and similar questions must still be asked.

To the student of Augustinian ethics, to those interested in the ethical issue of self-love, or to anyone wishing to observe the application of principles such as eudaemonism, this work is recommended in a corresponding order of relevance.

— Robert G. Umidi

Prophecy Deliverance! An Afro-American Revolutionary Christianity by Cornel West (The Westminster Press, 1982, 184 pp., \$11.95).

Prophecy Deliverance! is a brilliant balancing act of seeming opposites. In dealing with black/white issues, West, philosopher of religion at Union Theological Seminary (New York) conjoins Marxism with evangelical Christianity, philosophical pragmatism with the biblical prophetic tradition, systematic exposition with historical narrative, and the concerns of philosophy with the concerns of the black parish, to produce a synergy that mere eclecticism would fail to achieve.

In developing an Afro-American sense of self-image and self-determination, West draws upon two sources: philosophical pragmatism and the biblical prophetic tradition. The contribution of pragmatism is found in the assertion that "knowledge claims are secured by the social practices of a community of inquirers rather than the purely mental activity of an individual subject" (p. 21).

This leads to West's historical approach to doing philosophy, drawing upon the stories of members of the Afro-American community such as W. E. B. Du Bois, Marcus Garvey, the African Methodist Episcopal Church, and Rev. Woodbey to develop his "knowledge claims."

The pragmatic view of knowledge also allows for the narratives of biblical prophecy to be included in the philosophical project. Here is found the "radical egalitarian idea [of] the Christian principle of the self-realization of individuality within community" (italics his; p. 60). This principle would include both "this-worldly liberation and otherworldly salvation as the proper loci of Christianity" (p. 16). Marx is viewed as in many ways continuing the pro-

phetic tradition into the industrial age.

A must for all—black/white, male/female—looking for a way to achieve Christian self-identity and self-determination in a pre-packaged world.

— Connie Benson D'Agostino

Contours of a World View by Arthur F. Holmes (Eerdmans, 1983, 240 pp., \$8.95).

Arthur Holmes is Chairman of the Philosophy Department at Wheaton College and one of the most respected Christian philosophers in the country. His book is one of ten that will eventually emerge in a series entitled "Studies in a Christian World View." The series is edited by Carl F. H. Henry, and is sponsored by The Institute for Advanced Christian Studies.

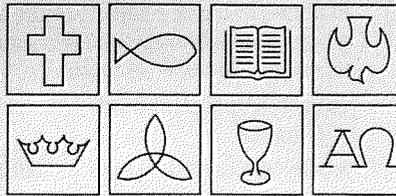
Holmes' book is meant to be an introduction to the series. Its aim is to present the Christian faith as a coherent world view, displaying its relevance to the various problems we face—intellectual, epistemological, theological, social, political, and moral. In broad strokes, Holmes wisely and judiciously shows us how to think Christianly about such matters. A secondary aim of the book is to contrast the Christian world view with other competing world views such as Marxism and secular humanism.

I consider the book successful in achieving its aims, and recommend it most highly. All of the chapters are valuable, and reflect the author's wide learning and sober judgment. The four that I found most helpful, however, were chapters 8 and 9, which deal with epistemological considerations (a topic on which the author has written extensively on other occasions); Chapter 10, entitled "A The-

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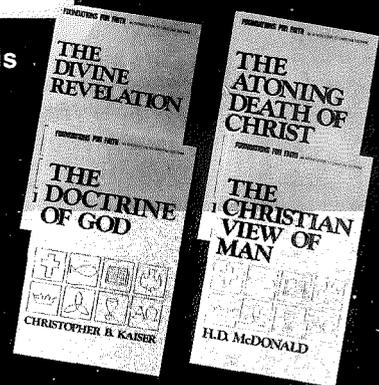
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istic Basis for Values"; and chapter 11, entitled "Society And History."

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— Stephen T. Davis

Basic Ecclesial Communities: The Evangelization of the Poor

by Alvaro Barreiro, translated from the Portuguese by Barbara Campbell (Orbis Books, 1982, xiv + 82 pp., \$5.95).

The Roman Catholic Church is changing in many parts of Latin America. One of the most vital aspects of this change has been the emergence of *Comunidades Eclesiais de Base* (CEBs) or "Basic

Ecclesial (or 'Christian') Communities." CEBs are small groups of poor laypeople who join together for worship and Bible study, mutual assistance, community improvement and political action. In 1977 Father Alvaro Barreiro, a Brazilian Jesuit and theology professor, published this book as a reflection on the meaning of the thousands of Brazilian CEBs. His main points are: God has always shown a special concern for the poor; the "good news" Jesus preached to the poor necessarily entails liberation from isolation, injustice, poverty, and a sense of inferior status in church and society; the CEBs are the means of fulfilling and proclaiming this gospel today. In making these points Fr. Barreiro alternates between biblical theology and description of the CEBs.

The book has a few shortcomings: description of the CEBs is scattered throughout the text, rather than concentrated; sentences are occasionally long and unwieldy; there is little effort to integrate other

dimensions of the gospel into the author's account. Nevertheless, the book can be very valuable to anyone with a minimum knowledge of Latin America and biblical theology. This book and the CEBs themselves once again challenge the whole Church to consider whether it brings good news to the poor, for otherwise it is not proclaiming the whole gospel of Jesus Christ.

— Edward Laarman

A History of the Church in England

by John R.H. Moorman (Morehouse-Barlow, 1980, xxii, 485 pp., \$24.95).

As the author of a book entitled *Anglicanism*, which deals with the entire Anglican enterprise in the world, I am a little suspicious of books which deal with England only. The Church of England is aged and venerable, but it forms only a part of a much larger whole, and oddly enough is in some ways the least Anglican of all the provinces. But, if we need a book on the Church in England, this is the book which will meet our need.

When the *History* first appeared in 1953, I sang its praises; after thirty years I see no need to change my tune. The new chapter which brings the story up to 1972 has to deal with so many things that it cannot be more than a sketch; but all the more important topics are included. Like all Bishop Moorman's works, this book is marked by erudition, balance, and an almost painful concern to be fair to everyone.

This does not mean that I agree with everything that he has written. He seems to me not entirely happy in his treatment of the Reformation. Cranmer, an honest man, affirmed that there was no difference in doctrine between the prayer book of 1549 and that of 1552. Moorman takes Cranmer less seriously than I do, and goes along with the crowd in stating that there was a large change in theology between the two. He never seems to be quite at home in dealing with evangelicals. He pays generous tribute to the achievements of the great generation of Wilberforce. He hardly seems to realize the strength of the evangelical wing of the church until well on in the twentieth century. In the early years of this century, Chavasse of Liverpool and Moule of Durham may well have been the greatest pastoral bishops in the Church of England. Neither is mentioned in this book.

But these are differences of emphasis and not major infirmities. The book has proved its value over thirty years; the new American edition is to be welcomed. Bishop Moorman is still a comparatively young man (compared, that is to say, with me). I wonder whether he has it in hand to prepare a fourth edition to bring the story up to date to 1985, to be published at the time of his 80th birthday.

—Stephen Neill

Mission Theology: 1948-1975 Years of Worldwide Creative Tension

by Roger C. Bassham (William Carey, 1979, 434 pp., \$10.95).

This is not a personally elaborated theology of mission, nor a presentation and defense of one of the existing alternatives in the field. But it is a superb overview and analysis of developments in all three strands of the Christian community in the West and their offshoots elsewhere: the ecumenical movement, conservative evangelicals, and Roman Catholics. Nothing is said about the Eastern Orthodox tradition, nor about the proliferation of independent movements around the world, nor, other than by implication in the evangelical tradition, about the Pentecostal movement. But for the three traditions dealt with, this is a first-rate book.

In Part I, Bassham deals with the ecumenical

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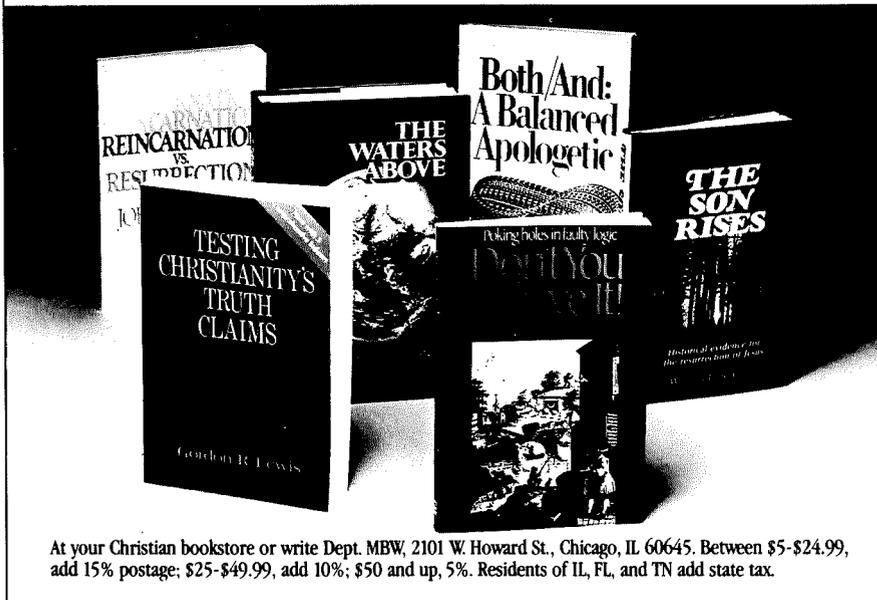
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movement's mission thought. The frame is based on the key conferences (Edinburgh 1910, Jerusalem 1928, Madras 1938, Amsterdam 1948, Rolle 1951, Willingen 1952, Evanston 1954, New Delhi 1961, Mexico City 1963, Uppsala 1968, Bangkok 1973, Nairobi 1975), as well as certain ideas (missionary structure of the congregation, Christian presence, dialogue, etc.). Part II does a similar job for the conservative evangelicals, in terms of organizations and movements (IFMA, EFMA, WEF, ACCC, IVCF, and church growth), as well as congresses (Wheaton and Berlin 1966, Lausanne 1974). Each of the first two parts has a chapter dealing with developments outside the North Atlantic. Part III, dealing with Roman Catholic theology before and after Vatican II, is the briefest and weakest part. Part IV studies the convergences and contrasts between the three traditions. All in all, this is a most helpful book. Nowhere else will one find so much information so fairly presented in such compact form.

— Charles R. Taber

Militia Christi: The Christian Religion and the Military in the First Three Centuries
by Adolph Harnack (Fortress, 1981, 112 pp., \$13.95).

Harnack's 1905 classic (reprinted in 1963), written in German, is here translated into English for the first time, and is a worthy addition to the English literature on the important subject of attitudes toward war and military service in the early Church. It is significantly enhanced by the translator's (David McInnes Gracie) fine introduction which provides a succinct summary and critique of Harnack and a useful survey of major scholarship on the issue since 1905.

Harnack's work has only two chapters. The first traces the development of military and warlike language in the Church. Harnack finds the impetus for such imagery in ethical admonitions rather than in eschatology. He concludes that the Church by the third century sees itself as "real soldiers of Christ" with a "warlike mood" and a "tone which was fanatical and swaggering."

In the second chapter Harnack traces the movement in the Church from its very negative attitude toward the military profession to its virtual endorsement of the Roman army. Harnack's history is the classic, strong case for significant Christian participation in the army from 170 to 315 A.D.

Harnack should be studied in the ongoing debate today. Of course, other works should be consulted, especially those of C.J. Cadoux, *The Early Christian Attitude to War* (1919; reprinted 1975 and 1982), J.M. Hornus, *It is Not Lawful for Me to Fight* (1960 in French; 1980 in English) and J. Helgeland [*Church History* 43 (1974), 149-63; *Aufstieg und Niedergang der römischen Welt* II.23:1 (1979), 724-834 — in English].

— David M. Scholer

Human Rights in the Americas: The Struggle for Consensus

edited by Alfred Hennelly and John Langan (Georgetown University Press, 1982, xiii + 291 pp., \$20.00—\$8.95, paper).

This book resulted from conferences sponsored since 1977 by the Woodstock Theological Center. It explores human rights from legal, philosophical, historical, theological and economic perspectives. Its real worth lies in its constant focus on the intersection of all those areas; thus reading these eleven essays is like listening to an ongoing conversation.

Part I studies "Human Rights in the Catholic Tradition." Co-editor Hennelly's "Human Rights and Latin American Theology" gives concrete examples of Christians "recover[ing] fundamental biblical

themes that have been obscured by Western rationalism and materialism." No think tank human rights here.

Part II, "Human Rights in Other Traditions," treats, among others, the revised liberal view, Karl Marx's position and "A Protestant Perspective" by Max Stackhouse. Stackhouse calls for a return to God's covenant with humanity as the "source and norm for human rights."

In Part III, "Foundation for the Implementation of Human Rights," Chilean lawyer Hernán Montalegre's powerful essay, "The Security of the State and Human Rights," stands out. Defining the state as "territory, inhabitants and government," Montalegre focuses on the tendency of some governments in Latin America to absolutize themselves, war on their own citizens and thus ironically make the state insecure by harming an integral unit—its citizens.

— James C. Dekker

BOOK COMMENT CONTRIBUTORS

In addition to regular *TSF Bulletin* editors and contributors (listed on the front cover), the following reviewers have contributed book comments in this issue: **Connie Benson D'Agostino** (doctoral student in Christian Social Ethics, joint program at Columbia University and Union Theological Seminary), **James C. Dekker** (missionary to Latin America, Christian Reformed Board for World Missions), **David Howard** (Instructor of Old Testament, Bethel Theological Seminary), **David Allan Hubbard** (President and Professor of Old Testament, Fuller Theological Seminary), **Edward Laarman** (Visiting Assistant Professor of Theology, University of Notre Dame), **Stephen Neill** (Anglican missionary, bishop, professor, author, now supposedly retired in Oxford), **David M. Scholer** (Dean and Professor of New Testament, Northern Baptist Theological Seminary), **Robert G. Umidi** (Assistant Professor, Northeastern Bible College).

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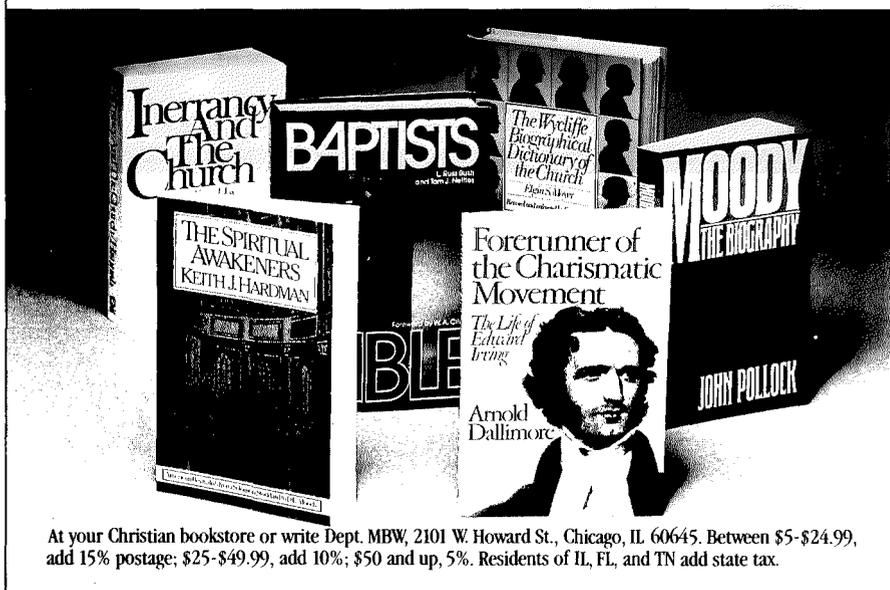
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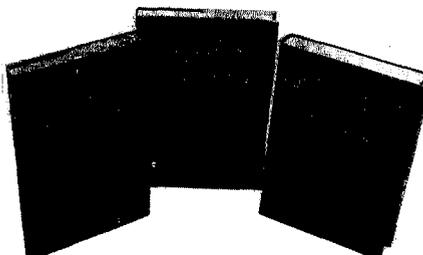
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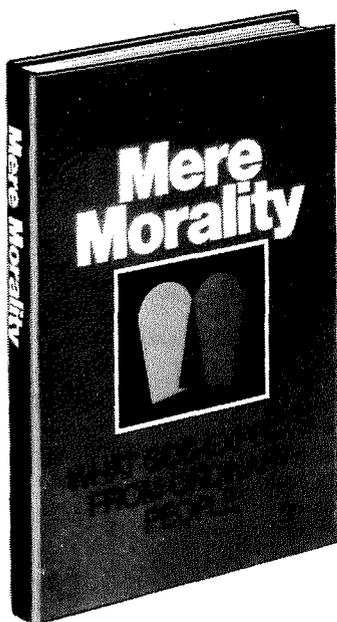


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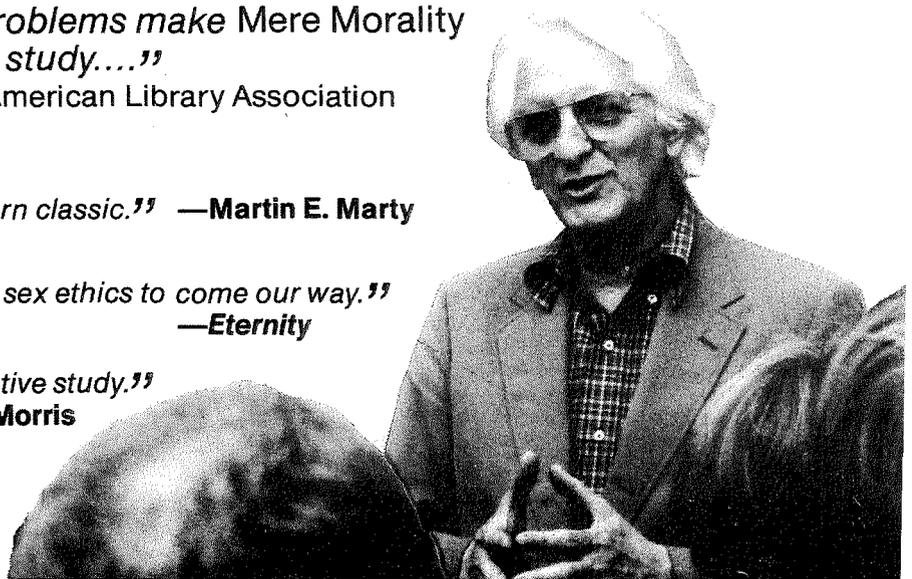
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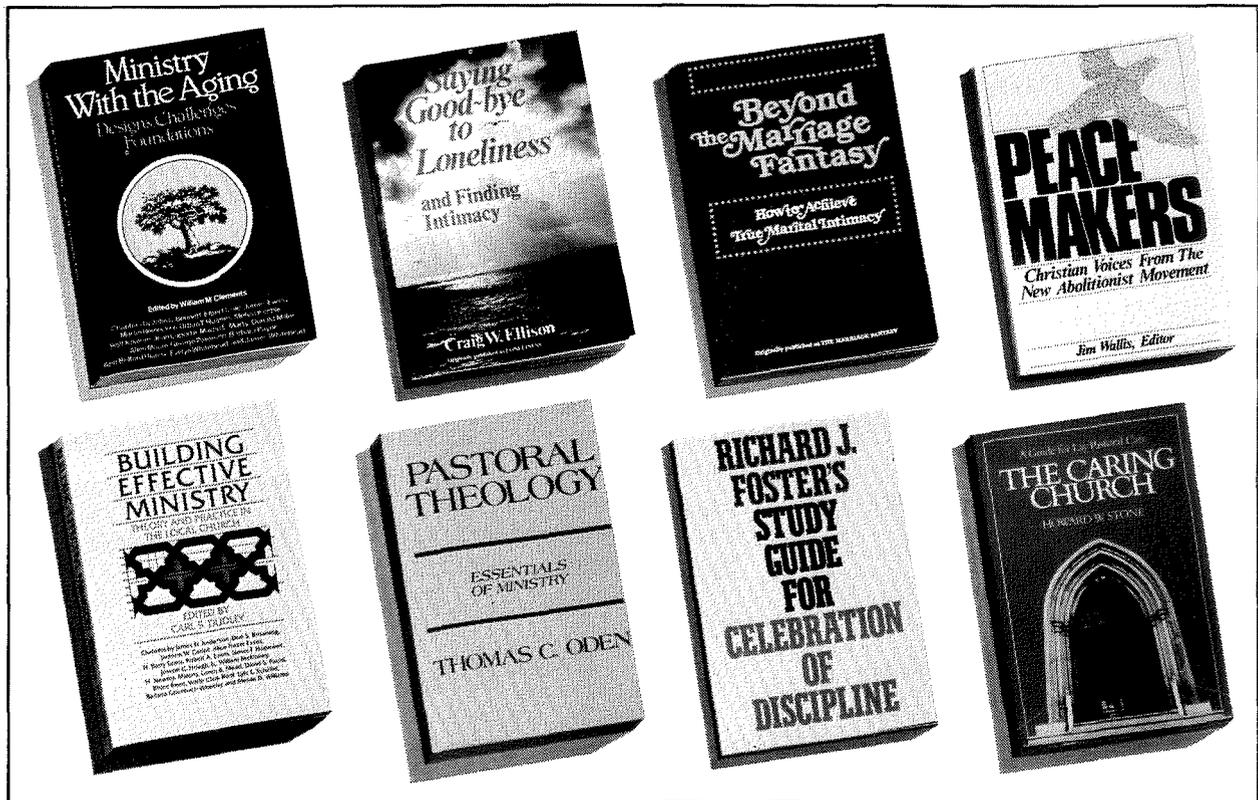
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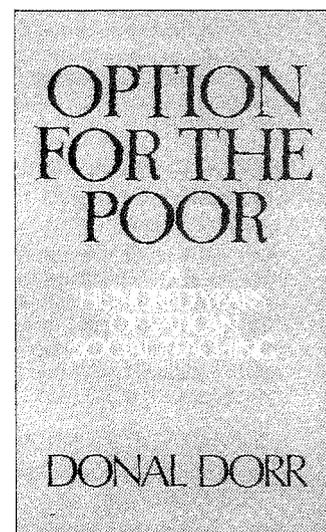
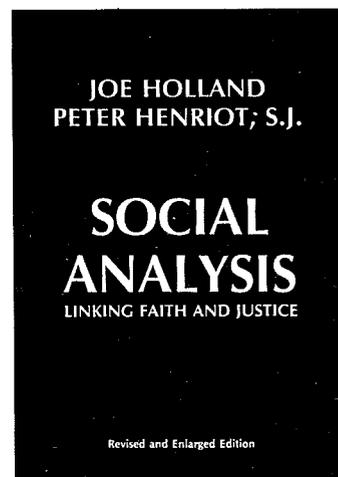
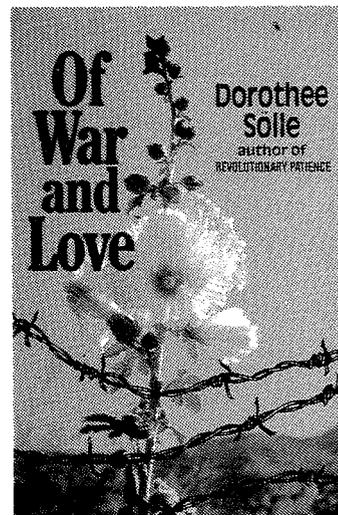
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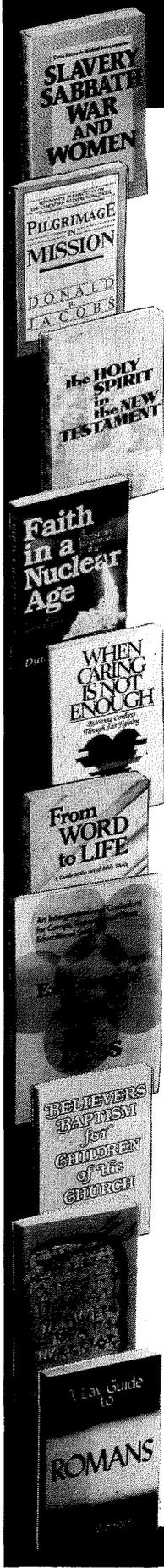


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<i>Genesis. Interpretation: A Bible Commentary for Teaching and Preaching</i> by Walter Brueggeman	29	Gerald H. Wilson
<i>New Testament Essays</i> by Raymond E. Brown	29	W. Bingham Hunter
<i>The Gospel According to John</i> by Rudolf Schnackenburg	29	Grant R. Osborne
<i>The Promise of Narrative Theology: Recovering the Gospel in the Church</i> by George W. Stroup	30	Robert Cathey
<i>Biblical Authority, A Critique of the Rogers/McKim Proposal</i> by John D. Woodbridge	30	Clark H. Pinnock
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BOOK COMMENTS		
<i>Wisdom in the Old Testament Traditions</i> by Donn F. Morgan	34	David Allan Hubbard
<i>The Psalms: Structure, Content and Message</i> by Claus Westermann	34	David Howard
<i>The Problem of Self-Love in Saint Augustine</i> by Oliver O'Donovan	35	Robert G. Umidi
<i>Prophecy Deliverance! An Afro-American Revolutionary Christianity</i> by Cornel West	35	Connie Benson D'Agostino
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<i>Human Rights in the Americas: The Struggle for Consensus</i> ed. by Alfred Hennelly and John Langan	37	James C. Dekker