AUGUST 1982
VOLUME 9
NUMBER 4

CURRENTS in theology and mission

Latin American Undocumented Women in the United States

Richard E. Jaech

CONTENTS

Page

Editorial: Toward a Fall Program 193

Latin American Undocumented Women in the United States 196
Richard E. Jaech

A Liberated Lifestyle: Slaves and Servants in Biblical Perspective 212
Ralph W. Klein

Being Of, For, and With: The Ontological Prepositions of Pastoral Care 222
Paul Bauermeister

Alternative Accents in Evangelism 228
Robert Schmidt

Ministering to the Elderly in Nursing Homes 233
John W. Ribar

The Funeral Service: Grace in Grief 235
Kenneth J. Doka

Lay-ups 239, 241
Jean Gralley

Book Reviews 239

Briefly Noted 255

Artwork by Stacy Boorn

Staff

Printed in U.S.A.

Editor: Ralph W. Klein
Assistant Editor: David W. Franker
Homiletics Editor: George W. Hoyer
Circulation Manager: Kristina M. Ferber
Editorial Board: Wesley A. Bartels, Thelda Bertram, Ronald Fels, Donna Herzfeldt, Marcus Lohrmann, Ronald Modras, Arthur E. Otto, Douglas H. Rathjen, John H. Tietjen.

CURRENTS IN THEOLOGY AND MISSION is published bimonthly, February, April, June, August, October, December, by Seminex, a non-profit organization, 539 N. Grand Blvd., St. Louis, Mo. 63103, to which all business correspondence is to be addressed. Subscription rate is $8.50 per year. Second Class Postage Paid at St. Louis, Mo. 63103.

CURRENTS is indexed in Elenchus, IZBW, NTA, OTA, Religion Index I (formerly IRPL), Religious and Theological Abstracts, and Theologische Literaturzeitung.

(ISSN: 0098 – 2113)

Toward a Fall Program

I hate to interrupt your summer reveries, let alone disturb your dogmatic slumbers, but it's time we talked again about ministry in 1982 and beyond — its new shapes and challenges, its abiding motivation and goals. The specifics of your congregation's fall program probably reflect your own history and your local scene, but there are always crises and needs and innovations that give new form to each of our ministries, regardless of our past record or present location.

Richard E. Jaech writes about Latin American female immigrants to the United States. They have been pushed out of their homelands and pulled to our shores. Their entry is unconventional, at times illegal, and their experiences ultimately trying. Yet their presence is gift to us in terms of labor they contribute, the commitment to family and community they model, their self-sufficiency, and generational interdependence. We need to open ourselves to their ministry and to respond to it with legal help, housing, food, counseling, supportive networks, education, and above all, solidarity. Lutherans need to serve undocumented women aliens, and we need to be served by them.

Israel always tried to improve the lot of its slaves, even as it understood itself as a group of freed slaves. In fact, writes **Ralph W. Klein** (familiar name), memory of divine emancipation provided motivation for all its ethical behavior. Freed slaves became obedient servants. To know Yahweh by judging the cause of the poor and needy is an example of appropriate service of God. The word servant seems archaic to some and irresponsible to others today, but all who confess the Greatest Servant of them all know that self-giving service right now is the shape of the liberated lifestyle. This is a new-style word study dedicated to all who want to minister (serve) in the coming year's program.

Paul Bauermeister knows that clergy or laity who provide pastoral care need to be of, with, and for the people they serve. We are *of*

the person in need when we eliminate the distinctions between them and us and find the common ground between ourselves and other human beings. The incarnate Jesus was *of* the needy. By giving ourselves we are *for* others. No one was ever more for his friends than the one who successfully negotiated the temptations of Gethsemane. To be *with* others means physical presence, emotional solidarity, and spiritual representation. Those involved in pastoral care represent the faith and the community of the faithful. What makes pastoral care unique is that it connects the client to the central message of the faithful community. The Holy Spirit is the model for being with others and the empowerer who makes possible pastoral care of, for, and with others.

A good fall program includes evangelism, but **Robert Schmidt** stresses unusual accents. Evangelism that gets its shape, motivation, and methods from the Gospel is fun; it concentrates on what God has done. Proper evangelism takes place within a trusting relationship; it presupposes and produces fellowship. An evangelism divided into "sales" and "follow-up" owes more to capitalism than to the church's mission. Realistic evangelism copes and conquers in the midst of suffering. It knows that God is present amid weakness and failure. Armed with such theology, the evangelist can afford to fail, knowing that God finally is the one who gives the increase anyway.

Sociologists like **Kenneth Doka** help us understand what transpires at funerals and how in such rites of passage we can be better servants. The funeral service takes place in identifiable theological, psychological, and sociocultural contexts. An appropriate sermon will sound out the Gospel message, permit and encourage normal grief reactions, and recognize the significance before God and other human beings of the one who has died. The funeral is the midpoint on a continuum that begins with regular daily ministry, passes through the crisis of death and dying, and continues well into the weeks past the funeral.

John Ribar tries to sensitize us to the challenge of ministering to the elderly. More than ever, these human sisters and brothers need respect and love. Contact with the elderly is the best hedge against societal prejudice against them and the do-goodism that demeans those it seeks to help. When we minister to those who prepare to die we offer the rich comfort of the Gospel and we permit and encourage the elderly to express their grief.

We shall not muddy the waters by offering commentary on the ministerial cartoons drawn by **Jean Gralley.** They are empathetic reminders of the one who came not to be ministered unto, but to minister, and to give his life as a ransom for many.

The "fall program" is administrative jargon for what the people of God in your place will be called to do come September. But the fall program, by the miracle of double entendre, is that set of ministries needed, wanted, commanded, and promised for a world afflicted with fall-out from *the* Fall. We fall well (sorry, Jerry) when we land in the arms of Jesus, and when his program for a fallen world becomes our fall program.

Your editorial servant,

Ralph W. Klein

Latin American Undocumented Women in the United States

Richard E. Jaech

Lutheran Latino Ministeries, San Francisco, California

The women who are the subjects of this paper are undocumented in a dual sense. Most commonly, "undocumented women" refers to women who do not have the required documents, such as a residency visa, which would legally justify their immigration to the United States. However, to a large extent, it is not only their legal status which is undocumented but their life stories as well. Although the public media has focused some attention on the more general category of "undocumented workers" or "illegal aliens," it is usually the stories of young single men that are told.

As the undocumented women tell their stories, the difficulties they face and their resourceful response to those difficulties strike the strongest notes. If we were to see only their difficulties, we would perhaps be moved simply to pity them. Seeing, however, their strength and courage as well, we realize that undocumented women and their kin offer to North American society gifts which are essential for our own survival and enrichment. Their spirit and commitment to community become for us a source of hope.

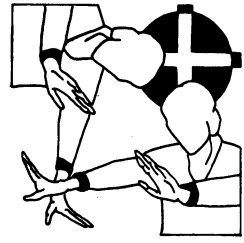
The Decision to Migrate

At age 14, Isabel moved with her family from their farm in rural Guatemala to the growing capital city. With many new factories being built in the capital, urban life seemed to hold more hope for survival than the tenant farming which they had labored at for many years. Through part-time construction work, Isabel's father was able to provide for some of the basic necessities. However, the complete needs of the family were met only when his wife and children contributed to the family income by baking and selling pastry goods in the public market.

After graduating from high school, Isabel felt fortunate in finding a full-time job working at an electrical appliance factory. Although her beginning salary was only $.65 per hour, she had hopes of improving her and her family's situation through hard work and new skills.

"After four years, I could clearly see it was no good. We were in a dead end. I worked hard each day, but the money still wasn't enough to pay for the food and clothes our family needed. Besides, I was doing the same job I had done four years before. The company doesn't move you up. In fact, I saw that when you get older and start to slow down, they find some excuse to fire you and hire somebody younger." Sensing that few opportunities awaited her in Guatemala, Isabel made plans to travel through Mexico and smuggle herself into the United States.

Recognizing the current reality of both Latin America and the United States is essential for knowing who undocumented women are and what role they play. In Isabel's case, her decision to immigrate to the U.S. without docu-



ments was connected to a series of decisions, beginning with her family's move to the city, which were thoughtfully carried out in order to insure her and her family's happiness and survival within a social and economic environment which guaranteed neither.

The stories of undocumented women consistently indicate that they would prefer to stay in their own country, surrounded by family and friends. What is it, then, about the present Latin American reality which compels thousands of women and men to leave their homes and risk living an underground existence in the U.S. as undocumented immigrants?

Many writers talk about the causes of migration in terms of "push" and "pull" factors. Simply stated, the "push" factors are those forces such as poverty, unemployment, or civil strife which threaten a person's security and push her or him out of their home. The "pull" factors are elements such as the availability of employment or a support network which draw migrants to a particular place.

In recent years a vast *internal migration* has occurred within each Latin American country as hundreds of thousands of people have moved from the countryside to the city. Increased costs of farming, the scarcity of arable land, and the necessity of competing with large agribusiness corporations on the national and international markets has seriously threatened the livelihood of landless peasants and small farmers alike. Simultaneously, the lure of modernization and industrialization in the urban areas, magnified by TV and radio broadcasts which suggest that in the city jobs and comfort are to be found, creates an overpowering expectation, particularly among young people, that a move from the farm to the urban areas is the key to survival.

Present day Latin American cities, however, are more often the scene of broken dreams than fulfilled ones. Despite the continued, rapid growth of the industrial sector in Latin American countries, industry has not adequately absorbed and supported the growing urban work force.

Until recently, Latin America was primarily an exporter of raw materials and food stuffs to the industrial countries and, conversely, dependent on those countries for manufactured goods. Currently, Latin America is going through a phase of import substitution industrialization, making for itself those goods which it formerly imported. To accomplish this industrialization phase, and to be able to compete on the world market, Latin America has become dependent on both the technology and the capital of the North to build its factories. Consequently, its industrial sector has tended to be capital intensive, i.e., highly mechanized and requiring relatively few laborers. For all the factories that go up, the number of urban workers that are hired does not nearly match the number

of migrants that move in from the countryside.

The owners of industry, whether they be national or transnational corporations, are able to take advantage of this large supply of available, unemployed laborers by setting low wages, a fast work pace, and substandard worker-safety provisions. As Isabel's employers knew, there were plenty of eager replacements for a disgruntled or aging worker. Consequently, those who work generally also find that the working conditions are exhausting, promotion limited, and salaries inadequate to match the inflationary cost of living.

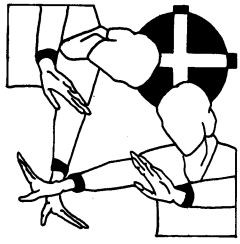
Characteristically, undocumented persons in the U.S. come from the underpaid and underemployed urban populace of the Caribbean and Latin America. Generally they are young women and men from the intermediate class of society, rather than from the poorest. They have had some school and some job experience. Their expectations for the future are high. However, the limited number of jobs, harsh working conditions and the inadequacy of salaries in their countries frequently push them to pool their economic resources and seek better employment in the North.

While economic crises at home push them out, strong forces are at work to pull Latin American immigrants to the U.S. Undocumented migration to the U.S. has become a structural component of modern capitalistic development and a necessary component of our economic system. Immigrants traditionally fill the role of unskilled or semi-skilled laborers who carry out the tasks which cannot be automated, either for economic or technological reasons, or which are to menial and unattractive for established residents to perform. Throughout history the U.S. has "imported" workers to work as farm workers, domestic servants, restaurant and hotel workers, hospital aides, and construction workers. Only in the past 30 years, as U.S. immigration laws have become progressively more restrictive, has documented migration become less of a possibility and undocumented migration more of a necessity. In 1976, new amendments to the Immigration and Nationality Acts imposed a ceiling on the issuance of residence visas to 20,000 visas per country.

The Migration of Women

Although in the past the majority of immigrants were male, today it is increasingly women who are migrating, either singly or as leaders of their family unit. Statistics for *documented* migration indicate that females comprise close to 50% of all immigrants coming from Latin America and more than 50% of Caribbean immigrants. From the experience of those who live and work within the immigrant community, it seems reasonable to assume that the same ratio of women to men holds true for *undocumented* immigrants as well.

Elsa Chaney provides a typology of



women who are involved in and affected by international migration. She identifies three groups and describes their role and objectives in the migration process:

1. *Accompanied migrants* — women and girls who go along with their menfolk to the country of immigration. Even when they go along with their menfolk, women often are far from passive. Often they must work in paid employment; the need for cash income may increase because they retain a set of responsibilities related to the household and the children. And they face tremendous adaptations, particularly if they come from societies where women's positions are greatly different.
2. *Autonomous migrants* — women and girls who set off alone in order to establish a beachhead for future migration of family members; to work and send remittance back home, to get an education, to find a suitable marriage partner (or to escape from an impossible marital situation in a place where divorce is not possible).
3. *Refugees* — women and girls who move because of political events and who also may be unaccompanied.

Recent statistical surveys carried out by Sheldon Maram in the Los Angeles area and Lucy Cohen in Washington, D.C., further illuminate the status and role of undocumented women. Within Maram's survey group were 298 Hispanic undocumented women working in the garment industry in Los Angeles. 49% of these women were single; 16% were divorced, separated, or widowed; and 34% were married. Of those who were married, 91% lived with their spouses. 50% of all the women had children, and in most cases at least one of their children lived with them.[1]

Rather than being simply passive immigrants, these women were taking an active, sometimes primary role in resettlement, wage-earning, and providing for their kin. Cohen's study in Washington, D.C., confirms this.[2] Cohen found that most of the families she talked with began their immigration process by sending one woman who would establish a support base capable of receiving additional family members. 60% of the women she interviewed were at some point single parents. A concern for the economic and educational well-being of their children, which had generally motivated their migration, continued to preoccupy these single mothers. The mutual support among friends and family was crucial for successful resettlement.

[1] Sheldon Maram, *Hispanic Workers in the Garment and Restaurant Industries in Los Angeles: A Social and Economic Profile* (Fullerton, CA: California State U., 1980), pp. 20-25.

[2] Lucy Cohen, *Culture, Disease, and Stress Among Latino Immigrants* (Washington, D.C.: Research Institute on Immigration and Ethnic Studies, Smithsonian Institute 1979).

Why are women migrating in greater numbers?

A. *They perceive the job opportunities for women to be greater.* Consequently, a family or extended family may pool its funds to send one family member to the U.S. Her responsibility will be either to send funds back to her family or arrange to bring them to the U.S. as well.

B. *More undocumented men are bringing their wives.* This is especially true when an undocumented family moves to a city in the U.S. where a large number of their hometown friends already reside. Surrounded by a strong support network, the husband can anticipate that long-term resettlement will be less difficult. Children are still generally left behind in a relative's care until the husband and wife are established.

C. *Many undocumented women are the primary income earners for themselves and their family.* As the number of women-headed households has increased in Latin America, so too has the number of undocumented women migrants.

Women-headed households comprise the majority of rural to urban internal migrants in Latin America. The city seems to promise more jobs and the comforts of anonymity though the city will, in fact, trap such women in marginal jobs and provide no formal or informal support for the working mothers who have left their natural support systems behind. Therefore, there is a tendency for such women-headed households to become part of the underemployed urban workforce and to consider migration to the U.S. as a rational solution, providing they can collect the resources to travel.

D. *Civil war in various Latin American countries has caused the number of undocumented women and children in the U.S. to increase.* Currently, each day in the Central American *barrios* of San Francisco, Los Angeles, and New York, one meets a new family on the streets who have just come up from El Salvador. As in the case of Nicaragua a year ago, many now flee Salvadorean civil war. A high percentage seem to be women who have either entered the U.S. without documents or arrived with a tourist or student visa which will soon expire.

E. *Finally, the U.S.-Mexico Border Industrialization Program (BIP) apparently influences the number of undocumented women in the U.S.,* although its exact consequences are not yet known. Since 1965, Mexico has attempted to accelerate its industrial development by providing incentives for U.S. companies to build assembly factories in a narrow zone just south of the border. The advantage of the BIP for U.S. companies is lower labor costs. The promised advantages for Mexico is the creation of more jobs.

Two factors suggest that, instead of preventing undocumented immigration, the BIP contributes to it. First, after a work period of perhaps ten years, many of the women working in the *maquiladoras* (factories) become unemployed.



The long hours of doing detailed pressured assembly work in the electronics plant soon take their toll on the workers' eyes and reflexes. Some additional years may be spent working in the garment factories, but those jobs, too, tend to be time-limited. Management constantly seeks new, energetic workers, rather than continuing to pay increased salaries and benefits to longer-established workers. Once unemployed, the women have few other employment possibilities in Mexico. Undocumented migration into the U.S. is surely a solution which many choose.

Secondly, 70% of the women workers in the BIP are long-time residents of that area. This means that the large numbers of women and men who have more recently migrated from the interior of Mexico to the border towns, increasing the population of these border towns up to ten times the size they were ten years ago, are *not* finding work in the BIP. Rather, the border cities are swollen with unemployed. This, too, contributes to the number of women who travel on into the U.S. looking for employment.

Crossing the Border

Having determined that there is no other solution to their economic needs other than finding work in the U.S., women then must make plans for entering the country. Obviously the preferable route is to enter with the appropriate documents supplied by the United States Immigration and Naturalization Service (INS). However, most visas go to persons who have immediate relatives already living in the U.S. as permanent residents or citizens. Because of the backlog of visa applicants and the slow-moving INS clerical machinery, even those who are eligible for visas may have to wait up to six years before receiving their entry documents.

According to INS terminology, there are two types of undocumented persons. First, there are those who have entered the country with valid documents, such as a tourist visa or student visa, but whose time-limited visa has expired. Secondly, there are those who "enter without inspection" (EWI), usually secretively by land.

Tourist visas are the most accessible means of legal entry. The number of tourist visas issued in each country fluctuates according to the discretion of U.S. consuls. Today, to obtain a tourist visa, the intention to return home must be substantiated. Sizable bank accounts, titles to a house and a car, coupled with a round-trip ticket, are generally required to demonstrate sufficient motive to return. To come up with the documents necessary to get a visa, immigrants frequently were forced deeply into debt to their families, friends, or black marketeers.

If the financial requirements for obtaining a legal tourist visa cannot be met, some immigrants buy or "rent" a false visa sold on the black market for any-

where from $400 to $1,000. In other cases, employees of U.S. consulates are bribed to facilitate the delivery of tourist visas. Once present in the U.S. the immigrants ignore the time limitations of their visa and focus their energies into finding work and getting settled.

Another route, which also carries considerable costs, is to cross by land from Mexico into the U.S. without inspection (or detection!) by INS Border Patrol agents. While it is primarily Mexican nationals who use this route, immigrants from other Latin countries first travel to Mexico and enter this way as well.

Rapes, robberies, and murders occur almost daily on each side of the border, carried out by bands of men who prey on undocumented travelers. Sexual abuse, theft, abandonment is not uncommon. In July of 1980, 13 Salvadoreans, including 9 women, died horribly of dehydration in the Arizona desert crossing over from Mexico. Recently, anti-alien feelings in the Southwest have culminated in self-appointed vigilante groups made up of members of the Ku Klux Klan and the American Nazi Party who patrol the border at night, severely beating immigrants whom they capture. To "enter without inspection" requires no little amount of money, courage, and resourcefulness.

Experiences in the United States

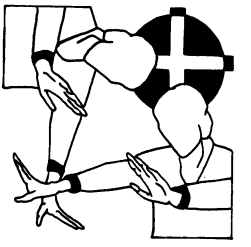
A. Avoiding *La Migra* (immigration authorities)

"Ester's first months in the country were filled with fears of running into immigration officials (all men in suits were suspects) who would deport her. Her aunt rarely let her leave the house and shopping trips were only occasional events. Ester's social network was small and the adjustment from her previous social life was great. . . . Now she laughs when she remembers her first months here and her fear of the authorities. She states in a confident voice that the fear is gone because she could no longer live her daily life under that burden."[3]

Once the border area has been left behind there is little likelihood that an undocumented person will be spotted and arrested by an INS enforcement agent. Despite heavy Border Patrol staffing at popular Southwest points of entry, INS personnel at interior cities are relatively few. Many women, although plagued initially by extreme anxiety, soon feel they can melt into the urban crowd well enough to escape detection indefinitely.

With most women, however, a vague sense of fear continues. The U.S. Attorney General has once again granted the INS permission to carry out enforcement raids in work sites and residential areas where undocumented persons are thought to be found. Highly publicized in the media, these "sweep raids" will round

[3] Christine Grumm, "Undocumented Latino Women in the U.S." (San Francisco: Unpublished report, 1979), p. 5.



up 10 to 100 persons in a given factory or neighborhood who are not able to produce their residency visa on the spot. While having little effect on the overall population of undocumented, these random arrests keep a seed of fear planted in peoples' minds.

INS enforcement agents have good allies in the form of employers and spiteful relatives or lovers. In half of its detention cases, the INS is following up the anonymous phone call of someone close to the undocumented person. Ester was dating an older man who was quite infatuated with her. Realizing that the relationship was taking too serious a path, Ester broke it off. However, this was not the last she heard from the man. One morning she answered her door to find an immigration official ready to deport her. Her ex-boyfriend had turned her in for revenge.[4]

The threat of *denuncia* (denouncement to the INS) may be used by members of a family to exert their will during a family quarrel. Frequently, employers will capitalize on an undocumented employee's fear of a *denuncia* by not providing them legally required work benefits.

In recent years, legal rights advocates and religious groups have heavily criticized the INS for its treatment of women and children during detention and deportation. Routinely, the INS will not permit women who have been detained during factory "sweeps" to go home or to their babysitter to pick up their children before taking their voluntary departure from the country. When the children come home after school or are brought there by the babysitter, no one is there.

B. Family Relationships and Support Networks

Family and personal needs usually motivate the decision to migrate. The migration of an undocumented woman is rarely accomplished without family support either at home or in the place of resettlement or both. Finally, even as family encourages and supports migration, family also bears the brunt of resulting strained relationships.

Listen to Rocio, a Colombian woman who worked six years as a housemaid in the U.S. in order to provide her family with a house and education: "I never expected to stay so long. In fact, this little doll you see in my tote bag is three years old. I bought it for my daughter, the youngest of the family, long ago when I was thinking of returning to Colombia. Now my daughter is eleven and I don't know if she still plays with dolls. She was only five when I left."

A little worried, the mother goes on, "My husband couldn't find a good house for the price we had in mind . . . and I had to stay three more years. But now we have a house completely paid for, every payment made with my earnings. I also bought all the appliances for my house. I'm taking with me a TV set,

[4] Grumm, p. 4.

electric iron, sewing machine, and many other things.

"Yes, senora! This means that I had to save all my salary and that I didn't do anything else in all those years but work and save."[5]

Undocumented immigrants rarely move to the United States in complete isolation from family and friends. Not only do they depend on a pooling of familial or community resources (economic and emotional) to make their move, they also depend on a pre-existing support network usually made up of kin, in the North American city to which they are moving. Supportive familial relationships are especially necessary for undocumented women with children. Since entry and resettlement in the U.S. are significantly more complicated for women accompanied by children, many undocumented women initially leave their children in their country of origin under the care of a relative, usually the maternal grandmother of the child(ren).

Even as familial relationships and support are essential for managing the migration process, the migration proces inevitably affects the relationship of family members.

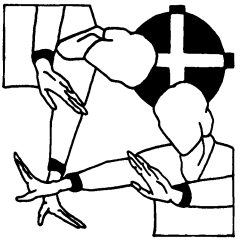
Peggy Reubens, who has worked with many undocumented families, reports that both parents and children may be scarred when it is necessary for parents to emigrate to the U.S. and leave their children behind. She cites as an example the L family.[6]

"Jackie L was a withdrawn, morose 11-year-old, while her 8-year-old brother was rebellious in school and at home. It turned out that Mr. and Mrs. L had emigrated here five years earlier, leaving Jackie for a year with a distant cousin and Roberto they left with his maternal grandparents because he was so young. When they sent for Jackie, they were greeted by a skeletal 7-year-old who limped off the plane. She almost died there, sobbed Mrs. L in telling me how the money she'd sent for Jackie's food was diverted by the cousin and how Jackie was treated like a servant and beaten daily. Jackie will need years of therapy to get over her self-hate and distrust of others. Mrs. L needs help with her feelings of guilt."

The relationship of undocumented women to their spouses is also affected by their resettlement in the U.S. Conflicts often develop as a result of modified husband/wife roles. Where the husband and wife are not able to adjust to this new relationship, conflict, family violence, or separation may result. It also may happen that when an immigrant woman becomes more financially independent of her husband through having a job of her own, previously suppressed

[5] Else Chaney, *Women in International Migration* (Washington, D.C.: Office of Women in Development, United States Agency for International Development), p. xvi.

[6] Peggy Reubens, "Psychological Needs of the New Immigrants," *Migration Today*, Vol. 8, No. 2, p. 5.



feelings will come flooding out. For example, if the husband has been physically abusive, she may begin to criticize and resist that abuse, or elect to end the relationship, realizing she is no longer dependent on him for her economic survival.

C. Employment

In Maram's survey of 298 undocumented women garment workers, 74% had first started working in the garment industry, 16% in domestic work, and 2% in agriculture.[7] Given the existing public perception that many, if not most, undocumented workers are farm workers, it is important to note the small percentage of women in this survey who enter the U.S. job market in the agricultural sector. Admittedly, a survey taken among undocumented women living in rural areas of the U.S. rather than large metropolitan areas, might show different results. Since undocumented women increasingly come from the underemployed urban work force in Latin America, they tend to migrate to urban areas in the U.S., attracted by the job possibilities in those sectors of the U.S. economy that depend upon mobile, energetic workers willing to do hard work for little pay.

It is not ordinarily the legal status of undocumented women and men which determines the type of work they do. Rather it is their inability to speak English, their limited work skills, unfamiliarity with the U.S. job market, and their immediate financial needs which determine the nature of their employment.

While there indeed are examples of women being exploited by employers precisely because they are undocumented, the industries where undocumented women are most employable tend to exploit *all* of their workers, documented and undocumented alike. In other words, it is inherent to the structure of these industries to provide low pay and few benefits.

A good example is the U.S. garment industry, which is a primary employer of undocumented women in both Los Angeles and New York City. During the last decade, many garment manufacturers have moved their factories to other parts of the globe where labor is cheaper. By paying their workers $1.00 per hour or less, manufacturers in Asia and South America can market their apparel in the U.S. at considerably lower prices, even after paying import taxes. In order to keep their prices competitive and their profit margin intact, garment companies still manufacturing in the U.S. must also reduce their costs by paying low salaries and few benefits. If, through union organizing or regulatory action, manufacturers are forced to raise labor costs, they are likely to shut down and/or move overseas.

Another factor of the garment industry is that it operates at three levels: manufacturer, contractor, and worker.

[7] Maram, p. 47.

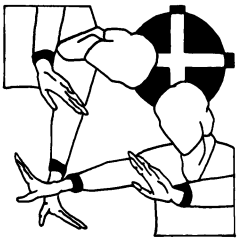
At the top, the manufacturer designs, orders and markets clothing. While in the past the manufacturers would often have their own factories to produce the clothing they were marketing, today manufacturers contract out their orders to smaller shops. These smaller contractors may have as few as five workers who cut and sew clothing in a one-room "sweat shop." Some contractors, of course, are larger operations doing a larger volume of work. The pressure from international competition felt by the manufacturers is passed on to the contractors, who in turn demand from their workers longer hours, a faster pace of work, and lower pay. Given the stiff competition and unpredictable trends in clothing, there is a constant turn-over of contractors, with various shops opening and closing each day.

Because of its structure, therefore, the garment industry needs a labor force that will accept low salaries, tolerate periodic unemployment, and be able to move from shop to shop according to industry needs. While most U.S. citizens would not accept these conditions, the immigrant community is forced by their economic situation and limited employability to do so.

Undocumented women *do* seem to be exploited more frequently than documented workers in terms of not receiving over-time pay, unemployment compensation, vacation, and sick leave. As women, they are more often the target of sexual abuse by their employers. Furthermore, when they *are* cheated or abused by their employers, they are less inclined and less able to seek legal recourse than resident workers because of their legal status as undocumented persons. Above all, it is the realization that they are competing with a large pool of available immigrant workers and could easily be replaced, which forces them to accept the abuses inherent in the industries in which they work.

In various industries, particularly the garment and electronics industries, contractors make use of women who do sewing or assembly work in their own home. Such workers are particularly vulnerable to abuse by their employer. Their hourly wage or piece rate is regularly lower than those paid in the shop. Occupational hazards to the worker and their entire family are higher. Employers do not list such workers on the payroll and, therefore, are not accountable for providing benefits, unemployment insurance, etc. In effect, such workers subsidize the contractor by assuming the costs of child care *and* accepting lower wages at the same time.

Due to their isolated and solitary positions, undocumented women working as domestic servants are undoubtedly the most vulnerable to abuse by employers. This is particularly true of live-in housekeepers. Such women all too often end up as virtual captives of their employers, forced to work long hours at the most menial jobs for little money or none at all and, frequently, to endure sexual



abuse by the male members of their household.

D. Use of Public Services

Despite frequent charges that undocumented persons are a burden on the U.S. social welfare system, numerous reports have indicated that undocumented workers pay far more into the system through state and federal taxes than they drew out. Tax-supported programs, such as welfare and food stamps, screen all applicants to determine if they are legal residents. If the applicants appear to be foreign-born, many agencies check their status with the INS. As a result, few undocumented persons apply for assistance from such programs.

Of particular concern to undocumented women is the availability of educational facilities for their children and adequate health care. Until recently, the State of Texas prohibited providing a public education to children of undocumented parents. Some municipalities have similar local rulings. Even where there is no *de jure* prohibition of educating children of the undocumented, a *de facto* exclusion exists in those school districts which ask to see the parent's immigration papers as a part of the child's registration process, even though this is not required by law.

Finally, the health care received by undocumented women and their families seems to be determined more by their ability to pay, rather than their legal status. Since undocumented women ordinarily do not work for companies with health insurance plans, the number of undocumented women able to afford private physicians is limited. Some private hospitals have emergency funds or a sliding scale fee structure available to assist undocumented persons with their medical bills. Those who cannot afford private physicians generally seek treatment at public facilities such as the city or county hospital.

E. Mental Health

Given the difficulties and challenges which undocumented women face, it is not surprising that many symptoms of stress appear among this group of immigrants. What is perhaps more surprising is the high degree to which they successfully cope with stress. After hearing a description of their experiences, one might imagine undocumented women to be continually fretful, withdrawn, or silently anxious. However, a strong sense of purpose and the mutual support of family and community members enables most undocumented women and men to face a variety of problems which would otherwise be debilitating.

Moving to a new home, particularly to a new culture, strips a person of the people, places, and possessions which they had previously counted on to provide a sense of identity, importance, and security. Being "strangers in a strange land" and learning to survive in a new context frequently produces somatic symptoms such as headaches, heart palpatations,

dizziness, sexual inhibition.

Seven sources of stress are common for female Hispanic immigrants: loneliness; helplessness at not being able to speak English; dependency on husbands or neighbors for transportation; health concerns, especially in emergency situations; fear of deportation; modified gender roles necessitated by the economic and cultural environment; and forfeited expectations, i.e., not accomplishing the goals which you had hoped to accomplish through immigrating to the U.S.

As an expansion of this point, Reubens mentions the stress and shame which is experienced when the immigrant does not find the hoped-for, high-paying job which will permit her to send money to family members still in Latin America. Trapped in a bad economic situation (low pay, high cost of living), some immigrants will feel themselves to be in as bad a condition as when they were in Latin America. However, for others who are surrounded by supportive kin and able to accomplish their goals to a sufficient degree, the payoff of providing for themselves and their family will make the stress bearable.

A Gift to North America

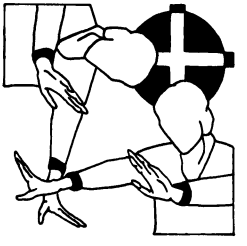
When considering the contribution of undocumented women to the U.S., it is inadequate to speak only of the gift of their labor, even though that gift is considerable. The business community readily acknowledges that the survival of various industries and service sectors depends upon their presence.

Undoubtedly more important is the model they give to North America of their commitment to family and to community. This commitment has been referred to frequently throughout these pages as the force which motivates and sustains their migration. Through mutual support and concern, undocumented women and their network of family and friends are able to meet their personal and collective needs in a way which an isolated individual could not.

As the social welfare system of the United States disintegrates and as the fabric of our institutional supports — family, school, local government — weakens, North Americans are faced by a crisis of survival. Neither the old model of rugged individualism nor the recent model of dependence on state welfare funded by liberal capitalism has proven adequate to meet the needs of contemporary Western society. Undocumented Latina women, together with other Third World immigrant groups, bring to us a new notion of self-sufficiency. This new self-sufficiency does not stem from the isolated "self," however, but from the person-in-community.

In contrast to the North American's habit of ignoring the elderly, the interdependence of generations within Hispanic families reminds us of the value of each family member, and the roles which they may play within the extended family.

Finally, the high priority which His-



panic mothers place on the proper care and education of their children suggests they are valuable allies as our society struggles to adequately nurture and train our youth.

The Ministry of Lutherans Among Undocumented Women

Similar to other North Americans, the majority of Lutheran North Americans are only now coming to grips with the fact that more and more of their neighbors are Latin Americans. Lutheran churches that formerly were situated in predominantly white, Northern European neighborhoods, have slowly seen their communities become multicultural and multi-lingual. The reaction of Lutherans to this change has included the normal spectrum of human emotions: curiosity and fear, delight and hate, disgust and apathy.

If, as Lutherans, our contact with the Latin community has been only recent and uncertain, our involvement with undocumented women and men has been even more tenuous. Whether we have realized it or not, of course, our interaction with the Latin community has also brought us into contact with undocumented persons, since they are an integral part of that community. Until recently, however, there have been few self-conscious efforts by Lutherans to do ministry specifically with undocumented persons. None of these efforts have addressed in particular the situation of undocumented women.

Given our new awareness of these new arrivals, perhaps our first act of ministry must be to open ourselves to their ministry to us. For as Latin American immigrants move among us, they bring us the good news that God's family is larger, its color more diverse, its tongues and liturgy richer, and the love which springs from its heart more multi-shaped and inventive than we had previously thought. In regards to undocumented women, our first ministry will be to receive the gifts of courage, faith, sorrow, and commitment to family and community which they bring. The spirit, strength and self-worth which they discover by being family, community, and the family of God, are the key which *they* hold for their own survival. Our ministry is to accept, celebrate, and reinforce these gifts. In so doing we will nurture this spirit of community so that both they and we with them will not only survive but flourish.

Appropriately, the first organized programs of Lutheran ministry among undocumented persons have usually focused on education and consciousness-raising among Lutherans, i.e., helping the stories of undocumented persons be heard so that Lutherans know who they are, why they are here, and what their hopes are. For instance, beginning in the middle 1970s, staff workers of Lutheran Social Services (LSS) in Arizona and Southern California began to promote within their agency and among local Lutherans a dialogue concerning the undocumented. Largely as a result

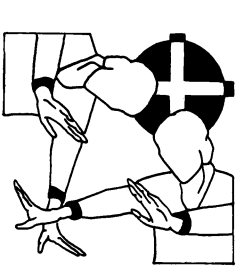
of this dialogue, a national conference dealing with Lutheran ministry among undocumented persons was held in Los Angeles during November, 1978. The information and ideas which were shared at this conference have continued to fuel regional and local efforts of Lutherans to better know the undocumented community.

In the Pacific Southwest, an inter-Lutheran committee put together a study guide and resource manual entitled, *A Question of Justice: Undocumented Persons in the U.S. and Lutheran Ministry.* (Available from Lutheran Social Services of Southern California, 2468 West Pico Blvd., Los Angeles, CA 90006.) The study guide is designed to help congregations understand the economic, legal, theological, and social framework of the migration of undocumented persons. The Lutheran Council in the U.S.A. recently published a "Statement on Immigration Policies," which specifies how the U.S. immigration laws could be made more humane and workable.

Hispanic Lutherans and Anglo Lutherans serving in Hispanic congregations in San Francisco, Tucson, Houston, Chicago, and elsewhere, have carried out educational workshops at Lutheran church conventions, professional worker's conferences and within local congregations. Currently the New York Circus, an ecumenical ministry in metropolitan New York in which Lutherans participate, is initiating an educational program designed to inform church and community leaders regarding the undocumented persons they serve and to facilitate discussion about how better service might be provided. The continuing challenge for these many Lutheran efforts at education is that we truly let the undocumented speak for themselves, that we hear their whole story including the economic causes for their migrating, and that we learn to welcome them as family.

Recognizing the gifts which undocumented women and men bring, Lutherans have also wanted to offer gifts in return. This has usually happened at a local congregational level. Listed below are examples of what some Lutheran individuals, churches and agencies have offered to the undocumented community.

1. Legal or paralegal assistance addressing documentation problems; advice concerning their legal rights as undocumented persons; legal referral.
2. Emergency housing and food assistance; advice on surviving in North American urban centers; information about social assistance agencies.
3. Personal and family counseling; encouragement in times of stress.
4. Facilitating the formation of support networks for immigrants who are isolated; providing occasions for group worship, fellowship, and celebration of religious/cultural festivals.
5. Skill development programs, e.g., English classes; legal self-help forums; vocational training.
6. Solidarity with the undocumented in advocating the changes in immigration law, public practice, and



U.S. economic/political policy which are necessary to correct the structural causes of undocumented migration.

Since federal funding for legal service agencies serving immigrants continues to be cut back, there is an increasing need for Lutherans, in cooperation with community residents, to equip themselves to provide paralegal assistance. Secondly, the close contact of Lutheran congregations with their members who are undocumented presents the opportunity and obligation to denounce the abuses which those members experience at the hands of employers or public officials. Finally, Lutherans must continue to commit themselves not only to short-term assistance, but also to the long-term efforts aimed at establishing a just world economic order. Only in that way will the necessity of undocumented migration end.

While undocumented women have certainly been involved in and served by Lutheran ministries cited above, Lutherans have not specifically been attentive to their situation. Therefore, the need to hear their distinctive stories continues, so that Lutherans and undocumented women might better serve one another.

A Liberated Lifestyle: Slaves and Servants in Biblical Perspective

Ralph W. Klein

Professor of the Old Testament, Christ Seminary — Seminex, St. Louis and editor of ***Currents in Theology and Mission***

Before I'd be a slave,
I'd be buried in my grave,
And go home to my Lord and be free.

This passionate, Black cry for freedom finds warm reception today in the hearts of all people of good will. We hear its echo from the peasants of El Salvador and the Philippines, in the agonizing efforts of Solidarity in Poland, and in the voices of women in home, church, and society, who remind us of the oppressive sexual hierarchy that persists even at the end of the second Christian millennium.

Some of these freedom movements are peculiarly modern — the Bible knows nothing of Northern Europe, let alone the Americas or the Far East. The women's movement is a Spirit-guided movement *beyond* the Bible, or, at the least, a development of egalitarian strains that existed only in germinal form in biblical times. But this should not blind us to the fact that our biblical forebears felt passionately about freedom, their own and that of others, and that in both Testaments acts of liberation form the burning center of what the Promise is all about.

The Old Testament has much to say about those who have been freed, about their rights and responsibilities, their identity and their possibilities. While the Old Testament uses one word *'ebed* for both slave and servant, it radically differentiates between these words, with negative connotations when it refers to slaves and positive connotations when it refers to servants. I will attempt to ground our desire to be free and our support of freedom movements in the example of Old Testament society and in its central message. In addition, I will offer guidelines for the liberated, drawn from the biblical portrait of what it means to be a servant.

Slaves

Social action and reform are associated in the popular mind with the prophets, though, actually, Israel's legal traditions offer far greater evidence for the spirit of reform. While the prophets were passionate advocates of the poor and oppressed, they did not think the "system" was wrong. Rather, they were conservatives, calling society back to a traditional morality. The laws in Israel and in the ancient Near East, however, were basically reform decrees; they could be modified as conditions in society changed or as theological positions suggested new concerns. Israel's critical sensitivity to slavery is reflected in its laws.

The Covenant Code (Exod 21:1-23:33), whose present form dates to the eleventh century B.C.E., *begins* with a law about slavery (Exod 21:2-6). The lesser priority given to the laws about slavery in the famous Code of Hammurabi, on the other hand, is shown by their relatively late position at numbers 278-282. The slavery discussed in the Covenant Code would have resulted



from poverty or from failure to pay off a debt. Such slavery was to be temporary servitude: a slave would only serve six years and go free in the seventh. In short, slavery was an emergency institution and was only to be tolerated for a limited period of time for any individual. If that person should decide to volunteer for additional service — because he had married a slave woman during his bondage and had children by her, or because he really loved his master — his ear was pierced with an awl and he became, by his own choice, a slave for life. In the rabbinical work called the *Tosephta,* we find the following sarcastic appraisal of such voluntary slavery: "The ear which heard at Sinai, 'You are *my* servants,' but nevertheless preferred subjection to men rather than God, deserves to be pierced."

The Covenant Code also regulates physical punishment or injury of slaves. If a master struck his male or female slave so that the slave died under the beating, the master himself would be "punished," presumably with the death penalty. If the beaten slave first died a day or two later, this tragedy was viewed as unintentional; the master would merely suffer the financial loss of a slave (Exod 21:20-21). If a master would blind one of his slaves or knock out a tooth, the slave, whether male or female, would go free (Exod 21:26-27). What is remarkable about these laws is that contemporary, extra biblical laws never mention damage caused by a master to his *own* slave. Presumably that was viewed as "his own business." The Code of Hammurabi and the Hittite Laws provide monetary penalties for damage to slaves belonging to someone else, including blinding of slaves and breaking their teeth. But damage to one's own slaves was apparently not subject to claim.

Israel's slavery laws were also subject to periodic reform, as we see by comparing early (Exod 21:7-11) and late (Deut 15:12-18) laws on the role of slave women. The earlier law provides no emancipation for a woman slave. She was considered the wife, or concubine, of her owner and was not to be freed in the seventh year. Even according to the early law, however, a slave wife was not to be treated as a prostitute. If the owner should take a second slave wife, he could not deprive the first of food, clothing, or conjugal rights.

The Deuteronomic law, typically, is more humane. It provides freedom for both men and women in the seventh year, and also enjoins the master to provide the freed slave liberally with a present of grain and wine to ease reentry into society.

According to the Holiness Code (Lev 17-26), edited in late pre-exilic times, slavery was to be confined to foreigners or sojourners. Hence, a fellow Israelite, "your brother," could not be treated as a slave. Hard times might force a fellow Israelite to offer himself for involuntary employment, but this status was to be that of hired servant and even that would

end with the year of Jubilee. He and his children would then be freed to return to his family. We are not told how this idealistic law against slavery was coordinated with the laws of Exodus and Deuteronomy, which permitted internal Israelite slavery. But the fact that the Pentateuchal canon contains such a tension is evidence of a basically critical attitude toward slavery, at least in some circles, that can be a model for us as we confront the issue of political, sexual, social, or economic servitude.

Israel as Freed Slaves

Basic to Israel's enlightened attitude toward slavery was its own sense of identity and self-consciousness. The Israelites had become a people as God led them out of Egypt. This country of origin is further defined on 13 occasions as "the house of slaves." "We were slaves to Pharaoh in Egypt," Israel confessed in Deut 6:21, and, once freed, they were promised by Yahweh that they would never have to return there again (Deut 17:16; 28:68). Perhaps, therefore, one of the most bitter curses threatened by Hosea was that iniquitous Israel would be forcibly returned to their former land of bondage in Egypt (8:13; 9:3)

In the Deuteronomic law code Israel's past slavery is used to motivate her present action. It was because of the Exodus from Egypt that Israel was to keep the Sabbath (Deut 5:15; the other version of the Decalogue, in Exod 20:8-11, grounded Sabbath-keeping in the pattern established by Yahweh's six-day creation and his resting on the seventh day). The deuteronomic Decalogue enjoins the Sabbath so that "your manservant and your maidservant may rest as well as you. You shall remember that you were a slave in the land of Egypt, and Yahweh your God brought you out thence with a mighty hand and an outstretched arm; *therefore,* Yahweh your God commanded you to keep the Sabbath Day." (Deut 6:14-15) Israel knew what it meant to be a slave, and this knowledge suggested a kind treatment of her own servants.

The custom of providing freed slaves with presents to ease their way back into society (Deut 15:15, discussed above) was based on the memory of past servitude and past redemption at God's hand. "As Yahweh has blessed you, you shall give to the freed slave." (Deut 15:14-15) At the great feast of Weeks (Pentecost), a banquet was to be eaten in the sanctuary to which all sorts of disadvantaged were to be invited — your manservant and maidservant, the Levite who is within your towns, the sojourner, the fatherless, and the widow. "You shall remember that you were a slave in Egypt; and you shall be careful to observe these statutes." (Deut 16:12) Finally, Israel's emancipation from Egypt was the theological rationale for not perverting the justice due to the sojourner, the fatherless, and the widow (Deut 24:18), and for not gleaning the



grapes, so that there would be enough left on the vine for the poor to help themselves (Deut 24:22).

Servants

What a strange and wonderful irony that the same Hebrew word used for Israel's inglorious and detested past as slaves (*'ebed*) would become the vocable for describing her glorious status as servants. Israel was liberated into perfect servitude. This new condition deserves exploration for its own sake and for the lessons it offers contemporary children of God.

Status

Her new status resulted from God's actions. Israel could not celebrate a chain of human liberators, who had rallied the people during their bondage. Even Moses, as the Yahwist remembered him, ascribed the credit totally to God's intervention: "Fear not, stand firm, and see the salvation of Yahweh, which he will perform for you today; for the Egyptians whom you see today, you shall never see again. Yahweh will fight for you, and *you have only to be still.*" (Exod 14:13-14) The introduction to the Decalogue clarifies what is unique about the following commandments. They were given by a God who made Israel what she was: "I am Yahweh your God, who brought you out of the land of Egypt, out of the house of slaves." (Exod 20:2) It is perhaps necessary for us to underscore the transcendent character of God's action here. Marxist philosopher Ernst Bloch has defined God *as* the Exodus event, and American sociological exegete Norman Gottwald similarly defines Yahweh *as* the historically concretized, primordial power to establish and sustain social equality in the face of counter oppression, or *as* the symbol of a single-minded pursuit of an egalitarian tribal social system. Yahweh *is* not such an ideology. Rather, he was the almighty one who freed Israel and who was alone responsible for the status she enjoyed. Status did not result from self achievements, nor was the status itself the achievement.

God's honored servants include even foreigners who join themselves to Yahweh and who love his name; God's temple will be a house of prayer *for them* and *for all peoples* (Isa 56:6-7). God's honored servants are those chosen by him (Isa 65:8-9); his choice and not their efforts gives them status. The contrast between God's favored servants and those who oppose him is brought out dramatically in the following polemical passage, where the "you" are God's enemies while the "servants" are his pious followers:

Behold, my servants shall eat,
but you shall be hungry;
behold, my servants shall drink,
but you shall be thirsty;
behold, my servants shall rejoice,
but you shall be put to shame;

behold, my servants shall sing for
gladness of heart,
but you shall cry out for pain of
heart,
and shall wail for anguish of
spirit. (Isa 65:13-14)

Who are the servants? They are the ones whom Yahweh's hand supports. Who are his enemies? Those who are under his indignation (Isa 66:14).

The word "servant" came to connote the trust of a worshiper. So the psalmist prays:

Preserve my life, for I am godly,
save your *servant,* who trusts in you
(Ps 86:2)

The new status of servant does not mean fawning subservience, but belonging and protection under God's care. This hopeful dependency is perhaps best expressed in a somewhat unfamiliar Communal Lament:

Behold, as the eyes of servants look
to the hand of their master,
as the eyes of a maid to the hand
of her mistress,
so our eyes look to Yahweh our God,
till he have mercy upon us.
Have mercy upon us, Yahweh . . .
for we have had more than
enough of contempt. (Ps 123:2-3)

"I am your servant/we are your servants" — what joyful, confident, liberated trust resides in these words!

Servants Serve

Still, being a servant is not merely a rank; it is also the act of *serving* Yahweh the liberator. The introductory formula we noted above, "I am Yahweh your God, who brought you out of the land of Egypt, out of the house of slaves," is followed by "You shall have no other gods," and by the rest of the Decalogue. Such service is not nominal or optional, but involves the entire existence of the servant. It was not for nothing that the Deuteronomist urged Israel to serve Yahweh "with all your heart and soul" by keeping the commandments and statutes contained in Deuteronomy. In Jeremiah's new covenant passage (Jer 31:31-34), itself under heavy deuteronomistic influence, we read that service of or knowledge of God will not be an option, a kind of elective by which the believer enriches his or her life program. Rather, such obedience will be indelibly inscribed on the hearts of the servants. To claim the status of servant without a commitment to serve is an utter and intolerable contradiction.

The opposite of serving God is not no service. Rather, the opposite of serving Yahweh is serving other gods, as the deuteronomistic literature never tires of repeating. Serving other gods means not only participation in foreign cults, but also recognizing their lordship. To serve other gods is to reject the first commandment. Every sin is, finally and at its



roots, a rejection of the first commandment.

While serving God can denote worship *(Gottesdienst)*, it cannot ever replace obedient serving of God in all of life *(Gott dienen)*. The servants addressed in Micah 6 are reminded that they have been freed from the house of slaves, given faithful leaders like Moses, Aaron, and Miriam, and that they were blessed through Balaam as God led their forebears from Shittim to Gilgal as part of the conquest. How are such saving acts, or righteous deeds, of Yahweh to be repaid? With burnt offerings or yearling calves? With ten thousand rams or myriad libations of oil? With the sacrifice of an eldest child in a desperate quest for forgiveness? (Micah 6:6-7) The prophet's famous answer has become proverbial:

> He has showed you, mankind,
> what is good;
> and what does Yahweh
> demand of you
> but to do justice,
> and to love kindness,
> and to walk humbly with your
> God? (Micah 6:8)

Doing justice would seem to be the broadest definition of service, of which *loving mercy* is a part. Those who love mercy see the claim of the helpless as an obligation laid on their conduct; they acknowledge the needy as brothers and sisters. *Humble walking with God* has sometimes been an excuse for inaction or even for self-deprecation. Instead of such "humble walking," the Hebrew suggests a walking or a conduct that flows from a clear and sober judgment of the circumstances that prevail. Those who have insight into what God has done — at the Exodus, in his on-going provision of leadership, in the conquest — will respond wisely and appropriately. In other words, humble walking is only another way of saying that such people will seek justice and recognize the claim of the needy upon them. That's what Yahweh requires of his servants.

The Servant(s) of God

A number of individuals are called the servant of God as they participate in God's work on and for his people Israel. Abraham, Isaac, Jacob, Job, and David are such servants. In the Deuteronomistic History (Joshua — 2 Kings) the prophets are often called, "my servants, the prophets." In a time of growing apostasy they remained true to Yahweh and performed his service. Moses is called the servant of God some 40 times. At times his servanthood denotes his high rank, much like that of the highest and most faithful servants of a king (e.g., 1 Sam 27:5, 12; 2 Sam 15:21). With most prophets Yahweh spoke in a vision or in a dream. "Not so with my servant Moses; he is entrusted with all my house. With him I speak mouth to mouth, clearly; and not in dark speech. . . ." (Num 12:7-8)

In the priestly stratum of the Pentateuch, the death of Moses was due to his rebellion in the wilderness of Zin (Num 27:14; cf. 20:12). But in the Deuteronomistic History, Moses' death is given salvific significance. He dies in the place of the people: "Yahweh was angry with me on account of you, and said, 'You also shall not go in there.'" (=the land Deut 1:37) When Moses, the servant of Yahweh, later prays that he might enter the land (Deut 3:24-25), Yahweh again declines: "Let it suffice you; speak no more to me of this matter." As Moses reports, "Yahweh was angry with me on *your* account." (Deut 3:26)

The servant role of Moses, by which he bore the punishment intended for Israel, is generalized and developed in the role of the Servant of Yahweh in Second Isaiah (Isa 40-55). The original identity of this servant, now as before, remains under dispute though the options have now been restricted to Israel as the servant or to the prophet himself as the servant, or, as I would prefer, to a combination of these ideas: the servant is Israel, but certain aspects of the servant's description are shaped by reflections upon the career of Second Isaiah.

In the first servant poem, Isa 42:1-4, Yahweh presents his servant before an unnamed audience, possibly to be identified with the Divine Council. Gifted with the spirit, like the judges, the early kings, or the prophets, the servant is to carry out the royal task of effecting justice for the nations. Pastorally kind and gentle in his dealings, he will successfully implement justice until God's faithfulness is known among the nations. Though the servant (read: prophet or faithful Israel) will experience rejection and resistance from the fellow Israelites, he will persist and hold fast as he establishes the rule of Yahweh and his law for all the nations. As Yahweh seeks Israel through the servant, he is at the same time seeking the nations.

Isa 49:1-6 is a speech of the servant in which he reports his own sense of vocation. God chose his servant before his birth — one does not decide to be God's servant or claim any credit for service. The chosen servant is Yahweh's secret weapon though the form of this weapon is a mouth that speaks God's word instead of a destructive weapon of war. As prophetic mouth, the servant is God's last and greatest plan for the world. Like any pious servant, he is hidden away under the deity's protection. The present failure of the servant ("I have labored in vain, I have spent my strength for nothing and vanity." Isa 49:4) is balanced by the promise of and the hope in eventual success: "My right is with Yahweh; my pay will come from God." (Isa 49:4) His present lack of success results from attacks by those whom he is seeking to win for Yahweh. Hence, his lack of success is related to Yahweh's lack of success, and the latter's eventual victory will bring with it the servant's reward. Yahweh's eventual success means not only that his message will get through to recalcitrant



Israel, but that the servant will be appointed as light to the nations, so that God's salvation may reach to the end of the earth (Isa 49:6).

The third Servant poem (Isa 50:4-9) is a psalm of confidence. In verse 4 the servant tells how Yahweh gave him a tongue and an ear, the guarantee that he would know the right word to speak to God's exhausted people. The servant, meanwhile, has not been turned aside by rejection and even physical abuse — they smote him, pulled out the hair of his beard, and spit upon him. No, the servant remains the servant, not a rebel or a quitter. Why? Because lord Yahweh helped him. One is always a servant because of God's action (see above), and a servant responds to such aid with utter confidence: "I have not been confounded; I have set my face like a flint; I know that I shall not be put to shame; the one who vindicates me is near." (Isa 50:7-8) The servant stands up to attacks and eventually receives vindication because of lord Yahweh. The question is not only, or not really, "Will the servant succeed?" Rather, the question is, "Will Yahweh's cause prevail?" And since it will, the servant acts in confidence and hope.

The fourth servant poem (Isa 52:13-53:12) is sometimes difficult in detail to understand, but it is, by any reckoning, the most profound. It begins, as in 42:1, with Yahweh hailing his servant: he will be successful and he will receive honor (52:13). His exaltation, however, is highlighted against the backdrop of humiliation and failure (52:14; 53:2-3). The servant's coming victory, which echoes Yahweh's own victory, will take place with all the nations as witnesses (52:15). The despised and rejected servant was not really despicable himself. He suffered because of and in the place of the griefs and sorrows due to those who opposed him. Instead of being under God's punishment, he bore the transgressions and iniquities of his enemies. What a strange economy: the servant's punishment meant healing for his opponents. The turn in the servant's fate, as he sees his offspring and prolongs his days, is matched by a turn in the fate of the whole world. The servant brings recalcitrant Israel and/or the nations to Yahweh with his substitutionary death. As a reward, he will be joined with all Israel (= the many), and together they will count up their booty, namely, the salvation of the Gentiles.

Yahweh reaches out to recalcitrant Israel and to the nations through the word and vicarious suffering of his servant. Yahweh's plan succeeds, in that through the servant all return to him.

The highlights of the servant poems bear repeating. God's servant is under his special care and assigned a special mission. His mission is the prophetic one of conveying God's word to Israel and the nations, in spite of rejection and abuse at their hands. Yet, Yahweh's seeking of Israel and the nations is promised ultimate success, partly because the

servant endures the punishment meant for the enemies of Yahweh. The servant seeks justice like a king; he announces the word and suffers like a prophet. His life is the paradigm of the liberated lifestyle.

How does this vocation of servant harmonize with the message of Second Isaiah elsewhere? The prophet announced to exilic Israel a great new Exodus and a trip home to Zion, an announcement undergirded by references to Yahweh as Creator and Redeemer. Yahweh was able and willing to save. This good and joyful news was promised by God in accord with his freedom. In his freedom he could use the Persian Cyrus as his special agent; he could offer to the oppressive nations both defeat and an opportunity to recognize whose was the real glory in the world. At the beginning and end of his book, Second Isaiah based his proclamation on the word or promise of God proclaimed to weak and weary Israel.

As Israel waited for this word to happen, she was invited to conduct herself as God's servant. Her faithful endurance of exile, despite her rejection by God's opponents and her victorious accomplishment of God's task, were designed to make her a light to the nations. That exalted, but realistic servant role remains the vocation of God's people until this day.

Still, another way in which the servant poems intersect with the rest of Second Isaiah's message is exemplified in Isa 43:22-28, a Trial Speech against Israel. This speech seems to presuppose a complaint of Israel, that ran somewhat as follows: "How could you act this way Yahweh, whereas we served you faithfully?" Yahweh responded by denying that he had made Israel serve (RSV: "I have not burdened you") with all kinds of sacrifices. Instead, Israel made Yahweh serve (RSV: "You have burdened me") with their sins and iniquities. While Israel's sins were no doubt a "burden" and a "weariness" for Yahweh, this conventional understanding misses a most important feature of the passage. Israel's sins and iniquities also turned *Yahweh* into a servant, and he, like the servant of the servant poems, would make himself an offering for sin and would make them be accounted righteous. If the earthly servant by his patient bearing of rebuke helps Yahweh's salvation to reach to the ends of the earth, how much more will the patient bearing of rebuke by the heavenly servant be a light and a covenant to the nations.

The church — early and late — has seen in the servant a model and paradigm for understanding the work of Jesus Christ. He is the servant par excellence; he served that we might serve. His servants have a new status given to them by promise. His servants are not crushed or subservient, but they belong to, and find protection with, their Lord. His servants obey, a service of heart and soul and mind. His servants seek to install God's justice in the world and to walk shrewdly in light of their Emancipator's



ways. His servants participate in God's work for his people right now. They imitate the self-giving service of the Greatest Servant of all in their daily lives.

God's freed-up servants would never again want to be slaves. They also know that they do not have to go home to their Lord to be free. Self-giving service right now is the shape of the liberated lifestyle.

How Does All This Apply?

Biblical images can lose their power through too much familiarity or too much sentimentality — the Good Shepherd is perhaps the best example. Or biblical images fade because contemporary Christians no longer have a clear or usable picture of what the original image implied. God as Father or King may sound too "masculine" today, or it may imply facets of fatherhood and kingship that are only negative in our personal or corporate experience. Yet, if we choose not to use such images because they seem archaic or their connotations counterproductive, we often lose what those images were once designed to convey.

So it is with the Christian as servant. Western Christians may think only of a long-departed elitist society when they hear talk about being a servant. Or the notion of servants may suggest that of slaves and remind only of the shameful history of Black slavery in America. To some Liberation theologians servanthood automatically implies non-assertiveness, yielding to the status quo, a non-liberated anthropology. Small wonder that a study of slaves and servants seems quite unmodern.

Slavery, non-assertiveness, and yielding to the status quo are all hindrances to our understanding of what the new life in Christ is all about. But to fail to ponder what it means to be emancipated slaves and new-style servants would mean missing a great deal of the Christian perspective on the human condition. I wrote this paper becuse I perceived that today's criticism of slavery and servanthood often throws out the baby with the bath.

We may not at first like servant talk, but the Christian Gospel leaves us little choice. Luther spoke of our freedom, our being subject to no one, but insisted that at the same time we are slaves and servants, subject to everyone. To bear proudly the status of servant and to serve to the uttermost are, finally, the marks of a liberated person. All hail to God the Liberator! All joy to his obedient daughters and sons, who serve because they are free.

Being Of, For, and With: The Ontological Prepositions of Pastoral Care

Paul Bauermeister

Professor of Practical Theology, Christ Seminary — Seminex

Pastoral care, the vital person-to-person ministry of Christian people can be defined by three prepositions: of, for, and with.

The ministry of pastoral care can take many forms and be done by a wide range of people. Everything from the biblical cup of cold water to the efforts of the most sophisticated pastoral psychotherapist falls under the rubric of pastoral care. Two ingredients are necessary: a person with a need and a Christian with a will to help. The outcome of such interactions will vary with the persons and problems involved.

A relationship between at least two people is the essential ingredient for pastoral care. This relationship is an I-Thou relationship between the separate, individual human beings. It is dynamic, interactive, and subject to constant change. For this interaction to qualify as pastoral care, an I-Thou engagement between two human beings must occur.

To help catch the full intent of what is meant by this kind of encounter let me draw a few contrasts. The person doing pastoral care is not like the physician in the crowded clinic who listens to a patient's complaints, does a few simple tests (pulse, breath sounds, temperature, and blood pressure), and then prescribes a broad range antibiotic. That is an I-It encounter for each person. Similarly, the minister doing pastoral care is not like the dutiful attorney or CPA who listens carefully for the facts, asks questions, and then advises the client how to proceed to maximize his or her advantage under the law. That, too, is an I-It encounter for each person.

The I-Thou encounter involves the being of each person. More is involved than certain select facts about the persons. The total person is involved. This includes the objective facts and the subjective personal reactions to those facts by each person as well as the facts about and reactions of the others who make up the world of each person.

Practicing medicine or law or accounting involves being selective regarding which information gets the helper's attention. The busy physician is not interested in what your mother-in-law thinks about your plans even though that is the most important item for you right now. The physician is interested in your pulse and the results of the blood studies. Then the doctor will advise you about your diet and send you on your way. Your mother-in-law is *your* problem, not the doctor's. Practicing pastoral care involves much less selectivity. It means dealing with persons at *their* point of concern, not yours. In order to do this the minister must of necessity involve his or her whole person in the listening-responding process. One does not just listen with the head — the heart and the soul also must be involved (add bowels and reins if you wish).

If the minister's whole person is to be involved, the minister's whole person must be there. That is, a total awareness of one's self is to be practiced and culti-



vated and the totality of the other person must be attended.

Being fully available to hear and to respond is no simple task, nor is it one regularly accomplished by practitioners of pastoral care. Nevertheless, it is a goal we set for ourselves and a criterion against which we evaluate our efforts. For example, if I spent half the night rocking a cranky infant back to sleep I may find myself more than a little impatient with the elderly widow who begins a long repetitious complaint about how no one comes to see her. My impulse is to get away from her, and I am tempted to tell her that it is no fun being there and stomp off. My better judgment inhibits that response, but I do say something rather sharp about how she needs to make it more pleasant for her visitors. On later reflection I realize she probably did not get the message, but probably felt I was scolding her. Before I go to see her again I will try to think of a better way to get my idea across, preferably one not formed out of my own fatigue and irritation.

To say that persons doing pastoral care listen and respond with their total being to the total being of the other person does not mean pastoral care is some simple intuitive process or that it can be done casually. Perception and intuition are definitely involved, both of the other person and of one's self, but cognition is also involved. Those who do pastoral care need to think about what they do. They need to objectify and quantify, to gather their data with precision and care, to analyze and evaluate, to prioritize and plan. The ministry of pastoral care is a very exacting ministry. It involves one's total being.

Being of Others

The first step toward pastoral care is being *of* others. Persons doing pastoral care are not above others nor below others. They are all on the same level. They are of the same kind as others.

This is not an automatic characteristic; in fact, quite the opposite is true. Most of us seem to have an automatic facility for making fine distinctions between ourselves and others and in glorying in those distinctions. Those who would do pastoral care must learn instead to find the common ground between themselves and every other human being.

A helpful exercise is to read the newspaper and imagine one's self in the place of each victim *and* each perpetrator. The victim part is easy for we all know that one from experience. But could you imagine yourself being a thief or con-artist, or embezzler, or robber, or rapist, or murderer? Or a facist? An oppressor? An atheist? A blasphemer? Those are going to take more effort. Very careful listening with fully open ears can change your "how could you?" to "yes, I can see how a person could do that." Then we are reaching toward the kind of personhood to whom nothing human is foreign, being *of* others.

Being *of* others is a goal to be pursued. Watch out when you think you have arrived because you will soon be blown away. Nevertheless, being *of* others is a standard against which we measure ourselves as ministers of pastoral care.

The prototype of the One-who-is-of-others comes as no surprise. He took on our flesh, our limits, our conditions. He lived our kind of life, endured our kind of vulnerability, suffered our kind of pain, felt our kind of heartache and died our kind of death. Nothing human was foreign to him. This is God's action on our behalf, reaching all the way to us. Can we who would follow him ask any less of ourselves than that we reach all the way across the much shorter distance between ourselves and other human beings?

The sign of being *of* others is the incarnation. When we strive to do pastoral care we are reaching very high! But he would have us reach!

Being for Others

Doing pastoral care involves giving, not a casual giving of one's goods, but a giving of one's self. In doing pastoral care we necessarily give our time and our physical, emotional, and spiritual energies. If our being is involved, our humanness will be exposed and will at times be known by others. Our human limitations will be seen. We go from rejoicing with a delighted new mother over her first-born son to the bedside of a 45-year-old father of three who has just learned he has terminal cancer. The trip requires a lot of switching of emotional and spiritual gears and physical stamina. Being *for* others involves giving one's self freely. Doing pastoral care means that for a time we do not live for ourselves nor seek to meet our own needs. We live for others. Their needs occupy our attention. At times this will involve sacrifice, giving more than is comfortable to give. At other times it will involve self-sacrifice, giving away what we had earlier given to ourselves.

Being *for* others has a clear model in the giving Father and his giving Son. The Garden of Gethsemane presents a clear picture of the dynamics of giving. In Gethsemane, Jesus was wrestling with himself. He was not yet a victim. He could have gone one hundred yards in any direction and escaped arrest. By dawn he could have been safely on his way to Galilee. The option was his and he knew it. In Gethsemane he decided to die, to turn himself over to the temple authorities and the Romans and to take whatever thay had to dish out. Because that decision was made clearly and firmly he could take the beatings and the purple robe and crown of thorns and stand silently, and with dignity, before the curious Pilate.

Being for others involves a decision, an act of will. For those doing pastoral care the decision to be *for* others needs to be made again and again. Perhaps it will have to be made consciously and deliber-



ately when the care giver is aware of some internal resistance to giving.

This act of will is not easy, not the first time nor the ten-thousandth time. Putting our own wants and needs second and someone else's first runs counter to some strong forces within us. It requires that we operate from a strong personal base.

Christ's being *for* others was complete and full and effective; ours is partial and compromised and fragmented. Here we have another goal to reach for and a standard against which to measure our efforts.

Being with Others

Striving to be *of* others by doing the necessary cognitive and emotional homework, and struggling against the natural inclination to magnify distinctions between one's self and others is the first step for those who would do pastoral care. Striving to be *for* others by making and remaking the necessary Gethsemane decision is the second step. The third step moves us directly into the action of pastoral care: being *with* others.

Being *with* means physical presence. The ministry of presence is often underestimated because it seems to ask so little of us. At times of severe crisis or emotional shock, physical presence can be the only ministry possible and at times a most effective and powerful one. Until the people of the church begin to understand ministry as the task of the church and not just the task of the professional, usually ordained, minister, the only presence that will have full effect is the presence of the professional minister. This means that at times the professional minister will be burdened by legitimate demands for his or her presence. Fortunately, with some careful instruction and a little personal experience, the people of the church can begin to realize that their needs for pastoral presence can be met by chaplain, deaconesses, parish workers, and, of course, lay people.

Being *with* others begins with the physical presence of the person doing pastoral care. From there pastoral care may be able to move into a second level of being *with* others: empathy, being with others emotionally. In order to be with others physically about all you have to do is transport yourself geographically. To be *with* others emotionally you have to transport yourself to the emotional state of the other person. You must know what the other person's emotional state is. That requires careful observation and listening and sometimes carefully phrased questions or instructions. "What is the worst part about it for you?" "I understand what you are planning, but what do you feel?" "Tell me again how you feel, I want to understand." At times "un huh" or "I see" will keep the person talking. The point of that talking is twofold. It is to allow the other to ventilate, to express feelings, to find their feelings and themselves accepted by the minister's non-judg-

mental listening and to find themselves included in the human race by the minister's human acceptance. On the minister's side of the relationship the point of the other's talking is to allow the minister accurately to feel with them, to experience the same emotion the other is experiencing. In one word, to empathize; then one can signal to the other the empathy by word or touch or facial expresssion.

Being with others emotionally means leaving your own emotions behind and reaching to feel what the other is feeling. It is easy to understand how one must be *of* others and *for* others if one is to be *with* others emotionally.

At times of crisis or difficulty people don't always perceive reality or think well. This leads us to another part of being *with* others. While empathizing we retain a toe-hold on objectivity, which may point us towards some needed intervention. For example, "I understand how you can feel scared and helpless because you just got fired and have four mouths to feed. The situation scares me too, but getting drunk and running away from home does not seem to be the solution you would like for very long. We will have to look together for some better ones."

What we have just looked at could be called being with others cognitively. This is commonly called problem solving or advice giving. I put empathy before problem solving because empathy is a vastly more powerful helping tool and because empathy often gets overlooked in our efforts to solve problems. When we "problem solve" we wisely consider options, we weigh alternatives, we press for novel solutions, we analyze consequences. These are good helpful things to do. But remember what we said about being totally involved. When confronting people who hurt we naturally problem solve. We have been doing this all our lives. And it frequently works. But everybody knows that. And everybody does that. And almost everybody overlooks the better tool, empathy.

So far we have been talking about pastoral care as being *with* others but it could just as easily have been some kind of social work or psychiatry that we were discussing. Now we come to the part of being *with* others that makes pastoral care unique: being *with* others spiritually. The minister of pastoral care represents both the faith and the community of the faithful. He or she represents a corporate entity that can be experienced on Sunday morning at Big Bend and Forsyth and that also extends clear around the globe. It extends both backward and forward in time and includes your grandparents, Martin Luther and Katie, Saint Peter and Mary Magdalene, Moses and Miriam, Abraham and Sarah, as well as your great-great grandchildren, all 15 of them. The minister of pastoral care represents this community.

The minister of pastoral care bears the community's message about God's reconciling activity in Jesus Christ. Now



comes the hard part. The minister of pastoral care has two tasks in being *with* others. One task is to address the human need, whatever that might be, physical, financial, legal, emotional, educational. The second task is to help the other person connect to the central message of the community of faith. This is what made all that theological education necessary. How does one stay on track theologically while applying the community's message to every conceivable human situation?

The minister of pastoral care needs to listen carefully regarding the other's spiritual status. In times of crisis or stress, spiritual status changes. A strong adult faith can quickly be reduced to a child-like dependence or an accusing hostility [(See "Spiritual Stances and the Cure of Souls," *CurTM* 9 (1982), 4-10).] Being with others spiritually means being capable of assessing the spiritual status of others. A better job of being with others will be done if the ministers of pastoral care can resonate spiritually with others. By this I mean move into the same spiritual status as the other. As with emotional empathy, this spiritual congruence needs to be achieved while retaining some spiritual objectivity. For one needs a firm theological grounding in the community's message.

This spiritual congruence happens best with ministers who are well aware of their own spiritual life and capable of being articulate about it. Therefore private meditation and the sharing of private meditation with others are to be recommended.

The divine model for being *with* others is the Holy Spirit. At one time the Holy Spirit is with each one of us. Wherever we may go, the Spirit proceeds us. The Spirit leads when we need leading, supports when we need support, even groans within us with groans we do not know how to utter.

Ah ha! This Holy Spirit not only is with us in the same way as the minister of pastoral care is with others. This same Holy Spirit leads, guides, and directs our being *of, for* and *with* others. And empowers us!

Alternative Accents in Evangelism

Robert Schmidt

Campus Pastor, University of Washington, Seattle

Evangelism crusade — what an unhappy phrase! Crusades are battles against an enemy for religious purposes, requiring mobilization, manipulation, discipline, priorities, strategies. Crusades demand victory; only success is rewarded. Even when the phrase "evangelism crusade" is not used, the unpleasant associations and theology of the crusade colors nearly everything we have called evangelism and church growth in the past decade or so. Fortunately, many people have found Christ through crusade evangelism despite the negative associations. However, because of crusade images and implications many of us who love the Gospel are less than enthusiastic about "evangelism." One suspects this is as true in Madras as it is in Milwaukee.

Are there alternative accents in evangelism? Is there another theology of evangelism for those of us who find "crusade evangelism" objectionable? The future of the Christian Church will depend on how well we answer this question. Many outsiders see the Christian Church either as a growth-minded imperialistic institution or a sweet but dying old-timer. This paper is an attempt to explore several directions in which another theology might be developed, in which evangelism can again be fun.

Evangelism as Fun

Somehow it seems a little less than proper to describe evangelism as "fun." Is not evangelism about the most serious subject on earth, the salvation of people? Can one joke or make light of people's spending an eternity in perdition? Is it not "necessary" to do evangelism?

Yes, it is "necessary" to do evangelism, but not in the way that many of us have understood it in the past. Often preachers and other leaders who stress evangelism imply that we are all that stands in the way of millions of people being eternally lost. Perhaps without even realizing it, they use guilt as a major motivation for evangelism. By stressing the necessity of evangelism they have connected it with what Paul calls "law" rather than "Gospel." As a result, we find ourselves being driven by the law to share the good news of the Gospel! If the medium is sometimes the message, our motivations, methods, and manipulation of people have discolored the message of God's free grace we sought to communicate.

In recent years this has been aggravated by the popular designation of people as "Christian" or "non-Christian." Armed with such distinctions, the Christian evangelist sets out to bring the non-Christian into the Christian fold and communicates a set of attitudes which are contrary to the Gospel.

1) Because you are not a Christian, you do not believe rightly.
2) I know Christ, you probably do not.
3) The things that separate us

are greater than those which unite us.

Some evangelists can do this with joy, while others also communicate the following feelings:

4) I feel forced to do what I'm doing; this is not my favorite thing.
5) If you accept Christ, maybe you also can be forced to do what really is not much fun.

Regardless of the words the evangelist speaks, the tone of voice, the body language, and his or her aggressiveness or discomfort sends out signals of alarm to the prospect. No wonder evangelism is not much fun. No wonder a lot of Christ-like people have difficulties being evangelists or even listening to them.

Only an evangelism that gets its shape, motivation, and methods from the Gospel can really be "fun." An evangelism shaped by the Gospel concentrates on what God has done, not on what we must do. Thus, we are reminded that we are not the only witnesses that stand between people and perdition. Since all people were made by God, no part of creation lies outside of God's indwelling. Gentiles without the law show the law written in their hearts (Rom 2:14, 15). Even the context of a famous mission text in Romans indicates that God's witness has already gone out to the whole world. Paul asks, "How can people preach unless they are sent?" However, Paul quickly answers his own question in the next verses. "Have they not heard? Indeed they have; for their voice has gone out to all the earth, and their words to the ends of the earth." (Rom 10:15) Instead of considering ourselves to be the only witnesses between the millions and damnation, we should appreciate that God through creation and other witnesses has already alerted people to his will and at times also to his grace. Maybe instead of planning our next evangelism crusade we should ask if we reflect the light that the nations are looking for? (Isa 60:3)

If we see the evidence of God's revelation in people who are not Christians, do we deny the need for Christ? By no means. A Christ-centered faith can give one criterion to discriminate between that which is good and bad in other faiths and also in the Christian faith.[1] When we speak with one who does not confess Christ, we are not conversing with an alien, or a stranger, but rather with a brother or sister whom God has created. We certainly know that this is a person for whom Christ died and whom God wants to be saved and come to the knowledge of the truth (1 Tim 2:4). Because of what God has already done, we have much in common with those who do not yet confess the name of Jesus.

If the Gospel supplies the shape of what God is already doing in evangelism, it also supplies the motivation. Jesus apparently was not moved to evangelize the world in his lifetime. He was sent only to the lost sheep of the house of Israel (Matt 15:24). Throughout the New Testament there are no appeals for personnel and money to save people. The motivation for evangelism in the New Testament is not what we must do for the salvation of people but what God in Christ has done for us.

An evangelism shaped and motivated by the Gospel can produce an evangelistic method, with the following components:

1) Created by God, saved by Christ, we are brothers and sisters in our common humanity.

---

[1] Carl Braaten, *The Flaming Center: A Theology of the Christian Mission* (Philadelphia: Fortress Press, 1977), p. 111.

2) God has not left himself without a witness in your life; perhaps I can learn from you.
3) I feel an inner necessity to share my joy in Christ with you.
4) Were we to continue our relationship it would be a happy event for both of us.

With such attitudes in evangelism, it might even be perceived by outsiders as "fun." Such evangelism is spontaneous;[2] it has a life of its own; it accepts any situation and the people in it. How often do not our most "fun" times occur when we are least ready for them. Someone picks up a pail of water and a water fight is on. Everyone who is there can play. All are accepted. In a similar manner a Gospel-oriented evangelism is an evangelism of acceptance to everyone who is near. Christians and non-Christians can always learn more about Christ. In such evangelism, the joy is contagious.

Evangelism as Fellowship

In crusade style evangelism, the follow-up is often the most crucial *and* the weakest part of the effort. Between a person's decision for Christ and an ongoing life with the fellowship of other Christians, many a person slips through cracks. Crusade evangelism is too segmented. First the person is introduced to Christ as Savior. Then the person is urged to establish contact with other Christians, to avoid backsliding and falling from faith.

Krister Stendahl's work on the subject of justification by faith has some important ramifications for evangelism.[3] Stendahl emphasizes that Paul spoke of justification by faith in order that Jews and Gentiles could get along in the fellowship of one church. Since both Jews and Gentiles are justified by faith, they not only have peace with God, they also have peace with one another.

Evangelism is the mutual discovery of a Christ-given fellowship between the evangelist and the one who comes to faith in Christ. As the two speak of how God has revealed himself to them, a bond of fellowship is begun. As the evangelist speaks of Christ and his justifying of the world by grace, the evangelist dies to all pride. Any holier-than-thou attitude disappears before the absolute grace of God. If not a beggar before announcing of the Gospel, the evangelist confesses to being a beggar in the face of that announcement.

Evangelism as fellowship not only unites people in the mutual discovery of Christ between them, it also provides a direction for evangelism in a world that has already heard of Christ. The Department of World Mission and Ecumenism of the Lutheran Church of America is attempting a major restudy of evangelism, particularly as it is related to neo-pagan areas in North America and Europe. Since people in these areas have already heard of Christ, how shall we establish priorities in evangelism outreach? Perhaps according to "evangelism as fellowship," priorities should be reset to direct our efforts toward those people who are different from us or who are our natural enemies. Justification by faith and fellowship between enemies belongs to the very heart of the Gospel. It is a dramatic revelation for Christ to be dis-

---

[2] The missiologist, Roland Allen, does much with the concept of spontaneity in his work, *The Spontaneous Expansion of the Church* (Grand Rapids: Eerdmans Publishing Co., 1962).

[3] Krister Stendahl, *Paul Among Jews and Gentiles* (Philadelphia: Fortress Press, 1976).

covered by communist and capitalist, Ibo and Hausa, Afrikaaner and Zulu, Christian and Muslim.

Church-growth evangelism would have us concentrate our efforts within a culture, a race, a socioeconomic class, a people. If one is interested in church-growth, that is the way to go. But, if one is interested in an evangelism for fellowship, one might suffer breaking down of old barriers or even rejection by those we seek to help.

Evangelism As Failure

Evangelism as "fun" is really more than just another water fight. Evangelism as "fellowship" means more than friendliness over coffee in the church basement. The proper context for viewing both the fun and fellowship of the Gospel comes in the third accent, evangelism as "failure."

"Blessed are those who mourn, for they shall be comforted." (Matt 5:4) "Blessed are you who weep now, for you shall laugh." (Luke 6:2) "It is better to go to the house of mourning than to go to the house of feasting." (Eccl 7:2) Mourning, weeping, poverty, hunger, persecution — somehow these minor notes have been omitted in much of the literature of evangelism. Yet in a very real way, they are at the heart of Jesus' good news. The Sermon on the Mount and the Sermon on the Plain proclaim the most amazing "blessedness," happiness, and good news. It is not in the midst of riches, fullness, and laughter that blessedness is found. It is rather discovered in what the world calls failure.

As Douglas Hall points out eloquently, failure is a stranger to much of Western and especially North American, Christianity.[4] Both liberal Christianity and evangelical fundamentalism have provided Western civilization with an official optimism. Liberal theology affirmed that society could be reformed. Evangelicalism affirmed that individuals, and through them the world, could be changed. Even if the world could not be saved, there was always heaven. One way or another, the present darkness could be overcome. Indeed, it was in the overcoming that the church found its mission. On mission fields throughout the world the church provided hospitals, schools, agricultural aid, and the hope of heaven. The whole message of the Gospel picked up these optimistic overtones. In effect, the people heard, "with Christ you too can overcome your problems — social, religious, and personal." In a certain sense nearly everyone who has heard this message expected "goodies" to follow. Perhaps the New Guineans heard us most clearly when they adopted the "cargo cult." After the missionaries came, refrigerators and radios were soon to follow.

However, in the minds of many who heard that message "Christianity promised more than it could deliver."[5] When the poor were helped in one part of the world, it was often at the expense of the poor in another part. Much of what the West called progress, others simply called "theft." Liberal Christians really have not done that much to reform society. It took the communists to feed the Chinese; the job was more than Christians could master.

The cold winds of deprivation and failure are beginning to blow from the poor nations to the more affluent. Energy limits, inflation, and more hope-

---

[4] Douglas Hall, *Lighten Our Darkness: Toward An Indigenous Theology of the Cross* (Philadelphia: The Westminster Press, 1976).

[5] Freidrich Nietsche, quoted in Douglas Hall, *Lighten Our Darkness, op. cit.*, p. 109.

less problems are confronting both West and East. The promises of capitalism, communism, and an optimistic Christianity all seem vague and hollow. Personal experiences are filled with broken dreams, unfulfilled hopes, rejection, and personal failure. For those of us who have tasted failure and mourn, a Gospel of success is not only inadequate, it is almost obscene.

What is evangelism in the shadow of the theology of the cross? Is it masochistic, telling the potential converts that by accepting Christ they will have to suffer more? Does one say in India that more suffering is on its way? Who needs that message of doom and gloom? It was not what Jesus offered. Jesus walked into impossible situations and requested faith. Signs were performed that showed that the faith was possible, but permanent earthly solutions were not provided. He did not become a bread king. By word and sign he bade people to believe that in the midst of weakness and failure God was present and would help. Help would not necessarily do away with failure, but people would be empowered to live in it and through it.

What would an evangelism effort look like that got its cue from the theology of the cross? First of all, it would be unabashedly realistic about the future. If hunger will get worse, such an evangelism will say so. If giant problems lurk for persons, families, and nations, the evangelist will say so. And if there is no hope for a quick escape, the evangelist will say so. Nothing else can establish the credibility of the evangelist in the eyes of those who can also see the future. But this is only half the task. The second part comes in witnessing to the survival of human joy and blessedness within the darkness. Such an evangelism must arm itself with witness stories, not of ways out of suffering, but of endurance in coping and conquering in the midst of suffering.

Many in the United States and Western Europe have diminished expectations for the future. Shortages and resulting inflation threaten not only our affluence, but also in some cases, our security. The missionary can tell stories of how people living in the midst of great deprivation have still had an abundant life in Christ. Such stories ought not be told to excuse inaction or selfishness. Rather, they can demonstrate that our Christian brothers and sisters have found joy in the midst of bad times. To alleviate the fears of those in the West, missionaries have this good news to share with them.

But what does such an evangelism have to do with the "forgiveness of sins?" It is by openly speaking of and accepting failure that we are able to speak realistically of sin. With both individual and collective sin confessed, joy returns, even though the fruits of those sins remain to be moved through.

"Evangelism as failure" has two applications. The first is that the Gospel is good news to us in the midst of our own sufferings and failures. The second application is that our evangelism efforts may seem like failures. The test of all evangelists is what happens to their disciples the closer they come to the cross. The closer the evangelist comes to the cross, the more disciples are likely to flee. The numbers will not be there at first. However, having experienced the cross and come through it, disciples who remain have become "cross baptized" (Mark 10:39). Numbers may come afterward, probably after the evangelist is long dead. But that too is a matter of faith.

Ministering to the Elderly in Nursing Homes

John W. Ribar

Gethsemane Lutheran Church, Fort Wayne, Indiana

My father was an intelligent, articulate man, a hard worker, a fighter. At 70 years old, tethered to his oxygen supply by advanced emphysema, he wanted to talk even when it became very difficult for him to talk. He shared some warm, personal, deep, and silly stuff about living and about dying. But I was shocked a number of times by his bitterness, frustration, hurt, and anger when he talked about doctors, hospitals, insurance companies, various government agencies, and others who were supposed to be his resources in old age. "They just don't give a damn."

Our social institutions and helping professions have not escaped the general materialistic and self-centered malaise of our culture. We do not respect old age in this country, and old people are seen as non-productive hangers-on. They are victims of the prejudice that believes there is something sick about being old.

There's a reluctance to touch the wrinkled, spotted skin of an old person — as if it might be contagious. We institutionalize the "sick role" for old folks, allowing them to withdraw into a preoccupation with their ailments and to exaggerate the roles of those who support them and those who threaten them. Sometimes you can even hear professionals talk about geriatrics as if old age were a pathological condition.

Aggressive intervention in the life of the elderly may be necessary, not to treat old age, but to treat specific problems like cataracts, broken hips, arthritis, poor nutrition, depression, and other problems especially characteristic of the later years. When we intervene in the lives of those we do not respect or against whom we are prejudiced, we demean them. Actual contact with elderly is the best hedge against the societal prejudice we are heir to and the do-goodism that demeans those it seeks to help.

To be old does not mean to be finished with one's life tasks. If anything, it means that different tasks become more vital now than they were before. An old person has to work at making physical adjustments — sight, hearing, getting around, bowel and bladder functions, and so forth. They need to adjust to free time and fixed incomes. "Make sure you have the wherewithal to live when you retire and the interests to make living worthwhile" is how they advise us young middle-agers.

Old people need to make a new home for themselves, get used to living with someone else's rules and routines, with someone else's menu, with a lack of privacy and control over their affairs. It takes some real doing to give up some of those privileges and responsibilities that once defined adulthood for them. There are two specific areas we should consider in this regard: addiction and sexuality. An old alcoholic craves his booze just as much as a young alcoholic and is equally unable to control his drinking. You cannot just cut him or her off and leave it at that. Caring individuals need to understand that many elderly alcoholics need

medical treatment or supervision if they are to be withdrawn from alcohol. The same goes for those addicted to other drugs.

Old people are sexual beings and their sexuality will be expressed — holding hands, fondling, looking, participating in masturbation, or intercourse. To find ways to be sexual in an environment that lacks privacy is no small task.

Old people are also getting ready to die. No one wants to die alone, to survive family and old friends. Old folks have guilt and regrets to resolve. They may have doubts about their suitability for God's presence.

As a worship leader and pastoral counselor in a nursing home setting, I have come to emphasize certain points in my attempt to meet the basic spiritual needs of the people I serve. First, I emphasize that their work is not done. They have tasks to do, appropriate to their circumstance and age: making the best of life for themselves and for those around them, including their families; coming to terms with their life and their death. I ask them to tell me who they were and what they did. I ask them to tell me about their life now, how they enrich it, with whom they share it.

I emphasize the fellowship we have as God's children, that our spiritual family offers nurture and lasts unto eternity. I emphasize God's grace and forgiveness which accept us despite ourselves and invites us to accept ourselves as we are. Finally, I encourage them to express their grief openly. Their losses are real. At the same time I hold before them the promise of a new heaven and a new earth where there will be no more death or mourning or tears or pain.

One does not need to romanticize old age in order to respect old people. Old folks have their highs and lows, their good times and their bad times, their strengths and weaknesses. They resist change while changing and often grow in spite of themselves — just like the rest of us. And why not? Old people are really just regular people who happpen to be old.



The Funeral Service: Grace in Grief

Kenneth J. Doka

College of New Rochelle, New Rochelle, New York

There is a certain ease in preaching at a baptism. The pleasure of proud parents, the gladness of the community of Christ receiving another in its midst, the rich sacramental tradition, and the anticipation of the child's potential combine to create an optimistic and delightful setting where God's promises can be joyfully reiterated. Indeed, the same can be said for other religious "rites of passage" like confirmation and weddings.

The funeral, however, is different. In this setting of grief, anxiety, and loss, it is often difficult to find words that might ease the agony of the bereaved. While the promise of God's grace may seem somewhat distant to those in agony, it is crucially important that the promise be repeated at this time, for Christ's conquest of death for us is the very center of our faith and the bereaved's sole source of enduring comfort. Thus the funeral service, while difficult, is critical both as part of the ministry to the bereaved as well as an opportunity to preach the Gospel.

Despite the importance that the funeral service can have, it is disappointing to note that few of the fine resources available to the clergy for ministry to the dying and bereaved[1] focus extensively on the funeral service. This article seeks to partially fill that void. It seeks to examine the contexts of the funeral service, and, based on these contexts, to suggest a three-part structure for the funeral sermon.

The Contexts of the Funeral Service

The first context of the funeral is *theological.* This may be best phrased as "In the midst of the Law and in need of the Gospel." What is meant here is that we need to understand death as the ultimate manifestation of God's law and the result of our alienation from God. Still God did not allow that separation to stand, but sent his only Son to die for our sins. While it is legitimate to grieve, as Jesus grieved over the death of Lazarus, we do not despair. Where law and death abound, the Gospel abounds all the more. As death is the ultimate expression of the law, so resurrection is the ultimate expression of the Gospel. A Christian theology of death allows us to be empathetic toward real grief while simultaneously affirming the hope of the resurrection so sorely needed at this moment.

The second context that needs to be considered is *psychological.* The bereaved are experiencing all the reactions of normal grief, including such things as shock, relief (particularly if the death was anticipated and the preceding illness lengthy), guilt, anger, somatic sensations, preoccupations with images of the

[1] Two excellent resources are R. Bailey, *The Minister and Grief* (New York: Hawthorne Books, 1976); J. Donald Bare, A. Kutscher, R. Neale, R. Reeves, Jr. (eds.), *Death and Ministry* (New York: Seabury, 1975).

deceased and other such reactions.[2] As the bereaved works through these emotions in an attempt to resolve grief, they may feel a sense of isolation. Often, because death is considered a taboo topic, the bereaved may not even be aware of how normal and universal their feelings are. Sometimes this can lead to a faith crisis as anger against God or guilt, perhaps because of that anger, well up and are not able to be shared with others.

A third context of the funeral is the *sociocultural* one. The funeral is a "rite of passage," a time when a society recognizes a change of status such as birth, entry into adulthood, marriage, or the like. In our society, the funeral is one of the rites in which we recognize the transition from life to death.[3] A funeral, like a wedding, is steeped in the traditional trappings that such rites normally have. Secondly, the funeral has a community component. It is a time when the immediate community of friends and relatives provide support to the bereaved. This leads into a third component. Socially, the funeral takes place in a context of normlessness.[4] Most people do not understand the reactions of normal grief. Similarly most of the supporting community around the bereaved do not know how to behave. They seek to assist but are not sure what they can or should say or do. Even C. S. Lewis noted a sense of isolation." An odd by-product of my loss is that I'm aware of being an embarrassment to everyone I meet. Perhaps the bereaved ought to be isolated in settlements like lepers."[5]

Finally, the funeral takes place within a personal context. An individual has died. Whatever contribution that person had proffered to this world is now ended. Whatever relationships that person had are now shattered. In summary, the individual's death has left a gap, however large or small, in a community. All at the funeral are in some degreee lessened by that death.

The Funeral Sermon

In order to touch all these contexts, the funeral sermon consists of three separate parts.

First and foremost is the Gospel message, the centerpiece of all our preaching. It is important to recognize the fact of grief and in that grief to affirm the promise and hope of the resurrection. This paradox is well expressed by Carlozzi, who confesses that "we win even when we lose,"[6] and more eloquently by Thielicke:

> I walk into the night of death, truly the darkest night; yet I know who awaits me in the morning.[7]

Some clergy like to see themes of celebration predominate in the funeral service. Such a "celebrate syndrome" needs to be evaluated in light of our theology of death. For while a funeral sermon ought to emphasize the joyful good news of death's defeat through Christ's resurrection (1 Cor 15:20-28), it needs to recognize that death is not a reward nor a happy

---

[2] E. Lindemann, "Symptomatology and Management of Acute Grief," *American Journal of Psychiatry* (1944), 101, 141-148; E. M. Parkes, *Bereavement* (New York: International University Press, 1972).

[3] Arnold van Gennep, *The Rites of Passage* (Chicago: University of Chicago Press, 1960).

[4] Many sociologists feel that this normlessness is the result of the prolongation of the dying process, the increased cultural secularization, and the bureaucratization and professionalization of death. See L. Lofland, *The Craft of Dying* (Beverly Hills, CA: Sage, 1978).

[5] *A Grief Observed* (New York: Seabury Press, 1961).

[6] *Death and Contemporary Man: The Crisis of Terminal Illness* (Grand Rapids, MI: Eerdmans, 1968).

[7] *Death and Life* (Philadelphia: Fortress Press, 1970).

event, but a means by which we experience the final and eternal manifestation of God's grace. To overemphasize the celebration theme is theologically unsound in that it denies or ignores the Law, and is therapeutically unhelpful, for it may provoke guilt in the survivors who may see their own hesitancy to celebrate a sign of weakness of faith. It may also repress normal grief.

I believe it is important to express the Gospel in traditional terms and to repeat significant scriptural references (Psalm 23; Romans 5, 6, 7, 8; 1 Cor 15; John 11:17-27; John 14:1-7; etc.). A funeral is not the most appropriate time to innovate.

A second part of the funeral sermon ought be "psychosocial." Here I speak of the normal grief reactions that might be expected and the ways in which those around the immediate bereaved could respond. Most people do not know what feelings are normal or what types of help useful. People may be distressed by the ambivalent and changing nature of their emotions. One widower was relieved and excited to know that having flashbacks of his deceased wife as he walked down a street was not unusual. He had been tormented by the idea that he might be losing his mind and had been afraid to share either his reaction or feeling with others. I have found that the psychosocial part of the sermon weaves in very naturally with any pre- or post-counseling. Because of that, one caveat ought to be offered. This part should be general enough so that the bereaved do not feel that any earlier conversations or confidences have been compromised.

A final part of the sermon is the eulogy. This is an opportunity for the pastor to recognize the significance of the individual who has died. It is often important to those attending that the contributions of the deceased be recognized and that any impact the deceased made be acknowledged. In a conversation with the parents of a young boy who died of leukemia, they indicated that one of the most meaningful and comforting parts of the funeral service for them was when their minister noted the impact of their child's life and death on himself. One of the strongest wishes of the bereaved is that the service be individualized and personalized, without implying that the deceased's life or acts save them.

These parts may be interwoven within the sermon, and they should be relatively brief and succinct. Given the limited attention span of the immediately bereaved, a sermon longer than 12 minutes loses its effectiveness.

The Sermon in the Context of the Service

The new rite for the "Burial of The Dead" in the *Lutheran Book of Worship* has many features that are both theologically and psychologically sound. The liturgy constantly affirms the Gospel promise, yet, it does recognize the seriousness and naturalness of grief. The petitions for the deceased and the various optional paragraphs within the service allow the pastor to individualize the service. By including the Eucharist a pastor may proclaim the Gospel in both Word and Sacrament and provide a sense of community. Community is also enhanced by emphasizing that the funeral service should take place in the church and by involving the congregation in the liturgy. Reprints of the LBW service that

[8] An Evaluation of the LBW service can be found in Bailey and Klein, "Reviewing Lutheran Worship: Installment #15, "*Forum Letter* 6:5 (5/27/77). Pastors also are advised to consult the notes in the Minister's Desk Edition of *The Lutheran Book of Worship* (Minneapolis, MN: Augsburg, 1978).

are available from the publisher make it possible to involve the congregation if the service is held in a funeral home.[8] Many times, the family will request to keep a copy of the reprint so that they may reread the prayers.

The bereaved ought to be involved in the planning of the funeral service. They may have particular hymns or scriptural readings included in the service. They may want a relative or friend to read a scripture lesson or a poem, or to contribute in some other way to the service. They may wish other clergy to have a role in the funeral. The bereaved appreciate the opportunity to plan, and they find it therapeutically helpful, particularly when the death is unexpected.[9]

The Funeral in a Context of Care

The funeral service should be part of a larger counseling relationship.

The bereaved need a chance to ventilate their feelings. Too often pastors are tempted by "the Eliphaz syndrome" in which, like Job's friend, they attempt to explain or defend God's actions. Such a pastime is inappropriate especially at this time; it is also theologically unnecessary and may block further counseling. In early meetings prayer and presence are exceedingly useful.

Following the funeral, pastoral contact should be continued. Such visits are most appreciated.[10] The bereaved want to be thanked for any honorarium, and they especially appreciate any indication that it was used for a particular institutional or personal purpose. The pastor may also wish to provide various devotional or adjustment resources to the bereaved.[11]

The funeral service is a demanding task for the pastor. But the pastor may take comfort that in few other situations is preaching and counseling more effective or more necessary. The reality of death gives our faith its ultimate significance.

---

[9] G. Caplan, *Principles of Preventive Psychiatry* (New York: Basic Books, 1964); E. Bermann, "Death Terror: Observations of Interaction Patterns in an American Family," *Omega* 4 (1973), 275-292; M. Johnson-Arbor, "The Effect of Bereavement on the Elderly," *NRIC National Reporter* 4:1 (1981); K. Doka, "Participation in Funeral Rituals and Grief Adjustment," *NRIC National Reporter* 4:9 (1981).

[10] R. Carey, "Weathering Widowhood: Problems and Adjustment of the Widowed During the First Year," *Omega* 10 (1979), 163-168.

[11] K. Doka, "Resources for the Parish on Death and Dying," *Currents in Theology and Mission* 6 (1979).

LAY-UPS

by Jean Gralley



A FIFTH GOSPEL. THE EXPERIENCE OF BLACK CHRISTIAN VALUES. By Joseph G. Healey. Maryknoll, New York: Orbis Books, 1981, xvi and 204 pages. Paper. $7.95.

Father Healey is a member of the Maryknoll missionary order with ten years of his ministry spent in East Africa. His fifth gospel recounts what he learned about the four canonical gospels during two years of life and work in the "small community movement" that is sweeping through the Roman church in that part of Africa. National African bishops, like Patrick Kalilombe in Malawi and Christopher Mwoleka of Tanzania, are successfully organizing their dioceses and thus parish life centrifugally — away from the hierarchical headquarters — so that the whole church is there on location wherever this or that group (usually ten households) gathers together. Mwoleka has practiced what he preaches by leaving the old Roman diocesan headquarters in Ruleuge and taking up residence in one of the village Christian communities.

Healey shares with us his life in Nyabihanga, 140 families, total population 650. "We tried to live a ministry of spiritual presence by sharing the everyday life of the Tanzanian people on the grassroots level." Mwoleka's dream is of an "integrated community" where "priests, Brothers, Sisters, laymen and laywomen can live, work, and pray together in a horizontal community of shared tasks and ministries." Agreeing to such decentralization in principle is one thing; making it happen on location was not at all easy. But they learned as they practiced. When they failed, they sought to start over again.

What makes Tanzania a "natural" for such predatory Christian action is the local *Ujamaa* ("familyhood") value that the nation's President, Nyerere, has set as "the foundation and objective of Tanzanian socialism" The nation is being organized politically and economically in villages with the accent of responsibilty and interdependence. To structure church life accordingly seems absolutely right.

But will it work only in Africa where technology and bureaucracy are still in their infancy? Healey was asked to try it at an inner-city parish in Detroit. Now the seven SCCs (small Christian communities) of St. Agnes parish are on their own missionary journeys "to live truly gospel values of community, sharing, and doing responsibility ... to swim against the tide of American consumerism, individualism, and intense competition." As Detroit Bishop Thomas Gumbleton put it: "Joe Healey doesn't simply take us to Africa; he brings Africa and all its richness to us ... a journey that begins and concludes with ourselves."

Edward H. Schroeder
Christ Seminary — Seminex

THE POLITICS OF MORALISM: THE NEW CHRISTIAN RIGHT IN AMERICAN LIFE. By Erling Jorstad. Minneapolis: Augsburg, 1981. 128 pages. Paper. $4.95.

Erling Jorstad, Professor of History at St. Olaf College, Northfield, Minnesota, does a real service to thinking people in this book as he points out the background, rise, and activities of the New Christian Right, particularly its effect on the 1980 national political campaign and its plans for the future.

The author defines morality as the rightness or wrongness of human actions. Moralism is a deviation from morality. Moralism posits only one right moral action to any ethical question, because it is based on the view of an inerrant Scripture which yields only one answer to each question. Those who acknowledge this view of authority can then measure in quantifiable terms the degree of morality of a lawmaker by choosing a select number of public issues on which the lawmaker must vote.

After pointing out the development of the electronic church in its early years, the author speaks about the basic thrust of the new generation of TV preachers: Pat Robertson, the "700 Club," and the Christian Broadcasting Network; Jim Bakker and the "PTL Club"; Jerry Falwell and "The Old-Time Gospel Hour"; and James Robison and the Evangelism Association.

The author shows how the New Christian Right expanded its base of operation through direct mailers, assemblying the "Moral Majority," and the "Washington for Jesus" campaign. Two political weapons used by the New Christian Right were the "target list" of national lawmakers to be defeated, and the "moral report cards," attempting to evaluate the morality of all lawmakers on the basis of their voting records. Much criticism has been directed against both of these weapons. In the 1980 political campaign, moralism as promoted by the New Christian Right was quite effective, with a poorly organized backlash developing against it.

The strengths and weaknesses of the New Christian Right are evaluated in the last chapter of the book. The author concludes by emphasizing the role he feels the local congregation needs to play in America's political process, though he readily admits some will not agree with his suggestions.

Arthur H. Strege, Pastor
Hazelwood, Missouri

THE ZERO-SUM SOCIETY. By Lester C. Thurow. New York: Basic Books, 1980. 230 pages. Cloth. $12.05. New York: Penguin, 1981. Paper. $4.95.

NORTH-SOUTH: A PROGRAM FOR SURVIVAL. By the Commission on International Development Issues chaired by Willy Brandt. Cambridge: MIT Press, 1980. 304 pages. Cloth, $9.90; Paper, $4.95.

These are the two best books on economics I have read this year. Both have a common underlying theme, relevant to theology and mission.

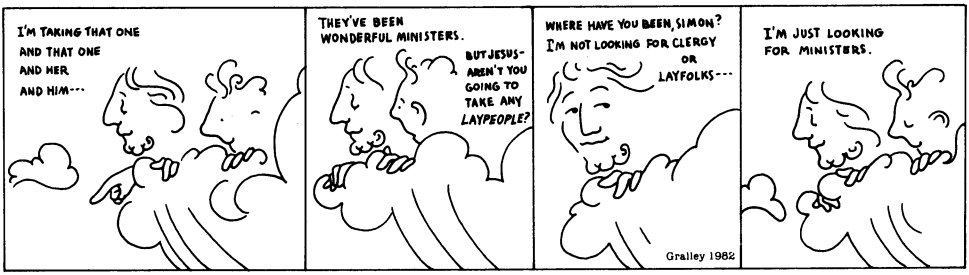
Thurow offers a fresh analysis of the domestic economic issues of the U.S. in the 1980s: energy, inflation, slow growth, environment, government regulation, and taxation. He argues that the United States has had difficulty tackling these issues because of underlying problems of social justice and disunity.

Individuals have less economic security in the U.S. than in any other industrial democracy, he writes, so they are more resistant to any economic reform that threatens what security they have. None of our national economic ills can be cured without reforms that would hurt some people, but, according to Thurow, the U.S. political system has proven ineffective in overcoming the vocal opposition of threatened minorities for the sake of the common good.

Thurow recommends two fundamental directions of change: provide individuals more economic security, and make politicians relatively less accountable to special interests. Some of his specific proposals for reform are consistent with the economic program

LAY-UPS

by Jean Gralley



of the Reagan administration. But rather than point back toward an imagined American golden age of hard-edged competition, he points toward the models of Japan and Germany, socially united nations whose economics have performed better in recent decades than that of the United States ever has.

The report of the Brandt Commission on international development issues takes a surprisingly similar approach to the economic problems which confront the entire world: energy shortages, a threatened environment, slow economic growth and inflation, the risk of nuclear war, and the persistence of massive poverty.

The Brandt Commission reports that these worldwide problems can only be solved if the whole world works together. Thus, it is in the interests of the world's rich, as well as the poor, to forge a global society of growing justice and international cooperation.

The basic message of the Brandt Commission is that our security depends more on justice and unity than arms. It is a message echoed from Old Testament prophecy and applied to today's interdependent world. Unfortunately, it is a prophetic message that has been largely ignored by the world's leaders since the commission submitted its report to the U.N. Secretary General early last year.

What both Lester Thurow and the Brandt Commission have told us is that the complicated economic problems of the 1980s will require more cooperation, both domestically and internationally, than we have enjoyed in recent decades. And to elicit the required give-and-take, we need to move, both domestically and internationally, toward justice.

David Beckmann
Economist, World Bank
Washington, D.C.

BEYOND THE GATES OF DEATH. By Hans Schwarz. Minneapolis: Augsburg, 1981. Paper. 135 pages. $4.95.

Schwarz' larger and more detailed work on eschatology, called *On The Way to the Future* (1972), was warmly received and appeared in a revised second edition in 1979. It surfaced at the right time, when there was a high level of interest in futurology, death and dying, and doomsday scenarios.

In this briefer and more popular work Schwarz reflects theologically on near-death and death-bed experiences, paranormal phenomena (ESP, clairvoyance, telepathy, precognition, psychokinesis, hypnosis and faith-healing), the nearly universal idea of reincarnation, and various relevant pieces of the Christian tradition (immortality, purgatory, interim state).

He reports briefly, lucidly, and accurately on all these areas and on the new (since around 1970) openness to discussion of issues surrounding the whole matter of dying. He is realistic, as the Bible also always is, about death and the common human experiences of agony of loneliness and suffering which accompany aging, accident, illness, and dying.

Interestingly, Schwarz affirms the trans-spatial and trans-temporal nature of the human psyche (or soul) ala C. G. Jung, affirming even the divine and immortal quality of the soul not as a self-subsistent and independent entity, but as a gift of the grace of God the Creator and Redeemer. In that proposal he is swimming against the stream of contemporary exegetical tradition and manages to make headway.

There are difficulties in talking about life after death, but Schwarz insists that the proper starting point in interpreting the New Testament is to realize that it teaches no vacuum after death but "the resurrection of the body and the life everlasting." He writes, "Beyond death there is no diminishing, aging or increasing; there is only God's eternal presence." Furthermore since past, present, and future, so real for us creatures, do not exist for the Creator, we pass at death beyond the border of time and encounter God's eternal presence. We will discover that we are co-eternal not only with God, but also with all our fellow human beings of all ages, so we will appear on the other side of death, as it were, simultaneously with everyone else.

This book is solid and useful. More than clarifying, it is comforting and reassuring. Perhaps it is even too comforting. There is not much on the connection between sin and death. Every special study runs a risk of being a bit off-center. But Schwarz could have been even more helpful than he already is if he had commented critically on our common human fascination with things related to the other side, on our desire to be comforted and reassured without being criticized, on our tendency to locate the human problem in our mortality and temporality rather than in our disobedience and distrust, and on our desire for continued comfortable existence beyond death rather than for fresh power to live in Christ now.

But let it be said again that few books give us more or give it more intelligently and helpfully than the books of Hans Schwarz on the last things. This present work is brief but comprehensive, a sensible, sensitive, and timely guide to topics which continue to cast their spell on human hearts and minds. It will be exceptionally useful for pastors and study groups in congregations.

Robert Smith
Christ Seminary — Seminex

ART AND THE QUESTION OF MEANING. By Hans Küng. New York: Crossroad, 1981. 71 pages. Cloth. $7.95.

What does a theologian know about art? In the case of Hans Küng, more than one might at first suppose. This book, however, was written more in the spirit of Paul Tillich (with both Tillich and Küng indebted to the spirit of Hegel), a philosophical theological reflection on the deeper questions raised by a contemporary crisis of culture as it is expressed in the cultural barometer that is art. Is art pointless?

Without presuming to give a definition of art or declaring himself for or against any particular trend in modern art (though he does take a swipe at American pop art), Küng takes the position that art is not a means to an end. Art is not meant to be functional but meaningful. Aesthetics has traditionally seen art as a synthesis of meaning, a unity of the two meanings of the word "sense" (*Sinn,* in German, as described by Hegel), the external apprehension through the senses and internal sense understood as meaning. In an earlier age of Classicism and Romanticism under the sway of pantheism, art was elevated to the status of a religion. (Wagner: "man's supreme purpose is art.")

Ours is an age, though, faced with the questions of nihilism. "Even before Auschwitz," says Theodor Adorno, "in face of historical experiences, it was an affirmative lie to ascribe to existence any meaning at all." (p. 31) Küng responds to Adorno from the stance of Christian humanism, that it is possible to accept reality without either superficial optimism or a resigned nihilism by positing a *basic trust* in reality.

Art, writes Küng, cannot and does not seek to produce a meaning for life, but it can open up and interpret reality, depicting the positive meaning, feeling, and value that is part of reality as much as is negativity and alienation. Küng criticizes any historicism, futurism, or impressionism that is ideological (idolatrous), but challenges artists to express a heritage, anticipation, and elucidation of meaning. Art has the power not to provide information so much as orientation to life. It can serve humanity by symbolizing what is not yet but can be, rendering us at once more human and humane.

One can always learn from Küng. In the case of this book, the reader should not expect too much, inasmuch as its form is that of a brief theological reflection growing out of his massive *Does God Exist? An Answer for Today.* Two criticisms might be made, though. One is the sexist language of the translation. (The inclusive German *Mensch* need not be rendered as the exclusive English *man.*) The other is the price of the book. A more modest format would have been more appropriate.

Ronald Modras
Associate Professor
Saint Louis University

CREATIVE CONFLICT IN RELIGIOUS EDUCATION AND CHURCH ADMINISTRATION. By Donald E. Bossart. Birmingham: Religious Education Press, 1980. 284 pages. Paper. $9.95.

Bossart wants to help people use conflict creatively and for the benefit of all. They can start with ego psychology since the ego is the arena for tension between the internal forces of a person and external reality. If conflict in the ego is resolved, self-acceptance results, followed by self-actualization and a new sense of self-identity.

Drawing on Tillich, he tries to correlate the problems of existence and the answers of theology. Two views of God are invoked. God can be seen as the all powerful one, who reaches out to an alienated humanity. Conflict is resolved by God's grace bringing about a new relation of the self to God, and of God to the self. A second view of God sees him as the creative activity that underlies and permeates all finite realities, inviting people to be co-authors in creation. This second view is more conducive to self-acceptance and a consensus mode of conflict management.

Bossart believes, following Erikson and Piaget, that the task of education is to help people move to equilibrium and integration. His models for utilizing conflict in education are the creative conflict model of this reviewer and the confluent process model of his colleagues at Iliff School of Theology. Conrad's model is based on a correlation of Luther's struggles with God and Arthur Koestler's studies in creative thought. The Iliff model involves a hermeneutical approch in which subject matter, the individual, and process thought are brought together. Numerous other models, including weekend learning labs, simulation games, and a referee system for church conflicts are also discussed.

Bossart is too uncritical about self-actualization since its advantages are vitiated in part by its kinship with today's narcissism. In addition, his second, process-oriented view of God does not allow for finitude or sin and is therefore ill-suited for understanding conflict. By dividing his book into principles, general considerations, and specific procedures, he has created a great deal of fragmentation and repetition. Finally, the book would be improved by eliminating the lists he uses to present various points of view. It is tedious to read twelve points that a certain authority makes on conflict and conflict management.

Nevertheless, this book is a helpful resource for understanding conflict positively and for outlining specific procedures that can be employed in dealing with it in Christian education. How could I not recommend a book that makes such extensive use of my own creative conflict model?

Robert Conrad
Christ Seminary — Seminex

EARLY ARIANISM: A VIEW OF SALVATION. By Robert C. Gregg and Dennis E. Groh. Philadelphia: Fortress, 1981. xiii and 209 pages. Cloth. $24.95.

This book is a model of patient historical research and responsible reconstruction; at the same time it is almost as exciting as an Agatha Christie mystery because of the new ground that the authors break. They set for themselves the limited objective of reexamining the early views of Arius, Asterius, and Eusebius and then of reviewing Athanasius' writings against this new background. They succeeded in doing so.

The center of early Araian theology and pastoral care is the conviction

> that all creatures, including Son and redeemer, are ultimately and radically dependent upon a Creator whose sole means of relating to his creation is by his will (*boulesis*) and pleasure (*thelesis*). (p. 91)

The Son is totally unlike God. Whatever can be predicted of the redeember can be predicated of the redeemed and vice versa. Christ achieved sonship by his obedience. Although God foreknew that the Son would never stumble, he was at all times free to do so.

Against this view, Athanasius insisted on the identity of nature (*homoouisos*) between the Son and the Father. He defined grace as a natural substance which the Father and the Son shared. In no sense is the Son a product of the Father's will or pleasure. At no time did the Father exist without the Son, although on this point the though of Athanasius remains unclear.

The followers of Arius found salvation by learning obedience; those of Athanasius received the grace that saved as a gift through the incarnation. Arius viewed Christians as moral athletes who needed to be challenged to do their best. Athanasius viewed Christians as passive recipients of the gift of grace. The authors point out that sin and forgiveness are not central Athanasian concerns, as they were two generations later for Augustine. What obsessed him was the human need to receive the marvelous possession of grace. Grace linked them to the Father; grace opened up the possibility of deification; grace provided stability and direction in their lives.

The authors describe Arius' Christology and resultant soteriology as transactional and voluntaristic (to which this reviewer would add individualistic, ethically dynamic, and nonsacramental). That of Athanasius is described as essential and ecclesiastical. Arius' soteriology is unstable because if the Son is purely the product of the Father's will, then the Father can also will not to produce a Son; the Son could have willed to be disobedient, and his followers could also will to rebel against the Father. In contrast, Athanasius' soteriology is built on the eternal unchangeability and stability of the Father. Christians are *substantially* linked to this bedrock of stability.

In the final chapter, the authors suggest that Athanasius both pronounced the epitaph for a dying world and also the benediction upon the emerging Byzantine world. The dying world, whose theological spokesperson was Origen, was marked by great respect for the freedom of the individual and recognized that people are unpredictable and imperfect. The Byzantine world, it can be suggested, placed great stress on order and stability in church (symbolized in large measure by emerging episcopal authority and richer liturgy) and in government.

It should be granted, I think, that Athanasius fought the right battle, even though, as Gregg and Groh repeatedly demonstrate, his tactics against Arius are not always pure. However, it must also be noted that Athanasius fashioned a theology based on the philosophical concepts of nature and essence and banished from Eastern theology any role for will and pleasure. The result was a passive Christianity, marked by strong feelings of peace and stability and a rich sacramental life. The Son emerged from this struggle as a human only in an instrumental sense. He had to be human

to serve as the channel for God's grace to mankind. Perhaps this is why Athanasius never publicly critized his friend Apollinaris when he was accused of heresy.

The authors carefully examine and analyze the biblical roots of early Arian theology and prove that there is a kind of biblical legitimacy to some of Arius' concerns, although he was either pushed into controversy or cheerfully galloped to unacceptable extremes. Gregg and Groh suggest that he galloped, and the evidence that they present supports this view. They also point out that the Athanasian Christology and soteriology destroyed a "will-pleasure" strand that always characterized Eastern thinkers, beginning with Ignatius.

The authors annouce their intention of setting a new agenda for the study of fourth century eastern theology and politics and they have clearly succeeded in doing so. Peter Brown's jacket comment is accurate:

> This is a model book, that any scholar of Christian doctrine would dearly wish to have written; and that every scholar of the early Christian world must read.

Herbert T. Mayer
Christ Seminary — Seminex

THE ATONEMENT: THE ORIGINS OF THE DOCTRINE IN THE NEW TESTAMENT. By Martin Hengel. Translated by John Bowden. Philadelphia: Fortress, 1981. xii and 112 pages. Paper. $6.95.

How did the backwoods followers of Jesus manage to convince the rest of the civilized world that the execution of their rabbi was the saving event *par excellence?*

Put differently: if the Atonement was a Jewish idea, how could it have been accepted in Hellenistic circles? Or, if it was a Hellenistic Christian invention, what were its Jewish roots?

None of the alleged parallels in the ancient world can account for the origin of the Christian doctrine of the Atonement. That applies also to the Greek and Roman veneration of heroes who had voluntarily died for a cause and thereby secured divine relief from national guilt. Ditto for the custom of sacrificing some criminal or other ne'er-do-well to gain a year's good luck in the city, or the Old Testament tradition of the humiliation and exaltation of a righteous man.

Specifically, the insistence that Jesus was executed as God's Messiah-Christ is what was difficult to swallow. Hellenists could venerate a hero from the hoary past, but scarcely a contemporary carpenter. Jews could honor a righteous prophet, but not one who died on a gibbet under a Deuteronomic curse.

Using the evidence of the earliest Christian teachings (namely, the genuine Pauline letters) and Mark, the earliest Gospel, Hengel traces the significance of "Christ died for us" through the various strata of church tradition. The notion that Jesus was executed for his messianic pretensions must have started with Jesus himself. He focused on the problem of the forgiveness of sins and offered outcasts the Father's unconditional love. He knew his message would be opposed, probably anticipated his own lynching, and hinted that it would be "a ransom for many."

After Jesus' resurrection, his disciples interpreted his death as nothing less than the crucifixion of God's Christ. Soon Greek speaking Jewish believers abandoned the temple sacrifices because they recognized the atoning effect of Christ's crucifixion meant the end of ritual and Torah. These "Hellenists" were persecuted fanatically by people like Saul-Paul.

Paul continued to affirm this central thought after his conversion often using two patterns: a surrender formula, "Jesus was given up into death"; and a dying formula, "Christ died for us" (i.e., for the forgiveness of our sins).

Hengel's study is a fascinating excursus into Hellenistic and Jewish thought and a fitting first step towards a full-blown Christology.

Mark I. Wegener, Pastor
Chapel of the Cross Lutheran Church
North Chicago, Illinois

THE TWO HORIZONS. By Anthony C. Thiselton. Grand Rapids: Eerdmans, 1980. xx and 484 pages. Cloth. $22.50.

Hans-Georg Gadamer suggested that the interpretation of a text takes place within two horizons. The first horizon is that of the text; it is the limits of thought dictated by the world in which the author lived and wrote. The second horizon is that of the reader-interpreter. Gadamer argued that for understanding to take place there must be a fusion of these horizons. The goal of interpretation must not be to do something to the text, but rather to let the text do something to the interpreter — expand her horizon, reshape and enlarge it to include the thought world of the text.

Pessimistic voices claim that his cannot happen. There is no way for a reader to escape his own thought world and enter the world of an ancient text. Other critical voices argue that texts, particularly biblical texts, must be permitted to speak for themselves, and that too much emphasis on philosophy and hermeneutics simply confuses the issue and secularizes the Word of God. Anthony Thiselton tries to walk a middle road between these options. He suggests that the problems addressed by philosophy and hermeneutics are issues raised by the texts themselves, and that philosophical reflection upon the interpretation of texts can enhance the hermeneutical process and even unfold the meaning of parts of the New Testament which remain difficult to understand using more traditional interpretive methods.

To develop this apology for philosophy's contributions to hermeneutics, Thiselton reviews the writing and thought of Martin Heidegger, Rudolph Bultmann, Hans-Georg Gadamer, and Ludwig Wittgenstein. Each thinker's own horizon of thought is covered and analyzed by Thiselton and brought into conversation with the other members of this quartet. This book would be valuable simply for Thiselton's ability to capsulize the thinking of each of these four giants. His chapter on "Being and Time" is especially excellent commentary and introduction to Heidegger, although it might require a second reading to finally crack the code of the difficult hyphenated-English-translations-of-Heidegger's-technical-compound-words.

Another helpful insight was Thiselton's discussion of the roots of Bultmann's thought. Although Bultmann consciously applied Heidegger's existentialism to a reading of the New Testament, he was shaped and prepared for that borrowing by several influences before his first meeting with Heidegger. One of the chief influences, suggests Thiselton, was nineteenth-century Lutheranism. In Bultmann, Luther's insecurity of conscience before a juding God becomes translated into modern insecurity of ego before a threatening world. To live by the law in such a thought universe means to objectify knowledge and attempt to place the world under human control. Bultmann saw in Heidegger a way of expressing the gospel in twentieth-century language: God speaks an exisential word of address that calls humanity into grace-filled, holistic living (*Dasein*).

Thiselton's most unique contribution to this conversation is his suggestion that the language analysis of Ludwig Wittgenstein presents an untapped resource for hermeneutical reflection. After introducing the reader to the thought of Wittgenstein, Thiselton attempts a reading of some Pauline passages using the three classes of grammatical utterances and the concept of language games from Wittgenstein.

Thiselton, who is Senior Lecturer in Biblical Studies at the University of Sheffield, obviously thinks and speaks within his own horizon. The Thiselton space is populated by the typically British concerns of philosophical analysis of language. Although I wish that the author had devoted more than his four-page appendix on structuralism to the discussion at hand, the landscape within Thiselton's horizon is interesting enough to entice the reader

into sightseeing, and maybe even laying out the two sawbucks (ouch!) required to purchase a ticket on the Thiselton cruise into philosophyland.

Ronald W. Roschke, Pastor
Manhattan, Kansas

THE HOLY LAND. By Jerome Murphy-O'Connor. Oxford: Oxford University Press, 1980. 320 pages. Paper. $9.95.

The author is professor of NT and Intertestamental Literature at the Ecole Biblique in Jerusalem where he has lived for more than a dozen years as a member of a remarkable community dedicated to biblical and archaeological scholarship.

In producing this book, subtitled "An Archaeological Guide from Earliest Times to 1700," Murphy-O'Connor has worked according to high standards of accuracy, clarity, and grace. He has presented the essential historical data and communicated his love of the land and enthusiasm for truth and beauty.

Into a little over 300 pages he has packed an enormous amount of material on 79 topics related to the City of Jerusalem and 94 on the rest of the land. The "land" means Israel and the West Bank, not including Jordan or the Sinai.

The vast majority of the entries offer detailed information on individual sites and are an invaluable aid to the serious visitor. A second category of entry provides a summary or survey of a whole area, for example Jericho, Tel Aviv-Jaffa, Tiberias, Golan, Sea of Galilee. Several entries deal with topics like the Crusades or monasteries, and finally a few provide information on groups such as the Druzes, the Essenes, the Nabataeans, and the Samaritans.

Illustrations (109 line drawings of maps, plans, elevations) enhance the usefulness of the volume. The author also offers basic bibliographies, a sketch of the history of the land, and suggestions regarding larger maps.

Murphy-O'Connor's principle of selection is basically sound: he has included material only on those sites whose entrance can be reached by car on a paved road except in a very few cases

An insightful study of "belief" in the shaping of the American character...

Moral Fiber

Character and Belief in Recent American Fiction

By WESLEY A. KORT

Contending that belief plays a fundamental role in the formation of character in recent American fiction, Wesley Kort examines three dominant beliefs about the nature of human experience which are exhibited in that fiction. These three beliefs are that the human spirit is vulnerable to imprisonment in a world made by humans themselves, that the greatest evil in life is conflict (especially conflicting values), and that daily life represents an evil because of its incoherence and incompleteness.

Illuminating the writings of recent American writers such as Joyce Carol Oates, Norman Mailer, John Gardner, Jack Kerouac, Saul Bellow, Ken Kesey, Kurt Vonnegut, Jr., John Barth and Thomas Pynchon, the author relates these writers to one another, to their predecessors in the American narrative tradition, and to representative figures in the development of American religious thought. $9.95 paper

At bookstores or from

Fortress Press
2900 Queen Lane,
Philadelphia, Pa. 19129

where the walk is easy, interesting, or both. One could quibble at this point. Montfort is a crusader monument well worth seeing, but it is a rather long and difficult walk. I have had a sturdy, knowledgeable Benedictine monk describe to me how he came quite close to death in an effort to reach Khirbet Mird (Hyrcania), as he and his companion underestimated the difficulty of the work and overestimated their knowledge of the location of the path to the site. They were rescued from dying by the chance passing of an Israeli jeep on patrol. But it requires a very large magnifying glass to discover flaws of any kind in this work.

The book is handy in size, packed with reliable information, delightfully written, and superior to anything else on the market. Don't leave home without it.

Robert H. Smith

ANCIENT SYNAGOGUES REVEALED. Edited by Lee I. Levine. Jerusalem: The Israel Exploration Society, 1981. [8] and 199 pages. Cloth. $20.00.

Fifty years ago relatively few ancient Palestinian synagogues were known. Today over one hundred are recorded, many carefully excavated and studied, while a series of extra-Palestinian synagogues have also been identified. Lee I. Levine has gathered thirty-six articles (most, if not all, published in Hebrew in *Qadmoniot,* an Israeli archaeological journal) that summarize in understandable language the present state of synagogue studies. The book is in the same format as the very useful volume, *Jerusalem Revealed.*

Two introductory essays give an overview of synagogue research. The editor summarizes what archaeology has taught about the functions of the synagogue, the Jewish settlement patterns their location reveals, the cultural borrowings documented in their inscriptions, their decoration, their architecture, and the like. A. Kloner then provides an archaeological survey of ancient synagogues in Israel.

Four articles are devoted to synagogues dated prior to 70 C.E.: Masada, Herodium, and Gamla. Ten articles survey the later synagogues in the Galilee (the dating is a matter of controversy, Israeli scholars tending to date them to the second or third centuries, American scholars and the Franciscans resident in Israel to the late fourth or early fifth centuries). Special articles are devoted to Capernaum, Hammath-Tiberias, Khirbet Shema, Gush Halav, etc. Four articles discuss the Beth-Shean (Ought it not be called Scythopolis in this period?) synagogues, while another surveys synagogues on the Golan Heights. Four discuss the synagogues of Judah and the south ('En-Gedi, Eshtemoa, Gaza, etc.). In many cases these present the only available plans and discussions in English.

Eight articles discuss synagogue inscriptions, including the long inscriptions from 'En Gedi and Rehov, and lintel reliefs. The final five present the synagogues of the diaspora (Stobi, Ostia, Delos, Dura-Europus, Sardis, Corinth, and Mopsuestia). A good, selected bibliography, a glossary of technical terms, and an index complete the book.

The book concentrates on the plans, prototypes, and archaeology of the various synagogues. If there is any gap, it is in the treatment of the decorative motifs in the Galilean synagogues. An art historian might do much with the rich resources there — and provide some correctives to E. R. Goodenough's *Jewish Symbols.* Be that as it may, this welcome volume now becomes the first resource for English speaking students.

Edgar M. Krentz
Christ Seminary — Seminex

THEOLOGIA CRUCIS — SIGNUM CRUCIS. *Festschrift für Erich Dinkler zum 70. Geburtstag.* Edited by Carl Andresen and Günter Klein. Tübingen: J.C.B. Mohr (Paul Siebeck), 1979. viii and 563 pages. Cloth. DM 138.00.

Festschriften (Jubilee volumes) can

be judged in two ways: by the significance of the person honored and by the quality of the collection of essays offered to the honoree. This Festschrift scores high marks on both counts.

Dinkler's early publication was almost entirely devoted to patristic and early medieval theology (1932-1941). After World War II he turned his attention to matters hermeneutical and to the New Testament. (He held the chair of New Testament at Yale Divinity School in the early 1950s.) After accepting a call to Heidelberg with the dual appointment of Professor of New Testament and of Early Christian Art and Archaeology, he was active as an excavator in Nubia, productive as a New Testament scholar, and active in the life of the church. His major publications include *Bibelautorität und Bibelkritik* (1950), *Die Apsismosaik von S. Appollinare in Classe* (1964), *Signum Crucis* (collected essays, 1967), and numerous lexicon and journal articles.

His Festschrift does him great honor. In addition to a listing of his bibliography for the years 1932 to 1979 and his picture on the frontispiece, 28 scholars contributed essays (seven in English, the rest in German). Three major themes run through the collection. The first is that of hermeneutics and the history of interpretation. Typical articles would be W. Anz on the exegesis of Romans 7 in Bultmann, Luther, and Augustine; G. Ebeling's study of Luther on Gal. 3:6; and G. Krause's study of the cross of Christ and the Christian's cross in Paul Gerhardt.

The second theme is that of the cross and soteriology in the New Testament. Articles on different aspects of this theme are contributed by G. T. Armstrong, William Baird, R. S. Barbour, C. K. Barrett ("Theologia Crucis — in Acts?"), and Leander E. Keck in English, and by a series of first-rank German scholars: Hans Conzelmann, Erich Grässer ("The significance for salvation of the death of Jesus in Heb. 2:14-18"), F. Hahn, G. Klein, E. Lohse, D. Lührmann, W. Marxsen, W. Schmithals, H. Thyen, W. C. van Unnik of Holland, and U. Wilckens. One would be hard put to single out the most outstanding. I listed Grässer's title because literature on Hebrews is often minimal, and the article makes a significant step forward in the interpretation of Hebrews' soteriology and Christology.

Finally a series of articles deal with the cross in archaeology and art, from a study of the crucified remains found at Giv^{c} at hat Mivtar (H. W. Kuhn) to the cross on head coverings in late antiquity (Josef Engelmann) and the cross at Saqqara (P. von Moorsel).

Edgar Krentz

FOLLOWING THE WAY. THE SETTING OF JOHN'S GOSPEL. By Bruce E. Schein. Minneapolis: Augsburg, 1980. 223 pages. Cloth. $12.50.

THE ARCHAEOLOGY OF NEW TESTAMENT CITIES IN WESTERN ASIA MINOR. By Edwin Yamauchi. Grand Rapids: Baker, 1980. 180 pages. Paper. $7.95.

These two volumes set out to illuminate the text of the New Testament through the use of archaeological and literary insights into the ancient world. Schein uses "the touchable and seeable background of the first century" to interpret the Gospel of John, whose author "keeps the reader informed with precise geographical data." (p. 7) In 12 chapters of 175 pages he traces Jesus' footsteps according to the text of John, weaving the Johannine narrative together with his knowledge of the geology, customs, manners, flora and fauna, religions, topography, and archaeology of the land. Excellent maps make the travel account clear, while about 100 black and white photographs and line drawings illustrate points made verbally in the text.

Schein is well equipped for this kind of book. After a doctoral dissertation on John at Yale University, he participated in the German School's excavations under the Erlöserkirche in Jerusalem and for years led interested people on strenuous walking tours of Jeru-

salem and Palestine. He is able to paint word pictures that illuminate and make clear his understanding.

Many travellers to Palestine and teachers in adult Bible classes will bless this book. It does indeed illuminate. Documentation is provided in marginal references to the text of John, early Jewish literature, and other sources. For all that I am not completely happy with the book. Schein writes as if he were walking in first century Palestine. This gives the book a sense of vividness that goes beyond what can really be known. He seems to assume that everyone in the first century had all the history of a place in mind, as well as the meaning of the Hebrew names. He ascribes thoughts to Jesus and the disciples that they may have had; but there is no way of *knowing* that they did, e.g., the thoughts of the disciples as they pass Scythopolis on the way to Cana of Galilee. (Chapter 2, pp. 29-32) The readers who are fascinated by this approach will not recognize the tentative character of much of this. And they may not read the 12 appendices in which Schein argues out some of the scholarly questions that arise.

Nonetheless, I hope that this volume is added to most parish libraries, while any travellers to Israel ought to read it rapidly before they go. Schein was just appointed to the faculty of Trinity Seminary. His students will profit immensely from his topographical knowledge of Palestine.

Yamauchi seeks to provide a comprehensive presentation of "the archaeological background of the early Christian communities of western Asia Minor." He seeks to do for our generation what Sir William Ramsey did for his at the beginning of this century.

Twelve cities are discussed: in addition to the seven cities of the Apocalypse and Colossae (all addressed directly in New Testament writings), he includes three cities only mentioned briefly in the New Testament (Assos, Miletus, Hierapolis) and one mentioned not at all (Didyma). Didyma is intrusive; the New Testament is never mentioned in Yamauchi's six-page discussion of it. And other cities of Western Asia Minor might even be more illuminating for the New Testament, e.g., Priene, Aphrodisias, and similar sites.

In each case Yamauchi discusses location, New Testament references (with illustrative archaeological material mentioned), history of the site, the excavator, and surviving monuments. The discussions are often illuminating, but they are less helpful than they might be. Often the material seems disorganized, hastily put together, and the result of over-rapid writing. Plans provided are oversimplified (no contour lines for the sites are given) and sometimes contain extraneous material (such as the Byzantine wall system on the Ephesus plan). No plans are given for Assos, Smyrna or Hierapolis, though plans of these sites have been drawn. (The lack of a plan for Thyatira and Philadelphia is defensible.) Yamauchi gives a plan of the acropolis of Pergamum, but no plan of the middle and lower city or the Asclepieion (even though he discusses them). It is not clear why the detailed plan of the development of the synagogue in Sardis is given (it is much later than the NT).

Yamauchi refers frequently to illuminating inscriptions, but the documentation given is only to secondary publications. Standard epigraphic publications are nowhere mentioned. While there are many excellent photographs in the book, it is unfortunate that the head of the so-called beautiful Artemis is cut off. (p. 106) Finally the bibliography (selective) is quite good; one is surprised to find G. Bean's *Turkey beyond the Meander* (1971) listed, but no reference made to that author's *Aegean Turkey* (1966).

In short, Yamauchi has much good material, but the book is disappointing in many respects. Perhaps it deserves an early revision and expansion to make it as useful as it might be.

Edgar Krentz

THE ILLUSTRATED BIBLE DICTIONARY. Three Volumes. Edited by J. D. Douglas and N. Hillyer. Wheaton, IL: Tyndale House, 1980. 1728 pages. cloth. $99.95.

Put an exclamation mark by the word "illustrated" because the most outstanding feature of this reference work is its series of 1800 photographs, maps, charts, and diagrams. There are pictures of artifacts, statues, excavations, cuneiform inscriptions and biblical sites (many from the air). The family trees of people like Abraham, David, Herod, and Julius Caesar are dotted with stick people, whose color indicates their sex while various lines show marital ties. Archaeological plans and reconstructions of ancient buildings abound. Full-color charts reveal at a glance which animal sacrifices were required for specific occasions or the metric equivalents for biblical measures.

This work is a revision of the one-volume *New Bible Dictionary* of 1962, though many articles have been added or rewritten, and the illustrations are only in this revision. Written and edited by evangelicals, the dictionary is directed more to parish pastors and lay people than to scholars. The editors write that they set out to write a credal, confessional, and evangelical work, and that they and the 160 or so contributors have unqualified loyalty to Holy Scripture. The majority of the writers are English, though others come from the United States, Australia, and elsewhere.

Given the theological orientation of the writers and editors, one expects and finds the traditional positions on authorship for the Pentateuch, Isaiah, and Daniel, though for Isaiah 40-66 only a core is held to come from Isaiah. The present text was revised by the prophet's disciples. The Pentateuch, too, was revised by theological heirs of

Renewal for theology and church today

Justification by Faith—A Matter of Death and Life

By GERHARD O. FORDE

"Justification by faith alone" labels theologically the motor that energized the Reformation. The dynamic behind the language can still mean renewal for theology and church today, but only if that legal metaphor is not left to stand alone. An imaginative interpreter of the confessional heritage here calls for recovery of Paul's equally vital metaphor of death-resurrection.

Gerhard Forde's fresh appropriation of the confessional witness is a contribution not only to an enhanced understanding of Reformation teachings, but also to an ecumenical dialogue that is today zeroing in on the catholic provenance and current vitality of the Augsburg Confession. $4.95 paper

At bookstores or from

FORTRESS PRESS
2900 Queen Lane, Philadelphia, Pa. 19129

Moses, at the time of David or Solomon. A bi-partisan discussion of the authorship of Genesis ends laconically: "The exact origin of Genesis remains something of a mystery." Daniel is located in the sixth century and interpreted in accord with dispensationalist premillennialism. The bibliography for Ruth is outdated and unaware of recent American scholarship. The form criticism of the Psalter is given very short shrift.

Despite these flaws and the upside-down picture of a Qumran scroll on p. 478, pastors, and lay people should seriously consider adding this work to their personal or congregational libraries. The five-volume *Interpreter's Dictionary of the Bible* remains a much more authoritative work, which no church or pastoral library should be without. But the *Illustrated Bible Dictionary* provides the necessary information for non-professionals in a much more readable form. The illustrations alone are worth the purchase price, which is not steep considering the number of pages. The books are so attractive to the eye that once you look up one article, you are likely to page around for awhile and learn much more.

Ralph W. Klein
Christ Seminary — Seminex

UNITY AND DIVERSITY IN THE NEW TESTAMENT. By James D. G. Dunne. Philadelphia: Westminster, 1977. xvii and 470 pages. Cloth. $19.50.

Dunne, Reader in New Testament at the University of Nottingham, has provided a most useful book. It surveys the history and theology of the New Testament church from a single vantage point, the search for a unifying motif.

The book is divided into two sections. The first, pages 11 to 231 and entitled "Unity in Diversity," examines nine areas of New Testament thought to see what unity and diversity are found in them: kerygma or kerygmata, early confessional formulae, the use of tradition, Old Testament interpretation, ministry, worship, sacraments, experience of the Spirit, and Christology. Dunne concludes that in every one of these areas there is variety in the early church and among the New Testament authors. Yet there is a unifying core: the proclamation of the risen Christ to call forth faith. That Christ is the Jesus who lived and taught in Palestine, a truly historical figure.

Section two, entitled "Diversity in Unity" (pages 235-362), examines four forms of early Christianity: Jewish, Hellenistic (with some proto-Gnostic tendencies), Apocalyptic, and Early Catholic. Somewhat to his own surprise, I think, Dunne concludes that strong, contradictory movements are present in the church from very early times. Early Jewish Christianity, the most conservative type, seeks to maintain the law and a form of adoptionist Christology — and ultimately turns out to be heretical. Paul found a "radical openness of diverse non-conformity" less dangerous than a strict conformity to a single authority. Dunne finds the identity of the historical Jesus with the proclaimed risen Christ to be the essential element in preserving the Church.

No one who reads the book will agree with all the numerous exegetical and historical decisions that the text requires, but equally no one will not be enriched by engaging this book in debate. Dunne recently (1980) followed up this book with a full-scale study of *Christology in the Making,* an expansion of some of the material in this book. The two demonstrate that their author is a scholar of ability and industry.

Edgar Krentz

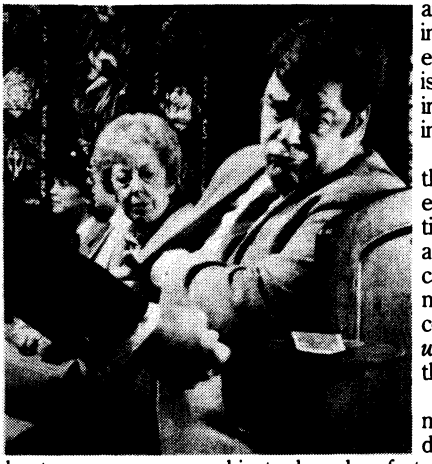
PAULINE PARTNERSHIP IN CHRIST. CHRISTIAN COMMUNITY AND CHRISTIAN COMMITMENT IN LIGHT OF ROMAN LAW. By J. Paul Sampley. Philadelphia: Fortress Press, 1980. 127 pages. Cloth. $9.95.

This relatively short volume is an in-depth study of a narrow, but important topic, Paul's adaptation of the lan-

DOES YOUR PASTOR HAVE TO PASS THE HAT TO GET A RAISE?

When a minister doesn't come right out and ask for a raise in pay, the church board may assume that the pay arrangement is adequate and/or that the minister is satisfied with it.

They may not realize that the combination of salary, house, car and other allowances can actually add up to an unfairly low compensation package.



Yet, the subject of compensation is one that many ministers are embarrassed to talk about.

They either feel that Providence will take care of them, in which case it seems "presumptuous" to ask the church board for more money.

Or they feel that asking for a raise reveals an unseemly interest in material things—even if their income is demonstrably inadequate by today's inflationary standards.

But the facts are that, through carefully examining tax implications and other factors, a congregation can often upgrade its minister's total compensation package *without* increasing the church's budget.

To encourage more frank and open discussions on this subject—based on facts and figures instead of guesses and hunches—Ministers Life offers a new report on clergy compensation.

It's free, so send the coupon today, or call **1-800-328-6124** (ext. 303). In Minnesota, call (612) 927-7131 (ext. 303).

Please rush me _____ copies of your report on clergy pay.

Rev. ☐ Mr. ☐ Ms. ☐

Name

Address

City State Zip

Birthdate

ML

Mail to: Ministers Life, Dept. J
Ministers Life Building
Minneapolis, MN 55416

CTM 882

guage of consensual *societas* (Greek: *koinonia*) in his letters. Consensual *societas* was a recognized form of contract in Roman law, a "legally binding, reciprocal partnership or association, freely entered upon between one person and one or more other persons regarding a particular goal or shared concern." (p. 13) Paul was also strongly influenced by legal terminology in other contexts (inheritance and wills, adoption, family, slavery, etc.).

In three chapters Sampley shows how the language of consensual *societas* illuminates particular incidents or documents in Paul's career. The Jerusalem Council, as reported in Gal. 2:1-10, issued a *koinonia* contract, ratified by the giving of the right hand, with only one condition laid on Paul: "Remember the poor." (2:9-10) Hence, the council was a "watershed event" in the early church, for the contract showed that "Two gospels or two churches would be a contradiction and a betrayal of God's grace." (p. 38)

The second major contribution of Sampley's investigation is the suggestion that Phil. 4:10-20 reflects a relation of consensual partnership between Paul and the Philippians. Paul nowhere stresses his apostleship in Philippians. The appeal to think the same thoughts (2:1-4; 4:2-3) is an appeal to realize the consensual nature of the contract.

In a concluding chapter Sampley suggests that the character of this contract would also elucidate Paul's financial arrangements, his care in selecting his representatives during his absence (Timothy and Titus), and the norms of action that he used.

Edgar Krentz

A TRANSLATOR'S HANDBOOK ON THE GOSPEL OF JOHN. By Barclay Newman and Eugene Nida. New York, London, Stuttgart: United Bible Societies, 1980. 681 pages. Paper. $4.85.

As far as I can tell, this volume and its companions are little known resources — at least they seem to be unfamiliar to pastors and teachers. And that is unfortunate. This volume is part of the *Translator's Handbook* series of the United Bible Societies. It joins a dozen previously published volumes on books of the Old and New Testaments.

Teachers and preachers could learn much from the books in this series. Even if they are not involved in translating the Hebrew OT or the Greek NT into modern Enga, Arabic, or Swahili, they do have the task of translating the biblical message into the idiom of the people in the pews and benches before them. These volumes are full of help.

All of them are commentaries on the TEV (the God News Bible or Today's English Version), and indeed it would not be very much wide of the mark to call them justifications for the TEV. They make constant reference also to the RSV which is printed out alongside the TEV at the head of each longer section, and they by no means neglect other translations.

The primary aim of these books is to offer aid to the men and women engaged in translating the Scriptures into modern foreign languages. The focus is therefore on translational and linguistic problems, and the volumes deal primarily with questions of text, vocabulary, and grammar. There is a simplicity and directness about the comments. The constant paraphrasing of the text is very illuminating. It compels readers to compare options in translation, fixes attention on the text, on the actual words, their meanings, and their connections.

No great theories are being propounded about structure or sources, background or theology. These matters are not totally neglected but the comments deal mostly with the basic and essential building blocks. Yet these commentaries are not so much elementary as elemental, not just primers but presentations of what is primary and primal.

Robert Smith

PASTORAL CARE & COUNSELING: USING THE UNIQUE RESOURCES OF THE CHRISTIAN TRADITION. By William E. Hulme. Minneapolis: Augsburg, 1981. 176 pages. Paper. $6.50.

In recent times many pastoral counselors have ventured into the fields of psychology and psychotherapy in search of effective counseling techniques. Where these secular tools have been adopted uncritically, they have tended to overshadow the distinctive resources of the Christian faith. Too often, psychology has replaced theology as the foundation upon which the Christian counselor builds. As a result of this subtle shift, pastoral counselors have lost much of their uniqueness. Without a specifically pastoral approach, religious counselors shortchange the people they seek to advise, and do a great disservice to members of other helping professions whom they complement.

What Hulme advocates is not avoidance of secular techniques, but rather integration of theology into the counseling discipline. The subtitle of the book underscores his belief that the pastoral counselor has something distinctive to offer hurting people. While acknowledging that these uniquely pastoral resources have often been misused by counselors who have dealt superficially with their clients' needs, Hulme makes the point that the appropriate response to misuse is not disuse, but proper use. His book is a helpful illustration of how Scripture, meditation, prayer, and even "God-talk" can serve a constructive purpose in the counseling setting.

Hulme's final chapter is a challenge to see the congregation as a unique Christian resource. The local congregation has seldom reached its full potential in the pastoral counseling process. Hulme suggests several areas in which a worshiping, fellowshiping, healing, and witnessing community of faith can be utilized to help troubled people and re-enforce the work of the pastoral counselor. The active participation of laity in individual and group encounters can empower the church to touch greater numbers of hurting people with its ministry.

An annotated bibliography caps Hulme's helpful treatment of theology and counseling. I found *Pastoral Care & Counseling* to be a valuable resource, and recommend it for all who are charged with keeping pastoral care and counseling uniquely pastoral.

Norman P. Dake
Lutheran Mission Assoc. Chaplain
St. Louis County Hospital and
County Jail

Briefly Noted

Points with Punch. By Dennis R. Fakes. (C.S.S. Publishing, $5.95). Looking for anecdotes and jokes for sermon or parish newsletter? Look no farther than this sprightly volume put together by a graduate of Christ Seminary — Seminex. Some of these humorous tidbits are golden oldies, all are in good taste, and many are indeed quite clever. Item: "An educated monkey read Darwin's *Origin of Species* and was heard to exclaim, 'Goodness sake — I am my keeper's brother.' "

In **Confirmation Ministry** (C.S.S. Publishing Co., $9.95) Lutheran professor Victor A. Myers provides "hundreds and hundreds" of resources for confirmation instruction and youth ministry. The author tries to incorporate the young person's family into this ministry and lays heavy emphasis on experience. Values clarification plays a big role as do the theories of Jean Piaget and Lawrence Kohlberg on moral development. Two things need to be stressed: 1) this is not an instructional manual for confirmation but reflections on curricula, teaching methods, and the current status of youth culture; and 2) there is very little here about the Bible or the classical Christian verities. Teachers, we are told, can learn from

the healing of blind Bartimaeus that they should be sensitive to cries for help and be willing to set aside prepared lessons to deal with special needs. O.K. But whatever happened to the coming of the Kingdom?

Pastoral Evangelism (John Knox, $8.95), by Fuller professor Samuel Southard, aims to help Christians who feel incapable of evangelizing or uncomfortable with it. The author lists two purposes for his book: to demonstrate the possibility of an evangelistic discussion in which there is understanding, positive regard, and honesty; and to show how a person's personality and experience are a major resource for evangelism.

In **Theology for the 1980s** (Westminster, $9.50), John Carmody surveys the coming theological discussion on nature and the ecological crisis, society, self, God, and Christology. The faith required for this decade will include radical contemplation and radical politics. Radical contemplation means passionate attention to God as God; radical politics discloses that social life is different when one's central command and prime treasure are passionate love of God, neighbor, and nature. Being a Christian in the 1980s, in his view, may be in good measure un-American.

Most of us associate William James with pragmatism and the varieties of religious experience. In **The Religious Philosophy of William James** (Nelson Hall, $16,95), Robert J. Vanden Burgt gives us more. He tells of James' view of the importance of religion in supporting the moral life, of his appraisal of the limits of science, and his defense of belief in areas where science must be silent. James held that only a finite God is compatible with human needs and experiences.

Dictionary of the New Testament (Harper, $19.95) is the prodigious achievement of Father Xavier Léon-Dufour. In a 52-page introduction he gives the reader an opportunity to discover what is unsaid in the New Testament (the land, the people, Mediterranean world and its culture, the religious patterns of Israel's faith), and he pulls together the content of the separate entries, which run for 356 pages. In each case the term is briefly defined, followed with a copious listing of relevant biblical references. Many words not found in the New Testament, but important for its understanding, are also given crisp definitions (e.g., hermeneutic, Ignatius of Antioch, Formgeschichte, Pirke aboth). It admirably meets its goal: to put at the public's disposal a manageable resource that answers questions raised by a reading of the New Testament.

If we compared a congregation of 500 members in 1900 with a congregation of similar size today, we would find that the number of people over 65 has increased by 257 percent. **Ministry with the Aging** (Harper, $12.95) is a collection of sixteen essays that deal with the foundations, challenges, and designs of such ministry. Under "foundations," editor William M. Clements includes essays on aging in the Old Testament, early church and contemporary American attitudes toward aging (the latter by Martin E. Marty). The section "challenges" deals with issues like retirement, ethics (right to die, terminal suicide), and family relationships. "Designs" is the practical part: how to relate to one's aging parents; how to train to minister to the aged; lay ministry with older adults.

Beside the Sea of Glass (Seabury, $2.50) is a collection of thoughts by Daniel Berrigan, on the basis of Rev. 15:2-4. Written in a Virginia jail, where the author wound up after another attack on the American nuclear arsenal, these rambling and not always clear thoughts, even with the marvelous black and white photographs by Frank Kostyu, will probably only appeal to true Berrigan afficienadoes.

Thirteen years after his death, two books by Karl Barth have appeared in English, both translated by the indefatigable Geoffrey W. Bromiley. **The Christian Life** (Eerdmans, $17.95) contains unfinished lecture fragments dealing with the political and social dimensions of Barth's theology. **Karl Barth, Letters 1961-1968** (Eerdmans, $18.95) consists of 325 letters to a wide

range of people (Pope Paul VI, Hans Küng, prisoners, family members) and deals with his trip to America, disarmament, his love for Mozart and cigars, and much more.

Four more volumes of the New Century Bible have been reissued in paperback form by Eerdmans. The date in the parentheses is that of the original publication. Hugh Anderson, **The Gospel of Mark** (1976, $8.95); E. Earle Ellis, **The Gospel of Luke** (1966, $7.95); Barnabas Lindars, **The Gospel of John** (1972, $12.95); and G. R. Beasley-Murray, **Revelation** (1974, $7.95). While the quality of any commentary depends on its author's ability, the New Century Bible in general is a solid exposition of the RSV, printed in an easy-to-read format.

Not so positive an evaluation can be given to M. H. Woudstra's commentary on **The Book of Joshua** (Eerdmans, $16.95). Part of the New International Commentary on the Old Testament (NICOT), which stems from the conservative evangelical tradition, this volume adheres to positions in considerable tension with the majority view today. Woudstra holds to a basic unity of composition and to a date not far from the events described, though he cannot decide between a date of 1400 and one of 1250. No notice is given to the heavy deuteronomistic elements in chapter 23, or to the fact that the whole book is part of the deuteronomistic history. This hypothesis is dismissed in the introduction, primarily, it would seem, for "theological" reasons that have to do with the book as a "reliable record of real events." While there are many excellent individual comments in the book, the basic setting and occasion for the whole are missed. When the critics disagree — as, of course, they do — Woudstra draws an unnecessary conclusion: "Is this not ample justification for taking the presentation of the book to be more true to fact than has long been allowed?" I often had the impression that he had not evaluated "from the inside" the arguments of literary criticism and tradition history. That applies even more so to textual criticism. The following statement is simply wrong: "Among the discoveries at Qumran are two manuscripts of the Vaticanus." Qumran was destroyed in the first century; Vaticanus is a fourth-century manuscript. What was found by the Dead Sea? Two Hebrew manuscripts whose text in certain respects is closer to the Hebrew *Vorlage* of Vaticanus than it is to the Massoretic Text.

God as Father? (Seabury, $6.95) is the 143rd volume in the Concilium series. The question mark in the title comes because ideological concerns and social psychology impinge on the doctrine from without and feminist theology from within. Among the topics treated: God the Father in a fatherless society, Sigmund Freud, the meaning of God in the Black Spirituals, the female nature of God, and paternalistic religion as experienced by women.

Volume 141 of Concilium is entitled **Neo-Conservatism: Social and Religious Phenomenon** (Seabury, $6.95). It attempts to find out why people who once favored critical approaches and social transformation in church and society have become defenders of the status quo. As in other Concilium volumes, many authors state their views from a variety of perspectives. Does the prophetic movement embody prophetic renewal or neo-conservatism? What is the cultural influence of Solzhenitsyn? Is the Polish church a model for all others? What gives with conservatives like Michael Novak and Peter Berger? Editor Gregory Baum sees the main issue as a crisis of liberalism. Have we paid too much attention to personal autonomy, the positive sciences, and progressivist assumptions?

Fernando Belo claims he was driven by passion and naivete in writing **A Materialist Reading of The Gospel of Mark** (Orbis, $12.95). In addition to drawing from various structuralist modes of interpretation, he is, of course, most indebted to Marx. With its turgid and opaque style, the book is Belo's attempt to answer his own autobiographical question: "How can I, attempting to witness to Christ in this

most savage and inhuman of modern centuries, find new ways to relate to my ancient Gospel heritage?" Anyone who wants to know the answer will have to wade through 363 nearly incomprehensible pages. There's got to be a more direct way of addressing the problem of the "curse of our capitalist codes."

From the book jacket: **In Christian Conversion in Context** (Herald Press, $7.95) Hans Kasdorf uses ethnotheology, a discipline which draws on an interaction between biblical interpretation and the social sciences, to argue that conversion is not an individual interaction between a person and God. Rather it brings the self into a covenant relation with God and others in the body of Christ, leading to a life of social responsibility and mission. He suggests adopting the Gospel to the settings of pre-Christian and post-Christian societies, illustrating his point with case studies.

Plácido Erdozaín tells the story of **Archbishop Romero: Martyr of Salvador** (Orbis, $4.95), who was assassinated while he was celebrating the Eucharist, March 24, 1980. A month before he had written President Carter: "I am very worried by the news that the United States is studying a way of encouraging El Salvador's arms race. . . . Your government's contribution, instead of favoring the cause of justice and peace in El Salvador, will surely increase injustice here and sharpen the repression that has been unleashed against the people's organizations fighting to defend their most fundamental human rights." Remember this when you talk about El Salvador: half of the population lives on less than $10 a month; about half of the country is literate; only 16 percent have year-round employment.

The name of Johann Baptist Metz, professor at Münster, is most often associated with political theology. In **The Emergent Church** (Crossroads, $10.95) Metz discusses the following topics: the future of Jewish-Christian relations; the meaning of the Eucharist in a world threatened with ecological catastrophe; the role of the churches with regard to the concrete platforms of political parties; the lessons that third world churches can teach the first world; the faith of reformers in a post-conciliar church turned inward and conservative.

CURRENTS IN THEOLOGY
AND MISSION
539 N. Grand Blvd.
St. Louis, Mo. 63103

Second Class Postage
Paid at
St. Louis, Missouri