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also apply this truth to other dimensions (psycho-social, political, etc.) of our humanity as well. The "stork" includes everything in our personality beyond our control: our sex, race, class, nationality, relationship to family members, and education, just for openers. If many of us have become most comfortable keeping faith questions on the cognitive level, is it because we fear the loss of control, for instance, with which the unconscious confronts us?³ But if there are certain areas of our lives which are to a great degree beyond our control, is retreating into a "safe" harbor the response of faith? Should we not rather be all the more diligent in presenting these dimensions of our broken selves to the Lord by prayer and meditation?⁴ Those elements in our personalities of which we are unaware will not go away by our ignoring them. Rather they will express themselves in our lives and theologies in unforeseen and potentially destructive ways.

Second, biographies (of Christian artists, politicians, theologians, etc.) can help bridge the gap between one's own inward journey and the world of academe. My isogesis of Luke 15:17 is informed by the struggle of Soren Kierkegaard to get out from under the dominant influence of his father. Kierkegaard is a clear case of the effect of the psychological dimension on theology, but the connection always exists. Indeed, any theology or system of theological education which boasts of being a pure intellectual product, uncontaminated by economics, emotions, etc., is at best irrelevant. At worst it is a diabolical denial of the image of God which calls every human being into wholeness.

Finally, while this wholeness ("the full measure of the stature of Christ") is the "upward call" of every person, it is a wholeness only partially glimpsed in this life. Thus, in the theological enterprise, we must expect to be eclectic, and (though that word implies it I feel compelled to add), appreciative. No one person has it all together. So much academic work is critical; we are driven more than most of us dare admit by our defensive need to control. Many a wise teacher is dismissed on a technicality; the priceless treasure lies undiscovered because the field has a few weeds (Matt. 13:44). I am weary of the reviews of Liberation Theology which complain of the problematic hermeneutics; this observation has its place, but in the final analysis, is that an important thing to say except in passing? We have so much to gain by coming to those who have been marginalized for most of Christianity's history — women, the poor, and those outside the North Atlantic cultures — in our quest to be made whole.

NOTES

¹See *TSF Bulletin*, Feb. 1981, p. 6.

²Some light is shed in Paul Hiebert's "Conversion, Culture, and Cognitive Categories" in *Gospel in Context*, Oct. 1978; or see the helpful review by Alfred Krass in *The Other Side* of May 1980.

³*The Other Side* of May 1981, p. 5, contains a letter (from a male with an Anglo surname, of course) who "find[s] it incredible that in his February column John Alexander could actually presume that the religious right's opposition to ERA and gay rights is due to 'sexual hang-ups.'" Why is this such a terrifying suggestion? See the excellent article by Carl Whitaker, "The Hindrance of Theory in Clinical Work," in Philip Guerin, Jr., ed., *Family Therapy* (NY: Gardner Press, 1976) p. 154 ff.

⁴Elizabeth O'Connor's trilogy of workbooks for the inward journey are a good starting point: *Search for Silence* (Word), *Our Many Selves* (Harper & Row), and *The Eighth Day of Creation* (Harper & Row).

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SPIRITUAL FORMATION

(Probing questions, suggestions and encouragement in areas of personal and spiritual growth)

HE AND HIS KIND OF KINGDOM

by Joseph G. Donders, University of Nairobi, Kenya

Perhaps a comment is extraneous, but misconceptions persist. To place a lengthy quote from Joseph Donders's Jesus, the Stranger (see review, this issue) in the Spiritual Formation section does not imply it is less important than, say, theology proper. On the contrary, theology or biblical studies which cannot make an impact on one's Christlikeness or move one's society toward "Kingdomlikeness" is a sham and probably heretical. Donders lets us see Jesus. That's theology at its best. — MLB

We are celebrating the solemnity,
as it is very royally called,
of the universal kingship of Jesus Christ.
King, world, church, oikoumene,
they all seem to hang together,
and yet that whole kingship of Christ
is a rather confusing issue;
it is even, I think,
a rather fishy issue.
Did that man,
Jesus,
want to be a king?

When the devil wanted to make him a king,
he refused;
when the people wanted to make him a king,
he ran away into the forest;
when Pilate asked him:

Now tell me,
Are you a king?

He answered:

That is what you say,
but not from here,
not from this world, not like you;
my power is different;
if it would not be different,
then you would have been crushed by now
by my father's angels
and their missiles.

His power was not from here.

We all know where the power from here comes from:

It comes from what somebody HAS;
at the roadblocks in the streets of Kenya,
the matatu*, the ex-hare-krishna car,
is stopped time and time again,
trunks are opened,
briefcases are investigated,
pockets are turned out,
and the shiny Mercedes Benz 280 SE,
according to the Automobile Association,
the most expensive car for sale in the Republic,
costing 249,918 Kenya shillings,
is not even stopped.
The man in the matatu

*The cheapest possible "taxi," these cars are sometimes twenty or more years old.

is asked to justify
the 60 shillings in his pocket,
the guitar over his shoulders,
the bag next to him,
but nobody ever asks the owner of the Benz
where he got his 249,918 shillings from.
His power was not from here.

We all know where the power from here comes from:

It comes from your place on the social ladder,
it comes from your place in society,
it comes from your function and role.

You are waiting in a long queue,
a wananchi queue,†
the waiting is long, boring, and painful,
and there a man passes in front of you,
a man who says:

I am the permanent secretary,
I am the dean,
I am the director,
I am a professor,
I am a student leader.

And they,
they are helped first,
they are helped best,
they get the single room.

His power was not from here.

We all know where the power from here comes from:

It comes from what you can do;
everybody is continually asking:
Who can do something about this,
who is the boss over here,
whose signature do I need,
and if you cannot do anything about it,
if your signature does not mean a thing,
and if you are powerless,
you are null and void,
your name means nothing,
you are negligible.

Jesus' power was not from this world:

this world is no good,
this world is a shame,
this world is corrupt,
this world is split by people.

In this world people are not respected
because they are people:
they are respected
because they are rich,
because they are white, or
because they are black.

In this world people are not respected
because they are people:
they are respected

because of their function,
because they wear a uniform,
because they wear a badge or seven stripes,
because they have a miter or a mortar board
on top of their head.

In this world people are not respected
because they are people:
they are respected

because they are influential
because they are important.

The have-nots,
who respects the have-nots?
The people without function,
who respects the unemployed?
They are picked up as vagrants,
and that is what they are according to the law.

†A queue of the common people.

CONFERENCE ON FAITH AND HISTORY

During the annual meeting of the American Historical Association (Los Angeles, December 28-30, 1981), the Conference on Faith and History will hold a half-day seminar. "The Historic Roots of the New Right" will be the theme for this December 29 meeting at the Biltmore Hotel. For further information, contact Richard Pierard, Indiana State University, Terre Haute, IN 47809.

The people who are not important,
who respects the people who are not important?
Who speaks to them
Who cares for them?
And that is why so many children
run around half-dressed
and half-fed.

All that is this world.

This world lacks interest in people,
in its people.

And he said:
Nobody among you
should be called master,
or teacher,
or father.
And when they asked him
who is the most important,
he took a small smelly unwashed streetboy
and said: This one.

This Jesus,
this universal king,
showed us
that our whole attitude should change,
that our world should change
in a revolutionary way,
that we should respect all people
for the simple and only fact
that they happen to be God's people;
that we should respect all people
because they are his sheep,
the lean ones and the fat ones;
that we should respect all people,
because he knows their names,
he knows the name of that small girl,
that virgin,
that spring-chicken
(what a lack of respect to call her that name)
who is bribed to spread her legs
because of the power of that rich man from town.
He knows the name of that prostitute
who was arrested in the street
because an international church meeting
was going on in town;
and he respects her
as much
as he respects the archbishop of Canterbury,
or Cardinal Otunga,
or any of our guests;
he knows the name of the beggar in the street;
he knows the name of the man
at the end of the queue;
he knows the names of the destitute children
all over the world;
he knows all their names;
after all he made them,
and he made them all alike,
and there he is standing as a shepherd,
in the middle of his scattered sheep,

keeping them in view,
rescuing them from mist and darkness,
looking for the lost ones,
trying to bring back the stray ones,
bandaging the wounded ones,
making the weak ones strong,
looking after the tall and the small,
the rich and the poor.

That is his power,
that is his kingdom,
knowing their names.

He is not interested
in their cars,
in the quality of their clothes,
in their degrees,
in their prizes and awards,
in their grades and decorations,
in their functions and ordinations,
in their success and their training;
he knows their names,
he knows *them*,
and he wishes them all well,
and all they need.

And that is how we should behave,
and that is why the world should change,
in the east,
in the west,
in the north,
and in the south.

That is how he frees us
from deception and fake glory.

That is how he liberates us
from shortsightedness
and injustice.

That is how he enables us
to see the world as it should be,
an oikoumene,

a humanly inhabited world,
where there is place and time
for everybody.

A world in which people will not only be with each other,
but a world in which people will be for each other.

It seems a dream.

It is a dream
in *this* world.

But neither this world
nor its leaders
will have the last word.

If this world
and its leaders
would have the last word,
then there is no hope.

HE will have the last word.

HE is the king,
and that is why there is hope,
for everybody,
for you
and for me,
and that is final liberation.

Reprinted from Jesus, the Stranger, by Joseph G. Donders (Orbis Books, 1978). Used by permission.

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REVIEWS

(Notes and critiques on recent books and periodicals)

REVIEW ESSAY

EVANGELISM AND MISSIONS: A SURVEY OF RECENT BOOKS (Part I)

By David Lowes Watson, Assistant Professor of Evangelism, Perkins School of Theology.

Evangelism has long been regarded as a priority of the church in mission, but in recent years it has also emerged as a discipline of practical theology. The reason for this is deceptively simple. There is no more rigorous assignment for the Christian than to bring the gospel message into sharp focus for communication. Indeed, the more this is seriously undertaken by congregations of the church, the more clearly the members understand their faith and wish to share it. It is a searching experience to draw on one's knowledge of the gospel so that it can be presented, not only as the essential truth of God's saving-righteousness in Jesus Christ, but also as a challenge to which people can respond in repentance.

In this forging of gospel headlines, so to speak, there is little room for the niceties of ex-

egesis or the nuances of apologetics. This is nothing less than getting to the basics of the faith and defining them in ways which can be readily imparted to others. It is not surprising, therefore, that evangelism as a discipline tends to be polemical. The current disputes and conflicting strategies in the field are in some ways a source of encouragement: at least they are a sign of application to the task in hand. But the unprecedented technology of communication now available makes it imperative that the church does not opt for a pluralism which neglects to strive for unity in Christ. A divided gospel is a self-contradiction.

These issues were brought to the fore during the past year by two world conferences in the summer of 1980. The World Council of Churches held a World Conference on Mission and Evangelism at Melbourne, Australia; and the Lausanne Committee for World Evangelization sponsored a Consultation on World Evangelization at Pattaya in Thailand. That these two world gatherings took place separately in fairly close geographical proximity, given their global scope, and that they were scheduled within a month of each other, does indicate some differences of approach to the proclamation of the *evangel*. The emphases of each were sufficiently distinctive to provide important corollaries one for the other, and students of the field need to be informed about both.

The American Society of Missiology devoted its eighth annual meeting to an evaluative survey of the two conferences, and the papers presented on that occasion can be found in *Missiology: An International Review* 9.1

(January, 1981). David M. Stowe, Waldron Scott and Thomas F. Stransky provide conciliar,* evangelical and Roman Catholic reflections respectively, with lively responses by other delegates at Melbourne and Pattaya. *Missiology* can be ordered at the special student rate of \$7.50 for four quarterly issues from the Council on the Study of Religion, Wilfrid Laurier University, Waterloo, ONT, Canada N2L 3C5. But the official reference volumes will of course be required reading for those who wish to make a definitive comparison of the two conferences. In addition to substantial reports in the *International Review of Mission* 69.275 (July 1980), 276-277 (October 1980-January 1981, a double issue), there are two volumes published by the World Council of Churches: *Your Kingdom Come*, The Official Report of the World Conference on Mission and Evangelism, held at Melbourne, May 1980 (\$10.90); and *The Kingdom On Its Way*. Some of the Meditations, Prayers and Music shared at the Melbourne Conference (\$3.95). Both are available from the Commission on World Mission and Evangelism, WCC, P.O. Box 66, 150 route de Ferney, CH-1211, Geneva 20, Switzerland. The Lausanne Committee for World Evangeli-

*Conciliar Christians, broadly speaking, are those affiliated with the World Council of Churches. Evangelical Christians, again broadly speaking, are those who identify with the Lausanne Committee for World Evangelization. It is increasingly difficult, however, to make these designations — in itself an encouraging development.